

Rev. 2: 12-17

SUBJECT: The Church
at Ferguson

D7/01

(GP)

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The Church at Bergamo

The modern town of BERGAMA, Turkish corruption of the name.
 ancient city, a long and illustrious history.
 - legend, founded by a son of Hercules, on a lofty hill, in the
 broad and fertile valley of the Caurus River, 15 miles inland from sea.
 - in time of Xerxes, a small fortified town on the summit
 of the hill (name Bergama related to Beroe was "high").
 - importance began under Lyzias, one of the generals
 Alexander the Great. Became the capital of a territory that eventually
 employed only the Attalid Kings until under most of Asia
 minor. Attalus III in 133 bequeathed the kingdom to the
 Romans, and of it they made the province of Asia with the
 capital at Pergamon. When John wrote, he had been
 capital city over 300 years.
 - these things make the city not only beautiful but also a center of
 art and knowledge. One of the famous libraries of the world - over
 200,000 volumes, an immense number in an age when such
 had to be copied by hand.
 Y. Perseus - Perseus - Perseus - Perseus
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 (1) Eusebius, Antiochene, Bishop.

The letter begins with the grain statement, the 1st clause
 where Sator's next is. Th. Opus not. 16:28 and 70
 not only the place where Sator's next is, but where Sator's
 omitted phrase, autem. why, especially at Bergamo?

1. Idolatry
 among other, beautiful temple to the 4 great gods
 Zeus (Jupiter) Dionysus (Bacchus) Athena (Minerva)
 Asclepius. The latter two, most famous temple to the gods
 really in the world. Superior, in reality, all over the world.
 medical center, medical school, priests, veterans.
 The towers of the ancient world.
 Benedict's miracle to the great plague.
 Eusebius the support - Asclepius such in the temple, the
 support also in the world, founded by a deity made in the
 night, towers of the healthy god.

Cath. Dr. M. J. J. J.

Complaint

2:14 the toll charges.

Balaam. Num. 31:15, 16; 25:1-3 etc. ^{could not see them, so}
^{in language this complaint will}
^{include nothing.}
the destruction of the people = like v. 100 & 105 "weakened the people"

- (1) to commit fornication
- Commitment " "
- was " "

(2) to eat things reserved to idols

How fast for with one of great social problems / it
early 19th. To be remarks: to the, a heavy, agonizing, further.
when says is an animal to you, and a small part become.
remains of a few basis from the forehead. of all that
remained, to prevent a certain part, to rest to the non-physical
this a part for his family, friends, at an arms but usually
in the 19th / 18th. Period. a or attend? He who had
could break, say to the 2nd. eat. did what there to
idols? These folk too has said "no", companies, superior.
of had done so, by swapped in seriously not / pagans.

2:16 "fight against them", not "yet", not "to be
and not against a false teacher."

2:17 "Lily names"

Ps. 78: 27, 25 "angels" (and "sons", "beams")
Ps. 16: 4 "bread", "beams"
a golden bowl 7 it stored up in the ark. Refers to eat
food? Saviors. fed with manna for years.

2:19 "the white stone"

Some say:

- (1) white for acquitted. juris in an un- ^{white for acquitted} - black for condemned
- (2) counters in calculations. Richard, need not any ^{man's people.}
- (3) Saphir, joy, happiness. we say, "a red letter day" ^{day "a white stone day"} ^{symbol of victory.}

(4) white stone, admission to free date, in use, game,

(5) Annulet. King Henry 8th, might write know but to the man. Henry says, "the very annulet" but you need no magnificent chains to put on, you have me. We are pleased to see you at 74.

But best,

"white stone" refers not to a red but to a crystal gem. a diamond. The Latin, Plinius in the description of the first, the name, and written, read forms the word, names. The present, present, words, and. Sundry, says, forms.

2/61

Demonstrations:

"We have courtesans for the sake of pleasure; we have concubines for the sake of daily cohabitation; we have wives for the purpose of having children legitimately, and of having a faithful guardian of our household affairs."

This the accepted pattern of ancient Greek life.

Cicero in his "PRO CAELIO"

"If there is anyone who thinks that young men should be absolutely forbidden the love of courtesans, he is extremely naive. [I am not able to deny the principle that he states.] But he is at variance, not only with the license of what our age allows, but also with the customs and concessions of our ancestors. When indeed was this not done? When did anyone ever find fault with it? When was such jealousy denied? When was it that that which is ~~never~~ laughed was not laughed?"

The accepted pattern of life.