

the book of

# REVELATION

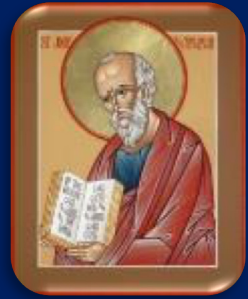
sermon series



**Dr. Andy Woods**

Senior Pastor – Sugar Land Bible Church  
President – Chafer Theological Seminary

# Answering Ten Questions



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

# Prologue (Rev. 1:1-8)

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



# Revelation 1:19

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





# Revelation 1:19

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



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# The Things Which You Have Seen (Rev. 1:9-20)

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



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# The 7 Churches in Revelation

Rev. 1:11



# DESCRIPTION OF THE SEVEN CHURCHES

## Revelation 2–3

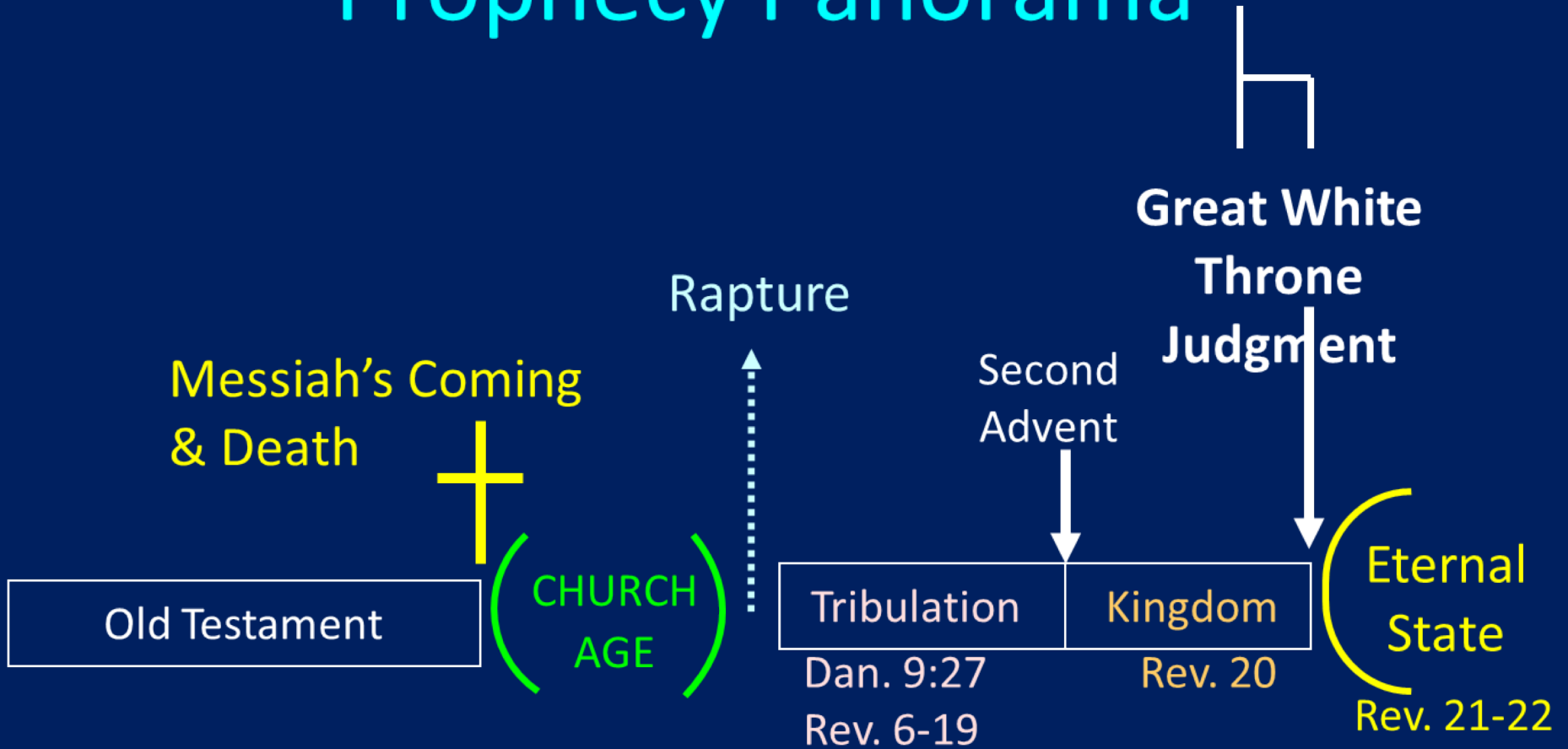
<b>CHURCH</b>	<b>SCRIPTURE</b>	<b>DESCRIPTION</b>
<b>Ephesus</b>	<b>2:1-7</b>	<b>Loveless</b>
<b>Smyrna</b>	<b>2:8-11</b>	<b>Persecuted</b>
<b>Pergamum</b>	<b>2:12-17</b>	<b>Compromised I</b>
<b>Thyatira</b>	<b>2:18-29</b>	<b>Compromised II</b>
<b>Sardis</b>	<b>3:1-6</b>	<b>Dead</b>
<b>Philadelphia</b>	<b>3:7-13</b>	<b>Missionary</b>
<b>Laodicea</b>	<b>3:14-22</b>	<b>Man-centered</b>

# Pattern of the Letters in Revelation 2–3

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



# Prophecy Panorama



# HISTORICO-PROPHETIC VIEW

Each Letter Represents An Age Of The Church

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



# Historico-Prophetic View Problems

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



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Revelation 2–3

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# Method of Communication

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





# The 7 Churches in Revelation

Rev. 1:11



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# Two Rules of Interpretation

- Search the immediate context

- ◆ Walvoord: 26X

- Search the remote context

- ◆ Old Testament

- ◆ Thomas: 278 / 404 verses







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Nov 2003

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# What Christ Commends in Ephesus

(Rev. 2:2-3, 6)

1. Deeds (*ergon*)—2a
2. Discernment—2b
3. Perseverance (*hypomonē*)-3
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## Grant R. Jeffrey

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

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



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# So What? - Points of Application!

Rev 2:5

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



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Repent and turn to God, so that  
your sins may be wiped out.  
Acts 3:19

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





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

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## Deuteronomy 6:4-7

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



# Ephesus

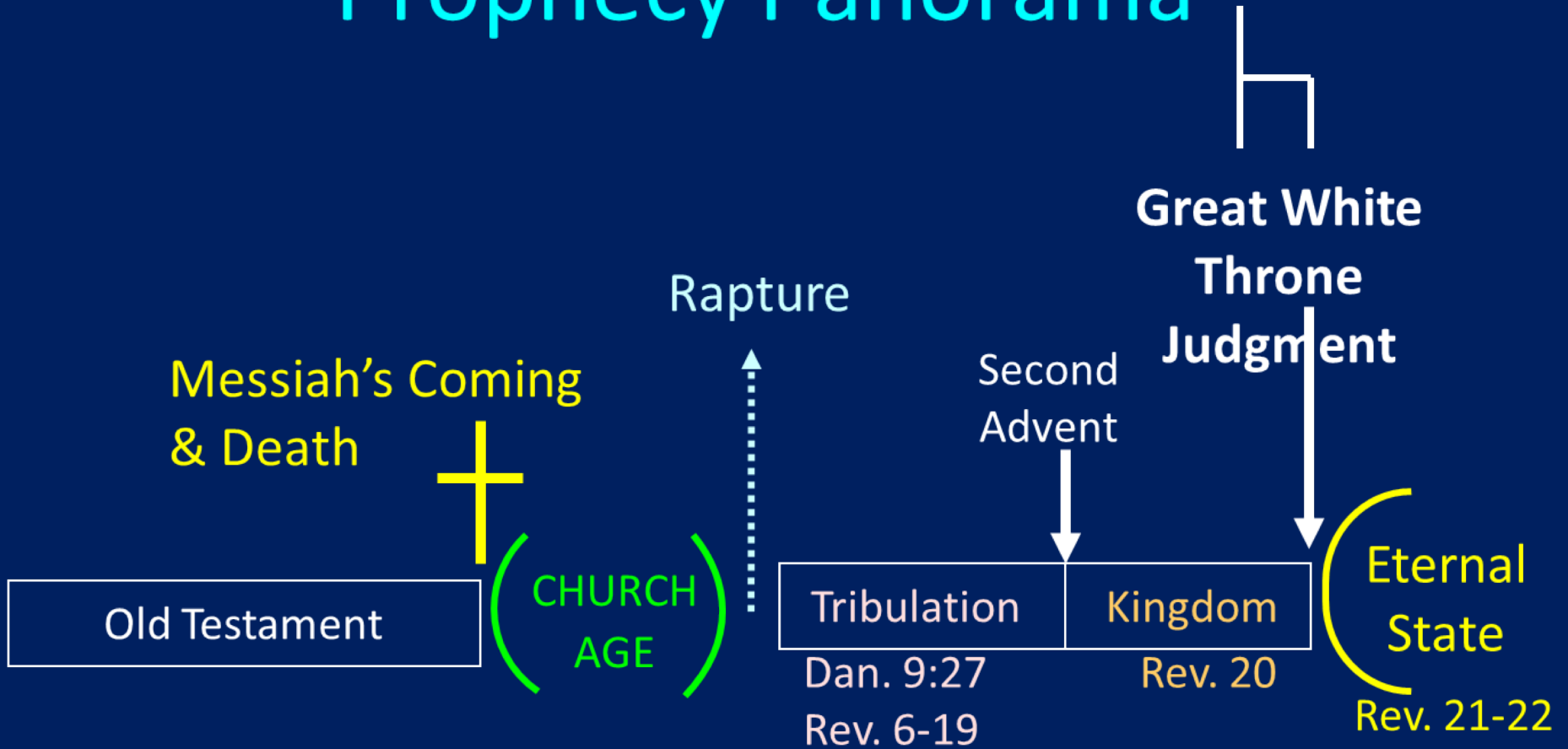
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# Prophecy Panorama



Conclusion



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