

Revelation

June 1981

A literal, but fairly smooth translation.
(Hyphenated words from one Greek word,
see commentary. Bracketed words have
no exact Greek equivalent.)

~~~~~ Perf. tense

\* plural

• singular

Chapter 1.

vs. 1 An-uncovering of Jesus Messiah, which  
the God gave to-him to-point to his slaves  
things-which are-essential to-come-to-pass  
in speed, and he-gave-a-sign having-dispatched  
through his messenger to his slave John,

vs. 2 Who witnessed the word of-the God and  
the witness of Jesus Messiah, as-many-things-as  
he-saw.

vs. 3 Happy the (one) reading and the (ones)  
hearing the words of-the prophecy and keeping  
the-things having-been-written-and-still-written  
in it; for the season (is) near. perfect tense

vs. 4 John to-the seven assemblies namely-  
the-ones in the Asia: favor to-you\* and peace  
from the (one) being and the (one who) was and  
the (one) coming, and from the seven spirits  
which (are) in-sight of his throne,

vs. 5 And from Jesus Messiah, the trustworthy  
witness, the first-born of-the dead(s) and the  
ruler of-the kings of-the earth. To-the (one)  
cherishing us and having-loosed us out-of our  
sins in his blood,

vs. 6 And he-made us (a) kingdom, priests to  
his God and Father, to-him the glory and the  
might with-reference-to the ages of-the ages:  
Amen.

vs. 7 Behold he-is-coming with the clouds  
and every eye will-see him and they-who  
pierced him, and all the tribes of-the land  
will-themselves-bewail on him. Yea, Amen.

vs. 8 I myself am the alpha and the omega,  
Jehovah the God is-saying, the (one) being  
and the (one who) was and the (one) coming,  
the Almighty [retainer-of-all]



vs. 9 I John your brother and fellow-partner in the tribulation and kingdom and perseverance in Jesus, I came-to-be in the island namely-the (one) being-called Patmos on-account-of the word of-the God and the witness of-Jesus.

vs. 10 I-came-to-be in spirit in the lordly day, and I-heard behind of-me (a) great voice as of (a) trumpet

vs. 11 Saying: what-(thing) you-are-looking-at you-write into (a) little-book and you-send to-the seven assemblies, into Ephesus and into Smyrna and into Pergamum and into Thyatira and into Sardis and into Philadelphia and into Laodicea.

vs. 12 And I-turned-around to-be-looking-at the voice, one-who was-speaking with me; and having-turned-around I-saw seven lampstands made-of-gold,

vs. 13 And in the midst of-the lampstands (one) like (a) son of-MAN, having-been-and still-clothed-in (a garment) to-the-feet and having-been-and-still-girded-around at the breasts (with a) belt [girdle] made-of-gold;

vs. 14 But his head and the hairs white as wool white as snow, and his eyes as (a) flame of-fire.

vs. 15 And his feet like to-chalcolibanus as having-been-and-still-on-fire (from) in (a) furnace, and his voice as (a) noise [voice] of-many waters.

vs. 16 And holding in his right hand seven stars, and out-of his mouth (a) sharp two-edged sword proceeding-out, and his countenance as the sun appearing in its power.

vs. 17 And when I-saw him, I-fell to his feet as dead; and he placed his right hand on me saying: you-be not fearing: I myself am the first and the last

vs. 18 And the (one) living, and I-became dead and behold I-am living into the ages of-the ages, and I-am-having the keys of-the death and of-the hades.



vs. 19 You-write therefore things-which you-saw and things-which they-are and things-which it-is-about to-come-to-pass after these-things,

vs. 20 The mystery of-the seven stars which you-saw on my right (hand), and the seven lampstands, namely-the (ones) made-of-gold. The seven stars they-are messengers of-the seven assemblies, and the lampstands they-are the seven assemblies.

Chapter 2

vs. 1 To-the messenger of-the assembly in Ephesus you write: these-things-here the (one) retaining the seven stars in his right (hand), the (one) walking-around in midst of-the seven lampstands, namely-the (ones) made-of-gold, is-saying:

vs. 2 I-know-absolutely your works and the labor and your perseverance, and that you-can not bear bad (ones) and you-tried the (ones) saying themselves apostles and they-are not, and you-found them false;

vs. 3 And you-are-having perseverance, and you-bore because-of my name, and you (did) not tire - and - are - still - (not) tired - from - labor.

vs. 4 BUT I-am-holding down-upon you that you-let-go your first charity.

vs. 5 You-be-having-in-memory therefore from-whence you-have-fallen-and-are-still-fallen, and you-repent and you-do the first works; but if not, I-am-coming to-you and I-shall-move your lampstand out of its place, if not you-might-repent.

vs. 6 BUT this (thing) you-are-holding, that you-are-hating the works of-the Nicolaitans, which I myself am also hating.

vs. 7 The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies, to-the (one) having-victory I-shall-give to-him to-eat out-of the wood of-the life, which is in the paradise of-the God,

vs. 8 And to-the messenger of-the assembly



in Smyrna you-write: these-things-here the first and the last, who became dead and he-himself-lived is-saying:

vs. 9 I-know-absolutely your tribulation and poverty, BUT you-are rich, and the blasphemy out-of the (ones) saying themselves to-be Jews, and they-are not BUT synagogue of-the Satan.

vs. 10 You-be not fearing things-which you-are-about to-be-suffering. Behold the devil is-about to-be-casting (some) out-of you into (a) guard-house in-order-that you-might-be-tried, and you-will-have tribulation of ten days. You-be-becoming trustworthy unto death, and I-shall-give to-you the crown of-the life.

vs. 11 The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies. The (one) having-victory by no means might-he-be-done-harm out-of the death namely-the second.

vs. 12 And to-the messenger of-the assembly in Pergamum you-write: these-things-here the (one) having the sword, namely-the two-edged, namely-the sharp is-saying:

vs. 13 I-know-absolutely where you-are-residing; where-in-which (is) the throne of-the Satan; and you-are-retaining my name, and you-denied not my trust, also in the days (Αντιπας) antipas my witness, my trustworthy (one), who was-killed beside you, where-in-which the Satan is-residing.

vs. 14 BUT I-am-holding down-upon you (a) few-things, that you-are-having there (ones) retaining the doctrine of-Balaam, who was teaching to-the Balak to-cast (an) entrapment in-sight of-the sons of-Israel, to-eat idolatrous-sacrifices and to-commit-prostitution.

vs. 15 Thus you yourself are-having also (ones) retaining the doctrine of-the Nicolaitans likewise.

vs. 16 You-repent therefore; but if not, I-am-coming, to-you speedily and I-shall-war with them in the sword of my mouth.

vs. 17 The (one) having (an) ear let-him-hear



what the Spirit is-saying to-the assemblies,  
 To-the (one) having-victory I-shall-give to-  
 him of-the manna, namely-of-the (manna)  
 having-been-and-still-hidden, and I-shall-give  
 to-him (a) white pebble, and on the pebble  
 (a) new name having-been-and-still-written,  
 and which not-one knows-absolutely if not  
 [except] the (one) taking (it).

vs. 18 And to-the messenger of-the assembly  
 in Thyatira you-write: these-things-here the  
 son of-the God, namely-the (one) having his  
 eyes as (a) flame of-fire, and his feet like  
 to-chalcolibanus is-saying:

vs. 19 I-know-absolutely your works and  
 the charity and the trust and the ministry  
 and your perseverance, and your works  
 namely-the last much-more (than) the first.

vs. 20 BUT I-am-holding down-upon you  
 that you-are-letting-be the woman Jezebel,  
 namely-the (one) saying herself (a) prophetess,  
 and she-is-teaching and she-is-leading- astray  
 my slaves to-commit-prostitution and to-eat  
 idolatrous-sacrifices;

vs. 21 And I-gave to-her time in-order-that  
 she-might-repent, and she-is not willing  
 to-repent out-of her prostitution.

vs. 22 Behold I-am-casting her into a bed  
 and the (ones) committing-adultery with her  
 into great tribulation, if they-will not repent  
 out-of her works;

vs. 23 And her children I-shall-kill in death;  
 and all the assemblies will-come-to-know  
 that I myself-am the (one) searching kidneys  
 and hearts, and I-shall-give to-you to-each  
 (one) according-to your works.

vs. 24 But to-you I-am-saying, (namely) to-the-  
 others, namely-to-the (ones) in Thyatira, as-  
 many-as are not holding this doctrine,  
 they-who came not to-know the deep (things)  
 of-the Satan, as they-are-saying: I-am not  
 casting on you another weight;



vs. 25 **BUT** which (thing) \*you-are-holding, \*you-retain until I-might-be-present.

vs. 26 And the (one) having-victory and the (one) keeping my works until (the) finish, I-shall-give to-him authority over the Gentiles,

vs. 27 And he-will-shepherd them in (a) rod of-iron, as the vessels namely-the (ones) of-pottery (are) being-shattered, as I myself also have-taken-and-still-have of my Father,

vs. 28 And I-shall-give to-him the star namely-the (one) belonging-to-the-morning,

vs. 29 The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies.

### Chapter 3

vs. 1 And to-the messenger of-the assembly in Sardis \*you-write: these-things-here the (one) holding the seven Spirits of-the God and the seven stars is-saying: I-know-absolutely \*your works, that \*you-are-having (a) name that \*you-are-living, and \*you-are dead.

vs. 2 \*You-be-becoming watching, and \*you-fix-firmly the other (things) which were-being-about to-die-off; for I-have not found (up till now) \*your works having-been-and-still-fulfilled in-sight of my God;

vs. 3 \*You-be-having-in-memory therefore how you-have-taken-and-still-take and \*you-heard, and \*you-be-keeping and \*you-repent. If therefore you-might not watch, I-will-be-present as (a) thief, and by-no-means \*you-might-come-to-know what-sort hour I-will-be-present on you.

vs. 4 **BUT** \*you-are-having (a) few names in Sardis which soiled not their garments, and they-shall-walk-around with me in white (garments), because they-are worthy (ones).

vs. 5 Thus the (one) having-victory shall-cast-around-himself in [with] white garments, and I-shall by-no-means obliterate his name out-of the book namely-of-the life, and I-shall-confess his name in-sight of-my Father and



in-sight of-his angels [messengers],

vs. 6 The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies.

vs. 7 And to-the messenger of-the assembly in Philadelphia •you-write: these-things-here the holy (one), the authentic (one), the (one) holding the key of-David, the (one) opening and also not-one will-shut and shutting and also not-one is opening;

vs. 8 I-know-absolutely •your works; behold I-have-given-and-still-give in-sight of-you (a) door having-been-and-still-opened, and which not-one is-able to-shut it; because you-are-having (a) little power, and •you-kept my word and •you-denied not my name,

vs. 9 Behold I-am-giving out-of the synagogue of-the Satan, of-the (ones) saying themselves to-be Jews, and they-are not BUT they-are-lying; behold I-shall-make them in-order-that they-will-be-present and they-will-worship in-sight of your feet, and they-might-come-to-know that I myself cherished you.

vs. 10 Because •you-kept the word of my perseverance, I myself also shall-keep •you out-of the hour of-the trial namely-of-the future (hour) to-be-coming on the total inhabited-earth, to-try the (ones) residing on the earth.

vs. 11 I-am-coming speedily; •you-be-retaining which (thing) you-are-having, in-order-that no-one might-take •your crown.

vs. 12 The (one) having-victory, I-shall-make him (a) pillar in the sanctuary of my God, and he-might by-no-means still go-out without, and I-shall-write on him the name of my God and the name of-the city of my God, namely-of-the new (quality) Jerusalem the (one) descending out-of the heaven from my God, and my name namely-the new (quality).

vs. 13 The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies,

vs. 14 And to-the messenger of-the assembly



in laodicea • you - write : these - things - here  
the Amen [firm], the trustworthy and authentic  
witness, the beginning of the creation of  
the God is - saying :

vs. 15 I - know - absolutely • your works, that • you -  
are neither cold nor boiling, I - would - that  
you - were cold or boiling.

vs. 16 Thus because • you - are lukewarm, and  
neither boiling nor cold, I - am - about to -  
spew • you out - of my mouth.

vs. 17 Because • you - are - saying, because I - am  
rich and I - have - become - rich - and - am - still -  
rich and also I - am not having one need,  
and • you - know not absolutely that • you yourself  
are the (one) miserable and pitiful and  
destitute and blind and naked,

vs. 18 I - counsel - together with - you to - buy - in - the -  
market of me (a) gold - object having - been - and -  
still - on - fire out - of fire in - order - that • you -  
might - be - rich, and white garments in - order -  
that • you - might - cast (them) around • yourself  
and the shame of your nakedness might not  
be - manifested, and eye - salve to - rub - in • your  
eyes in - order - that • you - might - look.

vs. 19 As - many - as if I myself might - love  
I - am - reproving and I - am - disciplining; • you - be -  
zealous therefore and • you - repent.

vs. 20 Behold I - have - stood - and - still - stand on the  
door and I - am - knocking; if some - one might - hear  
my voice and he - might - open the door, I - shall -  
come - in to him and I - shall - take - supper with  
him and he with me.

vs. 21 The (one) having - victory, I - shall - give  
to - him to - be - seated with me in my throne  
as I - also myself - had - victory and was -  
seated with my Father in his throne.

vs. 22 The (one) having (an) ear let - him -  
hear what the Spirit is - saying to - the  
assemblies.



# An Uncovering of John

## Chapter 1.

vs. 1 ASV

1 The Revelation of Jē'sūs Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified 'ill by his angel unto his servant John;

Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν  
An-uncovering of Jesus Messiah, which  
ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς  
he-gave to-him the God, to-point to-the  
δούλοισ αὐτοῦ ἃ δεῖ γενέσθαι  
slaves of-him which-things it-is-essential to-come-to-  
ἔν τάχει, καὶ ἐσήμανεν ἀποστείλας  
pass in speed, and he-gave-a-sign having-dispatched  
διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ  
through the messenger of-him to-the slave of-him  
Ἰωάννη,  
John,

An-uncovering of Jesus Messiah, which the God gave to-him to-point to his slaves\* things-which are-essential to-come-to-pass in speed, and he-gave-a-sign having-dispatched through his messenger to his slave John,

• God - gave to Jesus Messiah - through his messenger - to his slave John - to point things to his slaves.  
5 steps: God - Jesus - Messenger - John - Slaves.

\* "Things-which are-essential to-come-to-pass in speed,"  
This book takes up the "church", world powers then existing etc. Time with God is short, 1000 yrs. = 1 day.

vs. 2 ASV

2 who bare witness of the word of God, and of the testimony of Jē'sūs Christ, even of all things that he saw.

ὅς ἐμαρτύρησεν τὸν λόγον τοῦ Θεοῦ  
who he-witnessed the word of-the God  
καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ,  
and the witness Jesus Messiah,  
ὅσα εἶδεν.  
as-many-things-as he-saw.

Who <sup>John</sup> witnessed the word of-the God and the witness of Jesus Messiah, as-many-things-as he-saw.

• he-saw: (εἶδεν) eiden, a word occurring more than 50x in this book and forming an interesting way to (divide the book for study.



## vs. 3 ASV

3 Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand.

μακάριος ὁ ἀναγινώσκων καὶ  
 happy the (one) reading and  
 οἱ ἀκούοντες τοὺς λόγους τῆς  
 the (ones) hearing the words of-the  
 προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ  
 prophecy and keeping the-things in it  
 γεγραμμένα· ὁ γὰρ καιρὸς  
 having-been-written-and-still-written; the for season  
 ἐγγύς.  
 (is) near.

unity

Happy the (one) reading and the (ones) hearing the words of-the prophecy and keeping the-things having-been-written-and-still-written in it; for the season (is) near.

↳ prophecy

- the ones hearing and the ones keeping are the same people. (note the single article οἱ)
- ★ prophecy - this book is a prophecy

## vs. 4 ASV

4 John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις  
 John to-the seven assemblies  
 ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῶν  
 namely-the-ones in the Asia; favor to-you  
 καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν  
 and peace from the(one) being and the(one who) was  
 καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ  
 and the (one) coming, and from the seven  
 πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ,  
 spirits which(are) in-sight of-the throne of-him,

John to-the seven assemblies namely-the-ones in the Asia; favor to-you and peace from the (one) being and the (one who) was and the (one) coming, and from the seven spirits which (are) in-sight of his throne,

53

- seven assemblies in Asia; 7 occurs 52x in Rev. The salutation is to the seven churches, all in Asia; this itself indicates it is prophetic of church history. Why only 7, why only Asia? I see no valid reason



for even attempting to make these letters of a prophecy apply to only 7 local churches.

★ from the one being (presently existing), the one who was (existing in the past), and the one coming (existing into the future), the eternal God. (Ex.3:14)

★ the 7 spirits - picturing the total person of the Holy Spirit as we will consider later.

vs. 5 ASV  
5 and from Jē'sūs Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς and from Jesus Messiah, the witness  
ὁ πιστός, ὁ πρωτότοκος ὁ πρῶτος  
namely-the trustworthy, the first-born  
τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς of-the dead(s) and the ruler of-the kings of-the  
γῆς. τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι earth. To-the (one) cherishing (us) and having-loosed  
ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, (us) out-of the sins of (us) in the blood of-him,

And from Jesus Messiah, the trustworthy witness, the first-born of-the dead(s) and the ruler of-the kings of-the earth. To-the (one) cherishing us and having-loosed us out-of our sins in his blood,

vs. 6 ASV  
6 and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. A-mén.

καὶ ἐποίησεν ἡμᾶς βασιλείαν, and he-made (us) (a) kingdom,  
ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, priests to-the God and Father of-him,  
αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς to-him the glory and the might with-reference-to  
τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. the ages of-the ages: Amen.

And he-made us (a) kingdom, priests to his God and Father, to-him the glory and the might with-reference-to the ages of-the ages; Amen.

vs. 7 ASV  
7 Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, A-mén.

ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, behold he-is-coming with the clouds,  
καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς and it-will-see him every eye



καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόπονται  
 and they-who him they-pierced, and they-themselves-  
 ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς  
 will bewail on him all the tribes of-the land.  
 ναί, ἀμήν.  
 yea, Amen,

Behold he-is-coming with the clouds and every eye will-see him and they-who pierced him, and all the tribes of-the land will-themselves-bewail on him. Yea, Amen.

vs. 5, 6 \* \* \* "having-loosed us" (vs.5) - (K.J. "washed", but "loosed" is better supported by p<sup>18</sup> SAC). "in his blood" (vs.5) sins (vs.6) made us a kingdom - (K.J. "Kings", but "kingdom" is better supported by p<sup>18</sup> SAC etc.)  
 The N.T. believers are never called "Kings" but "a kingdom" over which Jesus is King.

within  
 in his blood,  
 A KINGDOM  
 priests  
 (fully established in the millennial reign)

Ex. 19  
 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession 'from among all peoples: for all the earth is mine: 6 and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of is'ra-él.

1 Pet. 2  
 9 But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light: 10 who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.  
 "Kingly" →  
 to  
 Jewish →  
 believers  
 (1 Pet. 1:1)

vs.7 \* every eye and they who pierced him.

Matt. 26  
 62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jē'sūs held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. 64 Jē'sūs saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.

The simple understanding of this verse does not make the 2<sup>nd</sup> Advent some secret rapture. Jesus says in Matt. 26:64, the high priest and those with him would see this coming - hence resurrected, before the millennium.

Zech. 12  
 10 And I will pour upon the house of David, and upon the inhabitants of Jē-ru'sa-lēm, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. 11 In that day shall there be a great mourning in Jē-ru'sa-lēm, as the mourning of Hā-dād-rīm-mōn in the valley of Mē-gid'dōn. 12 And the land shall mourn,  
 ← This is an interesting prophecy with a double fulfillment; still future in the magnitude prophesied here, but fulfilled at the cross, partially. John 19

10 And I will pour upon the house of David, and upon the inhabitants of Jē-ru'sa-lēm, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. 11 In that day shall there be a great mourning in Jē-ru'sa-lēm, as the mourning of Hā-dād-rīm-mōn in the valley of Mē-gid'dōn. 12 And the land shall mourn,

every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nā'thān apart, and their wives apart; 13 the family of the house of Lē'vī apart, and their wives apart; the family of the Shim'ē-ites apart, and their wives apart; 14 all the families that remain, every family apart, and their wives apart.

36 For these things came to pass, that the scripture might be fulfilled. A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.



vs. 8 ASV.  
8 I am the Al'pha and the O-me-ga, saith the Lord God, who is and who was and who is to come, the Almighty.

ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ  
I I-am the alpha and the omega,  
λέγει κύριος ὁ θεός, ὁ ὢν  
he-is-saying Jehovah the God, the(one) being  
καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ  
and the (one who) was and the (one) coming, the  
παντοκράτωρ.  
retainer-of-all (Almighty).

w/o article

I myself am the alpha and the omega, Jehovah the God is-saying, the (one) being and the (one who) was and the (one) coming, the (retainer-of-all) Almighty.

\* These words appear to be spoken by the Father, to whom the similar phrase definitely applies above in vs. 4.

vs. 9 ASV  
9 I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Je'sus, was in the isle that is called Pat'mos, for the word of God and the testimony of Je'sus.

ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν  
I John, the brother of (you)  
καὶ συγκοινωνὸς ἐν τῇ θλίψει  
and partner-with (you) in the tribulation  
καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ,  
and kingdom and perseverance in Jesus,  
ἐγενόμην ἐν τῇ νήσῳ τῇ  
I-came-to-be (pass?) in the island namely-the (one)  
καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ  
being-called Patmos on-account-of the word of-the  
θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.  
God and the witness of-Jesus.

I John your brother and fellow-partner in the tribulation and Kingdom and perseverance in Jesus, I \*came-to-be in the island namely-the (one) being-called Patmos on-account-of the word of-the God and the witness of-Jesus,

• the tribulation - if the question be asked what  
Rev. 7 tribulation, the answer from scripture  
can only be the great tribulation.  
← the ones coming out of etc.  
"While the tribulation is present, the Kingdom is in hope" Trench in Bible Commentary Rev. 1:9.

14 And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.



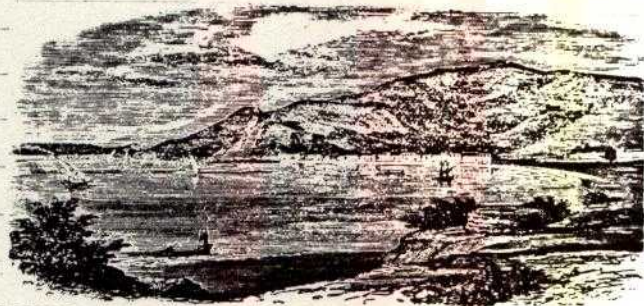
Alford on the same verse, "More probably, the tribulation brings in the kingdom, and then as a corrective to the idea that the kingdom in its blessed fulness was yet present, the ὑπομονή (perseverance) is subjoined."

Acts 14  
21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lys' tra, and to I-co' ni-um, and to An' ti-och, 22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

\* I-came-to-be - in Patmos. There



is some difference of opinion as to why John was on Patmos. The best understanding is that John was exiled to Patmos under the persecutions of Domitian and wrote this revelation about 95 or 96 A.D. (See Alford p. 236)



Patmos, Harbour of La Sima, the town of Patmos on the height. -Schubert, Reise in Mesopotamien.

Patmos is about 30 miles in circumference, keep in mind that the temple in Jerusalem was no longer standing, having been destroyed 70 A.D.

vs. 10 ASV  
10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet.

ἐγενόμην ἐν πνεύματι ἐν τῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος  
I-came-to-be in spirit in the lordly day, and I-heard behind of-me (a) voice great as of (a) trumpet

I-came-to-be in spirit in the lordly day, and I-heard behind of-me (a) great voice as of (a) trumpet



• in spirit - not in "the Spirit" or "the Holy Spirit,"  
2 Cor. 12 but possibly as in 2 Cor. 12.

12 I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. 2 I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. 3 And I know such a man (whether in the body, or apart from the body, I know not; God knoweth). 4 how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 On behalf of such a one will I glory: but on mine own behalf I will not glory, save in my weaknesses.

1 Cor. 11

20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper; 21 for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken.

☆ the lordly day - (κυριακός) kuriakos, is an adjective not a noun. This in the KJ and ASV is translated, "Lord's day." The Nestle interlinear uses, "the imperial day". Wescott and Hort interlinear has, "the pertaining to Lord day." This adjective appears in the N.T. just one other place, 1 Cor. 11. This passage is in relation to the Passover, "(a) lordly supper," usually called "the Lord's supper". Whether the vision occurred on Sunday or perhaps Passover is not readily determined. Some understand this as referring to "the Day of the Lord"; but this interpretation is without support.

perhaps Passover is not readily determined. Some understand this as referring to "the Day of the Lord"; but this interpretation is without support.

1 Thes. 5:2 - "the day of the Lord" KJ or ASV is really

ἡμέρα κυρίου day of Jehovah (see course Jehovah) (no articles). Here we have τῇ κυριακῇ ἡμέρᾳ - "the lordly day" - totally different. (see 2 Pet. 3:10 ἡμέρα κυρίου and Acts 2:20 ἡμέραν κυρίου)

• as of (a) trumpet - The silver trumpets called Israel to assemble.

Nu. 10

10 And Jè-hó'vâh spake unto Mô'sès, saying, 2 Make thee two trumpets of silver; of beaten work shalt thou make them: and thou shalt use them for the calling of the congregation, and for the journeying of the camps.

4 And if they blow but one, then the princes, the heads of the thousands of is'ra-èl, shall gather themselves unto thee.

λεγοῦσης. ὃ βλέπεις  
saying: what (thing) you-are-  
γράφου εἰς βιβλίον  
looking-at you-write into (a) little-  
καὶ πέμψου ταῖς ἑπτὰ  
book-and you-send to-the seven

vs. 11 ASV

11 saying, What thou seest, write in a book and send it to the seven churches: unto Eph'è-sus, and unto Smÿr'nâ, and unto Pèr'gá-mum, and unto Thÿ-á-ti-rá, and unto Sár'dis, and unto Phil-á-dél'phi-á, and unto Lá-ód-i-çé-á.

ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς ἀσμερναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτιρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδικεαν.  
Smyrna and into Pergamum and into Thyatira and into Sardis and into Philadelphia and into Laodicea.



Saying: \* what-(thing) you-are-looking-at you-write into (a) little-book and you-send to-the seven assemblies, into Ephesus and into Smyrna and into Pergamum and into Thyatira and into Sardis and into Philadelphia and into Laodicea.

- \* what-(thing) - It is important to note that this book is a solid unit depicting many things.
- vs. 11 what-thing is singular.
- vs. 11 It is all written in a single book.
- vs. 3 It is a total singular prophecy.
- vs. 3 Again it is written as a single record-"it".
- vs. 2 There are many things which John saw.
- vs. 1 It is an uncovering or revelation, not revelations
- vs. 1 Essential that these "things" come to pass.

vs. 12 ASV  
 12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

καὶ ἐπέστρεψα βλέπειν  
 and I-turned-around to-be-looking-  
 τὴν φωνὴν ἣτις ἐλάλει  
 at the voice one-who he-was-speaking  
 μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον  
 with me; and having-turned-around I-saw  
 ἑπτὰ λυχνίας χρυσαῖς,  
 seven lampstands made-of-gold,

And I-turned-around to-be-looking-at the voice, one-who was-speaking with me; and having-turned-around I-saw seven\* lampstands made-of-gold,

- \* lampstands - how are we to understand these? We have 3 possibilities and it is important.



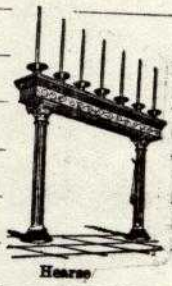
← the lamp itself is (λύχνος) "luchnos".  
 Lampstand is (λυχνία) "luchnia".  
 "Candlestick" is incorrect. The good candles are made of beeswax. "The word, Dabar," in Hebrew; in Chaldee signifies "bee."

Isa. 7  
 18 And it shall come to pass in that day, that Jê-hô'vâh will hiss for the fly that is in the uttermost part of the rivers of E'gypt, and for the bee that is in the land of Assyr'ia.

← The bee is figurative of Assyria.  
 (see The Two Babylons by Hislop, p 194; and Keil-Delitzsch Old Testament Commentary)



We can have 7 individual stands for lamps, not candles, as in this picture called a



Hearse



← We can have a single menorah with seven "stands" for 7 lamps.

← In Ex. 25:31 "candlestick" is used for the Hebrew "menorah" (הַמְנוּרָה), and the Greek (λυχνία) Luchnian.

Ex. 25

31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it: 32 and there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 33 three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick: 34 and in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof: 35 and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick. 36 Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold. 37 And thou shalt make the lamps thereof, seven: and they shall light the lamps thereof, to give light over against it. 38 And the snuffers thereof, and the snuffdishes thereof, shall be of pure gold. 39 Of a talent of pure gold shall it be made, with all these vessels. 40 And see that thou make them after their pattern, which hath been showed thee in the mount.

Finally we could have 7 menorahs. Since all things John sees are in relation to the heavenly tabernacle the single stand need not be considered.

Heb. 9

2 For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the showbread; which is called the Holy place.

← ἡ τε λυχνία

both the lampstand (menorah) (singular)

2 Chron. 4

7 And he made the ten candlesticks of gold according to the ordinance concerning them; and he set them in the temple, five on the right hand, and five on the left.

← In Solomon's temple there were ten lampstands (10 menorahs).

The Talmud gives some interesting information on these; as well as the fact that the tabernacle menorah was also in Solomon's Temple.

Talmud, Menahoth, p. 602.

Our Rabbis taught: King Solomon also made ten candlesticks, as it is written, And he made the ten candlesticks of gold according to the ordinance concerning them; and he set them in the Temple, five on the right hand and five on the left. 1 If you were to say that five were on the right side of the [Temple] entrance and five on the left side, we should then have candlesticks set on the north side [of the Temple], but the Torah says, And the candlestick over against the table on the side of the tabernacle towards the south. 2 You must therefore say that [the candlestick] of Moses stood in the middle with five [candlesticks] to the right of it and five to the left of it.

← all on the south side.

Since a lampstand can individually be removed (Rev. 2:5), it would seem that there are 7 menorahs.

vs. 13 ASV

13 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden sirdle.

← καὶ ἐν μέσῳ τῶν λυχνιῶν and in midst of the lampstands ὅμοιον υἱὸν ἀνθρώπου, like (a) son of MAN, ἐνδεδυμένον

having-been-clothed-and-still-clothed-in ποδήρη (a garment) to-the-feet and περιεζωσμένον και περιεζωσμένον (having-been-and-still girded-around at the breasts belt (girdle) πρὸς τοῖς μαστοῖς ζώνην



χρυσᾶν.  
made-of-gold;

\* And in the midst of-the lampstands (one) like (a) son of-MAN, having-been-and-still-clothed-in (a garment) to-the-feet and having-been-and-still-girded-around at the breasts (with a) belt [girdle] made-of-gold;



\* This is the description of the heavenly high priest engaged in his ministry; for he has the golden sash high on his body, which was only worn this way while he was ministering. - on duty.

It seems there was only one menorah in Herod's Temple and it was carried to Rome and is shown on the arch of Titus, sign

of Israel having gone into total diaspora.



The menorah is closely connected with Israel. We have no example where the

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mentioned with the N.T. "church" other than the reference here in the Revelation. In fact the word lamp (λύχνος) is never connected with the N.T. "church" either.

The Gentile "believers?" have so robbed Israel's blessings as to practically exclude Jewish believers, in their thinking. Israel associates the menorah with the 12 tribes,



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vs. 14,15 ASV  
 14 And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; 15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

ἡ δὲ κεφαλὴ  
 the but head  
 αὐτοῦ καὶ αἱ  
 of-him and the  
 τρίχες λευκαὶ ὡς ἔριον λευκὸν  
 hairs white as wool white  
 ὡς χιῶν, καὶ οἱ ὀφθαλμοὶ  
 as snow, and the eyes  
 αὐτοῦ ὡς φλόξ πυρός,  
 of-him as (a) flame of-fire,  
 15. καὶ οἱ πόδες αὐτοῦ ὅμοιοι  
 and the feet of-him like to-  
 χαλκολιβανῶ ὡς ἐν καμίνῳ  
 chalcolibanus as in furnace  
 πεπυρωμένοι,  
 having-been-and-still-on-fire,  
 καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ  
 and the voice of-him as noise  
 ὑδάτων πολλῶν.  
 [voice] waters of-many.

\* But his head and the hairs white as wool white as snow, and his eyes as (a) flame of-fire, And his feet like to-chalcolibanus as having-been-and-still-on-fire (from) in (a) furnace, and his voice as (a) noise [voice] of-many waters.

\* We are entering into the study of a book filled with symbolisms. How we understand this prophecy depends on our understanding of the symbolism. Several basic premises need to be kept firmly in mind,

- 1 The Bible is entirely a Jewish book.
- 2 Israel is the only nation chosen by God.
- 3 The tabernacle in the wilderness was a copy of the one in the heavens. The symbols of the tabernacle which occur in this book must be considered in relation to Israel.
- 4 Israel was the (ἐκκλησία) ekkleesia (church) called out of Egypt. (Acts 7:38)



5 The N.T. (ἐκκλησία) ekkleesia (church) was first called out of the Israeli.

Acts 2  
5 Now there were dwelling at Jê-ru'sâ-lêm Jews, devout men, from every nation under heaven.

36 Let all the house of Is'ra-êl therefore know assuredly, that God hath made him both Lord and Christ, this Jê'sûs whom ye crucified.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

41 They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

Acts 4  
4 But many of them that heard the word believed; and the number of the men came to be about five thousand.

32 And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common.

Acts 6  
7 And the word of God increased; and the number of the disciples multiplied in Jê-ru'sâ-lêm exceedingly; and a great company of the priests were obedient to the faith.

Acts 9  
42 And it became known throughout all Jôp'pâ: and many believed on the Lord.

Acts 21  
20 And they, when they heard it, glorified God; and they said unto him, Thou seeest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law:

Greek-μυριάδες  
10,000's at the least. (Luke 12:1, Heb. 12:22 innumerable company)

6 Gentile believers were "grafted in" (Rom. 11).  
Gentile believers do not bear the root (Rom. 11:18).

7 Satan's hatred of the Jew and his operation of his 7<sup>th</sup> world power as a religion has influenced the N.T. "church". The N.T. "church", for the most part, regards the Jew as set aside. Total error.

Rom. 1  
16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom. 3  
3 What advantage then hath the Jew? or what is the profit of circumcision? 2 Much every way: first of all, that they were intrusted with the oracles of God.

Rom. 11  
11 I say then, Did God cast off his people? God forbid. For I also am an Is'ra-êl-ite, of the seed of Abraham, of the tribe of Bê'n-jâ-min. 2 God did not cast off his people which he foreknew.

8 How a person treats the Jew is important.

Matt. 25  
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Zech. 2  
8 For thus saith Jê-hô'vâh of hosts: 'After glory hath he sent me unto the nations which plundered you; for he that toucheth you toucheth the apple of his eye.'

Nu. 24:9  
Blessed be every one that blesseth thee, And cursed be every one that curseth thee.

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

In Rev. 1:14, 15 we see a description of Jesus which hardly depicts love for everybody. What does this description teach?

1) The lampstands must not be taken as simply the N.T. ekkleesia, but as the ekkleesia in the wilderness (Acts 7:38), out of which the Lord is building his ekkleesia, his body, into which Gentile believers are grafted.

2) Verse 13 gives a clear picture of the High Priest, but again we must first consider Israel's high priest in the tabernacle.



The high priest was a symbol of the Messiah. He is called (ὁ ἱερεὺς ὁ χριστὸς) the priest the messiah, Lev. 4:5 LXX. The phrase, "the

Lev. 5:6, 10 and the priest shall make atonement for him as concerning his sin.

and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.

Heb. 8

8 Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, 2 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.

priest shall make atonement for him" occurs again and again.

Paul in Heb. 8:1, in writing to the Hebrews says, "We", i.e. the Jews, and this picture in Rev. 1:13 is that of our High Priest, for Jew and Gentile are one in the Messiah.

3

Verse 14 says, "His head and the hairs white as wool (which is) white as snow." Jesus is building his ekkleesia, his body, of which he is the head. The head is pictured in absolute purity.

Col. 1:18

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

Isa. 1

18 Come now, and let us reason together, saith Jê-hô'vâh: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

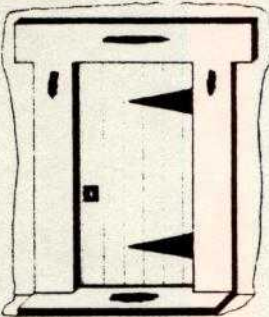
Ps. 51

7 Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.

Lam. 4 KJ.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

"separated"



Ex. 12

21 Then Mō'sēs called for all the elders of Is'ra-ël, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

It is the blood of the Messiah that assures purity, and only trust in his shed blood gives salvation.

4

Verse 14 says, "His eyes as a flame of fire." In this passage we must understand the symbolism as related to his "church".

2 Chron. 16

For the eyes of Jê-hô'vâh run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.

1 Cor. 3

11 For other foundation can no man lay than that which is laid, which is Jê'sūs Christ. 12 But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; 13 each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. 14 If any man's work shall abide which he built thereon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

Fire is most often thought of in the light of judgment especially the final judgment. In this case it is still a judgment but not a destructive judgment. Note 1 Cor. 3:13, each man's work "it is being uncovered (ἀποκαλύπτεται) in fire." The believer is under constant watch of the High Priest and while loved the believer is also "chastened" (Heb. 12:6)



5 Verse 15 says, "His feet like to-chalcolibanus as having-been-on-fire in (a) furnace." The word chalcolibanus presents a great difficulty, only occurring here and Rev. 2:18. In Greek the word is χαλκολίβανον. The Greek χαλκός means "brass" and λίβανος means "frankincense". What then do we have as a meaning for such a word as "brass-frankincense"? Alford says that the central idea is the (λίβανος) frankincense, not the (χαλκός) brass. It is no more difficult to understand "brass-frankincense" feet than it is "brass" feet. Neither of these are literal but figurative. Note also, "as having-been-on-fire in (a) furnace."

Lev. 24  
 5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an e'phah shall be in one cake. 6 And thou shalt set them in two rows, six on a row, upon the pure table before Jê-hô'vâh. 7 And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto Jê-hô'vâh. 8 Every sabbath day he shall set it in order before Jê-hô'vâh continually; it is on the behalf of the children of is'ra-êl, an everlasting covenant. 9 And it shall be for Aâr'ôn and his sons; and they shall eat it in a holy place: for it is most holy unto him of the offerings of Jê-hô'vâh made by fire by a perpetual statute.

Frankincense was an incense holy to the Lord and was always burnt on the altar. (Mishnah, Menahoth 11:7)

Incenses symbolically "are the prayers of the saints" Rev. 5:8. A furnace is symbolic of Israel's affliction.

- Deut. 4  
 20 But Jê-hô'vâh hath taken you, and brought you forth out of the iron furnace, out of E'gypt, to be unto him a people of inheritance, as at this day.

Isa. 48  
 10 Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction.

Brass as a symbol seems to represent judgment. (Compare Nu. 21:6-9 with John 3:14)

6 Verse 15 says, "His voice as (a) voice of many waters." Many waters as a symbol represents many peoples. The ones under the altar call for God's vengeance.

Rev. 17  
 15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

Thus, I believe the picture is of Jesus, the head of the body, absolutely pure; seeing only the enduring works through the fire, but accepting the suffering of his saints in the furnace of their

Rev. 6  
 9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; 10 and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Ps. 116  
 15 Precious in the sight of Jê-hô'vâh is the death of his saints.

afflictions as a "sweet savor" → I believe his voice echos the cry for vengeance, which he is about to describe.

Lev. 2  
 2 and he shall bring it to Aâr'ôn's sons the priests; and he shall take thereout his handful of the fine flour thereof, and of the oil thereof, with all the frankincense thereof. And the priest shall burn it as the memorial thereof upon the altar, an offering made by fire, of a sweet savor unto Jê-hô'vâh:



vs. 16 ASV  
 16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ  
 and holding in the right hand  
 αὐτοῦ ἑπτὰ ἀστέρας, καὶ ἐκ  
 of-him stars seven, and out-of  
 τοῦ στόματος αὐτοῦ ῥομφαία δίστομος  
 the mouth of-him (a) sword two-edged  
 ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις  
 sharp proceeding-out, and the countenance  
 αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ  
 of-him as the sun it-is-appearing in the  
 δυνάμει αὐτοῦ.  
 power of-it.

And holding in his right hand seven stars, and out-of his mouth (a)\* sharp two-edged sword proceeding-out, and his countenance as the sun appearing in its power.

\* sharp two-edged sword - (ῥομφαία) hromphaia, battle sword.



vs. 17, 18 ASV  
 17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, 18 and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

καὶ ὅτε εἶδον αὐτόν,  
 and when I-saw him,  
 ἔπεσα πρὸς τοὺς πόδας αὐτοῦ  
 I-fell to the feet of-him  
 ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν  
 as dead; and he-placed the right  
 αὐτοῦ χεῖρα ἐπ' ἐμέ λέγων· μὴ  
 of-him hand on me saying; not  
 φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ  
 you-be-fearing; I I-am the first and

ὁ ἔσχατος 18. καὶ ὁ ζῶν, καὶ ἐγενόμην  
 the last and the (one) living, and I-became  
 νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας  
 dead and behold living I-am into the ages  
 τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ  
 of-the ages, and I-am-having the keys of-the  
 θανάτου καὶ τοῦ ᾀδου.  
 death and of-the hades.

And when I-saw him, I-fell to his feet as dead;



and he placed his right hand on me saying: you-be not fearing: I myself am the first and the last

And the (one) living, and I-became dead and behold I-am living into the ages of-the ages, and I-am-having the\* keys of-the death and of-the hades.

\* keys of-the death and of-the hades. Keys are to unlock doors and symbolically represent power, authority, or control. Jesus to Peter. Thus Peter "opened the door" to Jews at Pentecost and Gentiles at the house of Cornelius. In this case the keys are to "the death" and "the hades" which appear to be two different abodes of the dead, which we will consider later.

Matt. 16. 19 I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

vs. 19 ASV γράψον οὖν ἅ  
you-write therefore things-which-  
εἶδες καὶ ἅ εἰσὶν  
you-saw and things-which they-are  
καὶ ἅ μέλλει γενέσθαι  
and things-which it-is-about to-come-to-pass  
μετὰ ταῦτα.  
after these-things.

\* You-write therefore things-which you-saw and things-which they-are and things-which it-is-about to-come-to-pass after these-things,

\* This verse might well be called the key verse in the understanding of this prophecy. John is told to write the things he saw: 7 golden menorahs (lampstands), Jesus robed as the High Priest in service; Jesus with a white head and hairs, eyes as a flame of fire, feet like brass-incense having been on fire in a furnace, a voice as of many waters, holding 7 stars, a war sword proceeding out of his mouth, his countenance like the sun appearing in its power.



Further, John is told to write the things which they are. The Greek (εἶσιν) eisin is the third person plural, "they-are". This word occurs 28x in this book and ignoring the pronoun "they", inherent in the verb, can lead to problems. Two cases will be considered in the next verse. Many have used this verse to divide the book into three parts: What John saw, What things then existed, made to be the 7 churches (ch. 2, 3) and What things are coming after these things. There are many reasons why this understanding is not possible. ① At this point John does not know "what things are". ② The expression "after these things" occurs 7x, not just this once. ③ The verb "I saw" occurs 52x. ④ There are 10 uses of "they-are" explaining symbolism. All this will become more clear as we proceed.

vs. 20 ASV  
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 are seven churches.

τὸ μυστήριον τῶν ἑπτὰ  
 the mystery of-the seven  
 ἀστέρων οὓς εἶδες ἐπὶ  
 stars which you-saw on  
 τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας  
 the right (hand) of-me, and the seven lampstands  
 τὰς χρυσαῖς· οἱ ἑπτὰ ἀστέρες  
 namely-the (ones) made-of-gold; the seven stars  
 ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν,  
 messengers of-the seven assemblies they-are,  
 καὶ αἱ λυχνίαί αἱ ἑπτὰ ἐκκλησίαι εἰσιν.  
 and the lampstands the seven assemblies they-are.

\* The mystery of-the seven stars which you-saw on my right (hand), and the seven lampstands, namely-the (ones) made-of-gold. The seven stars they-are messengers of-the seven assemblies, and the lampstands they-are the seven assemblies.

\* The seven stars and the seven lampstands are a mystery. Seven local "churches" hardly constitute a mystery. I personally believe there is a mystery of which these things are symbols.



## Chapter 2.

vs. 1 ASV

2 To the angel of the church in Eph'ë-süs write: These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ  
to-the messenger of-the in Ephesus  
ἐκκλησίας γράψον· τὰδε  
assembly you-write: these-things-here  
λέγει ὁ κρατῶν τοὺς ἑπτὰ  
he-is-saying the (one) retaining the seven  
ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ  
stars in the right (hand) of-him, the (one)  
περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν  
walking-around in midst of-the seven lampstands  
τῶν χρυσοῦν.  
namely-the (ones) made-of-gold:

To-the \*messenger of-the assembly in \*Ephesus you-write: these-things-here the (one) retaining the seven stars in his right (hand), the (one) walking-around in midst of-the seven lampstands, namely-the (ones) made-of-gold, is-saying:

\* messenger (ἄγγελος) angelos, or angel. This word has caused much controversy. If we remember that the N.T. assembly is essentially Jewish and represented by a menorah we may learn some things that will help our understanding.

Hag. 1

13 Then spake Hāg'gāi Jē-hō'vāh's messenger in Jē-hō'vāh's message unto the people, saying, I am with you, saith Jē-hō'vāh.

← ὁ ἄγγελος κυρίου LXX  
the "angel" of Jehovah

Here the LXX uses ἄγγελος for messenger.

Mal. 2

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jē-hō'vāh of hosts.

← (an) ἄγγελος κυρίου

an "angel" or messenger of Jehovah

Talmud, Nedarim, p 58 says, "Who are

the 'Ministering Angels'? The Rabbis."

Rev. 1

3 Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand.

← The one who will read will be the **rabbi, bishop, elder, pastor, teacher**; in other words the messenger.

Those who hear and keep the things will be the **assembly** hence Rev. 2:7, "The one having an ear let him hear what the spirit is saying to the assemblies." The very use of this word "messenger," to indicate the leader removes these two chapters (Rev. 2+3) from having a reference to a local church.



★ Ephesus - That an "assembly" existed at the city of Ephesus is not doubted, but there were "assemblies" in many cities. Why should 7 assemblies be specifically selected for a prophecy? The things



stated for each assembly are not historically verifiable. Remember we are told this is a mystery (Rev. 1:20). The names used for the seven assemblies have meanings amazingly parallel to the history of the N.T. "church". Further, every message ends with, "The (one) having an ear let him hear what the Spirit is-saying to-the assemblies." This sentence indicates a continual prophecy. Rev. 1:3, "Happy the (one) reading and the (ones) hearing the words of-the prophecy and keeping the-things having-been-written-and-still-written in it: for the season (is) near." Ephesus - "Aimed At", "Desired" - L+S

ch. 2 vs. 2 ASV  
 2 I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false;

οἶδα τὰ ἔργα σου  
 I-know-absolutely the works of-you  
 καὶ τὸν κόπον καὶ τὴν ὑπομονὴν  
 and the labor and the perseverance  
 σου, καὶ ὅτι οὐ δύνη βαστάσαι κακούς,  
 of-you, and that not you-can to-bear bad (men?)  
 καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς  
 and you-tried the (ones) saying themselves  
 ἀποστόλους καὶ οὐκ εἰσὶν, καὶ εὔρες  
 apostles and not they-are, and you-found  
 αὐτοὺς ψευδεῖς.  
 them false;

I-know-absolutely your works and the labor and your perseverance, and that you-can not bear bad (ones) and you-tried the (ones) saying themselves apostles and they-are not, and you-found them false;

ch. 2 vs. 3 ASV  
 3 and thou hast patience and didst bear for my name's sake, and hast not grown weary.

καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου,  
 and perseverance you-are-having, and you-bore because-of the name of-me,



καὶ οὐ κέκοπιακας (κτ κέκωκας, other variations) and not you-tired-and-are-still-tired-from-labor.

And you-are-having perseverance, and you-bore because-of my name, and you (did) not tire-and are-still-tired-from-labor. (not - see above)

\* Ephesus means "desired" or "aimed at." The first period of church history is commended by Jesus. They bore persecution because of the name of Jesus Messiah. This persecution

Acts 4:10  
10 be it known unto you all, and to all the people of Is'ra-él, that in the name of Jē'sūs Christ of Nāz'-ā-réth, whom ye crucified, whom God raised from the dead, even in 'him doth this man stand here before you whole.

Acts 8:1  
And there arose on that day a great persecution against the church which was in Jē-ru'sa-lēm; and they were all scattered abroad throughout the regions of Jū-dæ'á and Sá-má'ri-á, except the apos-tles.

was largely a persecution of Jewish believers by Jews. They could not bear

bad persons: Ananias and Sapphira (Acts 5:1-11), Simon (Acts 8:18-24), Elymas (Acts 13:8). During this period Gentile believers were being added in greater and greater numbers. Interest grew in

Acts 17  
10 And the brethren immediately sent away Paul and Si'lās by night unto Bē-ro'e'a; who when they were come thither went into the synagogue of the Jews. 11 Now these were more noble than those in Thēs-sá-lō-ni'cá, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. 12 Many of them therefore believed; also of the Grēek women of honorable estate, and of men, not a few.

the scriptures, they were concerned with accuracy.

Acts 18  
24 Now a certain Jew named A-pól'lōs, an Al-ēx-án'dri-án by race, 'an eloquent man, came to Eph'ē-sūs; and he was mighty in the scriptures. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jē'sūs, knowing only the baptism of John: 26 and he began to speak boldly in the synagogue. But when Prisc'ilá and Aq'ui-lá heard him, they took him unto them, and expounded unto him the way of God more accurately.

Very early the N.T. assemblies became infiltrated with "grievous wolves" (Acts 20:29), and "false apostles" (2 Cor. 11:13) were

Acts 20  
29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock; 30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

causing much trouble in the assembly. Even in Paul's time the word of God

2 Cor. 11  
12 But what I do, that I will do, that I may cut off 'occasion from them that desire an occasion; that wherein they glory, they may be found even as we. 13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. 14 And no marvel; for even Satan fashioneth himself into an angel of light. 15 It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

2 Cor. 2  
17 For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

was being "adulterated-for-filthy-lucre" (2 Cor. 2:17), a very common occurrence in our day. The early church rooted out these evils. Never-

theless God says they had left their first love and this was serious enough to call for repentance or the possibility of the removal of their lampstand from its place.



ch. 2 vs. 4 ASV ἀλλὰ ἔχω κατὰ σοῦ  
4 But I have this against thee, that thou didst leave thy first love. BUT I-am-holding down-upon you  
 ὅτι τὴν ἀγάπην σου τὴν πρώτην  
 that the charity of-you namely-the first  
 ἀφῆκας.  
 you-let-go.

BUT I-am-holding down-upon you that you-let-go your first charity.

• charity - ἀγάπη (love) - Remember the difference between (ἀγαπάω) agapaō and (φιλέω) phileō. Antonius at Caesar's funeral said to the Romans; "You loved (φιλέω) him as father, and you cherished (ἀγαπάω) (him) as benefactor."

36 Teacher, which is the great commandment in the law? 37 And he said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." 38 This is the great and first commandment. 39 "And a second like unto it is this, 'Thou shalt love thy neighbor as thyself.' 40 On these two commandments the whole law hangeth, and the prophets.

← This, the great and first commandment, should always be the first "love". Certainly one should love God as our benefactor.

The early "church" made the choice of what came first: administer to people and their needs, or the word of God. (Acts 6:2)

Acts 6

6 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. 2 And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. 3 Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. 4 But we will continue stedfastly in prayer, and in the ministry of the word.

← "It is not pleasing us having-left-behind the word of the God to-minister to-tables."

Yet the majority of the Jews were being led further from the word of God. God gave them warning.

ch. 2 vs. 5 ASV

5 Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.

← μνημόνευε οὖν σοῦ  
 you-be-having-in-memory therefore  
 πόθεν πέπτωκας,

from-whence you-have-fallen-and-are-  
 καὶ μετανόησον καὶ τὰ πρῶτα  
 still-fallen, and you-repent and the first  
 ἔργα ποιήσον· εἰ δὲ μή, ἔρχομαί σοι  
 works you-do; if but not, I-am-coming to-you  
 καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ  
 and I-shall-move the lampstand of-you out-of the



τόπου αὐτῆς, εἰ μὴ μετανοήσης.  
 place of-it, if (uncertainty) not you-might-repent.

\* You-be-having-in-memory therefore from-whence you-have-fallen-and-are-still-fallen, and you-repent and you-do the first works; but if not, I-am-coming to-you and I-shall-move your lampstand out of its place, if not you-might-repent.



\* But Israel did not repent. Note the "uncertainty" of their repentance, and the "certainty" (εἰ δὲ μὴ) that they would not do the first works.

Keep in mind that the N.T. "church" is being called out of a rejecting "church", Israel.

What was "the place" of the lampstand at that time? The temple, but in AD. 70 God removed it from its place.

ch. 2 vs. 6 ASV

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

← ἀλλὰ τοῦτο ἔχεις,  
 BUT this (thing) you-are-holding,  
 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν,  
 that you-are-hating the works of-the Nicolaitans,  
 ἃ καὶ γὰρ μισῶ.  
 which I-also I-am-hating.

\* BUT this (thing) you-are-holding, that you-are-hating the works of-the Nicolaitans, which I myself am also hating.

\* Much difference of opinion exists regarding the Nicolaitans, trying in some cases to make them followers of Nicolaus (Acts 6:5). Are we, in this fashion, not looking for a simple answer in what is a mystery? Why not read (νικολαϊτῶν) with a small "n", nikolaitōn from (νίκη) nikē and (λαός) laos, "means-of-victory (over) people"? (νίκη - means-of-victory, λαός - people)



What then, could be the works of means-of-victory (over) people?

### Acts 4

4 And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, 2 being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

### John 7

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? 46 The officers answered, Never man so spake. 47 The Pharisees therefore answered them, Are ye also led astray? 48 Hath any of the rulers believed on him, or of the Pharisees? 49 But this multitude that knoweth not the law are accursed.

← διαπονούμενοι διὰ τὸ  
being - annoyed because-of the  
διδάσκειν τὸν λαὸν ---  
to-be-teaching the people ---

← ἀγράματοί εἰσὶν καὶ ἰδιῶται  
unlettered they-are and laymen

Notice the superior opinion the rulers held of themselves because of their education.

The clergy superiority was to continue to grow, and the people kept in ignorance.

### ch. 2 vs. 7 ASV.

He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

ὁ ἔχων οὖς ἀκουσάτω  
the (one) having (an) ear let-him-hear  
τί τὸ πνεῦμα λέγει ταῖς  
what (thing) the Spirit he-is-saying to-the  
ἐκκλησίαις, τῷ νικῶντι δώσω  
assemblies, To-the (one) having-victory I-shall-give  
αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,  
to-him to-eat out-of the wood of-the life,  
ὃ ἔστιν ἐν τῷ παραδείσῳ τοῦ Θεοῦ.  
which it-is in the paradise of-the God.

\* The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies, to-the (one) having-victory I-shall-give to-him to-eat out-of the wood of-the life, which is in the paradise of-the God.

\* We must comment on the verse as a unit. Here indeed we see the symbolism of this book. "The one having an ear" - not ears, for every one has ears, but an ear to hear spiritual truth. "To the assemblies" - not assembly, for this passage is not to Ephesus, as then existing physically, but Ephesus symbolically as a particular period of "church" history. "To the one having victory," John explains in



another place.

1 John 5 <sup>4</sup> For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. <sup>5</sup> And who is he that overcometh the world, but he that believeth that Jê'sûs is the Son of God?

← (νικᾶ) "he-is-having-victory" over the world

← "And this is the means-of-victory (νίκη) namely the one having-had-victory (ἡ νικησασα) over the world, our trust, vs. 5 "Who is the (one) having-victory-over the world if not the (one) trusting that Jesus is the Son of the God?"

"To eat out of the wood of life". In Rev. 2:7, ASV it is "the tree of life", but (δένδρον) dendron is translated "tree" 26x, while the word in this passage is (ξύλον) ksulon. The word (ξύλον) ksulon is translated: staff 5x, stocks 1x, tree 10x, wood 3x, Why?

Acts 10

<sup>39</sup> And we are witnesses of all things which he did both in the country of the Jews, and in Jê-ru'-sâ-lêm; whom also they slew, hanging him on a tree.

← Jesus certainly was not hung on a tree, but "on wood," (Six times "tree" is used for this word; it can be translated "wood" without question.)

Rev. 22

<sup>22</sup> <sup>1</sup> And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, <sup>2</sup> in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

← "(a) tree of life" or "(a) wood (ξύλον) of life." Note; not trees but tree, singular. Also, "the fruit of it", again singular.

We will consider this passage later, but note "the leaves of the tree (ξύλον)", wood. The Theological Dictionary of the New Testament, Vol. 5, page 41 says, "The idea that the living trunk of the cross bears twigs and leaves is a common motif in Christian antiquity."

Gen. 3

<sup>8</sup> And they heard the voice of Jê-hô 'vâh God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jê-hô 'vâh God amongst the trees of the garden.

← "the trees" in Hebrew (עץ) ets, tree or wood is in this verse singular, not trees but tree. (Magil's Linear School Bible, page 9)

(LXX - ἐν μέσῳ τοῦ ξύλου τοῦ παραδείσου, in midst of-the "wood" of-the paradise.)

John 6

<sup>52</sup> The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? <sup>53</sup> Jê'sûs therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.

← Note the symbolism in John 6. In Rev. 2:7 "to-eat" may also be symbolic; hence "to-eat out-of the wood of the life" may be symbol, parallel to John 6 and Rev. 17:16 etc.



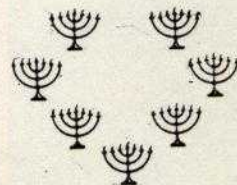
# Ephesus

"Aimed At" "Desired"

1

□ REVELATION 2:1  
 2 To the angel of the church in Eph's-suis write:  
 These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

\*\*\*\*\*



PRIMARILY JEWS

GOOD

2 I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; 3 and thou hast patience and didst bear for my name's sake, and hast not grown weary.

BAD

4 But I have this against thee, that thou didst leave thy first love.

THE ACTS 6

2 And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. 3 Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. 4 But we will continue stedfastly in prayer, and in the ministry of the word.

bad ones (acting) badly

MATTHEW 21

41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

II CORINTHIANS 10

13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ.

GOOD

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

"means-of-victory (over) people"

The one having-victory



to eat of the wood of the life

ROMANS 13

10 Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.

I JOHN 5

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

WARNING

5 Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.

and still fallen

CHURCH CENTERED AT JERUSALEM

LAMPSTAND REMOVED



THE ONE HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT IS SAYING TO THE CHURCHES

A.D. 70



ch. 2 vs. 8 ASV.

8 And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lived again:

καὶ τῷ ἀγγέλῳ τῆς ἐν  
and to-the messenger of-the in  
Σμύρνη ἐκκλησίας γράψον.  
Smyrna assembly you-write:

τάδε λέγει ὁ πρῶτος καὶ ὁ  
these-things-here he-is-saying the first and the  
ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἐζησεν.  
last, who he-became dead and he-himself-  
lived:

★ And to-the messenger of-the assembly in Smyrna you-write; these-things-here the first and the last, who became dead and he-himself-lived is-saying:

★ Smyrna - (σμύρνα) myrrh (L+S "the resinous gum of an Arabian tree --- for embalming the dead --- burnt as incense --- used for anointing.") A material very important to God in relation to his people Israel and their Messiah.



Ex. 30:23

22 Moreover Jê-hô'vâh spake unto Mô'sés, saying, 23 Take thou also unto thee the chief spices: of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, 24 and of cassia five hundred, after the shek'el of the sanctuary, and of olive oil a hin; 25 and thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer: it shall be a holy anointing oil. 26 And thou shalt anoint therewith the tent of meeting, and the ark of the testimony, 27 and the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, 28 and the altar of burnt-offering with all the vessels thereof, and the laver and the base thereof. 29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. 30 And thou shalt anoint Aar'ôn and his sons, and sanctify them, that they may minister unto me in the priest's office. 31 And thou shalt speak unto the children of Is râ-el, saying, This shall be a holy anointing oil unto me throughout your generations. 32 Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof: it is holy, and it shall be holy unto you. 33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people.

← Part of the anointing oil of the high priest, certainly closely related to Israel. A spice brought

Matt. 2

11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

John 19

39 And there came also Nic-ô-dé'mús, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 So they took the body of Jê'sús, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

to Jesus at his birth and at his death.

This, the second period of "church" history, may be said to have begun with Nero's persecutions A.D. 64. This period included the destruction of Jerusalem. It may be better to take 70 A.D. as the dividing date between Ephesus and Smyrna, or there may be an overlap.

In this Smyrna period the Jewish nation suffered a great deal of persecution, but Gentile believers (grafted-in) also suffered by the thousands,



ch. 2 vs. 9 ASV οἶδά σου τὴν  
 I-know-absolutely of-you the  
 θλίψιν καὶ τὴν πτωχείαν,  
 tribulation and the poverty,  
 ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν  
 BUT rich you-are, and the blasphemy,  
 ἐκ τῶν λεγόντων Ἰουδαίους εἶναι  
 out-of the (ones) saying Jews to-be  
 ἑαυτοῦς, καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ  
 themselves, and not they-are BUT synagogue  
 τοῦ σατανᾶ,  
 of-the Satan.

I-know-absolutely your\* tribulation and  
 poverty, BUT you-are rich, and the blasphemy  
 out-of the (ones) saying themselves to-be  
 Jews, and they-are not BUT\*synagogue  
 of-the Satan.

• the tribulation - the great tribulation of  
 Rev. 7:14 had already started, even with the  
 death of Stephen. (τῆς θλίψεως - the tribulation  
 Acts 11:19.)

\* synagogue of-the Satan; Jews outside covenant.

John 8  
 44 Ye are of your  
 father the devil, and the lusts of  
 your father it is your will to do.  
 He was a murderer from the be-  
 ginning, and standeth not in the  
 truth, because there is no truth in  
 him. When he speaketh a lie, he  
 speaketh of his own: for he is a  
 liar, and the father thereof. 45 But  
 because I say the truth, ye believe  
 me not.

Matt. 13  
 38 and the field is the world; and  
 the good seed, these are the sons  
 of the kingdom; and the tares are  
 the sons of the evil one; 39 and the  
 enemy that sowed them is the devil;  
 and the harvest is the end of the  
 world; and the reapers are angels.

Rom. 2  
 28 For he  
 is not a Jew who is one outwardly;  
 neither is that circumcision which  
 is outward in the flesh: 29 but he  
 is a Jew who is one inwardly; and  
 circumcision is that of the heart,  
 in the spirit not in the letter;  
 whose praise is not of men, but of  
 God.  
 completed Jews,  
 not Gentile believers.

ch. 2 vs. 10 ASV ← μὴ φοβοῦ ἃ  
 not you-be-fearing things - which  
 μέλλεις πάσχειν.  
 you-are-about to-be-suffering.  
 ἰδοὺ μέλλει βάλλειν ὁ διαβόλος  
 behold he-is-about to-be-casting the devil  
 ἐξ ὑμῶν εἰς φυλακὴν ἵνα  
 out-of you into (a) guard-house in-order-that  
 πειρασθῆτε, καὶ ἔξετε θλίψιν  
 you-might-be-tried, and you-will-have tribulation  
 ἡμερῶν δέκα γίνου πιστὸς  
 of-days ten. you-be-becoming trustworthy



ἄχρι θανάτου, καὶ δώσω σοὶ τὸν  
 unto death, and I-shall-give to-you the  
 στέφανον τῆς ζωῆς.  
 crown of-the life.

You-be not fearing things-which you-are-about  
 to-be-suffering. Behold the\*devil is-about  
 to-be-casting (some) out-of you into (a) guard-  
 house in-order-that you-might-be-tried, and  
 you-will-have tribulation\*of ten days. You-be-  
 becoming trustworthy unto death, and I-shall-  
 give to-you\*the crown of-the life.

Tape  
H

\* The devil - becomes very active in this church period. We had "synagogue of Satan" in the previous verse. With the dispersion of the Jews Satan could no longer destroy the Jews by an active enemy as Babylon, Greece etc. Since Satan's main enemy was Jewish believers in the Messiah he raised up opposing Jews. In this period he raised up persecutions against Gentile believers as well. The 6<sup>th</sup> world power was Rome and the power back of the Roman Empire was the 6<sup>th</sup> head of the serpent. All this will become more clear later.

• ten days tribulation - there is no explanation of this statement if applied to a local church at Smyrna, but if Smyrna is symbolic of the suffering church we have no problem. Clare's Library of Universal History, Vol. III, lists exactly 10 such intense persecutions. In A.D. 64 a 9 day fire destroyed ten of the fourteen regions of Rome. Nero blamed the fire on the Christians. → The 2<sup>nd</sup> great persecution was

p. 1067 Clare

and the result was the first of the ten great persecutions of the Christians under the auspices of Roman Emperors.

under Domitian A.D. 90 (p. 1076)

The 3<sup>rd</sup> was under Trajan

A.D. 116 (p. 1080). The 4<sup>th</sup>

was under Adrian A.D. 135 (p. 1081). The 5<sup>th</sup> was under Marcus Aurelius A.D. 178 (p. 1084). The 6<sup>th</sup> was under Maximin A.D. 235 (p. 1098). The 7<sup>th</sup> was under Decius A.D. 250 (p. 1100). The 8<sup>th</sup> was



under Gallus A.D. 251 (p. 1101). The 9<sup>th</sup> was under Valerian A.D. 254 (p. 1101). The 10<sup>th</sup> under Diocletian A.D. 303 (p. 1108). Thus we see this church period existed some 230 years, it was marked by "death". "You-be-becoming trustworthy unto death." (Rev. 2:10)

\* the crown of the life - (στέφανος) stephanos  
Isa 62 This is the victor's crown. (Trench p. 74)

62 For Zi'on's sake will I not hold my peace, and for Je-ru-sa-lem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. 2 And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Je-ho'vah shall name. 3 Thou shalt also be a crown of beauty in the hand of Je-ho'vah, and a royal diadem in the hand of thy God. 4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Heph'zi-bah, and thy land Bea'lah; for Je-ho'vah delighteth in thee, and thy land shall be married. 5 For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

στέφανος κάλλους (LXX)  
(a) crown of-beauty  
Israel is the bride  
Alford p 567, Rev. 2:10 says:  
"--- and that the imagery of this book is not any where drawn from Gentile antiquity, but is Jewish throughout"

ch. 2 vs. 11 ASV  
11 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

ὁ ἔχων οὖς ἀκουσάτω  
the (one) having (an) ear let-him-hear  
τί τὸ πνεῦμα λέγει  
what (thing) the Spirit he-is-saying

ταῖς ἐκκλησίαις. ὁ νικῶν  
to-the assemblies. the (one) having-victory  
οὐ μὴ ἀδικηθῆν ἔκ τοῦ  
not not he-might-be-done-harm out-of the  
θανάτου τοῦ δευτέρου.  
death namely-the second.

\* The (one) having (an) ear, let-him-hear what the Spirit is-saying to-the assemblies. The (one) having-victory by no means might-he-be-done-harm out-of the death namely-the second,

\* See Rev. 2:7 above, also Rev. 20:14 "second death."

ch. 2 vs. 12 ASV  
12 And to the angel of the church in Per-ga-mum write: These things saith he that hath the sharp two-edged sword:

καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον  
and to-the messenger of-the in Pergamum assembly you-write:

τάδε λέγει ὁ ἔχων  
these-things-here he-is-saying the (one) having



# Smyrna "Myrrh" (for burial)

## REVELATION 2

8 And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lived again:

THE FIRST and THE LAST



GENTILES BEING ADDED

GOOD

BAD

9 I know thy tribulation, and thy poverty (but thou art rich),

and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan.

10 Fear not the things which thou art about to suffer: behold, the devil is about to 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 the crown of life.

πειράζω  
πειρασμός

## JOHN 8

44 Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

## JAMES 1

12 Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.



## MATTHEW 13

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

## TRIBULATION 10 DAYS

- 1 NERO, 64 A.D.
- 2 DOMITIAN, 90 A.D.
- 3 TRAJAN, 116 A.D.
- 4 ADRIAN, 135 A.D.
- 5 MARCUS AURELIUS, 178 A.D.
- 6 MAXIMIN, 235 A.D.
- 7 DECIUS, 250 A.D.
- 8 GALLUS, 251 A.D.
- 9 VALERIAN, 254 A.D.
- 10 DIOCLETIAN, 254 A.D.

The one having-victory

not harmed by  
by second  
death

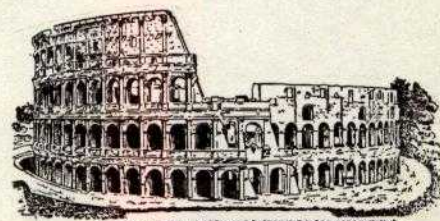
AFTER DIOCLETIAN THE SMYRNA CHURCH  
MERGES INTO THE PERGAMOS CHURCH

GREEK CHURCH FORMING  
LATIN CHURCH FORMING

HERE MANY WERE  
FAITHFUL UNTO DEATH



THE ONE HAVING AN EAR LET HIM HEAR  
WHAT THE SPIRIT IS SAYING TO THE CHURCHES




Colosseum



τὴν ῥομφαίαν τὴν δίστομον τὴν  
the sword namely-the two-edged namely-the  
ὀξεῖαν.  
sharp:

★ And to-the messenger of-the assembly in Pergamum you-write: these-things-here the (one) having the sword, namely-the two-edged, namely-the sharp is-saying:

★ Pergamum (or Pergamos) (πέργαμος)  
3  (πέρ) "per" means "thoroughly" (Thayer+Web.)  
(γάμος) gamos means "marriage."

Since Satan's plan of persecution in the Smyrna period only strengthened the "church" we now find Satan trying to wed the "church" to his idolatrous system, hence the mystery name "thoroughly-married."

ch. 2 vs. 13 ASV  $\leftarrow$  οἶδα τοῦ κατοικεῖς.  
I-know- absolutely where you-are-  
ὅπου ὁ θρόνος  
residing; where-in-which the throne  
τοῦ σατανᾶ· καὶ κρατεῖς τὸ ὄνομα  
of-the Satan; and you-are-retaining the name  
μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου  
of-me, and not you-denied the trust of-me  
καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου  
also in the days Antipas the witness of-me  
ὁ πιστός μου, ὃς ἀπεκτάθη  
the trustworthy of-me, who he-was-killed  
παρ' ὑμῶν, ὅπου ὁ σατανᾶς  
beside you, where-in-which the Satan  
κατοικεῖ.  
he-is-residing.

\* I-know- absolutely where you-are-residing; where-in-which (is) the throne of-the Satan; and you-are-retaining my name, and you-denied not my trust, also in the days Ἀντιπᾶς my witness, my trustworthy (one), who was-killed



beside you, where-in-which the Satan is-residing.

\* This verse is very controversial. Commentaries are really quite without answers. Various commentators admit an insurmountable problem with Satan's throne in Pergamona. As to Antipas, there are almost as many opinions as there are commentators.

1. Rev. 1:20 told us the 7 lampstands were part of a mystery. The word mystery occurs just 4x in this prophecy; Rev. 10:7 - "the mystery of the God was finished" at the sounding of the 7<sup>th</sup> trumpet; Rev. 17:5 - "mystery" written on the forehead of a woman; Rev. 17:7 - "the mystery of the woman."

2. Understanding Pergamona<sup>s</sup> as a small local "church" is hardly a mystery.

3. Why would Satan's "throne" be in Pergamona<sup>s</sup>?

4. Why, symbolically, would "thoroughly-married" fit a small local church?

Satan's "throne" is, of course, symbolic of his power enthroned in the 6<sup>th</sup> world power, Rome. It is in this period that "Christianity" and Paganism were wed under Constantine 324 AD.

Clare's History p1110

By this triumph over the last of his rivals, CONSTANTINE THE GREAT, as he was now called, became sole sovereign of the vast Roman world; and under him Christianity became the state-religion of the Roman Empire, after he had personally embraced the religion of Christ and had thus become the first Christian Emperor. With this important event, the history of Pagan Rome ends, and the history of Christian Rome begins. In the following section we will trace the rise and progress of Christianity, and its ultimate triumph under Constantine the Great.

Clare's History p.1116

In A. D. 324 Constantine the Great issued an edict exhorting all his subjects to follow his example by becoming Christians. He did not, however, proscribe Paganism; as the office of Pontifex Maximus, which he held, required him to offer sacrifices to the heathen gods of Rome. Although he permitted his Pagan subjects to exercise their religion without molestation, the Emperor's example and the hope of gaining his favor induced thousands to renounce Paganism and to embrace the religion of the cross.

to denounce  
condemn  
prohibit

At this period the "church" was residing in the Roman Empire where Satan was truly also residing. If everything else is symbolic why not Antipas? (avri - "instead-of" pas - "all") Why, "in the days" of Antipas? Anti - can also mean against, hence Antipas could mean "against-all."



The council of Nicaea was summoned by Constantine in 325 A.D. This council stood against all heresies. But in 360 A.D. Julian became the Emperor. He was called Julian the Apostate. *Clare's History p.1127*

Julian the Apostate was in his thirty-second year when the death of his cousin made him sovereign of the vast Roman Empire. Vanity was his characteristic weakness.

His open renunciation of Christianity and conversion to Paganism, which acquired for him the surname of *the Apostate*, has been regarded as the great blemish upon his character; but, besides being a Pagan from conviction and through his love of Plato's philosophy, he was largely influenced in his conduct in this particular by his hatred of his "Christian" cousins, at whom he was exasperated for having murdered all of the family to which he belonged.

Not content, however, with opposing the Christians with the weapons of argument and ridicule, Julian enacted several disqualifying laws, by which he deprived the Christians of wealth, knowledge and power. He also excluded Christians from all civil and military offices, filled their places with Pagans, and ordered the Christian schools to be closed. He excluded all Christians from schools of grammar and rhetoric, in order to weaken them in controversy and to degrade them in intellectual rank; but he disappointed the Pagan zealots by proclaiming universal tolerance.

For the purpose of disproving the prophecy of Christ, Julian the Apostate attempted to rebuild the Temple of Jerusalem on Mount Moriah and to restore the Jewish worship; but, according to both Christian and Pagan writers, this design of the Emperor was frustrated by balls of fire bursting out from the foundation, driving away the workmen and compelling them to abandon the work.

The good results of the council of Nicaea might be symbolically to have been said to have been nullified (killed?).

ch. 2 vs. 14 ASV.

<sup>14</sup> But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balaam to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

ἀλλ' ἔχω  
BUT I-am-hold-  
κατὰ  
ing down-upon  
σου ὀλίγα, ὅτι  
you (a) few-things, that  
ἔχετε ἐκεῖ  
you-are-having there  
κρατοῦντας τὴν διδαχὴν  
(ones) retaining the doctrine  
βαλαάμ, ὃς ἐδίδασκεν  
of-Balaam, who was-teaching  
τῷ βαλάκ βαλεῖν  
to-the Balak to-cast  
σκάνδαλον ἐνώπιον  
(an) entrapment in-sight  
τῶν υἱῶν Ἰσραὴλ,  
of-the sons of-Israel,  
φαγεῖν εἰδωλόθυτα  
to-eat idolatrous-sacrifices  
καὶ πορνεῦσαι.  
and to-commit-prostitution.

BUT I-am-holding down-upon you (a) few-things, that you-are-having there (ones) retaining the doctrine of-Balaam, who was-teaching to-the Balak to-cast (an) entrapment in-sight of-the sons of-Israel, to-eat idolatrous-sacrifices and to-commit-prostitution.

\* Most commentaries are not very helpful

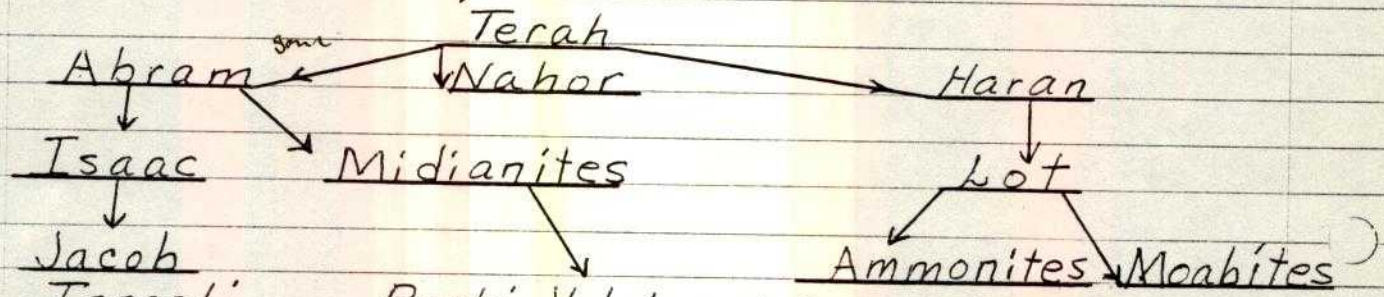


in applying this verse to either a local Pergamos church or a period of church history. This record of Balaam is O.T. history. Remember also we are being shown a mystery. It is further interesting that it is not recorded in Scripture that Balaam taught Balak:

- 1. To cast an entrapment in sight of Israel
- 2. to-eat idolatrous-sacrifices
- 3. to-commit-prostitution

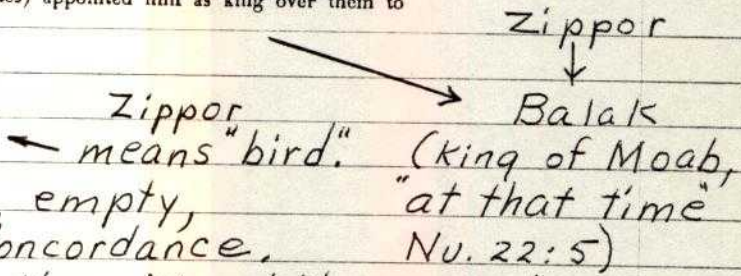
Some interesting things should be noted in the scriptural record of Balaam and Balak.

- 1. Balak wanted Israel to be cursed, Nu.22:6.
- 2. Who was Balak? Son of Zippor, Nu.22:4. King of Moab, Nu.22:4. ("Balak son of Zippor," is recorded 7 x.)



Rashi, Vol.4, p.106 [BALAK WAS KING OF MOAB] AT THAT TIME - at that time: he was not really entitled to the kingdom; he was actually one of the Midianite princes. but when Sihon died they (the Moabites) appointed him as king over them to meet the needs of the time (Tanch.).

Zohar V. p. 250  
So Balak saw with his own particular wisdom. He was the "son of a bird",<sup>1</sup> for he used birds for all his magic arts.



Balaak - means "void empty, waster" see Young's Concordance.

(king of Moab, "at that time" Nu.22:5)

Deut. 2:8  
And we turned and passed by the way of the wilderness of Mo'ab. 9 And Je-ho'vâh said unto me, Vex not Mo'ab, neither contend with them in battle; for I will not give thee of his land for a possession; because I have given Ar unto the children of Lot for a possession.

Both the Moabites and the Ammonites were not to be touched by Israel.

19 and when thou comest nigh over against the children of Am'mon, vex them not, nor contend with them; for I will not give thee of the land of the children of Am'mon for a possession; because I have given it unto the children of Lot for a possession.

Nu. 23  
7 And he took up his parable, and said, From A'ram hath Ba'lak brought me, The king of Mo'ab from the mountains of the East:

3. Who was Balaam? "Son of Beor," Nu.22:5 (Called this 9x in Scripture) (Beor means "shepherd.") Balaam came from Aram, (Syrian mountains) Balaam may mean "without a nation," "pilgrim," "alien", or "lord of the people" (Haftorahs p.669)



Balaam is one of the most unusual of those mentioned in Scripture. His name appears over 60x.

Nu. 22

8 And he said unto them, Lodge here this night, and I will bring you word again, as Jê-hô'vâh shall speak unto me: and the princes of Mô'ab abode with Bâ'lâm. 9 And God came unto Bâ'lâm, and said, What men are these with thee? 10 And Bâ'lâm said unto God, Bâ'lâk the son of Zip'ôr, king of Mô'ab, hath sent unto me, saying, 11 Behold, the people that is come out of E'gypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out. 12 And God said unto Bâ'lâm, Thou shalt not go with them; thou shalt not curse the people; for they are blessed. 13 And Bâ'lâm rose up in the morning, and said unto the princes of Bâ'lâk, Get you into your land; for Jê-hô'vâh refuseth to give me leave to go with you.

he knew Jehovah. (Nu. 22:8) In fact God came to Balaam and conversed. (Nu. 22:9) (A theophany?)

vs. 11, gives an insight into Balaam's heart. Balaam had pride, "Balak--- hath sent unto me." Balaam misquoted Balak: Balak said, "Curse (קָבַח - arar) --- that I may drive them out of the land," Balaam said Balak said, "Curse (קָבַח - qabab) --- that I may

drive them out" (place not specified - out of existence). Balaam's hatred of Israel was

Vol. 3-Midrash Rabbah-p. 795

greater than that of Balak's fear.

When He said to him, WHAT MEN ARE THESE WITH THEE? (XXII, 9), that villain thought: He does not know them! There are times, then, when He does not know what is going on, and so I shall do with His children all that I please. The reason then why He said [WHAT MEN ARE THESE?] was in order to mislead him. Another exposition of the text, WHAT MEN ARE THESE WITH THEE? AND BALAAM SAID . . . BALAK THE SON OF ZIPPOR . . . HATH SENT UNTO ME (XXII, 9f.). He began to boast and said: 'Although Thou dost not honour me and dost not spread my name throughout the world, kings seek me! BEHOLD THE PEOPLE THAT IS COME OUT OF EGYPT . . . NOW, COME CURSE (קָבַח) ME THEM' (ib. 11). This serves to inform you that he hated them more than Balak did. For Balak did not say קָבַח<sup>4</sup> but אָרַח,<sup>5</sup> while this man cursed (קָבַח) with the mention of the Ineffable Name. The former had said: *That I may drive them out of the land* (ib. 6), while the latter said: *And shall drive them out* (ib. 11),<sup>6</sup> implying both from this world and from the next.

A curse (qabab) uses God's holy name, while curse (arar) is less severe.

The record of Balaam is too complex to discuss here. Balaam under the Holy Spirit pronounced many blessings upon Israel. Balaam was slain by the army of Israel.

Nu. 31

6 And Mô'sés sent them, a thousand of every tribe, to the war, them and Phin-ê-hâs the son of E-lê-â'zâr the priest, to the war, with the vessels of the sanctuary and the trumpets for the alarm in his hand. 7 And they warred against Mid'ân, as Jê-hô'vâh commanded Mô'sés; and they slew every male. 8 And they slew the kings of Mid'ân with the rest of their slain: E'vi, and Rê'kêm, and Zâr, and Hûr, and Rê'ba, the five kings of Mid'ân: Bâ'lâm also the son of Bê'ôr they slew with the sword.

Peter explains that this doctrine was followed by apostates and Jude gives its use by infiltrators.

2 Pet. 2

14 having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; 15 forsaking the right way, they went astray, having followed the way of Bâ'lâm the son of Bê'ôr, who loved the hire of wrong-doing;

Jude 11

11 Woe unto them! for they went in the way of Cain, and ran riotously in the error of Bâ'lâm for hire, and perished in the gainsaying of Kô'rah.



will then abuse us, and send us back to our parents, after an ignominious manner." And so they desired that they would excuse them in their guarding against that danger. But the young men professed they would give them any assurance they should desire; nor did they at all contradict what they requested, so great was the passion they had for them. "If then," said they, "this be your resolution; since you make use of such customs and conduct of life as are entirely different from all other men,\* insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary if you would have us for your wives, that you do withal worship our gods; nor can there be any other demonstration of the kindness which you say you already have, and promise to have hereafter to us, than this, that you worship the same gods that we do. For has any one reason to complain, that now you are come into this country, you should worship the proper gods of the same country? especially while our gods are common to all men, and yours such as belong to nobody else but yourselves." So they said they must either come into such methods of divine worship as all others came into, or else they must look out for another world, wherein they may live by themselves, according to their own laws.

9. Now the young men were induced by the fondness they had for these women, to think they spake very well; so they gave themselves up to what they persuaded them, and transgressed their own laws; and supposing there were many gods, and resolving that they would sacrifice to them according to the laws of that country which ordained them, they both were delighted with their strange food, and went on to do everything that the women would have them do, though in contradiction to their own laws; so far, indeed, that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions; for when once the youth had tasted of these strange customs, they went with insatiable inclinations into them; and even where some of the principal men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest.

Clare's Universal History  
pp. 1129, 1130 Vol. 3

Valentinian I. was harsh and cruel by nature, but was inclined to be inflexibly just; and the numerous undeserved executions that he sanctioned must be ascribed to the artifices of corrupt ministers. He was devotedly attached to the orthodox Christian faith, and readily afforded protection to the bishops and clergy who sought refuge in his court from the persecution of his brother Valens, who was a zealous Arian.

In the meantime Valentinian I. had been engaged in a war with the Quadi. He conquered those savage warriors, and they sent deputies to deprecate his resentment. While reproaching the barbarian ambassadors with national perfidy, he worked himself into such a passion that he burst a blood-vessel and fell upon the ground, dying instantly (A. D. 375); leaving the Empire to his son GRATIAN, whom he had made Caesar as early as A. D. 367, and who, upon his accession in A. D. 375, had associated his five-year-old brother, Valentinian II., in the government of the West.

The overlapping of paganism and Christianity was very noticeable at this period of history. Note that very early the term "Christian" was used in a very nominal sense.

Clare's Universal History

Vol. 3  
p. 1128 → On the death of Julian the Apostate, his army unanimously saluted the virtuous JOVIAN, a Pannonian and an able general, as Emperor. As Jovian had been educated a "Christian," he at first declined the charge, on the ground that the people whom he was called to govern had relapsed into idolatry; but his scruples were overcome when the soldiers assured him that they preferred Christianity to Paganism.

A.D. 364 → Jovian at once reestablished Christianity as the state-religion, and issued an edict repealing Julian's disqualifying laws concerning the Christians. But at the same time he established universal tolerance by an edict in which he allowed all rites, however idolatrous, except those of magic; thus securing the good will of his Pagan subjects.

p. 1129 A.D. 364

The death of Jovian was followed by an interregnum of ten days, after which VALENTINIAN I. was proclaimed Emperor by the council of ministers at Nice, in Asia Minor, famous as the seat of the Church Council. Valentinian was a Christian and a brave and able general, who had distinguished himself in the campaigns against the New Persians and the barbarians.

Since this "doctrine" of Balaam was actually, historically, empire wide, (Acts 21:25, 1 Cor. 8:1-13, 2 Pet, 2:15, Jude 11) it forms no particular information if it existed in a local Pergamos church for it existed in the whole church at that time, especially Corinth.



ch. 2 vs. 15 ASV. οὕτως ἔχεις καὶ  
 15 So hast thou also some that hold the teaching of the Nic-ō-lā-tāns in like manner. thus you-are-having also  
 σὺ κρατοῦντας τὴν διδαχὴν  
 you (sing.) (ones) retaining the doctrine  
 τῶν Νικολαϊτῶν ὁμοίως.  
 of-the Nicolaitans likewise.

Thus you yourself are-having also (ones) retaining the doctrine of-the Nicolaitans like wise.

\* Refer to p. 22 (Rev. 2:6). Note, too, the historic rise of the clergy in this period. (Council of Nicaea 325 A.D. Note history shown on pages 30, 35)

ch. 2 vs. 16 ASV μετανόησον οὖν.  
 16 Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. you-repent therefore;  
 εἰ δὲ μή, ἔρχομαι  
 if but not, I-am-coming  
 σοι ταχὺ καὶ πολεμήσω μετ'  
 to-you speedily and I-shall-war with  
 αὐτῶν ἐν τῇ ρομφαίᾳ τοῦ στόματος  
 them in the sword of-the mouth  
 μου.  
 of-me.

You-repent therefore; but if not, I-am-coming to-you speedily and I-shall-war with them in the sword of my mouth.

\* The Pergamos church did not repent but continued to grow worse in the next, or, Thyatira, period. This word "sword" (ρομφαία, hromphaia) occurs only one time outside of Revelation. → Luke 2

Heb. 4  
 12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

↙ "sword" here is "dagger", μάχαира (makaira), not ρομφαία.

33 And his father and his mother were marvelling at the things which were spoken concerning him; 34 and Sim'ōn blessed them, and said unto Mary his mother, Behold, this child is set for the falling and the rising of many in Is'ra-él; and for a sign which is spoken against; 35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.



While Rev. 2 and 3 depict the 7 periods of "church" history it depicts the visible organized church. Keep in mind that Jesus walks in the midst of the "churches" as a high priest who can not tolerate evil. (Hardly a picture of God as "daddy" as is so blasphemously quoted today.) Note a

Nu. 25

25 And Is'ra-él abode in Shít-tim; and the people began to play the harlot with the daughters of Mō'ab: 2 for they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. 3 And Is'ra-él joined himself unto Bā'ál-pé'ór: and the anger of Jê-hó'vâh was kindled against Is'ra-él. 4 And Jê-hó'vâh said unto Mō'sés, Take all the chiefs of the people, and hang them up unto Jê-hó'vâh before the sun, that the fierce anger of Jê-hó'vâh may turn away from Is'ra-él. 5 And Mō'sés said unto the judges of Is'ra-él, Slay ye every one his men that have joined themselves unto Bā'ál-pé'ór.

6 And, behold, one of the children of Is'ra-él came and brought unto his brethren a Mid'i-ân-i-tish woman in the sight of Mō'sés, and in the sight of all the congregation of the children of Is'ra-él, while they were weeping at the door of the tent of meeting. 7 And when Phin'é-hás, the son of E-lê-á-zár, the son of Aár'ôn the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand; 8 and he went after the man of Is'ra-él into the pavilion, and thrust both of them through, the man of Is'ra-él, and the woman through her body. So the plague was stayed from the children of Is'ra-él. 9 And those that died by the plague were twenty and four thousand.

10 And Jê-hó'vâh spake unto Mō'sés, saying, 11 Phin'é-hás, the son of E-lê-á-zár, the son of Aár'ôn the priest, hath turned my wrath away from the children of Is'ra-él, in that he was jealous with my jealousy among them, so that I consumed not the children of Is'ra-él in my jealousy. 12 Wherefore say, Behold, I give unto him my covenant of peace: 13 and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made a-tonement for the children of Is'ra-él.

14 Now the name of the man of Is'ra-él that was slain, who was slain with the Mid'i-ân-i-tish woman, was Zim'ri, the son of Sâ'lû, a prince of a fathers' house among the Sim'ê-on-ites. 15 And the name of the Mid'i-ân-i-tish woman that was slain was Cōz'bi, the daughter of Zûr; he was head of the people of a fathers' house in Mid'i-ân.

Specific event recorded in connection with the doctrine of Balaam. why would God's anger not be directed against a disobedient "church"?

Phinehas killed the man and the woman, acting as a priest. The result: God himself slew 24,000, and God made a covenant of an everlasting priesthood with Phinehas.

The woman's name was Cozbi (deceitful), the daughter of Zur. (Rock - זֵר - tzur; זֵר also Tyre etc.)

The sword of his mouth (Rev. 2:16) is to be used against those corrupting his "church" but later against the nations.

Rev. 19

15 And out of his mouth proceedeth 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 wine-press of the fierceness of the wrath of God, the Almighty.

21 and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were killed with their flesh.

One thing should not be overlooked, the "church" through the ages has been as disobedient and as corrupt as Israel. Note the very next verse.

Rev. 2 vs. 17 ASV.

17 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden man'na, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

ἐκκλησιαίαις. τῷ  
assemblies. to-the

ὁ ἔχων οὖς ἀκουσάτω  
the (one) having (an) ear let-him-hear  
τί τὸ πνεῦμα λέγει ταῖς  
what the spirit he-is-saying to-the  
ἐκκλησιαίαις. τῷ νικῶντι ὄψω  
assemblies. to-the (one) having-victory I-shall-



αὐτῷ τοῦ μάννα τοῦ  
 give to-him of-the manna namely-of-the-  
 κεκρυμμένου, καὶ  
 (manna) having-been-and-still-hidden, and  
 δώσω αὐτῷ ψῆφον λευκὴν, καὶ  
 I-shall-give to-him (a) pebble white, and  
 ἐπὶ τὴν ψῆφον ὄνομα καινόν  
 on the pebble (a) name new (quality)  
 γεγραμμένον, ὃ οὐδεὶς  
 having-been-and-still-written, which and-not-one  
 οἶδεν εἰ μὴ ὁ λαμβάνων.  
 knows-absolutely if not the(one) taking.

The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies. To-the (one) having-victory I-shall-give to-him of-the manna, namely-of-the (manna) having-been-and-still-hidden, and I-shall-give to-him (a) white pebble, and on the pebble (a) new name having-been-and-still-written, and which not-one knows-absolutely if not [except] the (one) taking (it).

\* Commentaries give many different explanations of this verse. I think we can make a few observations, if not conclusions.

1. The expression, "the (one) having (an) ear let-him-hear what the spirit is-saying to-the assemblies" occurs in all 7 letters. (Rev. 2:7, 11, 17, 29; Rev. 3:6, 13, 22) Out of the mass of people belonging to the assemblies through history God indicates only a few with a "spiritual" ear. It says, "the one"; it doesn't even say "those having an ear."

2. The same selectivity is indicated by the expression, "to-the (one) having-victory" (Rev. 2:7, 17) and "the (one) having-victory" (Rev. 2:11, 25; Rev. 3:5, 12, 21). Here also, we do not even find, "to those having-victory." Keep in mind we are still dealing with a mystery and a Jewish book.



The idea of "spiritual" ears is used by Jesus many times. In understanding John the Baptist. In understanding Matt. 11 parables.

**Matt. 11**  
11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Bap'tist: yet he that is 'but little in the kingdom of heaven is greater than he. 12 And from the days of John the Bap'tist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive 'it, this is E-li'jah, that is to come. 15 He that hath ears 'to hear, let him hear.

**Matt. 13**  
7 And others fell upon the thorns; and the thorns grew up and choked them: 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that hath ears', let him hear.

"Having-victory" is used by John the apostle in many passages, Jesus, "I myself have-had-and-still-have-victory over the world,"

**John 16**  
33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

**1 John 2**  
12 I write unto you, my little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye know him who is from the beginning. I write unto you, young men, because ye have overcome the evil one. 14 I have written unto you, little children, because ye know the Father. 14 I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. 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.

to young men because, "you have-had-and-still-have-victory over the evil one."

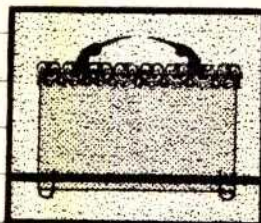
**1 John 5**  
4 For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. 5 And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

The victory is our trust. The one having victory over the world is the one trusting that Jesus is the Son of the God.

3. The one having victory is to be given of the hidden manna, compare the following Scriptures.

**Ex. 16**  
31 And the house of Is'ra-el called the name thereof 'Man'na; and it was like coriander seed, white; and the taste of it was like wafers made with honey. 32 And Mo'ses said, This is the thing which Je-ho'vah hath commanded, Let an o'mer-ful of it be kept throughout your generations, that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of E'gypt. 33 And Mo'ses said unto Aar'on, Take a pot, and put an o'mer-ful of man'na therein, and lay it up before Je-ho'vah, to be kept throughout your generations. 34 As Je-ho'vah commanded Mo'ses, so Aar'on laid it up before the Testimony, to be kept. 35 And the children of Is'ra-el did eat the man'na forty years, until they came to a land inhabited; they did eat the man'na, until they came unto the borders of the land of Ca'naan. 36 Now an o'mer is the tenth part of an e'phah.

**Heb. 9**  
3 And after the second veil, the tabernacle which is called the Holy of holies; 4 having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the man'na, and Aar'on's rod that budded, and the tables of the covenant; 5 and above it cher'ubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally.



**John 6**  
32 Je'sus therefore said unto them, Verily, verily, I say unto you, It was not Mo'ses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world. 34 They said therefore unto him, Lord, evermore give us this bread. 35 Je'sus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

**1 Kings 8**  
9 There was nothing in the ark save the two tables of stone which Mo'ses put there at Ho'reb, when Je-ho'vah made a covenant with the children of Is'ra-el, when they came out of the land of E'gypt.

At the time of Solomon's Temple.

**Luke 18**  
31 And he took unto him the twelve, and said unto them, Behold, we go up to Je-ru'sa-lem, and all the things that are written through the prophets shall be accomplished unto the Son of man. 32 For he shall be 'delivered up unto the Gen'tiles, and shall be mocked, and shamefully treated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. 34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

**Luke 19**  
41 And when he drew nigh, he saw the city and wept over it, 42 saying, 'If thou hadst known in 'this day, even thou, the things which belong unto 'peace! but now they are hid from thine eyes.

**Prov. 25**  
2 It is the glory of God to conceal a thing; But the glory of kings is to search out a matter.

Δόξα Θεοῦ (LXX) glory of God κρύπτει λόγον, is-hiding (a) word;



## Keil-Delitzsch Commentary - Vol. 6 p. 149, Prov. 25:2.

Ver. 2. It is characteristic of the purpose of the book that it begins with proverbs of the king:

It is the glory of God to conceal a thing;  
And the glory of the king to search out a matter.

That which is the glory of God and the glory of the king in itself, and that by which they acquire glory, stand here contrasted. The glory of God consists in this, to conceal a matter, i.e. to place before men mystery upon mystery, in which they become conscious of the limitation and insufficiency of their knowledge, so that they are constrained to acknowledge, Deut. xxix. 28, that "secret things belong unto the Lord our God." There are many things that are hidden and are known only to God, and we must be contented with that which He sees it good to make known to us.

4. The one having-victory is also to be given a white pebble with a new name. This seems to be one of the most obscure passages and commentaries have all kinds of explanations. The only other N.T. use is in Acts 26:10

9 I verily thought with myself that I ought to do many things contrary to the name of Jē'sūs of Nāz'ā-rēth. 10 And this I also did in Jē-ru'sā-lēm: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. 11 And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

κατήνευκα ψῆφον,  
I-brought-down (a) pebble,  
The one having-victory is given a white pebble. What is the name?

There are some interesting differences between the letters to the first three churches and those to the last four churches. The first three letters show the growth of the "church". Ephesus was composed largely of Jewish Christians. Smyrna was a period of the addition of thousands of Gentile Christians to the root of the good olive tree. The intensity of the great tribulation of this period kept the church relatively pure, in fact God brings no condemnation of this church. The third period, Pergamos, showed rapid growth but this growth was made up largely of pagans, usually not really converted. Note the chart of these three periods. (page 40 B)

Jesus is the true manna, John 6:35 above.

## John 6

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? 53 Jē'sūs therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. 54 He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh and drinketh my blood abideth in me, and I in him. 57 As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. 58 This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Cā-pēr'nā-ūm.



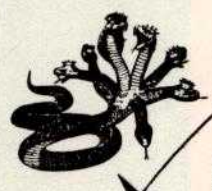
# Pergamos

## "Thoroughly-married"

3

### REVELATION 2

12 And to the angel of the church in Per'gá-mim write: These things saith he that hath the sharp two-edged sword:



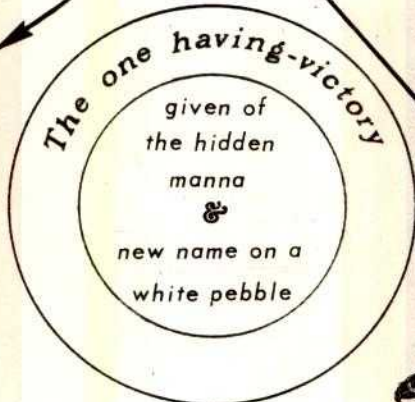
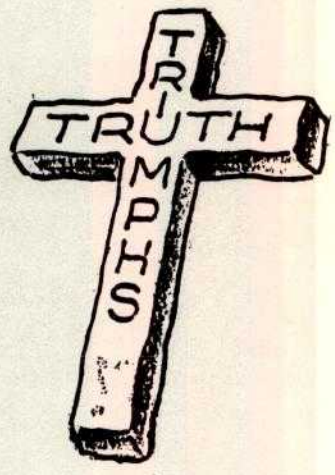
PAGANS BEING ADDED

GOOD

BAD

13 I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of An'ti-pas my witness, my faithful one, who was killed among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there some that hold the teaching of Ba'lám, who taught Ba'lak to cast a stumbling-block before the children of Is'rá-él, to eat things sacrificed to idols, and to commit fornication. 15 So hast thou also some that hold the teaching of the Nic-o-lá-i-táns in like manner.



### MATTHEW 13

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

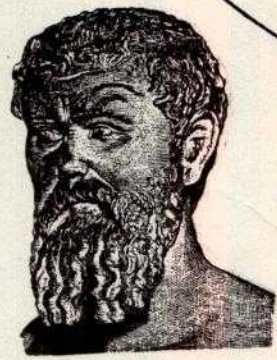
### REVELATION 18

2 And he cried with a mighty voice, saying, Fallen, fallen is Báb'y-lón the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.



### WARNING

16 Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.



Julian the Apostate

### REVELATION 19

11 And I saw the heaven opened: and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war.

15 And out of his mouth proceedeth 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 of the wrath of God, the Almighty.

21 and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth; and all the birds were filled with their flesh.

THE ONE HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT IS SAYING TO THE CHURCHES



I  
S  
R  
A  
E  
L

Jewish Christians

Let go their first charity

**Ephesus**

*"Desired, Aimed At"*

Persecuted by Jews

Hating works of Nicolaitans

GENTILES ADDED THROUGH GREAT TRIBULATION

NO CONDEMNATION OF THIS CHURCH

(JEWS? SYNAGOGUE OF SATAN)

TRIBULATION 10 DAYS

**Smyrna** *"Myrrh" (Burial)*

① NERO, 64 A.D.

② DOMITIAN, 90 A.D.

③ TRAJAN, 116 A.D.

④ ADRIAN, 135 A.D.

⑤ MARCUS AURELIUS, 178 A.D.

⑥ MAXIMIN, 235 A.D.

⑦ DECIUS, 250 A.D.

⑧ GALLUS, 251 A.D.

⑨ VALERIAN, 254 A.D.

⑩ DIOCLETIAN, 254 A.D.

PAGANS ADDED

Constantine 324 A.D.

*"Pontifex Maximus"*

Advocates Christianity

SATAN'S THRONE (ROME)

**Pergamos**

*"Thoroughly Married"*

DOCTRINE OF BALAAM HELD

DOCTRINE OF NICOLAITANS HELD



We come now to the 4<sup>th</sup> church, Thyatira.

Rev. 2:18 ASV και τῷ ἀγγέλῳ τῆς  
 and to-the messenger, of-the  
 ἐν θυατίροις ἐκκλησίας γράψον.  
 in Thyatira assembly you-write:

18 And to the angel of the church in Thy-á-tí-ra write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass:

τάδε λέγει ὁ υἱὸς τοῦ  
 these-things-here he-is-saying the son of-the  
 θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ  
 God, the (one) having the eyes of-him  
 ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ  
 as (a) flame of-fire, and the feet of-him  
 ὅμοιοι χαλκολιβάνῳ.  
 like to-chalcolibanus:

4



And to-the messenger of-the assembly in Thyatira you-write: these-things-here the son of-the God, namely-the (one) having his eyes as (a) flame of-fire, and his feet like to-chalcolibanus is-saying: (see page 14)

Rev. 2 vs. 19 ASV οἶδά σου τὰ ἔργα  
 I-know-absolutely of-you the works  
 καὶ τὴν ἀγάπην καὶ τὴν πίστιν  
 and the charity and the trust  
 καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου,  
 and the ministry and the perseverance of-you,  
 καὶ τὰ ἔργα σου τὰ ἔσχατα  
 and the works of-you namely-the last  
 πλείονα τῶν πρώτων.  
 much-more (than) of-the first.

I-know-absolutely your works and the charity and the trust and the ministry and your perseverance, and your works namely-the last much-more (than) the-first.

Rev. 2 vs. 20 ASV ἀλλὰ ἔχω κατὰ σοῦ  
 BUT I-am-holding down-upon you  
 ὅτι ἀφεῖς τὴν  
 that you-are-letting-be the

20 But I have this against thee, that thou sufferest the woman Jéz-é-bél, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.



γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν  
 woman Jezabel, the (one) saying herself (a)  
 προφήτιν, καὶ διδάσκει καὶ πλανᾷ  
 prophetess, and she-is-teaching and she-is

τοὺς ἐμοὺς δούλους  
 leading-away the my slaves  
 πορνεῦσαι καὶ φαγεῖν εἰδωλόθυσια  
 to-commit-prostitution and to-eat idolatrous-  
 sacrifices;

BUT I-am-holding down-upon you that you-  
 are-letting-be the woman Jezabel, namely-  
 the-(one) saying herself (a) prophetess, and  
 she-is-teaching and she-is-leading-away my  
 slaves to-commit-prostitution and to-eat  
 idolatrous-sacrifices;

\* Just as stars, lampstands, tree of life,  
 paradise, synagogue, Balaam, Balak and  
 manna are all symbols from the O.T.; so also  
 we must regard Jezebel as patterned after  
 Jezebel of the O.T., wife of Ahab.

1 Ki. 16

31 And it came to pass,  
 as if it had been a light thing for  
 him to walk in the sins of Jer-  
 bó'am the son of Né'bát, that he  
 took to wife Jéz'é-bél the daugh-  
 ter of Eth'bá'al king of the Sí-dó'-  
 ní-ans, and went and served Bā'al,  
 and worshipped him.

← Jezebel - "without cohabitation"  
 Ethbaal - "with Baal" or "Baal's man"  
 Baal - "master" or "possessor."

(Ethbaal held the throne of Tyre  
 32 years as well as king of Sidon, Young's)

1 Ki. 21

25 (But there was none like unto  
 A'háb, who did sell himself to do  
 that which was evil in the sight of  
 Jé-hó'väh, whom Jéz'é-bél his  
 wife stirred up. 26 And he did  
 very abominably in following  
 idols, according to all that the  
 Am'ór-ites did, whom Jé-hó'väh  
 cast out before the children of  
 Is'rá-él).

2 Ki. 9

22 And  
 it came to pass, when Jö'rám saw  
 Jé'hü, that he said, Is it peace,  
 Jé'hü? And he answered, What  
 peace, so long as the whoredoms  
 of thy mother Jéz'é-bél and her  
 witchcrafts are so many?

We will see  
 shortly why this  
 Jezebel in Rev. 2  
 cannot refer to

some particular woman in a  
 local church.

Rev. 2 vs 21 ASV

21 And I gave  
 her time that she should repent;  
 and she willeth not to repent of her  
 fornication.

καὶ ἔδωκα αὐτῇ χρόνον  
 and I-gave to-her time

ἵνα μετανοήσῃ, καὶ οὐ  
 in-order-that she-might-repent, and not  
 θέλει μετανοῆσαι ἐκ τῆς πορνείας  
 she-is-willing to-repent out-of the prostitution



αὐτῆς.  
of-her.

And I-gave to-her time in-order-that she-might-repent, and she-is not willing to-repent out-of her prostitution.

Rev. 2 vs. 22 ASV. ἴδου βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, εἰ μὴ μετανοήσουσιν ἐκ τῶν ἔργων αὐτῆς.  
22 Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their works.  
 behold I-am-casting her into (a) bed, and the (ones) committing-adultery with her into tribulation great, if not they-will-repent out-of the works of-her;

Behold I-am-casting her into a bed and the (ones) committing-adultery with her into great tribulation, if they-will not repent out-of her works;

Rev. 2 vs. 23 ASV. καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.  
23 And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts; and I will give unto each one of you according to your works.  
 and the children of-her I-shall-kill in death; and they-will-come-to-know all the assemblies that I myself-am the (one) searching kidneys and hearts, and I-shall-give to-you to-each (one) according-to the works of-you.

And her children I-shall-kill in death; and all the assemblies will-come-to-know that I myself-am the (one) searching kidneys and hearts, and I-shall-give to-you to-each (one) according-to your works.







Unlike Ephesus, Smyrna, and Pergamos the meaning of Thyatira is not altogether clear. Thomas Newton in Dissertations on The Prophecies, 1824, Vol. II. p. 184 gives the present Turkish name of the city as Akhisar, or the "white castle." The International Standard Bible Encyclopaedia, Vol. V. p. 2977 says, "The name 'Thyatira' means 'the castle of Thya.'" Thomas Newton's Turkish name is confirmed also by this encyclopaedia. The Dictionary of Greek and Roman Biography and Mythology, 1856, Vol. 3 p. 1116 shows: "Thyas (Θυάς), a name of the female followers of Dionysus, is the same as Θυιάς." also "Thyia (Θυία) --- She is said to have been the first to have sacrificed to Dionysus, and to have celebrated orgies in his honour."

Who was Dionysus? Dionysus was the Greek god of wine, known by the Romans as Bacchus. See The Two Babylons by Hislop page 46, where Bacchus is further identified with Nimrod. Thyas (Θυάς) and Thyia (Θυιάς) may be found in Liddell and Scott Greek-English Lexicon: "a mad or inspired woman, esp. a Bacchanté --- frantic, mad for love." Further, Θυάς is shown to be from the verb Θύω: "Act. to offer part of a meal as first-fruits to the gods, --- to sacrifice, i.e. by slaying a victim --- to celebrate with offerings or sacrifices ---" We can then further understand the meaning of Thyatira as "the castle of a mad, frantic woman, mad for love." This, then, is Jezebel's stronghold or castle.

Jezebel (Ἰεζάβελ - Heb. יֵזָבֵל) is shown by Gesenius p.37 to mean "without cohabitation." Gesenius shows further, "i.e. ἀλοχος" which Liddell and Scott show as meaning, "a partner of one's bed, a bed-fellow, spouse, wife." (Rev. 2:22 "Behold I-am-casting her into a bed") As already noted this woman is not physical.

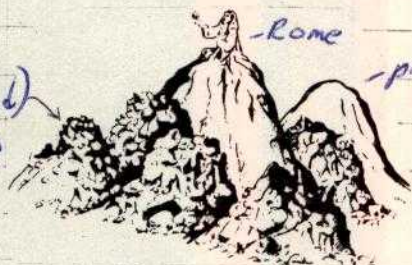


Jezebel, "without cohabitation", practises prostitution and some commit adultery with her. All this indicates a figurative use of Jezebel. The O.T. Jezebel was the daughter of Ethbaal. ("with Baal or Baal's man" - Young's) Ethbaal was king of Tyre for 32 years (Young's), remember "king of Tyre" (rock) is used as a symbol of Satan. (Ezk. 28:11-19)

In an article on Thyatira, the ancient literal city, Dictionary of The Bible by Hastings, 1909, page 933 makes this statement, "The relation between Pergamum and Thyatira was thus of the closest."

The Pergamos church period had its center in Rome. Rome was the 6<sup>th</sup> world power and Satan's throne was in Rome as can be shown both from history and scripture.

5 had fallen (crumbled) in John's day.



Rev. 17: 9, 10

Dan. 7: 7

Rev. 12: 3

(Refer to page 30 - Under Constantine, Pontifex Maximus, Christianity became the state-religion of the Roman Empire.)

In the Thyatira church Satan had moved into the "Christian" church and brought in the woman Jezebel, the 7<sup>th</sup> world power's goddess system under the name of Holy Roman Catholic Church, the 7<sup>th</sup> power itself. The transition from Pergamos to Thyatira was very gradual and complex. This is especially complex because the pope is both a civil ruler as well as a religious high priest. Note Rev. 2:24 "the deep things of Satan." Keep in mind the letter to Thyatira and note the following excerpts from various historical sources.



# Ecumenicalism and Romanism by Peter J. Doeswyck, 1961 (R.C. Priest)

The 8th-century bishops of Rome were mainly illiterate bandits who sought the income of the Papal States and who obtained this bishopric by bribery, murder and war. Cardinal Baronius calls these bishops "Apostates" (renegades), and he calls the 10th-century bishopric of Rome 'the reign of the whores' (Baronius, *Annales*, vol. 15, p. 501 & 639). The Western bishops were so illiterate that they signed their documents with an "X" (Migne, P.L. 89, 314 & 338). Their papal writings were the work of some literate deacon (P.L. 89).

p. 27

Catholic Cardinal Newman says that "incense, lamps, and candles; votive offerings, ... Holy Water ... holydays and seasons ... processions, blessings of the fields; sacerdotal vestments, the tonsure ... images ... are all of PAGAN ORIGIN" (Newman, *Development of Christian Doctrine*, 1949 ed., p. 349).

p. 77

The early crowns and miters were cone-shaped and very much alike. Pope Boniface VIII (1300), a convicted murderer, atheist and sex pervert (Pierre Dupuy, *Preuves de l'Histoire*; Paris, 1655, p. 541), invented a double crown for the papacy. Pope John XXII (1316), whose mistress was Countess de Talleyrand-Perigord and who was burned in effigy as Antichrist in front of the St. Peter, invented the triple crown. Pope Julius II (d. 1513), who had three known illegitimate children (Pastor, vol. 5, p. 369), "had a tiara valued at 200,000 ducats" (C.E. 14, 715). The triple tiara is valued today at \$3,000,000.00.

Rev. 2  
20 But I have this against thee, that thou sufferest the woman Jez'è-bél, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. 21 And I gave her time that she should repent; and she willeth not to repent of her fornication. 22 Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their works.



THE POPE IN HIS PONTIFICAL DRESS.

page 119

## Romanism As It Is

page 118

Dressed in the headdress of Fig. 1 the pope is Pontifex Maximus. Dressed as in Fig. 2 the pope is a civil power. In Fig. 2 the pope is the 7<sup>th</sup> world power, while in Fig. 1 the pope represents the Jezebel power.

## The Two Babylons

by Hislop, 1916, p. 6

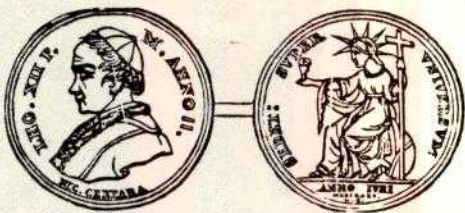
The Apocalyptic emblem of the Harlot woman with the cup in her hand was even embodied in the symbols of idolatry derived from ancient Babylon, as they were exhibited in Greece; for thus was the Greek Venus originally represented,\* and it is singular that in our own day, and so far as appears for the first time, the Roman Church has actually taken this very symbol as her own chosen emblem. In 1825, on the occasion of the jubilee, Pope Leo XII. struck a medal, bearing on the one side his own image, and on the other, that of the Church of Rome symbolised as a "Woman," holding in her left hand a cross, and in her right a CUP, with the legend around her, "*Sedet super universum*," "The whole world is her seat."



THE POPE IN HIS SEDAN-CHAIR, WEARING HIS TIARA.

(over)





Woman with cup from Rome, on reverse of medal. - (ELLIOTT'S Roma.)

Rev. 17

17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; 2 with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. 3 And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, 5 and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.

18 And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

The title of Pontifex Maximus became officially the title of the pope at the time of pope Gregory VII (Hildebrand). Ecumenicalism And (1073 - 1085 A.D.)

Romanism, by Doeswyck p.72

The word "pontifex" (pontiff; from *pons*, *pontis*, bridge, and *facere*, to build) means 'bridge-builder' and was the title of certain Mithraistic priests. The emperor, as defender of the faith, had the title of Supreme Pontiff. The pagan Pontiff of Rome annually sacrificed to the river gods twenty-four victims who were thrown from the sacred Sublician bridge into the Tiber. "During imperial times the emperor was the highpriest (pontifex maximus)" (C.E. 12, 410). Emperor Constantine (d. 337) held the pagan title of Pontifex Maximus, and when he was converted to Christianity he made himself Supreme Pontiff of the Christian Church.

The Roman Church itself, therefore, admits that the words "Pope" and "Supreme Pontiff" are both of pagan origin and did not become the official titles of the Bishop of Rome until after the final schism (1054) when Pope Hildebrand assumed universal dictatorship ("Dictatus Papae").

The 7th world power attempted to seize Jerusalem during the crusades. 1st. crusade 1096 A.D. 2nd crusade 1144 A.D. 3rd crusade 1187 A.D.

In 1099 the crusaders did capture Jerusalem and held it for a short time. Robinson says in his history

History of Western Europe, Robinson

63. Among the writings of Gregory VII there is a very brief statement, called the *Dictatus*, of the powers which he believed the popes to possess. Its chief claims are the following: The pope enjoys a unique title; he is the only universal bishop and may depose and reinstate other bishops or transfer them from place to place. No council of the Church may be regarded as speaking for Christendom without his consent. The Roman Church has never erred, nor will it err to all eternity. No one may be considered a Catholic Christian who does not agree with the Roman Church. No book is authoritative unless it has received the papal sanction.

p.164 crusaders, with their customary barbarity, massacred the inhabitants."

Gregory does not stop with asserting the pope's complete supremacy over the Church; he goes still further and claims for him the right to restrain the civil government when it seems necessary in the cause of righteousness. He says that "the Pope is the only person whose feet are kissed by all princes"; that he may depose emperors and "absolve subjects from allegiance to an unjust ruler." No one shall dare to condemn one who appeals to the pope. No one may annul a decree of the pope, though the pope may declare null and void the decrees of all other earthly powers; and no one may pass judgment upon his acts.<sup>1</sup>

Great tribulation fell upon thousands of those in this Thyatira church (Rev. 2:22) at the hands of the rulers of Satan's 7th world power. This great tribulation is better known as the inquisition.



History of Western Europe, Robinson

Clare's  
Library of  
Universal History  
Vol. 4 p. 1540

We have already had abundant proofs that the mediæval Church was very different from modern churches, whether Catholic or Protestant.

1. In the first place, every one was required to belong to it, just as we all must belong to the state to-day. One was not born into the Church, it is true, but he was ordinarily baptized into it before he had any opinion in the matter. All western Europe formed a single religious association, from which it was a crime to revolt. To refuse allegiance to the Church, or to question its authority or teachings, was reputed treason against God and was punishable with death.

2. The mediæval Church did not rely for its support, as churches usually must to-day, upon the voluntary contributions of its members. It enjoyed, in addition to the revenue from its vast tracts of lands and a great variety of fees, the income from a regular tax, the tithe. Those upon whom this fell were forced to pay it, just as we all must now pay taxes imposed by the government.

3. It is obvious, moreover, that the mediæval Church was not merely a religious body, as churches are to-day. Of course it maintained places of worship, conducted devotional exercises, and cultivated the spiritual life; but it did far more. It was, in a way, a state, for it had an elaborate system of law, and its own courts, in which it tried many cases which are now settled in our ordinary tribunals.<sup>1</sup> It had also its prisons, to which it might sentence offenders to lifelong detention.

4. The Church not only performed the functions of a state; it had the organization of a state. Unlike the Protestant ministers of to-day, all churchmen and religious associations of mediæval Europe were under one supreme head, who made laws for all and controlled every church officer, wherever he might be, whether in Italy or Germany, Spain or Ireland. The whole Church had one official language, Latin, in which all communications were dispatched and in which its services were everywhere conducted.

A Handbook on the Papacy  
by William Shaw Kerr p. 235

THE INQUISITION

That most learned of English Roman Catholics, Lord Acton, wrote: "The Inquisition is peculiarly the weapon and peculiarly the work of the Popes. It stands out from all those things in which they co-operated, followed or assented as the distinctive feature of papal Rome. It was set up, renewed and perfected by a long series of acts emanating from the supreme authority in the Church. No other institution, no doctrine, no ceremony is so distinctly the individual creation of the Papacy, except the dispensing power. It is the principal thing with which the Papacy is identified, and by which it must be judged. The principle of the Inquisition is the Pope's sovereign power over life and death. Who-soever disobeys him should be tried and tortured and burnt. If that cannot be done, formalities may be dispensed with, and the culprit may be killed like an outlaw. That is to say, the principle of the Inquisition is murderous, and a man's opinion of the Papacy is regulated and determined by his opinion of religious assassination."<sup>1</sup>

Instead of being disheartened by the German king's violence, Pope Gregory VII. convened a council of the Church at Rome; solemnly excommunicated Henry IV.; declared him no longer King of Germany; absolved his subjects in Germany and Italy from their allegiance to him; deposed several prelates in Germany, France and Lombardy; and published a series of papal constitutions, in which the claims of the Popes to supremacy over all sovereigns were boldly avowed.

The most important of these claims, which constitute the basis of the political system of the Papacy, were:

That the Pope alone can be called universal.

That he alone has a right to depose bishops.

That his legates have a right to preside over all bishops assembled in a general council.

That the Pope can depose absent prelates.

That he alone has a right to use imperial ornaments.

That princes are bound to kiss his feet, and his only.

That he has a right to depose Emperors.

That no synod or council summoned without his commission can be called general.

That no book can be called canonical without his authority.

That his sentence can be annulled by none, but that he may annul the decrees of all.

That the Romish Church has been, is, and will continue, infallible.

That whoever dissents from the Romish Church ceases to be a catholic Christian.

And, that subjects may be absolved from their allegiance to wicked princes.

The records of the tortures of the inquisition in detail are almost without limit. This was in the name of Jesus? The inquisition continued into the 19th century.



From Rev. 2:25 we learn that this "church" continues until the 2<sup>nd</sup> Advent. (p.44)

Rev. 2:26 ASV

26 And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations:

← καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, ὃς ἂν ἔξουσίαν ἐπι τῶν ἔθνων, and the (one) having-victory and the (one) keeping until finish the works of-me, I-shall-give to-him authority over the Gentiles,

And the (one) having-victory and the (one) keeping my works until (the) finish, I-shall-give to-him authority over the Gentiles,

Rev. 2 vs 27 ASV

27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:

← καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς καὶ ἐγὼ εἴληφα παρὰ τοῦ πατρὸς μου, and he-will-shepherd them in (a) rod of-iron, as the vessels namely-the of-pottery it-is-being-shattered, as I-also I-have-taken-and-still-have of the Father of-me,

And he-will-shepherd them in (a) rod of-iron, as the vessels namely-the (ones) of-pottery (are) being-shattered, as I myself also have-taken-and-still-have of my Father,

Rev. 2 vs. 28 ASV

28 and I will give him the morning star.

← καὶ ὃς ἂν ἔξουσίαν αὐτῷ τὸν ἀστὲρα τὸν πρωϊνόν. and I-shall-give to-him the star namely-the (one) belonging-to-the-morning.

And I-shall-give to-him the star namely-the (one) belonging-to-the-morning.

Rev. 2 vs. 29 ASV

29 He that hath an ear, let him hear what the Spirit saith to the churches.

← ὁ ἔχων οὖς ἀκουσάτω the (one) having (an) ear let-him-hear



τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.  
what the Spirit he-is-saying to-the assemblies.

The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies.

\* These verses are not only difficult, but their understanding is very dependent on how one understands: the symbolism of several words; i.e. "finish", "he-will-shepherd", "them" (who), "rod of-iron", "vessels of pottery", "star belonging-to-the-morning" etc.

First, who is the one having-victory? (page 24) "Who is the (one) having-victory-over the world if not the (one) trusting that Jesus is the Son of the God?" 1 John 5:5 But how is this determined? "All the assemblies will-come-to-know that I myself-am the (one) searching kidneys and hearts." Rev. 2:23 (p. 43) This is the only use of "kidney" in the N.T, but this expression comes from the O.T. You might notice that on page 43, Rev. 2:23 the ASV says, "reins and hearts" but if you look in Webster you will see "reins means kidneys", as the first meaning. Unfortunately the

Ps. 7 ASV  
9 Oh let the wickedness of the wicked come to an end, but establish thou the righteous: For the righteous God trieth the minds and hearts.

Ps. 26 ASV  
2 Examine me, O Jê-hô'vâh, and prove me;  
Try my heart and my mind.  
3 For thy lovingkindness is before mine eyes;  
And I have walked in thy truth.  
4 I have not sat with men of falsehood;

Jer. 20 ASV  
12 But, O Jê-hô'vâh of hosts, that triest the righteous, that seeest the heart and the mind, let me see thy vengeance on them; for unto thee have I revealed my cause.

to interpret instead of translate.

← "hearts and kidneys"  
← "kidneys and my heart"  
← "kidneys and heart"

The kidneys excrete waste products and the kidneys of the animal sacrifices were carefully examined for ritual cleanness. (Lev. 3; 4, 10, 15 etc.)

Only if the kidneys were clean could the blood of the sacrifice be sprinkled. (Talmud-Pesahim p. 411). Heart →  
"search the heart, I examine the kidneys" →  
God, then, makes the judgement.

Jer. 17  
9 The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? 10 I, Jê-hô'vâh, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings.



Rev. 2:26 "the ones keeping my works until (the) finish." Finish of what?

Matt. 24

6 And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet.

13 But he that endureth to the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

← τὸ τέλος - the finish,  
(εἰς τέλος)

↙ The (one) having persevered (into?) with-reference-to (the) finish

← ἡ ἔξει τὸ τέλος

the finish will-be-present

Note again, the Thyatira "church" continues until Jesus is present. (p.44 Rev. 2:25)  
The one having victory is to be given authority over the Gentiles, (p.50 Rev. 2:26)  
"And he-will-shepherd them---", who? (Rev. 2:27)  
The ASV as well as the KJ have translated the verb "to-shepherd" by the verb "to-rule". (The KJ translates 5 Greek verbs, "to-rule".)  
Further confusion is brought about in the KJ by translating the noun (ποιμήν) poimēn, "shepherd" 17x and "pastor" 1x while the verb (ποιμαίνω) poimainō is translated "feed" 7x and "rule" 4x.

To-shepherd and to-rule are certainly quite different. The victor is to shepherd "them." "Them", is masculine, plural and "Gentiles" is neuter, plural. "A pronoun agrees with its antecedent in gender and number" (New Testament Greek for Beginners, by Machen p.47) Do we change the rule, or look for another antecedent? Could the antecedent be "the others" (τοῖς λοιποῖς - masculine, plural) of verse 24? [see Robertson's, Grammar of the Greek New Testament, p.683 where none of his exceptions are really exceptions.]

The understanding of Rev. 2:27 depends on how carefully we can match the thoughts with the O.T. statements. Let us adhere to the meaning of the Greek word "to-shepherd" and find the proper antecedent to "them", according to the simple rule.



Ps. 2

- 2 Why do the nations rage, And the peoples meditate a vain thing?
- 2 The kings of the earth set themselves, And the rulers take counsel together, Against Jê-hô'vâh, and against his anointed, saying,
- 3 Let us break their bonds asunder, And cast away their cords from us.
- 4 He that sitteth in the heavens will laugh: The Lord will have them in derision.
- 5 Then will he speak unto them in his wrath, And vex them in his sore displeasure:
- 6 Yet I have set my king Upon my holy hill of Zi'ôn.
- 7 I will tell of the decree: Jê-hô'vâh said unto me, Thou art my son: This day have I begotten thee.
- 8 Ask of me, and I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession.
- 9 Thou shalt break them with a rod of iron: Thou shalt dash them in pieces like a potter's vessel.
- 10 Now therefore be wise, O ye kings: Be instructed, ye judges of the earth.
- 11 Serve Jê-hô'vâh with fear, And rejoice with trembling.
- 12 Kiss the son, lest he be angry, and ye perish in the way, For his wrath will soon be kindled. Blessed are all they that take refuge in him.

← That this Psalm was in part fulfilled we have from Acts 4. That Ps. 2 refers to Jesus is clear.

Ps. 2:9 in Hebrew presents some difficulty, the verb "break". This word "break" in Hebrew looks like this  $\square \gamma \Gamma \square$ , but the LXX reads "shepherd" which looks like this  $\square \gamma \Gamma \square$  - The letters are the same but the points differ. Support is given the LXX rendering by the N.T. (p.50 Rev. 2:27)

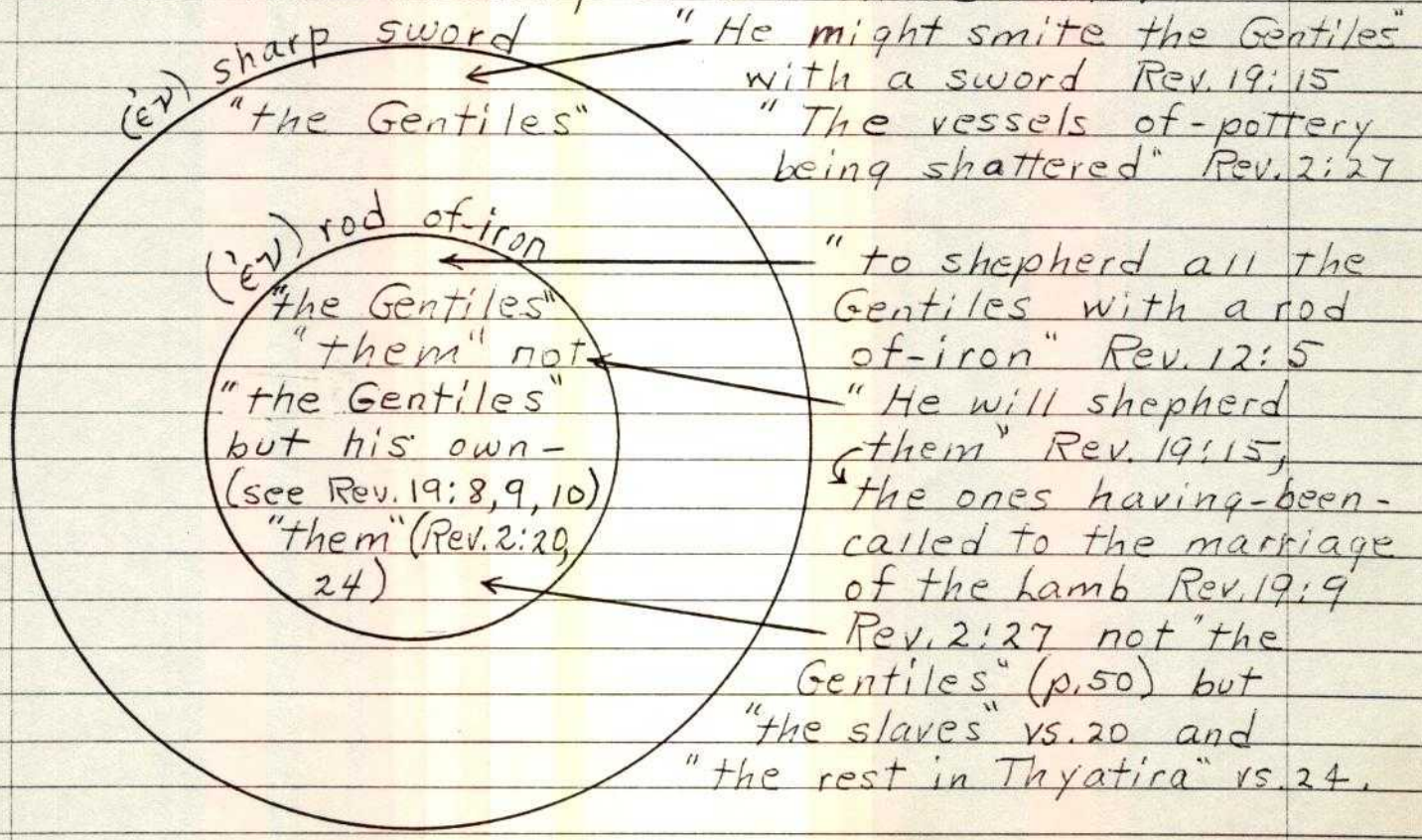
Acts 4

23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. 24 And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: 25 who by the Holy Spirit, by the mouth of our father David thy servant, didst say, Why did the Gentiles rage, And the peoples imagine vain things? 26 The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord, and against his Anointed: 27 for of a truth in this city against thy holy Servant Jê'sus, whom thou didst anoint, both Hêr'ôd and Pôn'tiûs Pilâte, with the Gentiles and the peoples of is'ra'el, were gathered together, 28 to do whatsoever thy hand and thy counsel foreordained to come to pass.

shepherd Rev. 12  
5 And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne.

Rev. 19  
15 And out of his mouth proceedeth 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 of the wrath of God, the Almighty. shepherd

Let me try to diagram the thoughts as I see the meaning of all these texts.





It seems to me that an understanding of these verses depends on the verb "to-shepherd". The Theological Dictionary of the New Testament, Vol. 6, p.487 makes this statement, "--- it is surprising that there is no single instance in the OT of 'shepherd' ever being used in Israel as a title for the ruling king." Further, "--- in the time of impending disaster 'shepherd' still occurs as a title for the ruler, but only for the future Messianic son of David." Note the following, the purpose of the shepherd. A shepherd is first of all to feed the flock, and figuratively a good shepherd feeds with knowledge and understanding.

Jer. 3  
14 Return, O backsliding children, saith Jê-hô'vâh; for I am a husband unto you; and I will take you one of a city, and two of a family, and I will bring you to Zi'ôn. 15 And I will give you shepherds according to my heart, who shall feed you with knowledge and understanding.

Jer. 23  
23 Woe unto the shepherds that destroy and scatter the sheep of my pasture! saith Jê-hô'vâh. 2 Therefore thus saith Jê-hô'vâh, the God of Is'ra-él, against the shepherds that feed my people: Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith Jê-hô'vâh. 3 And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. 4 And I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking, saith Jê-hô'vâh. 5 Behold, the days come, saith Jê-hô'vâh, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days Jû'dâh shall be saved, and Is'ra-él shall dwell safely; and this is his name whereby he shall be called: 'Jê-hô'vâh our righteousness. 7 Therefore, behold, the days come, saith Jê-hô'vâh, that they shall no more say, As Jê-hô'vâh liveth, who brought up the children of Is'ra-él out of the land of E'gypt; 8 but, As Jê-hô'vâh liveth, who brought up and who led the seed of the house of Is'ra-él out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own land.

of all to feed the flock, and figuratively a good shepherd feeds with knowledge and understanding.



Ezk. 34

34 And the word of Jê-hô'vâh came unto me, saying, 2 Son of man, prophesy against the shepherds of Is'ra-él, prophesy, and say unto them, even to the shepherds, Thus saith the Lord Jê-hô'vâh: Woe unto the shepherds of Is'ra-él that do feed themselves! should not the shepherds feed the sheep? 3 Ye eat the fat, and ye clothe you with the wool, ye kill the fattings; but ye feed not the sheep. 4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled over them. 5 And they were scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. 6 My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them.

Matt. 2  
6 'And thou Bêth lè-hém, land of Jû'dâh, Art in no wise least among the princes of Jû'dâh: For out of thee shall come forth a governor, Who shall be shepherd of my people Is'ra-él.

John 21  
16 He saith to him again a second time, Si'môn, son of 'John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

Acts 20  
28 Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.

1 Pet. 5:2  
2 Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; 3 neither as lording it over the charge allotted to you, but making yourselves examples to the flock. 4 And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

11 For thus saith the Lord Jê-hô'vâh: Behold, I myself, even I, will search for my sheep, and will seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. 13 And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Is'ra-él, by the watercourses, and in all the inhabited places of the country. 14 I will feed them with good pasture; and upon the mountains of the height of Is'ra-él shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Is'ra-él. 15 I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jê-hô'vâh.

"shepherd"

(KJ A - "rule", B - "feed", C - "feed", D - "feed") You can see the unnecessary confusion introduced. In this light consider the "rod of-iron" (Rev. 2:27)



# Thyatira "Castle of a woman mad for love"

## REVELATION 2

18 And to the angel of the church in Thy-á-ti-rá write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass:



Flame of fire



Brass-frankincense

PONTIFEX MAXIMUS RULES

GOOD

19 I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first.



BAD

20 But I have this against thee, that thou sufferest the woman Iéz'á-bél, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. 21 And I gave her time that she should repent; and she willet not to repent of her fornication.

7



24 But to you I say, to the rest that are in Thy-á-ti-rá, as many as have not this teaching, who know not the deep things of Satan, as they are wont to say; I cast upon you none other burden. 25 Nevertheless that which ye have, hold fast till I come.



The one having-victory



the morning star

26 And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: 27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: 28 and I will give him the morning star.

## MATTHEW 13

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.



## WARNING

22 Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. 23 And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works.

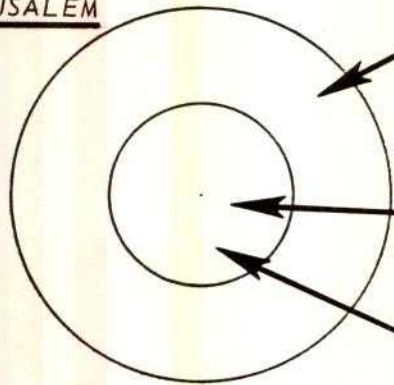


Martin Luther

THE ONE HAVING AN EAR LET HIM HEAR  
WHAT THE SPIRIT IS SAYING TO THE CHURCHES



# Ephesus

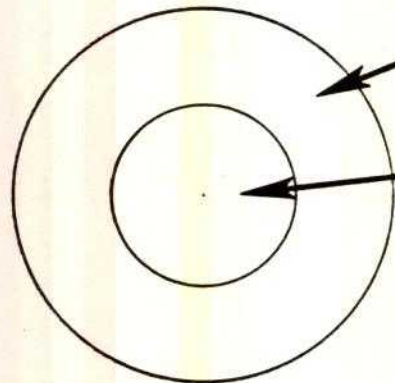


FALSE APOSTLES  
NICOLAITANS

GOOD  
WORKS  
LABOR  
PERSEVERANCE  
TIRELESS  
HATE WORKS OF NICOLAITANS  
BAD  
LET GO FIRST CHARITY  
To the one having victory

CHURCH DISPERSED

# Smyrna



SYNAGOGUE OF SATAN

GOOD  
SUFFERING TRIBULATION  
SUFFERING POVERTY  
BUT RICH

The one having victory

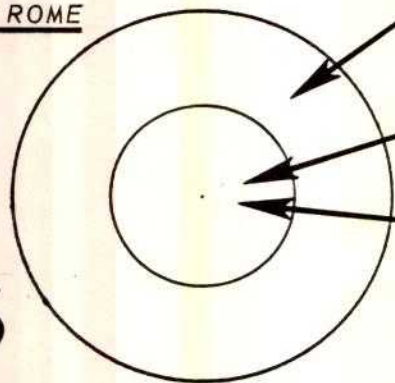
SATAN RESIDING--SATAN'S THRONE

CHURCH CENTERED AT ROME

# Pergamos



6



DOCTRINE OF BALAAM  
DOCTRINE OF NICOLAITANS

GOOD  
RETAINING MY NAME  
DENIED NOT MY TRUST  
BAD  
HAVING THOSE THAT HAVE  
THESE DOCTRINES

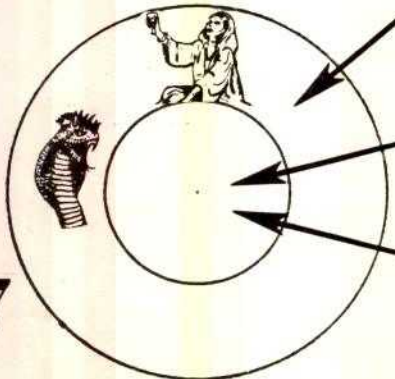
To the one having victory

SATAN'S KINGDOM CENTERED IN CHURCH

# Thyatira



7



THE WOMAN JEZABEL, "PROPHETESS"  
"DEEP THINGS" OF SATAN

GOOD  
LAST WORKS MORE THAN FIRST  
TRUST, PERSEVERANCE, CHARITY,  
MINISTRY  
BAD  
TOLERATING JEZABEL  
COMMITTING-ADULTERY WITH HER

The one having victory



Ps. 23

- 23 Jê-hô'vâh is my shepherd;  
I shall not want.  
2 He maketh me to lie down in green pastures;  
He leadeth me beside still waters.  
3 He restoreth my soul:  
He guideth me in the paths of righteousness for his name's sake.  
4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me;  
Thy rod and thy staff, they comfort me.  
5 Thou preparest a table before me in the presence of mine enemies:  
Thou hast anointed my head with oil;  
My cup runneth over.  
6 Surely goodness and loving-kindness shall follow me all the days of my life;  
And I shall dwell in the house of Jê-hô'vâh for ever.

Here both the rod and staff are a comfort. The rod of the shepherd defends the sheep against the enemies.

I understand Rev. 2: 26, 27 this way: The one having-victory and the one keeping his works to the finish (of the age) shall have authority over the Gentiles. These will shepherd God's slaves (Rev. 2:20) and the ones who came not to know the deep things of

Satan (Rev. 2:24). These will shepherd with a rod of iron as a defence of the saints against the enemies, (Rev. 2:27) as the vessels of pottery are being shattered. The destruction

Dan. 2

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

Rom. 9

21 Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? 22 What if God, willing to show his wrath, and to make his power known, endured with much long-suffering vessels of wrath fitted unto destruction: 23 and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, 24 even us, whom he also called, not from the Jews only, but also from the Gen'tiles?

of the vessels of pottery is in the hands of the potter.

I cannot explain the "star belonging to the morning" (Rev. 2:28)

Neither do I find any satisfactory explanation in a commentary. (Perhaps Elijah?)

5



We come now to Rev. 3 which begins with the "church" of Sardis. This "church" appears to be present until the return of the Lord (Rev. 3:3)

Since no human being has lived in Sardis since 1850 (Fairbairn's Imperial Standard Bible Encyclopedia, Vol. 6, p 104) the letter could hardly have reference to a local "church".

As to the meaning of the name Sardis, The Seven Churches of Revelation, by Hains, p. 77 gives the meaning as "those escaping." The Apocalypse, by Seiss, p. 71 gives considerable information on the meaning of the name, see page 56. This church is an outgrowth of the Thyatira church.



The Apocalypse Seiss, p. 71

The name of the fifth of these Churches has been variously derived. Some connect it with the precious stone, called *sarda*, which was found about Sardis, and sometimes used as an amulet to drive away fear, give boldness, inspire cheerfulness, sharpen wit, and protect against witchcraft and sorceries. Others have derived it from the Hebrew, and have assigned it the signification of remnant, or an escaped few. Ebrard finds for it an etymological derivation denoting something new, or renewed. And there is a further explanation which derives it from a word which denotes a builder's rule, or measuring line. These several explanations, though different, are not antagonistic, as applied to the condition of a Church. They can be very well combined in one picture. Courage and boldness imply great conflict and danger. In a great contest, many would be vanquished, but a remnant would escape. Those surviving and escaping would necessarily involve new features of life and *régime*. And in this process of renewal there would appropriately come in the use of the carpenter's rule in fashioning the new edifice. We accordingly see in this Church comparative freedom from the sorceries of the domineering prophetess of Thyatira, and an account of things remaining as though they had with difficulty been saved from some far-reaching and crippling danger, and of some names which had clean escaped from the abounding defilements.

The Thyatira church dominated by Paganism gives way to the new things of the reformation.

Great Roman Catholic Priests openly

rebelled against the corrupt church at Rome. John Hus tried to reform the corrupt church. At this time, 1412 A.D. the pope was John XXIII, but it must be remembered that there were actually 3 popes, all vying for power. Hus regarded the Scriptures as infallible. Hus was tried and burned at the stake. He died singing, "Christ, thou Son of the living God, have mercy upon me." Hus died July 6, 1415.

Pope John XXIII was deposed May 29, 1415. (Encyclopedia of Religious Knowledge, Schaff, Vol. 2, p. 1045)

Pocket Bible Handbook, Halley,

John XXIII, 1410-15, called by some the most depraved criminal who ever sat on the Papal throne; guilty of almost every crime; as Cardinal, in Bologna, 200 maidens, nuns and married women fell victims to his amours; as Pope he violated nuns and virgins; lived in adultery with his brother's wife; was guilty of sodomy and other nameless vices; bought the papal office, sold cardinalates to children of wealthy families; openly denied the future life.

p. 442

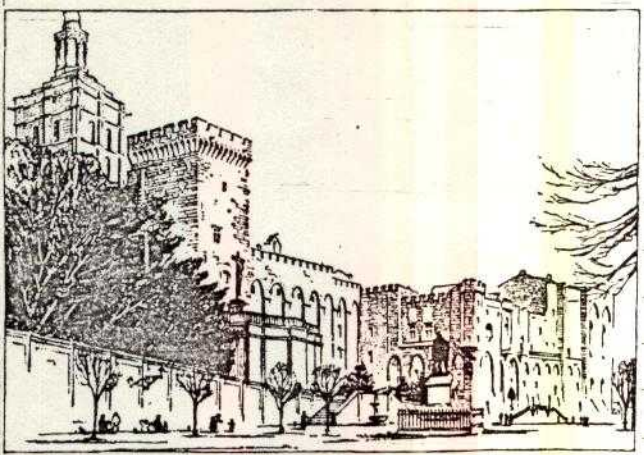
The Papacy has tried to cover up these things by calling John XXIII an anti-pope and electing a 2<sup>nd</sup>

John Hus was a follower of John Wycliffe (wiclif)(name spelled 28 ways.) The great English Reformer, John Wycliffe was the first to translate the whole Bible into English. This translation was from the Latin Vulgate not Greek or Hebrew.

(b. 1320-d. 1384) Gregory XI was pope, 1370. The Papacy at this time was in Avignon, France and is called the "Babylonian Captivity" of the Papacy. Wycliffe died Dec. 1384 but his bones were dug up and burned in 1428 by the order of Pope Martin V.



# Pocket Bible Handbook



PALACE OF THE POPES AT AVIGNON, WHERE THE PAPAL COURT RESIDED DURING ITS SO-CALLED BABYLONIAN EXILE

## "Babylonian Captivity" of the Papacy

70 years (1305-1377) in which the Papal Palace was in Avignon. **Clement V**, 1305-14. **John XXII**, 1316-34, richest man in Europe. **Benedict XII**, 1334-42. **Clement VI**, 1342-52. **Innocent VI**, 1352-62. **Urban V**, 1362-70. **Gregory XI**, 1370-8. The avarice of the Avignon Popes knew no bounds; burdensome taxes were imposed; every church office was sold for money, and many new offices were created to be sold, to fill the coffers of the Popes and support the luxurious and immoral Court. Petrarch accused the Papal household of rape, adultery and all manner of fornication. In many parishes men insisted on priests keeping concubines as a protection for their own families. The "Captivity" was a blow to Papal prestige.

Within Thyatira we read that "the last works were more than the first" (Rev. 2:19p.41)

These and many other reformers prepared the way for the Sardis church. It is indeed interesting to note that Schaff's, Encyclopedia of Religious Knowledge calls John Wiclif the "Morning Star of the Reformation." (Rev. 2:28)

Rev. 3 vs. 1 ASV.

3 And to 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 thou art dead.

← και τω ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· in Sardis assembly you-write;

τάδε λέγει ὁ ἔχων these-things-here he-is-saying the (one) holding τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· οὐδὲ σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι works, that (a) name you-are-having that ζῆς, καὶ νεκρὸς εἶ. you-are-living, and dead you-are.

And to-the messenger of-the assembly in Sardis you-write: these-things-here the (one) holding the seven Spirits of-the God and the seven stars is-saying: I-know-absolutely your works, that you-are-having (a) name that you-are-living, and you-are dead. (see His Presence p.78)



Rev. 3 vs. 2 ASV

<sup>2</sup> Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God.

γίνου γρηγορῶν,  
 you-be-becoming watching,  
 καὶ στήρισον τὰ λοιπὰ  
 and you-fix-firmly the other  
 ἃ ἐμελλον ἀποθανεῖν.  
 (things) which they-were-being-about to-die-off;  
 οὐ γὰρ εὑρηκά σου τὰ  
 not for I-have-found (up till now) of-you the  
 ἔργα πεπληρωμένα  
 works having-been-fulfilled-and-still-fulfilled  
 ἐνώπιον τοῦ Θεοῦ μου.  
 in-sight of-the God of-me;

You-be-becoming watching, and you-fix-firmly the other (things) which were-being-about to-die-off; for I-have not found (up till now) your works having-been-and-still-fulfilled in-sight of my God;

Rev. 3 vs. 3 ASV

<sup>3</sup> Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.

μνημόνευε  
 you-be-having-in-memory  
 οὖν πῶς εἴληφας  
 therefore how you-have-taken-  
 καὶ ἤκουσας, καὶ τήρει  
 and-still-take and you-heard, and you-be-  
 καὶ μετανόησον. ἔὰν  
 keeping and you-repent. if [uncertainty]  
 οὖν μὴ γρηγορήσης, ἢ ἔω  
 therefore not you-might-watch, I-will-be-  
 ὡς κλέπτῃς, καὶ οὐ μὴ  
 present as (a) thief, and not not  
 γνῶς ποῖαν ὥραν  
 you-might-come-to-know what-sort hour  
 ἢ ἔω ἐπὶ σέ.  
 I-will-be-present on you.

You-be-having-in-memory therefore how you-have-taken-and-still-take and you-heard, and you-be-keeping and you-repent. If therefore you-might not watch, I-will-be-present as (a) thief, and by-no-means you-might-come-to-know



what-sort hour I-will-be-present on you.

Rev. 3 vs. 4 ASV

<sup>4</sup> But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy.

← ἀλλὰ ἔχεις ὀλίγα  
 BUT you-are-having (a) few  
 ὀνόματα ἐν Σάρδεσιν ἃ οὐκ  
 names in Sardis which not  
 ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ  
 they-soiled the garments of-them, and  
 περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς,  
 they-shall-walk-around with me in white  
 ὅτι ἄξιοί εἰσιν.  
 (garments), because worthy (ones) they-are.

BUT you-are-having (a) few names in Sardis which soiled not their garments, and they-shall-walk-around with me in white (garments), because they-are worthy (ones).

\* The reformers in Thyatira wanted to reform the Roman Catholic Church not come out of it. (We must admit that there always have been and always will be some "saved" people in the Roman Catholic Church) because this church exists until the Lord's return. → For the most part the "saved" in the Thyatira church are totally ignorant of Scripture. The Sardis church also continues until the Lord's return.

*not in the R.C. but in the non-R.C. groups?*

The verb (ἤκω) heeko, I-am-present, occurs first in Revelation in Rev. 2:25 (p.44) This same verb occurs twice in Rev. 3:3 above. Now consider some other occurrences in the N.T.

Matt. 24

<sup>14</sup> And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

2 Pet. 3

<sup>10</sup> But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

↓ "and then the finish will-be-present"

↓ "But day of Jehovah will-be-present as (a) thief" (Note Rev. 3:3 above, "as (a) thief") Thus this verb tells us the Sardis church continues to the finish.



Wycliff (d. 1384) and Hus (d. 1415) I consider in the Thyatira church. The reformation which is called the Protestant Reformation was led by men like Erasmus (d. 1535), who however still remained in Thyatira, Zwingli (d. 1531 in battle) and Calvin (d. 1564). Then there was Luther (d. 1546), Erasmus (d. 1536), who remained Catholic, John Knox (d. 1572) and Melancthon (d. 1560). The list is long, but perhaps we could ~~could~~ begin the Sardis church about 1520 A.D.

The Sardis church had a name and was living (Rev. 3:1). The Sardis church was considered Christian but was dead (Rev. 3:1) being far more political than spiritual. The "church's" interest was in pomp and ceremony, indulgences, worship of the Holy Virgin, saints, relics, sacrifice of the mass, purgatory, prayers for the dead, confessions, etc. It was a works religion. It was hard for the Sardis church to break with all these things of the Thyatira church. Spiritual truths were about to die off (Rev. 3:2). The works of the Sardis church started off in the right direction: 1. Scripture the only infallible source and rule of faith and practice, 2. Justification by faith alone, and 3. Universal priesthood of believers. (Schaff Vol. 3 p. 2005). But these things were more nominal than real; for the people, as well as most priests, were ignorant of Scripture. (Rev. 3:2)

The Sardis church was told to repent and keep the things they had received and heard. (Rev. 3:3). The call to repentance 1 Thes. 5 fell on deaf ears. The protestant church in general is still quite ignorant of Scripture and knows little of the coming of the Lord which will overtake them as a thief.

5 But concerning the times and the seasons, brethren, ye have no need that ought be written unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief:



The reformation period brought a long history of wars instigated by the pope. The Seven Churches of Revelation, Edmont Hains

The efforts of the church to suppress the Reformation make some of the most terribly sad pages of history. One of the saddest is the Massacre of St. Bartholomew's Night, August 24, 1572, when seventy thousand Huguenots were massacred in their sleep. The signal for the massacre was given by the ringing of the church bells. In celebration of this massacre the pope caused medals of victory to be struck and caused the Te Deum to be sung in thanksgiving. The pope and his college of cardinals dressed in their most elaborate regalia and marched in celebration. The killing of two hundred thousand more Protestants followed, and eventually led to the French Revolution.

← p.79

Encyclopedia of Religious Knowledge, Schaff, Vol. 1, p.218.

As soon as the news was received in Rome, the cannons of St. Angelo were fired, a solemn Te Deum was sung, and the Pope struck a medal bearing on the one side his own portrait, and on the other a picture rudely representing the massacre. Roman-Catholic writers defend the Pope on the ground of ignorance; but it took, at all events, some time to make the medals.

The Reformation involved a hundred years of religious war. There really were five wars within one big war: Number one:—war on the German Protestants, 1546-55; Number two:—war on the Protestants of the Netherlands, 1566-1609; Three:—Huguenots wars in France, 1572-98; Four—Philip's against England, 1588. Philip of Spain gathered the mightiest armada in the history of navigation, up to 1939, and sailed against England, which country was totally unprepared. A mysterious windstorm, which lasted for seven days and seven nights lashed the ocean with such a fury, that every single one of the vessels was wrecked or blown out to sea and kept out. Queen Elizabeth herself declared that this was the hand of God, and had medals struck which declared "God blew with his breath and saved England." Not one ship reached the coast of the British Isles. The fifth war was, the Thirty Years War, in which 15 million perished 1618-1648.

↑ (Pope Gregory XIII, 1572-85)

We will now complete the letter to the Sardis church and then look at some things concerning the Eastern Orthodox Church which we must take into account. This church today claims some 87 million members.

All five of these wars were started by the pope and his rulers and the Protestants were on the defensive in every case.

Rev. 3 vs. 5 ASV

5 He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

← ὁ νικῶν οὕτως  
the (one) having-victory thus  
περιβαλεῖται ἐν ἱματίοις

he-shall-cast-around-himself (with) in garments

λευκοῖς, καὶ οὐ μὴ ἐξαλείψω  
white, and not not I-shall-obliterate

τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου  
the name of-him out-of the book

τῆς ζωῆς, καὶ ὁμολογήσω  
namely-of-the life, and I-shall-confess

τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός  
the name of-him in-sight of-the Father

μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.  
of-me and in-sight of-the angels(messengers) of-him.



Thus the (one) having-victory shall-cast-around-himself in [with] white garments, and I-shall by-no-means [not not] obliterate his name out-of the book namely-of-the life, and I-shall-confess his name in-sight of-my Father and in-sight of-his angels. [messengers]

Rev. 3 vs. 6 ASV ← ὁ ἔχων οὖς ἀκουσάτω  
the (one) having (an) ear let-him-hear what the Spirit he-is-saying to-the ἐκκλησίας, assemblies.

The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies.

\* Beginning again back on page 59, vs. 4. "(A) few names in Sardis which soiled not their garments," The noun, "soil" (μολυσμός-

2 Cor. 6  
14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? 16 And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore  
"Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, 18 And will be to you a Father, And ye shall be to me sons and daughters. 7 saith the Lord Almighty, 1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

molusmos) occurs just once in the N.T. in direct connection with separation from idolatry. (2 Cor. 7:1)

The Jezebel system favors prostitution and idolatrous-sacrifices. (p.42 Rev. 2:20) Note the use of the verb "to soil," again in connection with idolatry; "their conscience is-being-soiled" 1 Cor. 8

8 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. 2 If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; 3 but if any man loveth God, the same is known by him. 4 Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. 5 For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jē'sūs Christ, through whom are all things, and we through him. 7 Howbeit there is not in all men that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled.

Rev. 14:4  
4 These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth.

The only other use of the verb is in Rev. 14:4.

This word then is always used in a figurative sense. Consider now the word "garments," (ἱμάτιον - himation)



Rev. 3:4 "which soiled not their garments"

Rev. 3:5 "he-shall-cast-around-himself in white garments"

Rev. 3:4 "they shall walk around with me in white (garments - but the word garments is not in Greek because it does not refer to garments capable of being soiled but the new garments of Rev. 3:5) Lev. 10

Matt. 26

← τὰ ἱμάτια

(LXX)

65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:

There is an O.T.

6 And Mō'sēs said unto Aār'ōn, and unto E-lē-ā'zār and unto irth'ā-mār, his sons, 'Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Is'rā-ēl, bewail the burning which Jē-hō'vāh hath kindled.

zech. 3

← parallel to these things.

LXX - ἱμάτια

τὰ ἱμάτια

3 And he showed me Jōsh'ū-ā the high priest standing before the angel of Jē-hō'vāh, and Satan standing at his right hand to be his adversary. 2 And Jē-hō'vāh said unto Satan, Jē-hō'vāh rebuke thee, O Satan; yea, Jē-hō'vāh that hath chosen Jē-ru'sā-lēm rebuke thee: is not this a brand plucked out of the fire? 3 Now Jōsh'ū-ā was clothed with filthy garments, and was standing before the angel. 4 And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel.

Rev. 16

15 (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.)

Again the O.T. is our pattern.

The Temple, Edersheim, p. 148

Each guard consisted of ten men; so that in all two hundred and forty Levites and thirty priests were on duty every night. The Temple guards were relieved by day, but not during the night, which the Romans divided into four, but the Jews, properly, into three watches, the fourth being really the morning watch.<sup>2</sup> Hence, when the Lord saith, 'Blessed are those servants whom the lord when he cometh shall find watching,' He expressly refers to the second and third watches as those of deepest sleep.<sup>3</sup>

During the night the 'captain of the Temple' made his rounds. On his approach the guards had to rise and salute him in a particular manner. Any guard

The Rounds found asleep when on duty was beaten, or of the Captain. his garments were set on fire—a punishment, as we know, actually awarded.

Hence the admonition to us who, as it were, are here on Temple guard. 'Blessed is he that watcheth, and keepeth his garments.'

Finally: Rev. 3:5, "I shall by no means obliterate his name out-of the book namely-of-the life."

It appears then, that a name can be obliterated from the book of life. We will consider this later.

We must consider the Eastern Orthodox Church in the scope of church history for an 87,000,000 member church cannot be honestly ignored. Can we place this church in the charts of the seven churches? First, we need to know some of the history of this church. Following is material from Encyclopedia of Religious Knowledge, Schaff, Funk and Wagnalls Co. 1891, New York, Vol. 2, p. 899. The passages are not always given in order.



IV. HISTORICAL SURVEY. — The Greek Church has no continuous history, like the Latin or the Protestant. She has long periods of monotony and stagnation; she is isolated from the main current of progressive Christendom; her languages and literature are little known among Western scholars. Yet this Church is the oldest in Christendom, and for several centuries she was the chief bearer of our religion. She still occupies the sacred territory of primitive Christianity, and claims most of the apostolic sees, as Jerusalem, Antioch, and the churches founded by Paul and John in Asia Minor and Greece. All the apostles, with the exception of Peter and Paul, labored and died in the East. From the old Greeks she inherited the language and certain national traits of character, while she incorporated into herself also much of Jewish and Oriental piety. She produced the first Christian literature, apologies of the Christian faith, refutations of heretics, commentaries of the Bible, sermons, homilies, and ascetic treatises. The great majority of the early fathers, like the apostles themselves, used the Greek language. Polycarp, Ignatius, Clement of Alexandria, Origen, Eusebius, Athanasius, Basil, Gregory of Nazianzen, Gregory of Nyssa, Chrysostom, Cyril of Jerusalem, and Cyril of Alexandria, the first Christian emperors since Constantine the Great, together with a host of martyrs and confessors, belong to the Greek communion. She elaborated the œcumenical dogmas of the Trinity and Christology, and ruled the first seven œcumenical councils, which were all held in Constantinople or its immediate neighborhood (Nicæa, Chalcedon, Ephesus). Her palmy period during the first five centuries will ever claim the grateful respect of the whole Christian world; and her great teachers still live in their writings far beyond the confines, nay, even more outside of her communion, as the books of Moses and the prophets are more studied and better understood among Christians than among the Jews, for whom they wrote. But she never materially progressed beyond the stand-point occupied in the fifth and sixth centuries. She has no proper middle age, and no Reformation, like Western Christendom.

V. RELATION TO THE LATIN CHURCH. — No two churches are so much alike in their creed, polity, and cultus, as the Greek and Roman; and yet no two are such irreconcilable rivals, perhaps for the very reason of their affinity. They agree much more than either agrees with any Protestant church. They were never organically united. They differed from the beginning in nationality, language, and genius, as the ancient Greeks differed from the Romans; yet they grew up together, and stood shoulder to shoulder in the ancient conflict with Paganism and heresy. They co-operated in the early œcumenical councils, and adopted their doctrinal and ritual decisions. But the development of the papal monarchy, and the establishment of a Western Empire in connection with it, laid the foundation of a schism which has not been healed to this day. The controversy culminated in the rivalry between the Patriarch of Constantinople and the Pope of Rome. It first broke out under Photius and Nicolas I., who excommunicated each other (869 and 879).

VI. CREED. — The Eastern Church holds fast to the decrees and canons of the seven œcumenical councils; i. e., of Nicæa (325), Constantinople (381), Ephesus (431), Chalcedon (451), the second of Constantinople (553), the third of Constantinople (680), the second of Nicæa (787). Her proper creed is the *Nicene Creed* as enlarged at Constantinople (381), and indorsed at Chalcedon (451), without the Latin *Filioque*. This creed is the basis of all Greek catechisms and systems of theology, and a regular part of worship.

The worship of saints, relics, flat images, and the cross, is carried as far as, or even farther, than in the Roman Church; but statues, bas-reliefs, and crucifixes are forbidden. The ruder the art, the more intense is the superstition. In Russia especially the veneration for pictures of the Virgin Mary and the saints is carried to the utmost extent, and takes the place of the Protestant veneration for the Bible. The holy picture with the lamp burning before it is found and worshipped in the corner (the sacred place) of every room, in the street, over gateways, in offices, taverns, steamers, railway and telegraph stations, and carried in the knapsack of every soldier, not as a work of art, but as an emblem, a lesson of instruction, an aid to devotion.

X. As to Christian LIFE, it has the same general features as in the Roman-Catholic Church. The mass of the people are contented with an ordinary morality, while the monks aim at a higher degree of ascetic piety. The monastic system originated in the East (in Egypt), and continues to this day, but has not developed into great monastic orders, as in the West.

The Greek monks are as a rule more ignorant and superstitious than the Roman-Catholic. The same may be said of the clergy. Many of them are merely mechanical functionaries. Religious life is supposed to originate in baptismal regeneration, and to be nourished chiefly by the sacraments. Prayer, fasting, and charitable deeds are the principal manifestations of piety. The observance of the Ten Commandments is strictly enjoined in all the Catechisms. The Greeks and Russians are very religious in outward observances and devotions, but know little of what Protestants mean by subjective experimental piety, and personal direct communion of the soul with the Saviour. They are liberal and deceitful in unmeaning compliments. The Greek Christians surpass their Mohammedan neighbors in chastity, but are behind them in honesty. What St. Paul says of the Cretans (*Kpētes dei ψευδαι*, Tit. i. 12) is still characteristic of the race, of course with very honorable exceptions. In Russia there is the same divorce between religion and morality. The towns are adorned with churches and convents. Every public event is celebrated by the building of a church. Every house has an altar and sacred pictures; every child, his guardian angel and baptismal cross. A Russian fasts every Wednesday and Friday, prays early and late, regularly attends mass, confesses his sins, pays devout respect to sacred places and things, makes pilgrimages to the tombs and shrines of saints, and has the phrase "*Slava Boga!*" ("Glory to God!") continually on his lips. And yet even the priests are grossly intemperate; and public officials, even to the highest dignitaries, are said to be open to bribery. The Nihilistic troubles, and the awful assassination of Alexander II., in 1881, reveal an abyss of corruption and danger beneath the glittering surface of Russian grandeur.

VIII. GOVERNMENT. — The Greek Church is a patriarchal oligarchy, in distinction from the papal monarchy. The episcopal hierarchy is retained, the papacy rejected. The Vatican decrees of 1870 have intensified the separation. Centralization is unknown in the East. The patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, are equal in rights, though the first has a primacy of honor. The Czar of Russia, however, exercises a sort of general protectorate, and may be regarded as a rival to the Pope of Rome, but has no authority in matters of doctrine, and can make no organic changes.

oligarchy - "government by the few"  
Nicolaitans.



# Sardis "An Escaped Few"

## REVELATION

3 And to the angel of the church in Sār'dis write: These things saith he that hath the seven Spirits of God, and the seven stars:



7 Spirits of God

GOOD

BAD

I know thy works, that thou hast a name that thou livest, and thou art dead.

# "DEAD"

"REFORMATION"

4 But thou hast a few names in Sār'dis that did not defile their garments: and they shall walk with me in white: for they are worthy.



MATTHEW 13

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

The one having-victory



WARNING

2 Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God. (3) Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.

I THESSALONIANS

5 But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief: 5 for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; 6 so then let us not sleep, as do the rest, but let us watch and be sober.



John Calvin

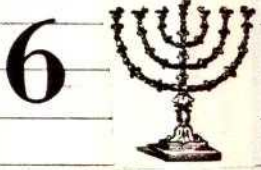
THE ONE HAVING AN EAR LET HIM HEAR  
WHAT THE SPIRIT IS SAYING TO THE CHURCHES



IX. The **Cultus** is much like the Roman Catholic, with the celebration of the sacrifice of the mass as its centre, with an equal and even greater neglect of the sermon, and is addressed more to the senses and imagination than to the intellect and the heart. It is strongly Oriental, unintelligibly symbolical and mystical, and excessively ritualistic. The Greeks reject organs, musical instruments, and sculpture, and make less use of the fine arts in their churches than the Roman Catholics; but they have even a more complicated system of ceremonies, with gorgeous display, semi-barbaric pomp, and endless changes of sacerdotal dress, crossings, gestures, genuflections, prostrations, washings, processions, which so absorb the attention of the senses, that there is little room left for intellectual and spiritual worship. They use the liturgy of St. Chrysostom, which is an abridgment of that of St. Basil, yet very lengthy, and contains, with many old and venerable prayers (one of the finest is incorporated in the Anglican Liturgy under the name of Chrysostom), later additions from different sources to an excess of liturgical refinement. Stanley (*Eastern Church*, p. 32) characterizes the Greek worship as "a union of barbaric rudeness and elaborate ceremonialism."

This information will help us to understand better a graph of the 7 churches.

We come next to the Philadelphia church. The meaning of this name is "brotherly-love."



The noun occurs 6X in the N.T.,

always in reference to Christian brothers.

Rom. 12

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. 10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

1 Thes. 4

9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; 10 for indeed ye do it toward all the brethren that are in

Heb. 13

13 Let love of the brethren continue. 2 Forget not to show love unto strangers: for thereby some have entertained angels unawares.

1 Pet. 1

22 Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently:

ἡ φιλαδέλφια  
the brotherly-love  
always with the article except 1 Pet.

2 Pet. 1

5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; 6 and in your knowledge self-control; and in your self-control patience; and in your patience godliness; 7 and in your godliness brotherly kindness; and in your brotherly kindness love.

Rev. 3 vs 7 ASV

7 And to the angel of the church in Phil-a-del'phi-a write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth:

καὶ τῷ ἀγγέλῳ τῆς ἐν  
and to-the messenger of-the in  
Φιλαδέλφεια ἐκκλησίας γραψόν.  
Philadelphia assembly you-write:

τάδε λέγει ὁ ἅγιος,  
these-things-here he-is-saying, the (one) holy,  
ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν  
the (one) authentic, the (one) holding the key  
Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς  
of David, the (one) opening also, and-not-one  
κλείσει, καὶ κλείων καὶ οὐδεὶς  
he-will-shut, and shutting also and-not-one  
ἀνοίγει.  
he-is-opening:

And to-the messenger of-the assembly in Philadelphia you-write: these-things-here the holy (one), the authentic (one), the (one) holding the key of-David, the (one) opening and also not-one



will-shut and shutting and also not-one is opening;

Rev. 3 vs 8, ASV  
8 I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.

οἶδά σου τὰ  
I-know-absolutely of-you the  
ἔργα ἰδοὺ δέδωκα  
works; behold I-have-given-and-  
ἐνώπιόν σου θύραν  
still-give, in-sight of-you (a) door  
ἠνεωχμένην,  
having-been-and-still-opened, which  
οὐδεὶς δύναται κλεῖσαι αὐτήν.  
and-not-one he-is-able to-shut it;  
ὅτι μικρὰν ἔχεις δύναμιν,  
because (a) little you-are-having power,  
καὶ ἐτήρησάς μου τὸν λόγον καὶ  
and you-kept of-me the word and  
οὐκ ἠρνήσω τὸ ὄνομά μου.  
not you-denied the name of-me.

I-know-absolutely your works; behold I-  
have-given-and-still-give in-sight of-you  
(a) door having-been-and-still-opened, and  
which not-one is-able to-shut it; because  
you-are-having (a) little power, and you-kept  
my word and you-denied not my name.

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

ἰδοὺ δίδωμι ἐκ τῆς  
behold I-am-giving out-of the  
συναγωγῆς τοῦ σατανᾶ, τῶν  
synagogue of-the Satan, of-the  
λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,  
(ones) saying, themselves Jews to-be,  
καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται.  
and not they-are BUT they-are-lying;  
ἰδοὺ ποιήσω αὐτοὺς ἵνα  
behold I-shall-make them in-order-that  
ἦξουσιν καὶ προσκυνήσουσιν  
they-will-be-present and they-will-worship  
ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν  
in-sight of-the feet of-you, and they-might-



come-to-know that I I-cherished you.

Behold I-am-giving out-of the synagogue of the Satan, of-the (ones) saying themselves to-be Jews, and they-are not BUT they-are-lying; behold I-shall-make them in-order-that they-will-be-present and they-will-worship in-sight of your feet, and they-might-come-to-know that I myself cherished you.

Rev. 3 vs. 10 ASV  
10 Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth.

← ὅτι ἐτήρησας τὸν λόγον τῆς because you-kept the word of-the ὑπομονῆς μου, καὶ γὰρ σε perseverance of-me, I-also you

τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ I-shall-keep out-of the hour of-the trial namely- τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς of-the future to-be-coming on the οἰκουμένης ὅλης, πειράσαι τοὺς inhabited-earth total, to-try the (ones) κατοικοῦντας ἐπὶ τῆς γῆς. residing on the earth.

Because you-kept the word of my perseverance, I myself also shall-keep you out-of the hour of-the trial namely-of-the future (hour) to-be-coming on the total inhabited-earth, to-try the (ones) residing on the earth,

Rev. 3 vs. 11 ASV  
11 I come quickly: hold fast that which thou hast, that no one take thy crown.

← ἔρχομαι ταχύ. κράτει I-am-coming speedily; you-be- ὁ ἔχεις,

retaining which (thing) you-are-having, ἵνα μηδεὶς λάβῃ τὸν in-order-that no-one he-might-take the στέφανόν σου. crown of-you.

I-am-coming speedily; you-be-retaining



which (thing) you-are-having, in-order-that  
no-one might-take your crown.

Tape 9

Rev. 3 vs. 12 ASV ← ὁ νικῶν, ποιήσω  
the (one) having-victory, I-shall-  
will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jê-ru'sa-lêm, which cometh down out of heaven from my God, and mine own new name.  
αὐτὸν στῦλον ἐν τῷ  
make him (a) pillar in the  
ναῶ τοῦ Θεοῦ μου, καὶ  
sanctuary of-the God of-me, and  
ἔξω οὐ μὴ ἐξέλθῃ ἔτι,  
without not not he-might-go-out still,  
καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα  
and I-shall-write on him the name  
τοῦ Θεοῦ μου καὶ τὸ ὄνομα τῆς  
of-the God of-me and the name of-the  
πόλεως τοῦ Θεοῦ μου, τῆς  
city of-the God of-me, namely-of-the  
καλῆς Ἱερουσαλὴμ ἡ  
new (quality) Jerusalem the (one)  
καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ  
descending out-of the heaven from  
τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου  
the God of-me, and the name of-me  
τὸ  
καλὸν.  
namely-the new (quality).

The (one) having-victory, I-shall-make  
him (a) pillar in the sanctuary of my God,  
and he-might by-no-means still go-out  
without, and I-shall-write on him the  
name of my God and the name of-the  
city of my God, namely-of-the new (quality)  
Jerusalem the (one) descending out-of the  
heaven from my God, and my name namely-  
the new (quality).

Rev. 3 vs. 13 ASV ← ὁ ἔχων οὖς ἀκουσάτω  
the (one) having (an) ear let-him-  
13 He that hath an ear, let him hear what the Spirit saith to the churches.  
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.  
hear what the Spirit he-is-saying to-the assemblies



The (one) having (an) ear let-him-hear what the Spirit is-saying to-the assemblies,

\* To me, the understanding of this letter seems the most difficult. The usual approach is to refer this letter to the missionary endeavor of the "church" but this could hardly be said to be true to history; unless of course, you include missionaries back to Peter and Paul. There are several statements that are very unusual.

① In verse 7 the Philadelphia letter opens with emphasis on the fact that Jesus is the one opening and shutting, but the word "door" first occurs in verse 8. In verse 8 it says, "I-have-given-and-still-give (δέδωκα - dedōka, 1 per. sing. perf. ind. act.) in-sight of-you (singular - the whole church) (a) door having-been-and-still-opened." (ἡνεωγμένην - ēneōqmenēen - nom. sing. fem. part. perf. pass.) The question is, "door to what" and "when was it originally opened?" I believe we must resort to Scripture.

Acts 14  
27 And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gen'tiles.

ἡνεόξεν τοῖς ἔθνεσιν θύραν  
He-opened to-the Gentiles (a) door  
πίστεως.  
of-trust.

1 Cor. 16  
8 But I will tarry at Eph'ē-sūs until Pēn'-tē-cōst; 9 for a great door and effectual is opened unto me, and there are many adversaries.

← θύρα γὰρ μοι ἀνέωγεν  
(a) door for to-me it-has-opened-  
and-is-still-open

2 Cor. 2  
12 Now when I came to Trō'ās for the 'gospel of Christ, and when a door was opened unto me in the Lord,

← ἐλθὼν δὲ εἰς τὴν Τρωάδα  
but having-come into the Troas  
εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ

with-reference-to the good-news of-the Messiah,  
καὶ θύρας μοι ἀνεωγμένης (gen. sing. f. perf. pass. pt)  
and of-(a)-door to-me having-been-opened-and

still-open ἐν κυρίῳ, in Jehovah (Lord.) (see also Col. 4:3)

Certainly the missionary period began with the beginning of the N.T. church for the early Christians were very missionary minded.



## Matt. 28

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him; but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

ΠΟΡΕΥΘΕΝΤΕΣ ΟΥΝ  
 having-proceeded therefore  
 μαθητεύσατε πάντα τὰ  
 you-disciple all the  
 ἔθνη βαπτίζοντες αὐτοὺς  
 Gentiles baptizing them (disciples)

② Verse 11 note, "--- in-order- that no-one might take your crown." This assembly already has a crown (στέφανος - stephanos - victor's crown.) In Rev. 2:10 we read, "you (singular - Smyrna assembly) becoming trustworthy unto death, and I shall give to-you (singular) the crown of-the life." These are the only uses of "crown" in the church letters. Do the Smyrna and Philadelphia assemblies overlap? No church but Philadelphia is said to already have a reward.

③ In Rev. 3:9 we read, "--- I myself cherished you." (you-singular) The verb "cherish", (ἀγαπάω - agapaō) does not occur in any other of the letters.

④ The expression "synagogue of-the Satan" occurs only in the letters to Smyrna and Philadelphia. The opposition of Jews, who are not of the faith of Abraham, has always been a trouble for believers, Jews and Gentiles.

⑤ Rev. 3:10 says, "--- I myself also shall-keep you out-of-the hour of-the trial namely-of-the future (hour) to-be-coming on the total inhabited-earth---." What hour? Consider some passages in Revelation. Is "hour" a period of 60 minutes or just a figurative expression? Perhaps we can

Rev. 9  
 15  
 And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men.

Rev. 17  
 12 And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour.

Rev. 14  
 7 and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

learn more as we proceed in the study of the Revelation.



# Philadelphia "Brotherly-love"

## REVELATION 3

**7** And to the angel of the church in Phil-à-dél'phi-à write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth:

GOOD

**8** I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. **9** Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.



**10** Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. **11** I come quickly: hold fast that which thou hast, that no one take thy crown.



## MATTHEW 13

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

The one having-victory

NAMES  
Jehovah  
Jerusalem  
Jesus?

NOTHING  
BAD

**12** He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jè-ru'sà-lèm, which cometh down out of heaven from my God, and mine own new name.



D. Webster

THE ONE HAVING AN EAR LET HIM HEAR  
WHAT THE SPIRIT IS SAYING TO THE CHURCHES



We come to the letter to the 7<sup>th</sup> assembly, that of Laodicea. Seiss, The Apocalypse, p.72



7 shows Laodicea (λαοδικεα) from laos, people, and δικη, judgment, or justice." He says further; "Its name designates it as the Church of mob rule, 'the democratic Church', in which everything is swayed and decided by popular opinion, clamour and voting; and hence a self-righteous and self-sufficient Church." This was written 1870-84, 100 years ago. How plainly he pictured the average question in our present Sunday Schools; "What is your opinion." This, then, is the assembly of "people's judgement" and we find Jesus Christ shut out.

Rev. 3 vs. 14 ASV  
14 And to the angel of the church in La-od-i-ce'a write: These things saith the A-men', the faithful and true witness, the beginning of the creation of God:

← και τῷ ἀγγέλῳ τῆς ἐν  
and to-the messenger of-the in  
λαοδικεῖα ἐκκλησίας γράψου.  
Laodicea assembly you-write:

τάδε λέγει ὁ ἀμὴν,  
these-things-here he-is-saying the Amen,  
[amen-from ἁμῆν - to be firm-firm-faithful, Thayer.]  
ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός,  
the Witness the trustworthy and authentic,  
ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ.  
the beginning of-the creation of-the God:

And to-the messenger of-the assembly in Laodicea you-write: these-things-here the Amen [firm], the trustworthy and authentic witness, the beginning of-the creation of-the God is-saying:

Rev. 3 vs. 15 ASV  
15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

← οἶδά σου τὰ ἔργα  
I-know-absolutely of-you the works,  
ὅτι οὔτε ψυχρὸς εἶ οὔτε βρεστός.  
that neither cold you-are nor boiling,  
ὅφελον ψυχρὸς ἦς ἢ βρεστός.  
I-would-that cold you-were or boiling.



I-know-absolutely your works, that you-are neither cold nor boiling, I-would-that you-were cold or boiling.

Rev. 3 vs. 16 ASV ← οὕτως ὅτι χλιαρὸς εἶ,   
 16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. thus because lukewarm you-are,   
 καὶ οὔτε ζεστός οὔτε ψυχρός,   
 and neither boiling nor cold,   
 μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου,   
 I-am-about you to-spew out-of the mouth of-me,

Thus because you-are lukewarm, and neither boiling nor cold, I-am-about to-spew you out-of my mouth.

Rev. 3 vs. 17 ASV ← ὅτι λέγεις ὅτι   
 17 Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: because you-are-saying, because   
 πλούσιός εἰμι καὶ πεπλούτηκα   
 rich I-am and I-have-become-   
 καὶ οὐδὲν   
 rich-and-am-still-rich also and-not-one   
 χρείαν ἔχω, καὶ οὐκ οἶδας   
 need I-am-having, and not you-know-   
 ὅτι σὺ εἶ ὁ ταλαίπωρος   
 absolutely that you you-are the (one) miserable   
 καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς   
 and pitiful and destitute and blind   
 καὶ γυμνός,   
 and naked,

Because you-are-saying, because I-am rich and I-have-become-rich-and-am-still-rich and also I-am not having one need, and you-know not absolutely that you yourself are the (one) miserable and pitiful and destitute and blind and naked,

Rev. 3 vs 18 ASV ← συμβουλεύω σοι   
 18 I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. I-counsel-together with-you,   
 ἀγοράσαι παρ' ἐμοῦ   
 to-buy-in-the-market of me



χρυσίον πεπυρωμένον  
 (a) gold-object having-been-and-still-on-fire  
 εκ πυρός ἵνα πλουτήσῃς,  
 out-of fire in-order-that you-might-be-rich,  
 καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ  
 and garments white in-order-that you-might-  
 cast-around-yourself καὶ μὴ φανερωθῇ  
 and not it-might-be-  
 ἡ αἰσχύνῃ τῆς γυμνότητός  
 manifested the shame of-the nakedness  
 σου, καὶ κολλύριον ἐγχριῖσαι τοὺς  
 of-you, and eye-salve to-rub-in the  
 ὀφθαλμούς σου ἵνα βλέπῃς  
 eyes of-you in-order-that you-might-look-at.

I-counsel-together with-you to-buy-in-the-  
market of me (a) gold-object having-been-and-  
still-on-fire out-of fire in-order-that you-  
might-be-rich, and white garments in-order-  
that you-might-cast (them) around-yourself  
and the shame of your nakedness might not  
be-manifested, and eye-salve to-rub-in your  
eyes in-order-that you-might-look.

Rev. 3 vs. 19 ASV ← ἐγὼ ὅσους ἐὰν φιλήσω  
19 As many as  
I love, I reprove and chasten: be  
zealous therefore, and repent.  
 I as-many-as if I-might-love  
 ἐλέγχω καὶ παιδεύω.  
 I-am-reproving and I-am-disciplining;  
 ἢ ἡλώσῃς οὖν καὶ μετανοήσῃς.  
 you-be-zealous therefore and you-repent.

As-many-as if I myself might-love I-am-  
reproving and I-am-disciplining; you-be-zealous  
therefore and you-repent.

Rev. 3 vs. 20 ASV ← ἰδοὺ ἔστηκα  
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.  
 behold I-have-stood-and-still-stand  
 ἐπὶ τὴν θύραν καὶ κρούω.  
 on the door and I-am-knocking;  
 ἐὰν τις ἀκούσῃ τῆς  
 if [indefinite] some-one he-might-hear of-the



φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν,  
 voice of-me and he-might-open the door,  
 εἰσελεύσομαι πρὸς αὐτὸν καὶ δεῖπνήσω  
 I-shall-come-in to him and I-shall-take-  
 μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.  
 supper with him and he with me.

Behold I-have-stood-and-still-stand on  
 the door and I-am-Knocking; if some-one  
 might-hear my voice and he-might-open the  
 door, I-shall-come-in to him and I-shall-  
 take-supper with him and he with me.

Rev. 3 vs. 21 ASV 21 He that over-  
 cometh, I will give to him to sit  
 down with me in my throne, as I  
 also overcame, and sat down with  
 my Father in his throne. ← ὁ νικῶν, δώσω  
 the (one) having-victory, I-shall-give  
 αὐτῷ καθίσαί μετ' ἐμοῦ ἐν  
 τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα  
 to-him to-be-seated with me in  
 the throne of-me, as I-also I-had-victory  
 καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου  
 and was-seated with the Father of-me  
 ἐν τῷ θρόνῳ αὐτοῦ,  
 in the throne of-him.

The (one) having-victory, I-shall-give to-him  
 to-be-seated with me in my throne as I-also  
 myself-had-victory and was-seated with  
 my Father in his throne.

Rev. 3 vs. 22 ASV 22 He  
 that hath an ear, let him hear what  
 the Spirit saith to the churches. ← ὁ ἔχων οὖς ἀκουσάτω  
 τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.  
 what the Spirit he-is-saying to-the assemblies.

The (one) having (an) ear let-him-hear what  
 the Spirit is-saying to-the assemblies,

\* It is to be noted that there is nothing  
 said that is good in this last period of  
 "church" history. It is to be noted further  
 that unlike the teaching in this church, that



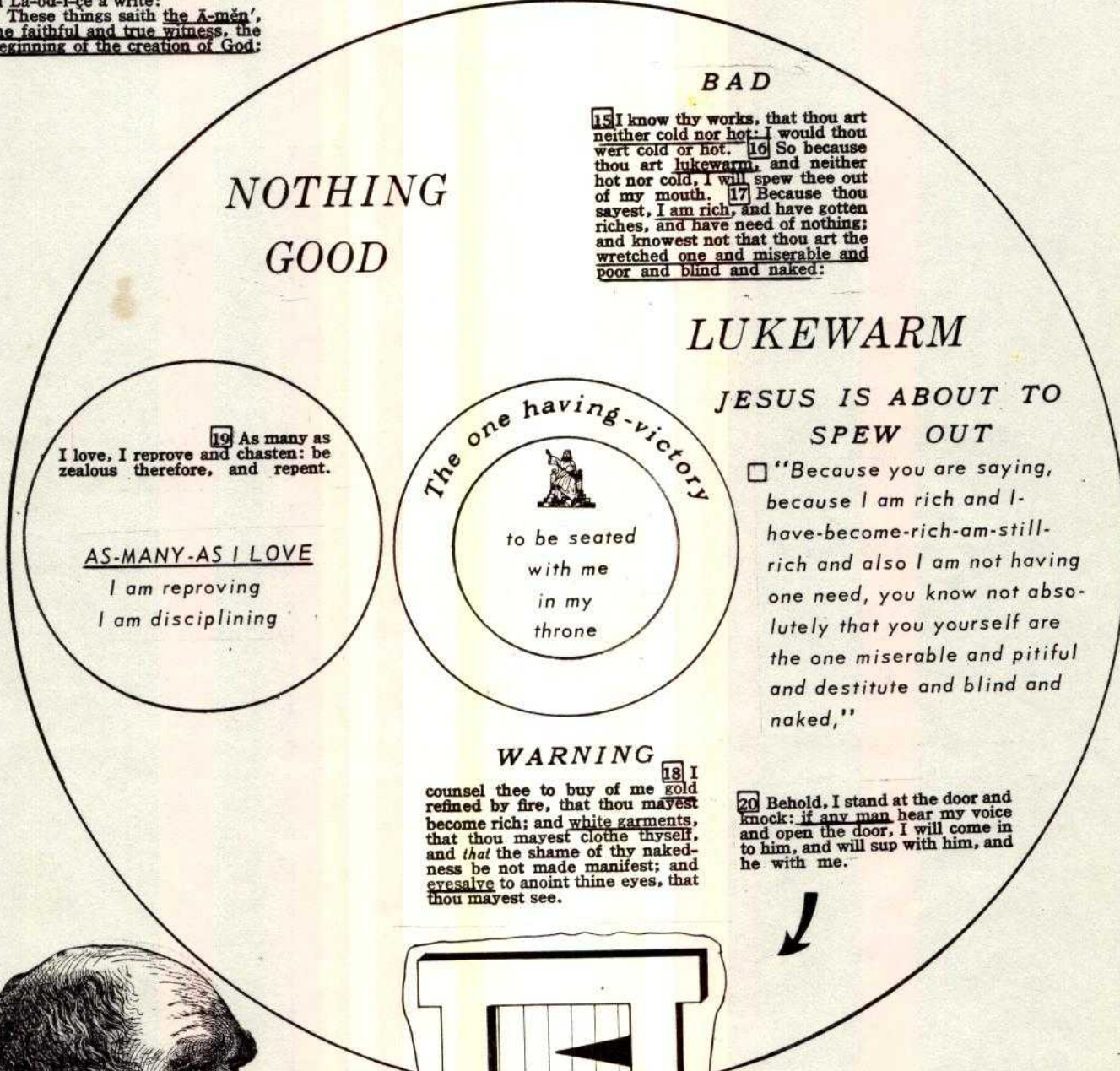
# Laodicea

## "People's Judgment"

### (People's Opinions)

REVELATION 3

14 And to the angel of the church in La-od-i-ce'a write: These things saith the A-men', the faithful and true witness, the beginning of the creation of God:



NOTHING  
GOOD

BAD

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. 17 Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked:

LUKEWARM

JESUS IS ABOUT TO  
SPEW OUT

☐ "Because you are saying, because I am rich and I have-become-rich-am-still-rich and also I am not having one need, you know not absolutely that you yourself are the one miserable and pitiful and destitute and blind and naked,"

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

AS-MANY-AS I LOVE

I am reproving  
I am disciplining

The one having-victory



to be seated  
with me  
in my  
throne

WARNING

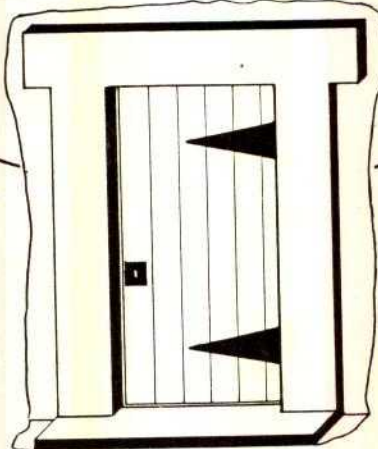
18 I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.

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.



Charles Darwin

THE ONE HAVING AN EAR LET HIM HEAR  
WHAT THE SPIRIT IS SAYING TO THE CHURCHES



MATTHEW 13

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous. 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.



God loves everybody, it is clearly stated, "AS MANY AS I LOVE." Jesus stands outside the church door, knocking.

➔ I believe we are now ready to construct a graph of "church" history, yet we need a little more information. There is a striking parallel between the 7 churches and the 7 parables of Matt. 13. If the parables and the churches can be shown to be prophetic of the same period we would gain much insight to the church. This parallel is diagrammed by Clarence Larkin at page 87 in his book (1918) Dispensational Truth, and is not new. I believe Scripture can be shown to confirm this parallel.

You have seen the expression, "The one having an ear let-him-hear what the Spirit is-saying to-the assemblies." Ear is used in a figurative sense, but why in the singular?

We also find the expression, "The one having ears let-him-be-hearing." Why is the word ears plural?

Note: "let-him-hear" - (ἀκούσατω) akousatō is 3 pers. sing. aor. imper. act., a command, with point action. "let-him-be-hearing" - (ἀκουέτω) akouetō is 3 pers. sing. pres. imper. act., a command with continuing action. The fact that ἀκουέτω occurs only 8 times, all before the cross, all with "ears" plural and that ἀκούσατω occurs only 8 times, all after the cross, all with "ear" singular is not just a coincidence.

The context where these 16 commands occur and the exact Greek expressions are likewise not a coincidence. The tabulation on page 76 will, I think, make it easier to see some further important points.

It is necessary to show the Greek texts, in order that you notice even the slightest details. The uses of ἀκούσατω are listed first as we have considered 7 of these.

Tape  
10



The use of ἀκουσάτω (akousatō)

- 1 Rev. 2:7 ὁ ἔχων οὖς ἀκουσάτω after Ephesus.
- 2 Rev. 2:11 ὁ ἔχων οὖς ἀκουσάτω after Smyrna.
- 3 Rev. 2:17 ὁ ἔχων οὖς ἀκουσάτω after Pergamos.
- 4 Rev. 2:29 ὁ ἔχων οὖς ἀκουσάτω after Thyatira.
- 5 Rev. 3:6 ὁ ἔχων οὖς ἀκουσάτω after Sardis.
- 6 Rev. 3:13 ὁ ἔχων οὖς ἀκουσάτω after Philadelphia.
- 7 Rev. 3:22 ὁ ἔχων οὖς ἀκουσάτω after Laodicea.

All of these 7 are exactly alike.

Rev. 13:9 εἴ τις ἔχει οὖς ἀκουσάτω.

8 "If <sup>⊛</sup>some-one is-having (an) ear let-him-hear".



This statement comes immediately after the description of the beast out of the sea. (⊛ more obscure?)

The use of ἀκούετω (akouetō)

pres. imper.

1 Matt. 11:15 ὁ ἔχων ὠτα ἀκούειν ἀκούετω. "The one having ears to-be-hearing let-him-be-hearing"

Matt. 11  
 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive it, this is E-li'jah, that is to come. 15 He that hath ears to hear, let him hear.

↙ This passage has to do with John the Baptist versus Elijah. Note the plural "ears" - a two-fold appearing: John the Baptist in the spirit of Elijah, and yet ← Elijah is still to come.

Matt. 17  
 10 And his disciples asked him, saying, Why then say the scribes that E-li'jah must first come? 11 And he answered and said, E-li'jah indeed cometh, and shall restore all things: 12 but I say unto you, that E-li'jah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Bap'tist.

The next use comes immediately after the parable of the sower.



Matt. 13:9 ὁ ἔχων ὠτα ἀκούειν ἀκούετω. "The one having ears to-be-hearing let-him-be-hearing."

Then again in Matt. 13:43 after the explanation of the parable of the tares and the wheat,

3 Matt. 13:43 ὁ ἔχων ὠτα ἀκούειν ἀκούετω. "The one having ears to-be-hearing let-him-be-hearing."

There are no other uses in Matt., the next use is in Mark 4:9 immediately after the parable of the sower. The Greek is very slightly different in ASV but I have followed K.J.



4 Mark 4:9 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. The one having ears to-be-hearing let-him-be-hearing.

After the explanation of the parable of the sower we have an interesting passage where

Mark 4 the phrase occurs again.

21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? 22 For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. 23 If any man hath ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear; with what measure ye mete it shall be measured unto you; and more shall be given unto you. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

5 Mark 4:23 εἰ τις ἔχει ὦτα

"If some-one is-having ears to-be-hearing let-him-be-hearing."

vs. 24 βλέπετε τί ἀκούετε You-be-lookng-at what you-are-hearing Consider a more correct translation of part of verse 21.

--ὅτι μήτι ἔρχεται ὁ λύχνος "that whether-at-all he-is-coming the lamp ἵνα ὑπὸ τὸν μόδιον in-order-that under the modius (peck!) τεθῆ ἢ ὑπὸ τὴν κλίνην; (it) he-might-be-put or under the bed?

John 5 35 He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light.

John the Baptist the lamp

Rev. 21 23 And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb.

the Lamb

The final occurrence of this phrase in Mark is in Mark 7:16 in K.J. but not in Nestle or ASV.

Mark 7 εἰ τις ἔχει ὦτα

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

"If some-one is-having ears to-be-hearing let-him-be-hearing"

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

The first occurrence in Luke is also immediately after the parable of the sower.

1 Luke 8:8 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. "The one having ears to-be-hearing let-him-be-hearing."

The eighth and final use is also in Luke and follows after a figurative use of "salt"



Luke 14

34 Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

8 ὁ ἔχων ὠτα ἀκούειν  
The one having ears to-be-hearing  
ἀκούετω.  
let-him-be-hearing.

Here again we should translate more exactly vs. 34 καλον οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀπυθῆσεται; will-it-be-seasoned?

Matt. 5

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

← This was spoken to Jews. (Matt. 7:28)  
ὕμεῖς ἐστε τὸ ἄλας τῆς γῆς·  
you you-are the salt of-the land;  
(you yourselves are the salt of-the land;)

➔ In all 8 uses of this figurative use of "ears" before the cross we have a double verb, ἀκούειν ἀκούετω "to-be-hearing let-him-be-hearing" This is present tense with continuous action.

In all 8 uses after the cross, not only is "ear" singular, but there is only one verb and that of point action, ἀκουσάτω - "let-him-hear."

Note the reason for the use of parables.

Matt. 13

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.

Mark 4

10 And when he was alone, they that were about him with the twelve asked of him the parables. 11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:

Luke 8

9 And his disciples asked him what this parable might be. 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.

The word "mystery" only occurs these 3 times in the gospels and then in connection with the Kingdom at the end of the parable of the sower. Mystery is also connected with the 7 churches of Revelation (Rev. 1:20) All of these things are closely connected with Israel, and God intends to redeem Israel. Let us consider one more statement made by Jesus at the very close of the seven Kingdom of heaven parables in Matt. 13 which I believe will be of help.



## Matt. 13

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old. 53 And it came to pass, when Jesus had finished these parables, he departed thence.

← συνήκατε ταῦτα

Did-you-perceive these-things

πάντα; λεγουσιν αὐτῷ· ταί  
all? They-are-saying to-him: yea.

vs. 52 ὁ δὲ εἶπεν αὐτοῖς·  
the (one) but he-said to-them:

διὰ τοῦτο πᾶς γραμματεὺς  
because-of this every scribe

μαθητευθεὶς τῇ βασιλείᾳ τῶν  
having-been-discipled to-the kingdom of-the  
οὐρανῶν ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ,  
heavens like he-is to-(a)-MAN to-(a)-despot-

ὅστις ἐκβάλλει ἐκ  
of-the-household, one-who he-is-casting-out out-of  
τοῦ θησαυροῦ αὐτοῦ καινὰ  
the store(house) of-him new(quality)(things)  
καὶ παλαιά.  
and old(things).

I believe the disciples perceived these things in their O.T. sense primarily. The despot-of-(the)-household in this illustration is the Lord Jesus, as is the case many times, (Matt. 10:25; 13:27, 52; 20:1, 11; 21:33 and Luke 13:25; 14:21). Jesus constantly gave O.T. Scripture, what one might call a N.T. explanation. I believe the Kingdom of heaven parables of Matt. 13 have a twofold picture: one in the relation to Israel before the cross, the other in relation to the NT church with Israel the nucleus, to which Gentiles are being added, hence "ears". The letters of Rev. 2, 3 have a single picture that of the history of the NT church, hence "ear". We cannot at this point study the details of the parables but perhaps a tabulation of some key points will be of interest,

1 The sower. (significantly by the sea Matt. 13:1)  
ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. (Matt. 13:3)  
Behold he-came-out the (one) sowing of-the to-be-sowing.  
Behold the one sowing came-out (to-be-sowing).



The one sowing is Jesus, so the parable has the first picture in the life time of Jesus. The second picture corresponds to the church of Ephesus as the disciples in turn made disciples, largely Jews.

## 2 The wheat and tares.

ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν  
The (one) sowing the fine seed he-is  
ὁ υἱὸς τοῦ ἀνθρώπου. (Matt. 13:37)  
the Son of-the MAN;

Here again the one sowing is Jesus,  
"The fine seed, these are the sons of the Kingdom." (Matt. 13:38)

"The tares are the sons of the evil (one), but the enemy the (one) having sowed them is the devil." (Matt. 13:38, 39)

The primary picture is in reference to Jews or the nation of Israel in the midst of which the devil had sown tares, <sup>pearl wheat</sup>

The secondary picture parallels the Smyrna church period in which Gentiles were being added to the Kingdom in ever increasing numbers. "The wheat" when used in a figurative sense is always Israel never Gentiles. The expression "sons of the Kingdom", is likewise never used of Gentiles. It is in Smyrna we first find mention of the "synagogue of-the Satan." (Rev. 2:9)  
<sub>- different period</sub>

## 3 The mustard seed.

I believe this parable reaches back to Abraham, then Isaac and Jacob.

"ὅταν δὲ αὐξήθῃ" (Matt. 13:32 3p.s. aor. subj. pass.)  
"But at-the-time-that it might be grown."

This picture then corresponds to the Pergamos church into which, or better perhaps, into whose "branches" the pagans were coming in great numbers. Among these were those holding the doctrine of Balaam as well as those retaining the doctrine of the Nicolaitans. (Rev. 2:14, 15)



#### 4 The leaven

ἑνὴν ἢ γυνῆ ἐνέκρυψεν  
 "to-leaven which (a) woman she-concealed  
 εἰς ἀλεύρου σάτα  
 with-reference-to of-meal satons (measures)  
 τρία, ἕως οὗ ἐζυμώθη ἅλον,  
 three till of-which it-was-leavened total.  
 "To leaven which (a) woman concealed  
 with-reference-to three satons of-meal,  
 till of-which it-was-leavened total(ly)."

The primary picture, I believe, refers to the introduction of idolatry by Rachel into the beginning of the kingdom. (Abraham, Isaac, and Jacob). This idolatry caused Israel to turn from the Lord.

The secondary picture shows this same idolatry in the Thyatira church, led by the figurative woman, Jezebel.

#### 5 The treasure

This parable was not spoken to the multitude. (Matt. 13:36) This parable was spoken to the disciples in the house after Jesus explained to them the parable of the wheat and tares; it is interesting that the disciples called this the parable of the tares. (Matt. 13:36)

The parable of the hidden treasure has been given various interpretations, I believe the treasure in the primary sense is Israel, compare Exodus 19:5 in Scripture and the comment in

Pentateuch and Haftorahs,  
 Soncino Press, London, 1978.

Ex. 19:5 Jesus did the buying.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession, from among all peoples: for all the earth is mine: 6 and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Is'ra-él.

1 Cor. 6

19 Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; 20 for ye were bought with a price: glorify God therefore in your body.

Secondarily, the Sardis church "has a few names" and these are "hidden" as far as the world is concerned.

5. Mine own treasure. 'A peculiar treasure' (RV). Heb. *segullah*, a term used to denote a precious object or treasure that is one's special possession; 1 Chron. xxix, 3. 'These words, a peculiar treasure, sound more partial than they really are. If I have chosen an instrument for a peculiar purpose, that instrument may be to me a peculiar treasure, but the purpose is greater than the instrument. So with the Jews. They are God's instrument, and as such a peculiar treasure; but the work is far greater than the instrument' (C. G. Montefiore).

for all the earth is Mine. See vi, 7, God is the Creator of all things and the Father of all mankind. Israel, in common with every other nation, forms part of God's possession; but He has chosen Israel to be His in a special degree, to be 'a light unto the nations' and a blessing to all humanity. There is no thought of favouritism in God's choice. Israel's call has not been to privilege and rulership, but to martyrdom and service.



## 6 The pearl.

This parable, like the "hidden treasure", has been given many impossible explanations. Jesus is the sower of the seed, the sower of the wheat, the buyer of the field and in this parable the merchant who bought the pearl.

Primarily the pearl is comprised of the O.T. saints, of the faith of Abraham, to whom are added the N.T. saints bought by the blood of Jesus. A pearl is built up by concretion, or layers upon layers. The twelve tribes are symbolized by 12 pearls, the gates of the New Jerusalem. (Rev. 21:12, 21) This parable parallels the Philadelphia church the body of Christ.

## 7 The large drag net.

This net is cast into the sea and gathers "out of every kind," Sea figuratively

Luke 21

25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken.

are the worlds multitudes. (see Rev. 17:15)

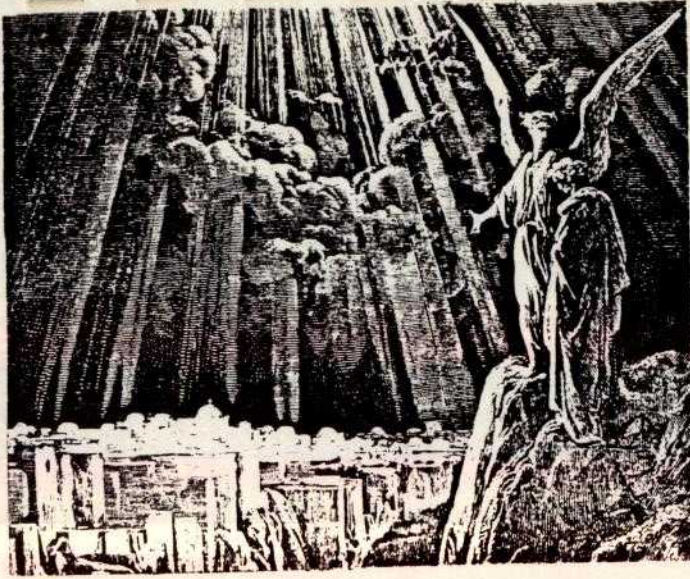
1 and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

This parable is parallel to that of the wheat and tares. (Matt. 13 compare vs. 39 and 49)

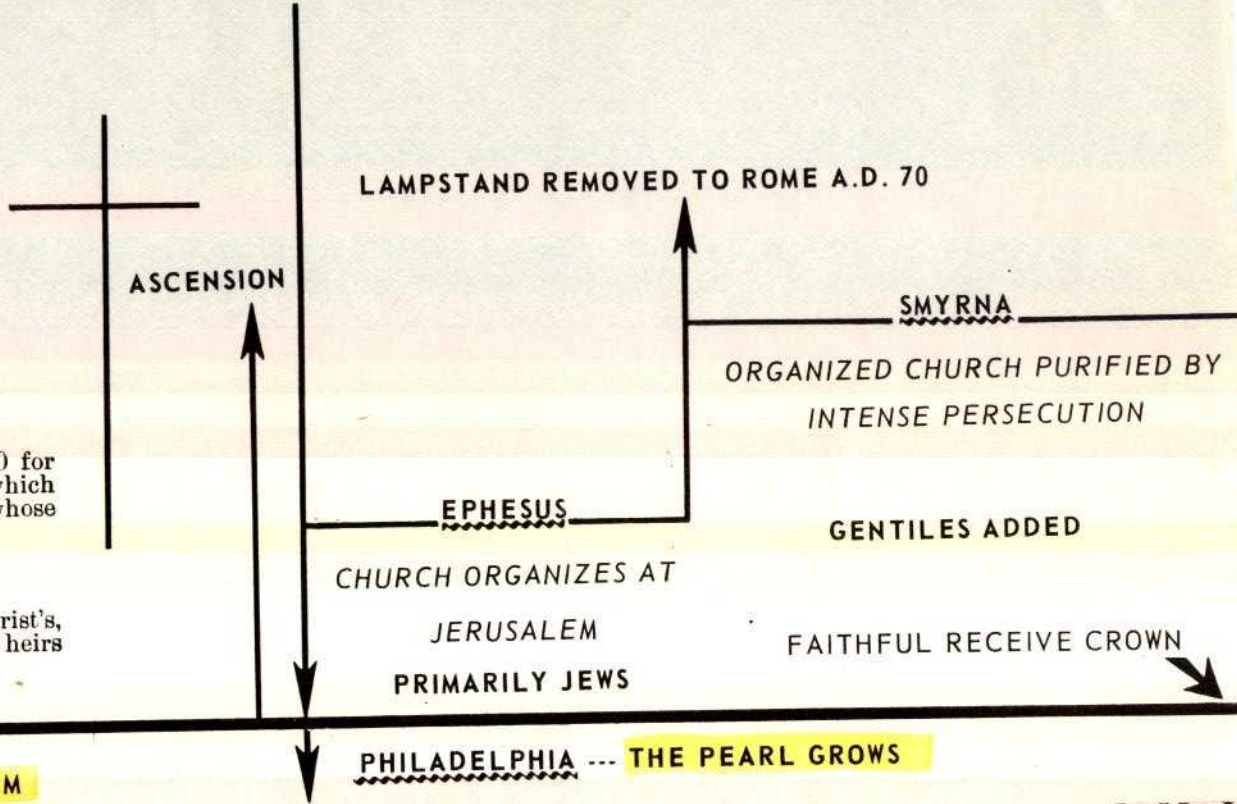
A net gathers only a very small portion of the sea but even then the net has many "bad" (KJ), σαπρῶς (saprois) rotten, decayed, corrupt in it. It was even so in the days of Jesus but here the major picture is the complete finish of the age and corresponds with the Laodicea church. This is the church of people's judgement or opinions; a corrupt church with Jesus shut out. A church which thinks it is rich yet in reality it is miserable, pitiful, destitute, blind and naked. Even in this situation Jesus has some He loves. (Rev. 3:19)

Now consider the following chart of church history. This chart may not be right in every detail but it is an attempt to better explain these two difficult chapters (Rev. 2, 3) of church history.





DESCENT OF HOLY SPIRIT



HEBREWS 11

39 And these all, having had witness borne to them through their faith, received not the promise, 40 God having provided some better thing concerning us, that apart from us they should not be made perfect.

10 for he looked for the city which hath the foundations, whose builder and maker is God.

GALATIANS 3

29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

ABRAHAM -- ISAAC -- JACOB & **THE PEARL BEGINS TO FORM**

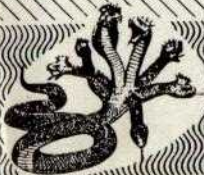
**PHILADELPHIA ... THE PEARL GROWS**

THE ONE HAVING VICTORY

ISRAEL ... THE HID TREASURE

SYNAGOGUE OF SATAN ... TARES?

VIRGIN SYSTEM OF BABYLON







POPE HILDEBRAND ASSUMES UNIVERSAL DICTATORSHIP  
 1054 "PONTIFEX MAXIMUS"  
 (POPE GREGORY THE GREAT 590 A.D.?)

THYATIRA

SATAN'S THRONE THE 6TH WORLD POWER --- ROME

POPE THE HEAD OF 7TH WORLD POWER

PERGAMOS

CHURCH ORGANIZATION CENTERS IN VATICAN EMPIRE



SMYRNA

CONSTANTINE 324 A.D. "PONTIFEX MAXIMUS"

8 CRUSADES (1096--1291)

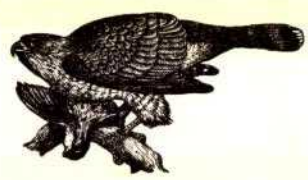
INQUISITION (1231--1849!)

150,000,000 SLAUGHTERED

CHURCH ORGANIZATION BEGINS TO CENTER IN ROME

PAGANS ADDED TO THE CHURCH

*inside the church*



THE VIRGIN SYSTEM DOMINATES

"JEZABEL"  
*Melita + Tammuz*

PHILADELPHIA --- THE PEARL GROWS

THE ONE HAVING VICTORY

ISRAEL --- THE HID TREASURE

SYNAGOGUE OF SATAN --- TARES?

VIRGIN SYSTEM OF BABYLON





LAODICEA

LUKEWARM--MISERABLE--  
PITIFUL--DESTITUTE--  
BLIND-- NAKED

" I STAND AT THE DOOR AND KNOCK "

"AS MANY AS I LOVE"

"PEOPLE'S  
JUDGMENT"  
OPINIONS



SARDIS

PROTESTANT REFORMATION

"---I WILL BE PRESENT AS A THIEF "

THYATIRA

BELIEVERS IN THYATIRA

"---UNTIL I MIGHT BE PRESENT."

POPE DOMINATES ECUMENICAL MOVEMENT (οἰκουμένη), (the inhabited earth)

← EASTERN ORTHODOX CHURCH

FORMED IN THE SMYRNA PERIOD BUT STAGNATED IN FORMALISM UNTIL TODAY →

PHILADELPHIA --- THE PEARL GROWS

"I AM COMING SPEEDILY --- THAT NO ONE MIGHT TAKE YOUR CROWN."

" I SHALL KEEP YOU FROM THE HOUR OF TRIAL "

THE ONE HAVING VICTORY

ISRAEL --- THE HID TREASURE

SYNAGOGUE OF SATAN --- TARES?

VIRGIN SYSTEM OF BABYLON

