

Rev 2: 8-41

SUBJECT: The Martyred
Christians of Smyrna

07/61
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Rev. 2:8-11

The Martyred Christians of Smyrna

"Smyrna" the word 3 times in NT. ^{mt. 2:11} ^{mt. 15:23} ^{mt. 18:39} } to. myrnē
Death, suffering. Well describes a church persecuted to death.
The "Church of Smyrna": "The Church of Myrnē" "The Church of Trinitas,
Smyrna" Ps. 116:15. Noth: is said of complaint, th. of my the
counsel.

I The troubles the X? is God to you:

1. ΘΛΙΨΙΣ Literally means "pressure"; in classical Greek
always used in the extreme sense!
1. a man who is tortured to death by being slowly crushed by a
great boulder laid upon him.
A strong word, not very often used.
Our word "persecution" suggests the stripes of the Roman whips, not
the word ΘΛΙΨΙΣ suggests the pressure of millstones grinding wheat
or the pound it grinds the blood out of the grapes. A pressure of persecutions
not death.

2. Πτωχεία Literally means ^{poor} destitution, beggary.
Two words in Greek for poverty: πτωχία is the poverty of a man who
barely makes a living. Πτωχία is the destitution of the man who
has nothing at all.

Why so poor? Smyrna one of the wealthiest cities of the ancient world.
(1) Generally speaking, the early Xⁿ were poor, anyway. I Cor. 1:26, 27
The Apostle described in Acts 4:13 ἀπλοὶ καὶ ἄκακοι οἱ ἄνθρωποι
God not need threatening people such advising ^{to be} ^{to} ^{can} ^{fill} ^{with} ^{power}.
(2) These poor became deliberately plundered, pillaged. of Acts 10: 34
Destitute, powerless, crushed.
Denied opportunity to work. (3) Long Hardships in Cyprus
Trade routes not supply them. Outcast, no social position.
Loss of their resources of life.

III. $\beta\lambda\alpha\phi\epsilon\rho\iota\delta$ How, man "slander"?

The Jews had to reach because of the persecution of the Yho.
Y. Nazi Germany.
But in ancient times the other way around. So many times
the world has had the sin of the Roman authorities, sought to cast
out the heretic church. $\alpha\tau\tau\alpha$ unworthily. of Rom. 2:28, 29
of Her. first Epist to parents of Yho. His favorite of J. ALIVRUS
and his persecutor POPPAEA were both Jewish persecutors. Their
slander toward Yho against the Yho.
of the martyrdom of Polygamy.

IV. The words of comfort and encouragement.

1. The way he it makes himself
"fit to the last" Their life and eyes, but without lagged,
from lagging to end, he was with other.
- in our days, would many places, lands of mystery, were drawn
many, resolution plus with "I have by day" there to bring his
soul to the edge. The Yho says of his, even my part, there is Y.
2. "... from
Y. Rom. 8: 38, 39

"I deal as is also" $\delta\varsigma$ $\epsilon\nu\epsilon\nu\epsilon\rho\alpha$ $\nu\epsilon\rho\iota\sigma$ $\kappa\alpha\iota$ $\epsilon\zeta\eta\sigma\epsilon\nu$
 $\epsilon\zeta\eta\sigma\epsilon\nu$ into present tense as AK but an active, definite
complete act in past time. Refers to his resurrection. The threat
of death - A threat to, compare to

"I know" $\sigma\iota\delta\alpha$ means far more than know of his situation
by observation. He has passed through the same experience,
I know of tribulation - that of his tribulation
"I know" of his tribulation - that of his tribulation
"I know" of his tribulation - that of his tribulation
"I know" of his tribulation - that of his tribulation

2. Words of encouragement and promises.

He offers them no solution to their agony. Just speak, guess, do
 not even be not delving them from it? He never did [to judge, guess,
 he expected, did not say]; to Simon Peter [to show me to death?]
 he never offers to this people any way: offers suffer, trial, trouble.
 offers 3rd day: trouble, temptation, happiness.

"Fear not":
 Does not say, "Fear not, when trouble will come to you?" But really,
 pressure, [the narrow way]: prison
 number. 40 + 4x10, 4 intervals.
 70 + 7x10, 7 intervals.
 10 days, that is, 10 + 10 + 10 intervals trial, trial 10 phrases, 10x7

This "fear not" is based on this? know?
 He never tells us not to fear until he has patterned all the way along.
 I say, "Do not be afraid" to a child, yet in my heart, the unknown
 future leads to fear, I see with the line of. About my position.
 But I never say. He has pushed the shadows and the rooms. He
 knows the future. "I am your companion!" 2:3:4

3. Words, promises

στρέφουσιν not as Rev. 19:12 et dicendum? the king. But
 to gather, military. the 3 main usages:
 (1) The Laurel wreath of the victor at the games.
 a gift which reigns to him + his son.
 (2) The fatal crown worn at marriage, with happy occasion.
 the 1st is + 1st Rev, August.
 (3) In Socrates antly meaning. he Socrates the reward for faithful
 municipal service a laurel crown. As Louis, coronator to me
 honor magnitudes no depicted, so crown.

7.2:9 "but thou art rich"

(1) The rich individual given, sent for his partner. In white
 light of merit. this is more in a different perspective. Kelly for
 the dark, light, other. just for wealth. The partner and,
 rich. in visible white (Rev. 17:14) - because he is
 the poor "..."

The first premise added is 2:46.
Beyond death is death. The further there death to death.
The 13 man may die to live.
The further - living to die

10/61

That man may last, but
never lives
who much receives and
nothing gives
whom none can love, whom
none can thank,
Creations best, creations
bland.

But he who walks from
day to day
By generous acts, his life's
path-way,
Tracks the path the Saviour
trod,
The path to glory — and to God

Regent Brooke, to the word was I, in his poem "Safety"

Safe shall be my going,
Secretly armed against all death's
endeavor;
Safe though all safety's lost; safe
where men fall;
And if these poor limbs die, safety
of all.

John Munday whittles with the same confidence.

I know not where his islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond his love and care.

of Rom. 8: 38, 39

not to know who are next
I am, Dear me declare with
boldness, I am a Christian...."

A little later the proconsul
answered: "I have wild beasts
at hand; to whom will I cast
the receipt thou charge?"

Later still the proconsul said:
"I will cause thee to be consumed
by fire, seeing thou despisest
the wild beasts, if thou wilt
not charge." But Polycarp

said: "Thou threatenest me
with fire which burneth for
an hour, and after a little
is extinguished, but thou art
ignorant of the fire of thy

coming judgment as of eternal
punishment, reserved for the
ungodly. But why torment
them? Bring forth what thou
wilt.

Soon after the people began
to gather round ^{and forgot,}
the Jews especially ^{contrary to their laws, & the}
^{Sanhedrin (for it was on the Sabbath)}
lazily assisting them. Their
policy was turned at the

stable.

as the flames licked his body, he
prayed his great prayer: "O God
Thee that Thou hast graciously
thought me worthy of this day and
of thy hour, that I may receive a
portion in the number of the martyrs,
in the city of Thy Christ"

The cry went up to seize Polygus. The Jews led to
slaves of the world: "This is the teacher of
Asia, the father of the Christians, the
destroyer of the gods, who teaches
men to offer sacrifices not to
worship."

For Elmer, Commodore,
Carter
Lover

For Sayer Capt
Morgan
Lover

(2) Sayer was the wealthiest of cities, and it is to
get a debit
Sayer said, they are in the city, rich poor.
Sayer said, he saw a Roman with a dress as
bedecked with gems & jewels, with a milky. at
such times you find the same things in the
delays and ships for Egypt, can they be in the
Carter said may be the same, so he was for
Sayer to be married now for ever closer.
by refusal to accept the tribute: 7 + no will, 2 no will