

# SESSION 14

# REVELATION

# 2:1-7

(DOCTRINAL APPLICATION, PART 3)

## THE LAST SESSION IN 10 TWEETS

1. The EPHESUS period teaches us to make a distinction between what is CHRISTIAN & SPIRITUAL and what is BIBLICAL & SCRIPTURAL. #WordStrong
2. In the 21st century, if you're BIBLICAL & SCRIPTURAL, you'll be accused of not being very CHRISTIAN & SPIRITUAL. #WordStrong
3. Jesus COMMENDS the church in the Ephesus period for some incredible things: it was hard-working, persevering and intolerant! #WordStrong
4. Jesus also CONDEMNS the church in the Ephesus period because they left their first love... the Word of God! #WordStrong
5. It was through the "Apostolic Church Fathers" that we see the first deviations from the Word of God. #WordStrong
6. The "Apostolic Church Fathers" began to use WORDS, and PHRASES and CONCEPTS that you cannot trace biblically. #WordStrong
7. These deviations became the SEEDS of CORRUPTION Satan would eventually use to set up his own counterfeit religious system. #WordStrong
8. Satan's religious system will go by the name "Christian," & to prove it's true, he'll point to "good, godly men" who left their first love. #WordStrong
9. A priest class, salvation thru the church, sprinkling of babies, etc. all come from tiny deviations made by otherwise good men. #WordStrong
10. Both the Old & New Testaments clearly tell us not to add to or take away from the word and words of God! (Deut. 4:2; 28:14) #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.*
4. **CONDEMNATION (Rev. 2:4)**  
*"Nevertheless I have somewhat against thee, because thou hast left thy first love."*
  - A. B. 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 \_\_\_\_\_.
  - ◆ The Apostolic Church Fathers.
    - CLEMENT of Rome. (30–100 A.D.)
    - IGNATIUS (80–115 A.D.)
    - PAPIAS (60–130 A.D.)
    - EPICURUS (50–120 A.D.)
    - BASILIDES (133 A.D.)
    - POLYCARP (69–155 A.D.)
    - JUSTIN Martyr (100–165 A.D.)
    - ORIGEN (184–254 A.D.)
  - 1) What did they actually do?  
 They began to use \_\_\_\_\_, and \_\_\_\_\_, and \_\_\_\_\_ that you cannot trace biblically.  
  
*Note: These deviations became the \_\_\_\_\_ of \_\_\_\_\_ Satan would eventually use to set up his counterfeit religious system.*
  - 2) What God had already revealed about deviating from His Word:
    - Deuteronomy 4:2; 5:32; 28:14; Josh. 1:7; Prov. 30:5–6; Matt. 12:36–37; Rev. 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...

\* Pantaeenus (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.”<sup>1</sup>

<sup>1</sup> 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.”<sup>2</sup>

<sup>2</sup> 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.”<sup>3</sup>

<sup>3</sup> 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!<sup>4</sup>

<sup>4</sup> 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.<sup>5</sup>  
  
<sup>5</sup> 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 \_\_\_\_\_.<sup>6</sup>  
<sup>6</sup> 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 \_\_\_\_\_!<sup>7</sup>  
<sup>7</sup> Walker, *History of the Christian Church*, 77
  10. He denied the bodily \_\_\_\_\_.<sup>8</sup>  
<sup>8</sup> Cairns, *Christianity Through The Centuries*, 112.
  11. He denied the \_\_\_\_\_ kingdom.<sup>9</sup>  
<sup>9</sup> Fisher, *History of Christian Doctrine*, 112.
  12. He believed in the preexistence of the human \_\_\_\_\_.<sup>10</sup>  
<sup>10</sup> 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.")<sup>11</sup>  
<sup>11</sup> 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!*