

Rev. 1: 19, 20

God's Outline of the Apocalypse

SUBJECT:

The Mystery of the
Seven Stars

05/61

GP

The Mystery of the Seven Stars

1:19 O³ therefore. of Matt 28:19 "Go ye therefore..."
 on the basis of 28:18 "all authority is given..." so here...
 The **illative** particle refers to the preceding word of Christ -
 I am the first and the last... the **illative**... we died, and alive
 from now. Wait, therefore, for the things which he writes, revealed,
 are **not** first and last; they will carry this through. Christ is
 not **the** first in our eyes and hearts; **rather** they are **with** us
and **with** us. The same **will** **carry** **this** **through**. **will** **carry** **this** **through**.

Here, then, is the great starting point, the grand foundation
 of the book, the key to its true analysis. [After reading it, **will**
 to key to it, **will** **carry** **this** **through**. **will** **carry** **this** **through**. **will** **carry** **this** **through**.
 Outlines of the Book: 2^{part} - 4^{part} - 7^{part}. Here is God's outline and
 revealed meaning.]

In The things which ^{thou} have said seem.
 The **vision** recorded in chapter 1. Here our Lord identifies
 and authenticates himself and sends greetings to the seven churches,
 symbolizing the churches of all ages.
 7 14
 pages.

II. The things which are
 The church age. The age of grace, represented by the 7 churches
 1:20 the 7 layments are the 7 churches who wrote the book
 Use the word 'are' because John who wrote the book
 was living in the same dispensation of grace in which we
 find ourselves.
 This is chapters 2 and 3, the various churches set forth
 the history of the church throughout ^{Christian} history, a
 remarkable condemnation of the entire medieval program, the world
 with the rise of the end.
 This section is complete, distinct, separate, apart. No change
 no break, in speech, position of the seal, nothing, the features
 course of the communication. It is all one. The unity is
 propriety of a position with unity, unity.
condemnation

III. The things after these META TAUTA
 After the church age, an entire scene, chapters 2, 3.
 (the things which are), they follow the revelation of the
 dealing and judgment, the world of grace and mercy
 after the church is taken away. The church has existed & shall, judgment.
 So 4:1 META TAUTA
 of Andronicus, Rhoda, meta & uoika
 what follows chapter 3 it continues in the allegory
 different scene, the destruction, other administration. There is
 no coming back again to the age it is all left. We read no
 more of the church, not any of chapter 4. There is not
 anything of the order set forth in the second section (churchy
 after the 3rd chapter. The church not appear in ch. 19 with an
 end in ch. 19, message, supper, chapter of 2nd book.
 After chapter 3 (chapter 4 begins) to chapter 19 the scene
 narrative relates the terminology, word. chapter 19 the scene
 (end 2:4) calls the thing revelation. the revelation the great.
 of I.P. 4:17 of the book, they the judgment of the world is summary
 also, summary revelation, a judgment which they plea after the
judgment the church after chapter 3, year of faith variously dealt
judgment the church in the part of the book. The church are
judgment the world.

2) The diligency, based on the script, new messengers
of the angel to Zacharia, etc.

These are earthly messengers, angels, guardians of the church
with regard to the church, their ministry is the ministry of light. Appointed
to lead the church to the light, to be like heavenly messengers, to
assist, minister, pastor, in church & in the world.
called "stars" because illumination. leaders, N.S. so flow the
called "angels" because they sent them. II Cor 5:20 "ambassadors"
I Cor 4:11 "it is as if we were
as light in the world. just as angels for our church - the fathers

NEED LAMPSTANDS
Where you see stars, need lampstands, else darkness
how dark the world - with all its splendor, joy, peace, unity, a vast
yet all same body. in unity | counting
when the gospel goes forth, the world, divided Rom 1:22-32
when God's messengers came forth with light and truth? Ab. 11:35
even the light, they crucified, greater martyrs. By the way, 39
Send this dark world.

But the stars, lampstands not needed. Some attribute to
light, it is a lamp, power & grace, rays of light
both together - light & grace } rays by side
X and at once / at once will work in every
power & grace } interest until the end of
regeneration, and the generation

2/20/20

Many outlines, divisions. Each of them is good.

2 part division:

The goal of the establishment of the Kingdom of Christ on the earth is reached twice in the book, in 11:15-17 and in 19:6,7.

So the book falls into 2 natural divisions: 1-11 and 12-22, each 11 chapters in length.

4 part division:

There are 4 visions (of unequal length and of differing content), each introduced in the same manner with almost identical phrasing: each mentions to see personally; each begins with the phrase, "I was in the spirit"; each takes us to a different place where to see things not ordinarily given to mortal sight.

1: 9, 10 in statement (doubtless physically true for all of the visions), the vision of Christ walking in middle of Euphrate. I 1-3

4: 1, 2 location the sees in Heaven II 4-16

17: 3 " " in the wilderness III 17-20

21: 10 " " a great & high mountain IV 21, 22

7 parts division.

Prologue 1:1-9

I The Seven Churches 1:9-3:22 (chs. 1-3)

II The Seven Seals 4:1-8:1 (chs 4-7)

III The Seven Trumpets 8:2-11:19 (chs. 8-11)

IV The Seven Announcements 12:1-14:20 (chs 12-14)

V The Seven Vials 15:1-16:21 (chs 15, 16)

VI The Seven Downings 17:1-20:15 (chs. 17-20)

VII The Seven New Things 21:1-22:5 (chs 21, 22)

Epilogue 22:6-21

μετὰ τὰ φυσικά = after those things that relate
to eternal (matter) nature, after physics.

μετὰ beyond, after
φυσικός relating to eternal nature, natural, physical
from φύσις = nature

The term first used by ^{Andronicus} Andronicus of Rhodes, the
editor of Aristotle's works, as the name for that
part of his writings which came after the physics.

Aristotle originated natural science, the
study of nature, natural phenomena. In his
search for an intellectual explanation of the universe,
he made innumerable observations which became
the basis of physical science. These observations and
studies in astronomy, meteorology, animal
plants, etc. Andronicus placed under the general
title τὰ φυσικά, the physical, physics, the natural.
But Aristotle has many philosophical
speculative works on matter which were not
physical, such as the theory of knowledge, of being,
cause & genesis, the nature of God, logic.
Andronicus grouped all these studies together
and called them, μετὰ τὰ φυσικά -
after the physical, beyond the physical.

Rev. 1:20

The Mystery of the Seven Stars

The seven churches of Asia.

"Asia" = province formed by Rome about 130 B.C., included the greater part of Western Asia Minor, including the older countries of Mysia, Lydia, Caria, a part of Phrygia, the islands like Samos, Patmos, etc. Its first capital was Pergamon, the old capital of Mysia; later moved to Ephesus in the days of Augustus when Asia became the most wealthy of all the provinces of the Empire.

These seven churches are chosen from among others.

W. Laod. of Colosse - Col. 1:2

" " " " Thyatira - Col. 4:13

" " " " Tros - Acts 20:6,7

But they were (in a great sense) chosen for certain characteristics.

The messages have a four-fold application:

- (1) Local, actual, to the churches addressed.
- (2) Universal, admonitory, to all churches of all times.
- (3) Personal: "He that hath an ear, let him hear..."
- (4) Prophecy:

And this is the "mystery": comprise seven phases of the spiritual history of the church. Hidden to the early church, because time takes its unfold prophetic development. Unknown to them: they never dreamed so long. The "mystery" lay in the fact that the seven churches are representative churches whose history is typical of the history of the church throughout the course of the church age.

This mystery of the seven churches is the prophetic
forevision of the church age from the day of the apostles
until the time of the end, when the church is caught
away or out of the earth. The reasons are known:

Rev. 1:19: I the things which thou hast seen
The vision of Christ 1:9-20

II The things which are
The seven churches. 2, 3

III The things which shall be $\mu\epsilon\tau\alpha\ \tau\alpha\ \upsilon\tau\alpha$
after the church age
(27 Rev. 4:1-7)

4:1 $\mu\epsilon\tau\alpha\ \tau\alpha\ \upsilon\tau\alpha$
after 2, 3 the church no longer
appears until with her Lord
at the wedding supper of the
Lamb in 19. The word "church"
no longer occurs until all things
have been fulfilled.

Chapter 1. in $\mu\epsilon\tau\alpha\ \tau\alpha\ \upsilon\tau\alpha$ ^{looking at} vision of Christ
" 2, 3 " " ^{looking at} church age
" 4-7, in heaven recording
things in heaven and on earth,
after the church is caught away.

1. Ephesus.

2:4 "left thy first love"
beginning to cool, that first fervor, devotion

2:6 Nicolaitanes

view to engage, and those } the beginning
of the hierarchy,
λαοὺς τοῦ λαοῦ } over, separate
from the people.

2. Smyna

2:16 "thou shalt suffer"
the church of the genuflecting. (Boly, camp)
The only one, all good, commendatory.

3. Bergamos

2:14 "the doctrine of Balaam..."
Numbers 22-25; 31:8, 16 Israel on way to Canaan
reached land of Moab. Balak King of Moab sends for
Balaam into him in Pithor or Caiphatay him to curse
curse them. Balaam instead, but told Balak how to
defeat Israel. Invited them to licentious feasts of them
got Balak at Prov. It worked.

4. Thyatira

2:20 Jezabel

idolatry in Israel (the great crisis of the nation...)
Ahab his husband
Ahab's son Jehoram his two sons
Athaliah his daughter married to Jehoram. 15:7 just
House of Baal built in Jerusalem

5. Sardis

3:1 "dead"

6. Philadelphia

3:8 "open door"
revival

3:10 "from tribulation" not pass through the tribulation.

7. Ladicea

The only one, all bad.

3:10 The Christ outside

Does come in? not there change of the church
but seen in individuals, members