

SESSION 13

REVELATION

2:1-7

(DOCTRINAL APPLICATION, PART 2)

THE LAST SESSION IN 10 TWEETS

1. Jesus' letter to the Church of Ephesus is representative of the period of church history from 90–200 A.D. (Rev. 2:1–7) #WordStrong
2. The meaning of the name of each of the 7 churches is God's encapsulation of the period of history it represents. #WordStrong
3. The name Ephesus means "fully purposed." #WordStrong
4. Christ's Church in 90–200 A.D. understood its purpose and was fully positioned to accomplish it. #WordStrong
5. The Church of Jesus Christ is designed by God to fulfill what Eph. 3:11 calls the ETERNAL PURPOSE. #WordStrong
6. The ETERNAL PURPOSE is that this earth be filled with eternal worshippers bringing Christ GLORY! #WordStrong
7. The church in the Ephesus Period had been directly/indirectly influenced by the TEACHING, the SURRENDER & the DEATH of the Apostles. #WordStrong
8. During the Ephesus Period of church history there was severe persecution meted out upon those who fulfilled the work of the Lord. #WordStrong
9. The church in the Ephesus Period was able to identify false apostles and was willing to call them out publicly. #WordStrong
10. False apostles are not simply misinformed or confused, they are Satan's ministers who use words like GOSPEL, JESUS & SPIRIT. #WordStrong

1. **COMMISSION (Rev. 2:1a)**
"Unto the angel of the church of Ephesus write;..."
2. **CHARACTER (Rev. 2:1b)**
"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;"
3. **COMMENDATION (Rev. 2:2-3, 6)**
 - A. It was a _____ church. (Rev. 2:2a)
"I know thy works,..."
 - B. It was a _____ church. (Rev. 2:2b,c, 3)
"I know...thy labour, and thy patience...and how thou...hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."
 - C. It was an _____ church. (Rev. 2:2d,e, 6)
*"I know...how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."
 "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.*

"UNITY: AT WHAT PRICE?" By Keith Green

Today there is much talk among Christians about the need for unity. Wherever Christians gather you can hear someone saying, "If only all the believers could get together and agree, then the world would sit up and take notice! Then the devil would be running scared! Then there would be real revival!" The whole ecumenical movement is based on such a conclusion. I must admit the thought sounds wonderful—to have all those different denominations (and non-denominations) in love and fellowship with one another—that would be something, wouldn't it! Ah...but don't hold your breath...IT CAN'T HAPPEN. There'll always be a couple of real Christians around to spoil it! "What?!" You say, "How could REAL Christians spoil it? Wouldn't THEY be the very ones who would be the most loving and ready to unite?" Oh yes! True believers are full of love—love for God, love for their brothers and sisters, love for souls—in fact, love would be the VERY THING that would make them oppose a mass move of unity. "What?!" You say again, "Why, that's the most absurd thing I've ever heard! How could love keep them from wanting to get together with everyone else who confesses to love God? You're not going to get me to believe that people with such deep love wouldn't just LOVE to see all the churches and professing Christians come together in unity? Why, what could they love more than that?" Well, they love THE TRUTH! Yep, they're pretty attached to it—those true believers can even seem right stubborn and ornery at times—the way they stick to the truth. Some people have the craziest ideas! They want to try and do what only God can do. "Let's play Holy Spirit!" That's what they seem to be saying. They think that if they can just get everyone to quit arguing about their different doctrinal beliefs, then unity is right around the corner. "Let's just all try and fellowship and talk about those things in the Bible we all can agree on." There's only one problem with that kind of thinking...isn't the Bible ALL true? How can we just find the lowest common denominator to which all Christians can agree to, and label the rest of the Bible (God's Holy Word) "unessential for unity?"

| WE MUST LEARN TO MAKE A DISTINCTION BETWEEN... | | |
|--|-----|---------------------------|
| What is " _____ " and " _____ " | vs. | What is _____ and _____ . |

4. CONDEMNATION (Rev. 2:4)

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

- A. The Ephesus period begins around the time of the _____ of the Apostles (c. 90 A.D.), and brings us into the period commonly referred to as the _____ Church Fathers.

* The 3 common divisions made by the writers of Church History of the time spanning the death of the Apostles to the beginning of the _____:

- The _____ Church Fathers.
- The _____-Nicene Church Fathers.
- The _____-Nicene Church Fathers.

1) Understanding the reference to them as “fathers.”

2) Thru these men, we will see the development of the two lines we saw originate in Book of Acts:

* A _____ line. (Out of _____.)

* A _____-_____ line. (Out of _____/_____.)

- B. The Apostolic Church Fathers.

- 1) CLEMENT of Rome. (30–100 A.D.)
- 2) IGNATIUS (80–115 A.D.)
- 3) PAPIAS (60–130 A.D.)
- 4) EPICURUS (50–120 A.D.)
- 5) BASILIDES (133 A.D.)
- 6) POLYCARP (69–155 A.D.)
- 7) JUSTIN Martyr (100–165 A.D.)
- 8) ORIGEN (184–254 A.D.)

* Remember, Rome is the world power at this time...

* Remember, Rome is seeking to abolish Christianity...

- Rome’s persecution of the Apostles...
- Rome’s persecution of the Apostolic Church Fathers

* IGNATIUS—

“My dear Jesus, My Savior, is so deeply written in my heart, that I feel confident, that if my heart were to be cut open and chopped to pieces, the name of Jesus would be found written on every piece.”

* POLYCARP—

“Eighty and six years have I served Him and He hath done me no wrong, how could I deny Him now?”

C. It was through the Apostolic Church Fathers, and those in the Ephesus Church period who followed their leadership, that we see the first _____ from the _____ of _____.

1) What did they actually do?

They began to use _____, and _____, and _____ that you cannot trace biblically.

* Is this just “knit-picking?”

* Jesus says what He does in verse 4 because He sees what is _____!

- Revelation 2:9- Satan gets a _____.
- Revelation 2:13a- Satan gets a _____ in it.
- Revelation 2:13b- Satan _____ in it.
- Revelation 2:24- Satan is _____ the earth with his doctrine.

* These deviations became the _____ of _____ Satan would eventually use to set up his counterfeit religious system.

a. CLEMENT of Rome. (30–100 A.D.)

b. IGNATIUS (80–115 A.D.)

c. PAPIAS (60–130 A.D.)

d. EPICURUS (50–120 A.D.)

e. BASILIDES (133 A.D.)

f. POLYCARP (69–155 A.D.)

g. JUSTIN Martyr (100–165 A.D.)

h. ORIGEN (184–254 A.D.)

2) What God had already revealed about deviating from His Word:

- Deuteronomy 4:2-
- Deuteronomy 5:32-
- Deuteronomy 28:14-
- Joshua 1:7-
- Proverbs 30:5–6-
- Matthew 12:36–37-
- Revelation 22:18–19-

D. Further deviations in the Ephesus Church Period.

1) Knowing what was happening in Alexandria, Egypt will be a key to understanding what we will see in the other _____ periods of church history.

2) The infamous school in Alexandria, Egypt.

a. The school's founder..._____ (20 B.C.–50 A.D)

* He is a _____.

* He is called the Rabbi of the "Great _____" in Alexandria.

* He establishes a _____ school in Alexandria.

* Philo's purpose in the school was to take Old Testament _____ and blend it together with _____.

b. The school's "legacy"...

Alexandrian school, a name given to various groups of persons engaged in artistic and intellectual activities in Alexandria, Egypt, during the Hellenistic and Roman eras...The blending of eastern knowledge and thought was the distinguishing feature of the schools...Literature of the Alexandrian school was based on scholarship rather than originality. The writers working in the Museum and Library catalogued, analyzed and edited more than they wrote.

As the Christian Era began, the Alexandrian Jew, Philo, combining Jewish religious ideas with Greek philosophy, emphasized the mystical quality of man's relationship to God. Philo influenced two late second-century Greek fathers of the church, Clement of Alexandria and his pupil, Origen. These two in turn headed Alexandria's catechetical (Christian religious) school, where both Christian and pagan (Greek) writings were studied and where the philosophy later known as Neoplatonism evolved...Although Neoplatonism was a pagan philosophy and Origen, after his death, was disowned by the church as a heretic, much of the mysticism of the Alexandrian school of theology was absorbed into Christian thinking.*

* *New Standard Encyclopedia, 1990 ed. s.v. "Alexandria, Egypt."*

c. Other key leaders of the school...

* Pantaenus (c. 120–200 A.D.)

(Leads the school until about _____ A.D.)

* Clement of Alexandria (c. 150–215 A.D.)

(Leads the school until about _____ A.D.)

Note: At this time, the school suddenly begins to be referred to as "_____."

* Adamantius Origen (c. 184–254 A.D.)

- What is written about him:

* Philip Schaff—

"Origen was the greatest _____ of his age, and the most gifted, most industrious, and most cultivated of all the ante-Nicene fathers. Even heathens and heretics admired or feared his brilliant talent and vast learning. His knowledge embraced all departments of philology, philosophy, and theology of his day. With this he united profound and fertile thought, keen

penetration, and glowing imaginations. As a true Divine, he consecrated all his studies by prayer, and turned them, according to his best convictions, to the service of _____ and piety.”¹

¹ Schaff, *History of the Christian Church*, 2: 790

* *Eerdmans’ Handbook to the History of Christianity* says,

“Origen was the greatest scholar and most prolific author of the early church. He was not only a profound thinker but also _____ and a loyal churchman.”²

² Dr. Tim Dowley, ed., *Eerdmans’ Handbook to the History of Christianity* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1977), 104.

* Walker wrote,

“No man of _____ spirit or nobler aims ornaments the history of the ancient church.”³

³ Walker, *A History of the Christian Church*, 74.

- The “fundamentals” he believed:
 1. He believed _____ wrote the Bible.
 2. He believed Christ was the _____-born Son of God.
 3. He believed Jesus Christ _____ on the cross, was _____ and _____ again.
- The “not-so-fundamentals” he believed:
 1. He did not believe that Genesis 1–3 was _____.
 2. He believed in the allegorical method of _____ the Bible.

**Note: One of the few times he did take the Bible literally was interpreting Matthew 19:12, which he misinterpreted and _____ himself!*⁴

⁴ Will Durant, *The Story of Civilization* (New York: Simon and Schuster, 1994), 3: 613

3. He believed that Christ was a _____
(i.e. Christ is “___” god...but not “_____” God.)
4. He believed the Holy Spirit was a _____.

5. He did not believe in salvation by _____, but by _____.

6. He believed in _____ regeneration (beginning with sprinkling _____) and transubstantiation.⁵

⁵ George Park Fisher, D.D., LL.D., *History of Christian Doctrine* (New York: Charles Scribner's Sons, 1898), 68.

7. He believed Christ's death was paid as a ransom to _____.⁶

⁶ Walker, *History of the Christian Church*, 77. Also, Earle E. Cairns, *Christianity Through The Centuries*, rev. (Grand Rapids, Mich., Zondervan Publishing House, 1954), 112.

8. He did not believe in _____, but believed in _____.

9. He believed in a universal _____ of all, including the _____!⁷

⁷ Walker, *History of the Christian Church*, 77

10. He denied the bodily _____.⁸

⁸ Cairns, *Christianity Through The Centuries*, 112.

11. He denied the _____ kingdom.⁹

⁹ Fisher, *History of Christian Doctrine*, 112.

12. He believed in the preexistence of the human _____.¹⁰

¹⁰ Menzies, *Ante-Nicene Fathers*, 10; 340.

13. He believed that stars were _____, and that Jesus _____ for the stars.

• Origen's life and work:

1. He is called the "father of the _____ criticism."

2. The result was his famous "Hexapla."

3. When Origen castrated himself in 231 A.D., he was _____ from the church in Alexandria.

4. He then went to Caesarea, where he set up a second " _____ " university.

5. By this time, he had written over _____ volumes himself (Jerome even asked, "Which of us can _____ all that he has written.")¹¹

¹¹ Durant, *Story of Civilization*, 3:613.

6. In 249 A.D., under the Decian persecution, Origen was _____ and tortured. Though it did not kill him immediately, in 254 A.D., he _____ from the after effects.

7. He bequeathed his _____ to his favorite student, Pamphilus (c. 240–309).

8. When Pamphilus died in 309, he passes on the corrupted readings of Origen to one of his personal disciples...the famous church historian, and famous Bishop of Caesarea, _____ (c. 260–340).

Note: Keep your eye on that link between Origen and Eusebius!

5. **CORRECTION (Rev. 2:5)**

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

A. R_____.

B. R_____.

C. R_____.

D. R_____.

6. **CALL (Rev. 2:7a)**

“He that hath an ear, let him hear what the Spirit saith unto the churches;...”

7. **CHALLENGE (Rev. 2:7b)**

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”