

Rev 2, 3



(The spiritual significance of...)

SUBJECT: The Symbolical
Meaning of The Seven
Asian Churches

(GP)

Rev. 2, 3

The Symbolical Meaning of The Seven Cities Churches

I. They represent all the churches, through all history.

They are literal, historical churches, but they stand for, represent, the entire Christian body in all periods, history. We can see here what the churches were in the beginning, what the course, that history has been since, and will be to the end. The significance of these messages not confined to a few particular congregations but to all the churches throughout the age. How does this?

1. The number "7"

Completeness, fullness. These chosen for an election purpose. Other churches, Carthage, Rome, successful, some most famous in world, Antioch, Corinth, Rome. Every way in Asia omitted as Hierapolis, Colosse. Why then not take the account! Did they not need adjustment, reliable, to be complete, necessary, as well as the 7? Because all are included in the 7. They comprehended everything found in the churches of every nation, as shall soon visit. The entire fullness, the churches of all times.

2. The way introduced - impressively, city are a word of admiration, the speaker - kept the idea of unusual solemnity and importance. The letter number 7. The way of dealing, the way that we have for 7 lines.

the way they end.
3. The 7 times repeated admonition, the... rev. Rev. 2:17
Such language? times repeated, has in it an intensity of universality, urgency. beyond anything in Scripture. What is said to me is said to all, and to all churches of all times.

4. 1:20 "the mystery" of the 7 chs.
Intricate from the beginning, somewhat more intricate
than is seen on the surface; a complex language with local
significance.

5. 1:3; 22:18 "world, the people"
A pre-eminence and vital part of a book described as a
book of people.

II. The symbolic meaning of the churches

1. The promises, message seen to have been framed in the
light of the whole message of God's mission among men
for the days of Adam until X shall have given God to us
all out Adam's lot.

(1) 2:7 Ephesus. Re-admission to tree of life, Paradise, from
which Adam is excluded.

(2) 2:11 Smyrna. An invitation from the death which
pertains to the Republic for the Paradise, Eden.

(3) 2:17 Pergamos. A hill overlooking the sea, which denotes
judgment, revealed in the wilderness; names inscribed on
a scroll. Babylon

(4) 2:26, 27 Thyatira. The authority, judicial administration,
new nation, represented by Jesus Christ, Jesus; these words
refer back to the exaltation of Jesus as the 2nd Adam.

THE NEXT THREE OF THE FUTURE

(5) 3:4, 5 Sardis. Resurrection. Open, book, present, the faithful

(6) 3:12 Philadelphia. The new Jerusalem, the new city, the
triple at work with God, eternal in the heavens.

(7) 3:21 Laodicea. A session, domain, beyond which
nothing exists to be inquired: man with X upon the earthly throne.
"What good thing has he left beyond for the who low air."

2. Represent phases, periods, in church history further
of the apostles to the early 18. A prefiguration of the entire
church life in its successive phases. A paragon of our time
to the whole world, militant church life; paradigmatic
of the whole history.

(1) An Egyptian period. Cooling of love. To end of apostolic age.

(2) A Syrian period. Era of martyrdom. For the church, the
martyrdom in the church's history. Only church, no faith. To 316,
Constantine.

(3) A Byzantine period. The church moves to the
world, under imperial favor, dwelling where satanic world is,
under imperial favor, clericalism. 316 on.

(4) A Thuringian period. Triumph of Balcanian Nicoloistism.
Simple faith for the church. Salvation for the world. 2:28 the belief
renewed. 500-1500

(5) A Sardinian period. Reformation. Return to Christ. Age
of worldly man.

(6) A Philadelphia period. The development of the true church,
the open door, mission.

(7) A Laodicean period. The final state of apostasy.
Lack of warmth, self-sufficiency, empty profession.
Jesus outside 3:20