



Answering Ten Questions



- 1) What is the title – Revelation of Jesus Christ
- 2) Who wrote it? – John
- 3) Where was it written from? – Patmos
- 4) To Whom was it written? – The Seven Churches
- 5) When was it written? – A.D. 95
- 6) How is it organized (outline)? – 3 part outline
- 7) How was it delivered – Seven steps
- 8) Why was it written? – Encouragement and holiness
- 9) What is it about? – Jesus' final victory
- 10) What makes the book different? – OT relationship

Prologue (Rev. 1:1-8)

- I. Title (1a)
- II. Chain of Communication (1b-2)
- III. Blessing (3)
- IV. Author (4a)
- V. Audience (4b)
- VI. Greeting (4c)
- VII. Source (4d-5a)
- VIII. Subject (5b-8)




Revelation 1:19

“Therefore write the things which you have **seen**, and the things which **are**, and the things which will take place **after these things** [*meta tauta*].”




Revelation 1:19

- Seen (Chapter 1)
- Are (Chapters 2–3)
- After these things (Chapters 4–22)



Revelation 1:19

- Seen (Chapter 1)
- Are (Chapters 2–3)
- After these things (Chapters 4–22)



The Things Which You Have Seen

(Rev. 1:9-20)

- I. Circumstances of the vision (1:9-11)
- II. Content of the vision (1:12-16)
- III. Communication from Christ to John (1:17-20)



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“Therefore write the things which you have seen, and the things which are, and the things which will take place after these things [*meta tauta*].”



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- Are (Chapters 2–3)
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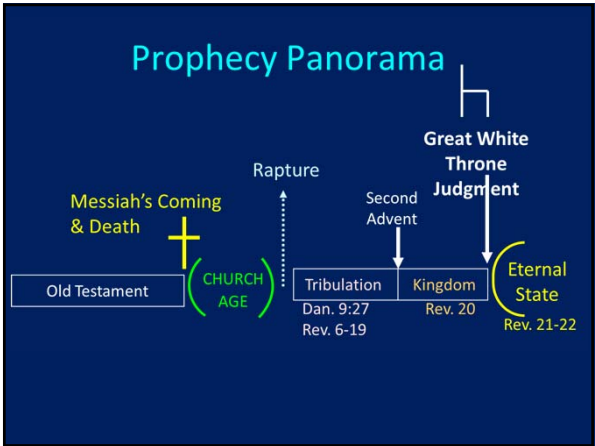


DESCRIPTION OF THE SEVEN CHURCHES Revelation 2-3		
CHURCH	SCRIPTURE	DESCRIPTION
Ephesus	2:1-7	Loveless
Smyrna	2:8-11	Persecuted
Pergamum	2:12-17	Compromised I
Thyatira	2:18-29	Compromised II
Sardis	3:1-6	Dead
Philadelphia	3:7-13	Missionary
Laodicea	3:14-22	Man-centered

Pattern of the Letters in Revelation 2-3

- Destination
- Description of Christ (Rev. 1)
- Commendation
- Rebuke
- Exhortation to change
- Consequence
- Exhortation to listen
- Promise to overcomers (Rev. 21-22)






HISTORICO-PROPHETIC VIEW

Each Letter Represents An Age Of The Church

CHURCH	SCRIPTURE	ERA	YEARS AD
Ephesus	2:1-7	Apostolic	33-64
Smyrna	2:8-11	Persecuted	64-313
Pergamum	2:12-17	Church/state union	313-606
Thyatira	2:18-29	Middle Ages	606-1520
Sardis	3:1-6	Reformation	1520-1750
Philadelphia	3:7-13	Missionary	1750-1900
Laodicea	3:14-22	Modern	1900-present

Historico-Prophetic View Problems

- 1) Imminency?
- 2) Ethnocentricity
- 3) Does not fit church history
- 4) Allegorical



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Ephesus
Revelation 2:1-7

- Destination (1a)
- Description of Christ (1b)
- Commendation (2-3, 6)
- Rebuke (4)
- Exhortation to change (5a)
- Consequence (5b)
- Exhortation to listen (7a)
- Promise to overcomers (7b)



Ephesus
Revelation 2:1-7

- **Destination (1a)**
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Method of Communication

- From the Father
- to Christ the Son
- to an angel
- to John
- to a book
- to a reader or preacher
- to a listener or the seven churches





Ephesus

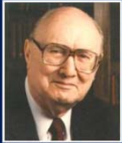
Revelation 2:1-7

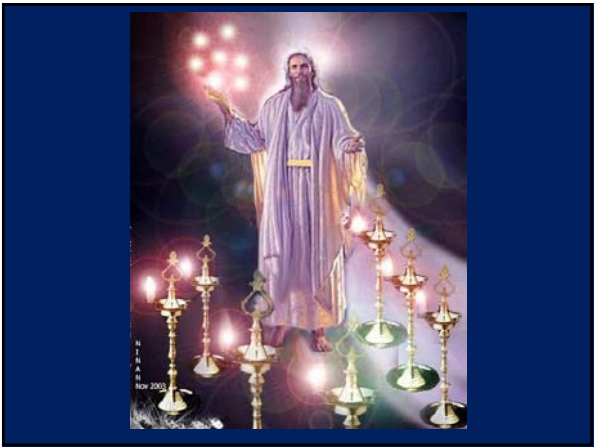
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Two Rules of Interpretation

- Search the immediate context
 - ◆ Walvoord: 26X
- Search the remote context
 - ◆ Old Testament
 - ◆ Thomas: 278 / 404 verses





Ephesus


Revelation 2:1-7

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What Christ Commends in Ephesus
(Rev. 2:2-3, 6)

1. Deeds (*ergon*)–2a
2. Discernment–2b
3. Perseverance (*hypomonē*)–3
4. Holy hatred-2:6



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Grant R. Jeffrey

Apocalypse: The Coming Judgment of the Nations, p. 72-73.

"There is a lot of disagreement about who these Nicolaitans were...Christ created a universal 'holy priesthood' (1 Peter 2:5) where every believer is a priest. The Nicolaitans attempted to re-create the hierarchy of the Old Testament priesthood. They sought to establish a priestly authority over laymen. The Greek word is derived from *Nike* meaning 'victory' and *Laos* meaning 'people.' It suggests a group of people who seek to elevate themselves into a special class of priesthood over other Christians. Jesus told us in 1 Timothy 2:5: 'For there is one God and one mediator between God and man, the man Christ Jesus.' Such men sought the sole right to interpret the Scriptures for other Christians. Centuries later, after Emperor Constantine's conversion, this Nicolaitan heresy produced the Babylonian hierarchy of priests, leading to the spiritual 'dark ages' of the medieval period."

Ephesus
Revelation 2:1-7

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Ephesus
Revelation 2:1-7

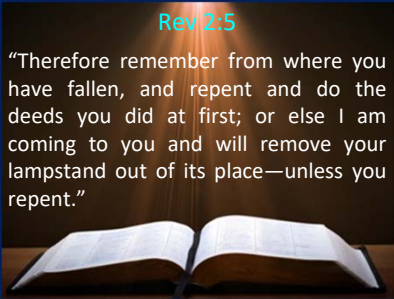

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So What? - Points of Application!

Rev 2:5

"Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent."

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[A] serious Arminian error respecting this doctrine occurs when repentance is added to faith or believing as a condition of salvation. It is true that repentance can very well be required as a condition of salvation, but then only because the change of mind which...has been involved when turning from every other confidence to the one needful trust in Christ. Such turning about, of course, cannot be achieved without a change of mind.

Lewis Sperry Chafer, vol. 7, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a **synonym for believing** at times (cf. Acts 17:30; 20:21; 26:20; Rom. 2:4; 2Tim. 2:25; 2 Pet. 3:9). **Repentance** nevertheless cannot be added to believing as a condition of salvation, because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).

Lewis Sperry Chafer, vol. 7, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

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Deuteronomy 6:4-7

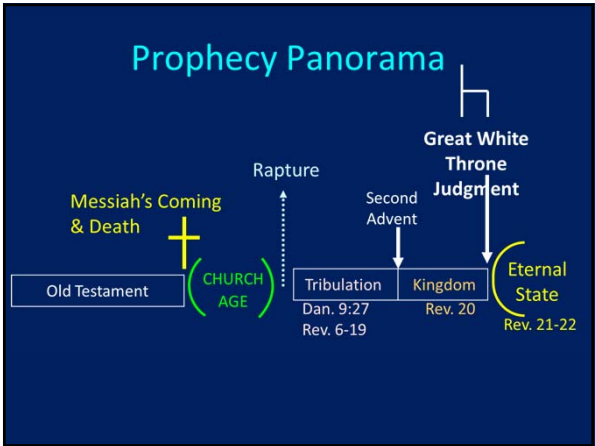
⁴ “**Hear, O Israel!** The LORD is our God, the LORD is one!...⁶ These words, which I am commanding you today, shall be on your heart. ⁷ You shall **teach** them **diligently** to your **sons** and shall talk of them when you **sit** in your house and when you **walk** by the way and when you **lie** down and when you **rise** up.”





Ephesus
Revelation 2:1-7

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Conclusion



“The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace.” (NIV)
