

Revelation

Chapter 2, Verses 1-17

Review

- Three weeks ago, we began a new study
 - The Revelation to John
 - A prophetic writing with some features of a letter and of the form of literature called Apocalyptic
 - Written by John to Christians during the second half of the First Century
 - Placed at the end of the New Testament because of its concern with the “end times”

Review

- Previous readings:
 - Chapter 1
 - Verses 1-3 (Prologue)
 - This revelation was given by God, to Jesus Christ, who revealed it through his angel, to John, who bears witness to the Church of all that he has heard and seen in it.
 - Those who read, hear, and do what is written in this book will be blessed, because the end is near.
 - Verses 4-8 (Salutation & Doxology)
 - John greets “the seven churches in Asia” and gives praise to God.

Review

- Previous readings:
 - Chapter 1
 - Verses 9-20 (The First Vision)
 - John was on the Island of Patmos, probably in exile because of his faith and testimony.
 - He was worshiping on the Lords day when he was overtaken by an ecstatic vision, full of allusions to Old Testament prophesy, and the fulfillment of same.
 - Christ commanded John to write all that he sees and send it to the seven churches: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.
 - The divinity of Christ is emphasized throughout.



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Review

- Previous readings:
 - Chapter 1
 - Verses 9-20 (The First Vision)
 - Jesus himself interprets the mystery of the seven lampstands and the seven stars in the vision;
 - These are the seven churches and the “angels” of the seven churches respectively.
 - The “angels” represent, characterize, and personify the churches, but (like the lampstands and stars) probably should not be understood too literally.
 - Jesus stands among the churches and he also holds the churches in the palm of his hand.

Next Readings

- The letters to the seven churches occupy all of Chapters 2 and 3
 - It is probably helpful to notice several things by way of introduction:
 - Each letter is dictated by Christ
 - Every word in Chapters 2 and 3 is spoken by Christ
 - Each letter follows approximately the same pattern.
 - Each letter is to be read by all of the churches.
 - The letters are linked to the material in Chapter 1.
 - The order in which they are arranged is probably significant.
 - The letters help interpret the visions in following chapters.

Next Readings

- Outline of Letters to the Seven Churches
 - Chapter 2
 - Verses 1- 7... Ephesus
 - Verses 8-11... Smyrna
 - Verses 12-17... Pergamum
 - Verses 18-29... Thyatira
 - Chapter 3
 - Verses 1- 6... Sardis
 - Verses 7-13... Philadelphia
 - Verses 14-22... Laodicia

エペソ (2:1-7)

1. エペソにある教会の御使に、こう書きおくりなさい。『右の手に七つの星を持つ者、七つの金の燭台の間を歩く者が、次のように言われる。
2. わたしは、あなたのわざと労苦と忍耐とを知っている。また、あなたが、悪い者たちをゆるしておくことができず、使徒と自称してはいるが、その実、使徒でない者たちをためしてみても、にせ者であると見抜いたことも、知っている。

エペソ (2:1-7)

3. あなたは忍耐をし続け、わたしの名のために忍びとおして、弱り果てることがなかった。
4. しかし、あなたに対して責むべきことがある。あなたは初めの愛から離れてしまった。
5. そこで、あなたはどこから落ちたかを思い起し、悔い改めて初めのわざを行いなさい。もし、そうしないで悔い改めなければ、わたしはあなたのところにきて、あなたの燭台をその場所から取りのけよう。

エペソ (2:1-7)

6. しかし、こういうことはある、あなたはニコライ宗の人々のわざを憎んでおり、わたしもそれを憎んでいる。
7. 耳のある者は、御霊が諸教会に言うことを聞くがよい。勝利を得る者には、神のパラダイスにあるいのちの木の實を食べることをゆるそう』。

Ephesus (2:1-7)

1. "To the angel of the church in Ephesus write:
'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.
2. "'I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false.

Ephesus (2:1-7)

3. I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary.
4. But I have this against you, that you have abandoned the love you had at first.
5. Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.

Ephesus (2:1-7)

6. Yet this you have: you hate the works of the Nicolaitans, which I also hate.
7. He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.'

2:1

エペソにある教会の御使に、こう書きおくりなさい。『右の手に七つの星を持つ者、七つの金の燭台の間を歩く者が、次のように言われる。

"To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

- Jesus is speaking ... every word in chapters 2 and 3.
- However you understand the figure of the “angel,” it is the churches to (and about) which Jesus is speaking
- Jesus selectively uses the language of Chapter 1 to describe himself a little differently to each church

2:1

エペソにある教会の御使に、こう書きおくりなさい。『右の手に七つの星を持つ者、七つの金の燭台の間を歩く者が、次のように言われる。

"To the angel of the church in Ephesus write: 'The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

- Here in addressing Ephesus, Jesus emphasizes his control over and close presence among the churches.
- There are several reasons why he may have addressed Ephesus first:
 - Its prominence in the world at that time
 - Its prominence among the churches

2:2

わたしは、あなたのわざと労苦と忍耐とを知っている。また、あなたが、悪い者たちをゆるしておくことができず、使徒と自称してはいるが、その実、使徒でない者たちをためしてみても、にせ者であると見抜いたことも、知っている。

"I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false.

- Jesus knows the character of this (and every) church and how this character manifests itself outwardly.
- The church in Ephesus is discerning, pious, hard working, and long-suffering.
- In all of these ways they are a proper witness of the Spirit of Christ in the world.

2:3

あなたは忍耐をし続け、わたしの名のために忍びとおして、弱り果てることがなかった。。

I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary.

- The character of this church has long been tested.
- They have neither given up, become impatient, nor grown weary.
- They have endured for the right reason too: for the sake of the name of Jesus Christ.

2:4

しかし、あなたに対して責むべきことがある。あなたは初めの愛から離れてしまった。

But I have this against you, that you have abandoned the love you had at first.

- But this church initially had something, something that Christ values, something which they should have maintained and cherished, but which they have instead set aside and left behind and moved away from.
- This something is ... love

2:4

しかし、あなたに対して責むべきことがある。あなたは初めの愛から離れてしまった。

But I have this against you, that you have abandoned the love you had at first.

- Love must have an object
- What are the proper objects of love?

2:4

しかし、あなたに対して責むべきことがある。あなたは初めの愛から離れてしまった。

But I have this against you, that you have abandoned the love you had at first.

- Love must have an object
- What are the proper objects of love?
 - God
 - Man (Especially Fellow Believers)

2:4

しかし、あなたに対して責むべきことがある。あなたは初めの愛から離れてしまった。

But I have this against you, that you have abandoned the love you had at first.

- What love have the Ephesians abandoned?

2:4

しかし、あなたに対して責むべきことがある。あなたは初めの愛から離れてしまった。

But I have this against you, that you have abandoned the love you had at first.

- What love have the Ephesians abandoned?
 - Man
 - God
 - Inevitably both
 - Which makes them a poor witness to the Gospel of Jesus Christ

2:5

そこで、あなたはどこから落ちたかを思い起し、悔い改めて初めのわざを行いなさい。もし、そうしないで悔い改めなければ、わたしはあなたのところにきて、あなたの燭台をその場所から取りのけよう。

Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.

- Christ commands the Ephesians to become loving again as they had been at first.
- How would they go about obeying this command?

2:5

そこで、あなたはどこから落ちたかを思い起し、悔い改めて初めのわざを行いなさい。もし、そうしないで悔い改めなければ、わたしはあなたのところにきて、あなたの燭台をその場所から取りのけよう。

Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.

- Christ commands the Ephesians to become loving again as they had been at first.
- How would they go about obeying this command?
 - Remember
 - Repent
 - Works

2:5

そこで、あなたはどこから落ちたかを思い起し、悔い改めて初めのわざを行いなさい。もし、そうしないで悔い改めなければ、わたしはあなたのところにきて、あなたの燭台をその場所から取りのけよう。

Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.

- What sort of works do you think Jesus has in mind?

2:5

そこで、あなたはどこから落ちたかを思い起し、悔い改めて初めのわざを行いなさい。もし、そうしないで悔い改めなければ、わたしはあなたのところにきて、あなたの燭台をその場所から取りのけよう。

Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.

- What sort of works do you think Jesus has in mind?
 - Obedience
 - Self sacrifice
 - Charity
 - Testimony
 - Being a faithful, loving witness to the gospel of Jesus Christ

2:5

そこで、あなたはどこから落ちたかを思い起し、悔い改めて初めのわざを行いなさい。もし、そうしないで悔い改めなければ、わたしはあなたのところにきて、あなたの燭台をその場所から取りのけよう。

Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.

- If the church does not return to being a faithful loving witness to gospel of Jesus Christ, Christ will perforce remove them.
 - This refers not to the parousia but to an immediate visitation
- An unloving church is impossible.

2:6

しかし、こういうことはある、あなたはニコライ宗の人々のわざを憎んでおり、わたしもそれを憎んでいる。

Yet this you have: you hate the works of the Nicolaitans, which I also hate.

- The Nicolaitans were probably a heretical sect which mixed Christianity with certain detestable practices that were common in the secular culture of that time.

2:6

しかし、こういうことはある、あなたはニコライ宗の人々のわざを憎んでおり、わたしもそれを憎んでいる。

Yet this you have: you hate the works of the Nicolaitans, which I also hate.

- Christ commands the church to be more loving, but he is not by any means encouraging them to embrace the detestable doctrines and practices that they have been so successful in avoiding.
- The whole idea of the church is to be a lampstand, a witness to Christ and God's character in the world.
- They must be lovingly in the world but not of the world, which is often a recipe for persecution and martyrdom.

2:7

耳のある者は、御霊が諸教会に言うことを聞くがよい。
勝利を得る者には、神のパラダイスにあるいのちの木の實を食べることをゆるそう』。

He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.'

- The expression “he who has an ear, let him hear...” is common to both the Old and New Testament
 - It is an open invitation for all to heed what has been spoken,
 - but with an expectation that some are incapable of doing so.
- The words that are spoken are spiritual and require spiritual discernment in order to be truly heard.

2:7

耳のある者は、御霊が諸教会に言うことを聞くがよい。
勝利を得る者には、神のパラダイスにあるいのちの木の實を食べることをゆるそう』。

He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.'

- Notice that these words of Christ are spoken through the agency of the Holy Spirit to all churches, where there should be some ears ready to hear and obey.
- Those who obey and persevere as loving faithful witnesses, until the end, enter into blessed eternal life.
- To “conquer” is to suffer and die without forsaking Christ.

スミルナ (2:8-11)

8. スミルナにある教会の御使に、こう書きおくりなさい。『初めであり、終りである者、死んだことはあるが生き返った者が、次のように言われる。
9. わたしは、あなたの苦難や、貧しさを知っている(しかし実際は、あなたは富んでいるのだ)。また、ユダヤ人と自称してはいるが、その実ユダヤ人でなくてサタンの会堂に属する者たちにそしられていることも、わたしは知っている。

スミルナ (2:8-11)

10. あなたの受けようとする苦しみを恐れてはならない。見よ、悪魔が、あなたがたのうちのある者をためすために、獄に入れようとしている。あなたがたは十日の間、苦難にあうであろう。死に至るまで忠実であれ。そうすれば、いのちの冠を与えよう。
11. 耳のある者は、御霊が諸教会に言うことを聞くがよい。勝利を得る者は、第二の死によって滅ぼされることはない』。

Smyrna (2:8-11)

8. "And to the angel of the church in Smyrna write: 'The words of the first and the last, who died and came to life.'
9. "'I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan.'

Smyrna (2:8-11)

10. Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life.
11. He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'

2:8

スミルナにある教会の御使に、こう書きおくりなさい。
『初めであり、終りである者、死んだことはあるが生
き返った者が、次のように言われる。

"And to the angel of the church in Smyrna write: 'The words of the first and the last, who died and came to life.

- The previous letter, to Ephesus, ended with the thought of maintaining a loving, faithful, Christian witness through suffering and death unto a blessed eternal life.
- The second letter, to Smyrna, begins with a description of Christ, taken from Chapter 1, which emphasizes his mastery over death.

2:9

わたしは、あなたの苦難や、貧しさを知っている（しかし実際は、あなたは富んでいるのだ）。また、ユダヤ人と自称してはいるが、その実ユダヤ人でなくてサタンの会堂に属する者たちにそしられていることも、わたしは知っている。

"I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan.

- The master of life and death knows what the Christians in Smyrna are up against:
 - In the world they have trouble and poverty
 - But in the eternal kingdom, they are rich!

2:9

わたしは、あなたの苦難や、貧しさを知っている（しかし実際は、あなたは富んでいるのだ）。また、ユダヤ人と自称してはいるが、その実ユダヤ人でなくてサタンの会堂に属する者たちにそしられていることも、わたしは知っている。

"I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan.

- Jesus knows that their trouble derives, at least in part, from the slander of Jews in Smyrna
 - He declares these to be Jews in appearance only
 - They are, in fact, servants of Satan
- This insight will be important later, when we seek to interpret the visions which follow these seven letters.

2:10

あなたの受けようとする苦しみを恐れてはならない。見よ、悪魔が、あなたがたのうちのある者をためすために、獄に入れようとしている。あなたがたは十日の間、苦難にあうであろう。死に至るまで忠実であれ。そうすれば、いのちの冠を与えよう。

Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life.

- Christ does not promise to relieve their suffering.
- Instead he encourages them to stop being afraid.
- He informs them of additional future suffering.
- He commands them to be faithful until death.
- He promises them the reward of eternal life.

2:10

あなたの受けようとする苦しみを恐れてはならない。見よ、悪魔が、あなたがたのうちのある者をためすために、獄に入れようとしている。あなたがたは十日の間、苦難にあうであろう。死に至るまで忠実であれ。そうすれば、いのちの冠を与えよう。

Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life.

- Probably the imprisonment which Christ foresees will be instigated by the “Synagogue of Satan”
- Testing for ten days (possibly an allusion to Dan 1:12)
 - may refer literally to 10 days or to a relatively short time
 - may result in death for some or all prisoners
- Such a death is the ultimate blessing

2:11

耳のある者は、御霊が諸教会に言うことを聞くがよい。
勝利を得る者は、第二の死によって滅ぼされること
はない』。

He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'

- Again Christ through the Holy Spirit speaks to those who have been given an ear to hear.
- One who conquers = one who faithfully perseveres through suffering unto death
- Such death is only temporary; the one who conquers shall be resurrected and enjoy blessed life eternal
- For those who do not conquer, there is a second death.

2:11

耳のある者は、御霊が諸教会に言うことを聞くがよい。
勝利を得る者は、第二の死によって滅ぼされること
はない』。

He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'

- The “second death” is identified in Revelation 20:14 as the Lake of Fire
- It is said in 21:8 to be the final destination of the cowardly, the unbelieving, and the vile etc.

ペルガモ (2:12-17)

12. ペルガモにある教会の御使に、こう書きおくりなさい。『鋭いもろ刃のつるぎを持っているかたが、次のように言われる。
13. わたしはあなたの住んでいる所を知っている。そこにはサタンの座がある。あなたは、わたしの名を堅く持ちつづけ、わたしの忠実な証人アンテパスがサタンの住んでいるあなたがたの所で殺された時でさえ、わたしに対する信仰を捨てなかった。

ペルガモ (2:12-17)

14. しかし、あなたに対して責むべきことが、少しばかりある。あなたがたの中には、現にバラムの教を奉じている者がある。バラムは、バラクに教え込み、イスラエルの子らの前に、つまずきになるものを置かせて、偶像にささげたものを食べさせ、また不品行をさせたのである。
15. 同じように、あなたがたの中には、ニコライ宗の教を奉じている者もいる。

ペルガモ (2:12-17)

16. だから、悔い改めなさい。そうしないと、わたしはすぐにあなたのところに行き、わたしの口のつるぎをもって彼らと戦おう。
17. 耳のある者は、御霊が諸教会に言うことを聞くがよい。勝利を得る者には、隠されているマナを与えよう。また、白い石を与えよう。この石の上には、これを受ける者のほかだれも知らない新しい名が書いてある』。

Pergamum (2:12-17)

12. "And to the angel of the church in Pergamum write: 'The words of him who has the sharp two-edged sword.
13. "'I know where you dwell, where Satan's throne is. Yet you hold fast my name, and you did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells.

Pergamum (2:12-17)

14. But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality.
15. So also you have some who hold the teaching of the Nicolaitans.

Pergamum (2:12-17)

16. Therefore repent. If not, I will come to you soon and war against them with the sword of my mouth.
17. He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it.'

2:12

ペルガモにある教会の御使に、こう書きおくりなさい。
『鋭いもろ刃のつるぎを持っているかたが、次のように言われる。』

"And to the angel of the church in Pergamum write: 'The words of him who has the sharp two-edged sword.'

- Here Christ describes himself, again using images from Chapter 1, as the one who speaks words of power and warning and judgment.
- Those in Pergamum “with ears to hear” should now be listening intently and in some fear.

2:13

わたしはあなたの住んでいる所を知っている。そこにはサタンの座がある。
あなたは、わたしの名を堅く持ちつづけ、わたしの忠実な証人アンテパスがサタンの住んでいるあなたがたの所で殺された時でさえ、わたしに対する信仰を捨てなかった。

"I know where you dwell, where Satan's throne is. Yet you hold fast my name, and you did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells

- Jesus knows how wicked a place Pergamum is.
- He knows that, despite this, the church there has not gone underground or abandoned its witness to Christ.
 - Not even when Antipas was martyred
- In this way the church in Pergamum is like the churches in Ephesus and Smyrna (they are all *still* a lampstands!)

2:14

しかし、あなたに対して責むべきことが、少しばかりある。あなたがたの中には、現にバラムの教を奉じている者がある。バラムは、バラクに教え込み、イスラエルの子らの前に、つまずきになるものを置かせて、偶像にささげたものを食べさせ、また不品行をさせたのである。

But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality.

- The church in Pergamum may have endured past persecution as bravely as any church and it may have been more loving than the church in Ephesus at that time, but there were some things wrong in Pergamum, according to Jesus.

2:14

しかし、あなたに対して責むべきことが、少しばかりある。あなたがたの中には、現にバラムの教を奉じている者がある。バラムは、バラクに教え込み、イスラエルの子らの前に、つまずきになるものを置かせて、偶像にささげたものを食べさせ、また不品行をさせたのである。

But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality.

- There were people there who resembled the Old Testament figure of Balaam who, as Jesus remembers, taught the Moabites to corrupt Israel by luring them into sexual immorality and idolatry.
- These latter-day Balaams must have been having some success in corrupting the Christians in Pergamum

2:14

しかし、あなたに対して責むべきことが、少しばかりある。あなたがたの中には、現にバラムの教を奉じている者がある。バラムは、バラクに教え込み、イスラエルの子らの前に、つまずきになるものを置かせて、偶像にささげたものを食べさせ、また不品行をさせたのである。

But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality.

- Probably Jesus means to say that these Balaam-like people are, themselves, among the church
- By way of contrast, the church in Ephesus was complemented for having tested and rejected false teachers and for sharing Jesus hatred for the people referred to as Nicolaitans.

2:15

同じように、あなたがたの中には、ニコライ宗の教を奉じている者もいる。

So also you have some who hold the teaching of the Nicolaitans.

- Among the church at Pergamum, there are those who hold the teaching of the Nicolaitans, which Christ hates!
- The relationship between the teachings of Nicolaitans and the teachings of Balaam (more a behavior than a body of doctrine) is unclear.
- However both seem to be associated with corruption of the church through accommodation to pagan culture

2:16

だから、悔い改めなさい。そうしないと、わたしはすぐ
にあなたのところに行き、わたしの口のつるぎを
もって彼らと戦おう。

Therefore repent. If not, I will come to you soon and war
against them with the sword of my mouth.

- In any case, the church at Pergamum is commanded to repent --- i.e. to remove such people and practices from among the church.
- An unholy church (like an unloving church) is finally impossible.
- It must be either corrected or removed.

2:17

耳のある者は、御霊が諸教会に言うことを聞くがよい。勝利を得る者には、隠されているマナを与えよう。また、白い石を与えよう。この石の上には、これを受ける者のほかだれも知らない新しい名が書いてある』。

He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it.'

- Once again those with an ear to hear are urged to listen to what Christ through the Spirit says to the churches.
- Those who remain loving, faithful, and holy through persecution and suffering unto death, will surely have eternal life.

2:17

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- Such a one is here again called “one who conquers”
- The promise of eternal life is here describe with the figures of “hidden manna” and “a white stone”

2:17

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- The idea of manna comes originally from the Exodus account of how God miraculously fed the nation of Israel during their time in the wilderness.
- It later became a symbol of heavenly provision and eternal life --- in contrast here, perhaps, to the corrupt practices of Balaam and the Nicolaitans

2:17

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- The white stone is one of the symbols in Revelation that probably does not have any definite single referent.
- It may allude to some or all of the following:
 - Stones which adorned the vestments of the high priest
 - A favorable vote / verdict of innocence / acquittal / acceptance
 - A token of admission / to eternal life / a seat at the Lord's table

2:17

耳のある者は、御霊が諸教会に言うことを聞くがよい。勝利を得る者には、隠されているマナを与えよう。また、白い石を与えよう。この石の上には、これを受ける者のほかだれも知らない新しい名が書いてある』。

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- The new name written on the stone may be understood as the new and eternal name (nature, identity) of the person who overcomes
- Or it may be understood as a secret name of God which is revealed only by those who overcome.
- In any case these are just earthly symbols --- for the eternal life which is promised to those who conquer

Summary & Conclusion

- Chapter 1 explains how John was overtaken by an ecstatic vision in which Christ appears to him and speaks to him
- Only the words of Christ appear in Chapters 2 and 3, in which Christ dictates seven letters, one to each of seven churches
- These letters draw on the material of Chapter 1 and are important to the proper interpretation of later chapters.
- These letters follows a common format and all of them are to be read by all the churches

Summary & Conclusion

- So far we have read only three of the seven letters.
- But a common theme seems to be emerging: he who overcomes will inherit eternal life.
- To “overcome” means to persevere through suffering, until death, as a loving, faithful, holy, witness to the Gospel of Jesus Christ.