

Revelation

Chapter 3, Verses 1-13

Review

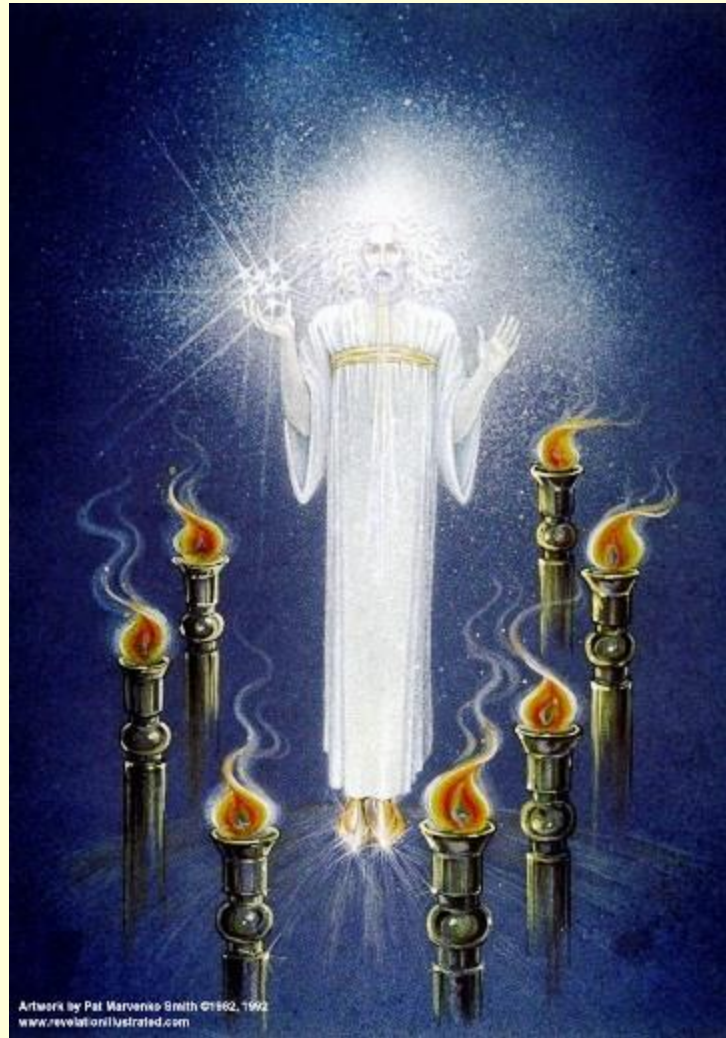
- The Revelation to John
 - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
 - Written by John to Christians during the second half of the First Century
 - Placed at the end of the New Testament because of its concern with the “end times”

Review

- Prologue, Salutation, Doxology (1:1-8)
 - This revelation was given by God to Jesus.
 - He revealed it, through his angel, to John.
 - John writes of all that he has heard and seen.
 - Those who read, hear, and do what is written will be blessed, because the end is near.
 - John greets “the seven churches in Asia” while giving praise to God.

Review

- The First Vision (1:9-20)
 - John was worshiping on the Lords day, in Patmos, when he was overtaken by an ecstatic vision
 - In the vision:
 - He sees the glorified Christ standing among seven lampstands with seven stars in his hand.
 - Christ speaks to him and explains the mysterious image that he sees: The lampstands are the seven churches and the stars are the “angels” of the seven churches.
 - The “angels” (like the stars) represent the churches, but probably should not be understood too literally.



August 9, 2011

Review

- In the vision, Jesus tells John to write certain things to each of “the seven churches”
- Jesus dictates what is to be written to each
- However each “letter”:
 - follows approximately the same pattern
 - is to be read by all of the churches.
- The order is probably is significant.
- These “letters” draw on material from Chapter 1 and help to interpret the visions which follow in later chapters

The Seven Churches



Review

- So far we have read the first four “letters”
 - 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

Review

- Ephesus (2:1-7)
 - The church had recently become unloving.
 - Describing himself as the one who is present among, and who upholds, the churches,
 - Christ commands them to become loving again, or he will remove them as a lamp stand.
 - Yet he commends them for sharing his hatred for the sect called the Nicolaitans.

Review

- Smyrna (2:8-11)
 - Christ knew the Christians would continue to suffer at the instigation of Jews in that city.
 - Describing himself here as the one who has mastery over death, Christ urges them to be faithful unto death.
 - He promises to give them eternal life.

Review

- Pergamum (2:12-17)
 - This was a wicked city where:
 - Some Christians were being corrupted by men who Christ compares to the Old Testament figures of Balaam and Balak (Numbers 22)
 - Other Christians held to the teachings of the Nicolaitans, which we know Christ hates (2:6)
 - Describing himself as one who speaks powerful words, of warning and judgment
 - Christ commands the church to expel the heretics or face his judgment.
 - But to those who overcome, he promises eternal life.

Review

- Thyatira (2:18-29)
 - Describing himself in his divine aspect, using images from Daniel, and calling himself the Son of God, Christ promises to come against all who seek to corrupt his church,
 - including one woman and her followers in Thyatira whom Christ refers to as “Jezebel” and “her children.”
 - They have been given time to repent but refused.
 - The church, to its shame, has tolerated them.
 - Now tribulation will be increased on these people.
 - Those who refuse to repent will perish.

Review

- Thyatira (2:18-29)
 - This will be an example to all the churches,
 - that Christ is indeed the very Son of God, who sees the truth, and confers just punishment and reward.
 - All Christ asks is that they “hold fast” until the end.
 - Here Christ reveals that the several rewards for the faithful will include:
 - sharing Christ’s own power and authority to rule the nations.
 - other gifts beyond imagination --- the “Morning Star”

Review

- Summary
 - The world is a dark and evil place.
 - The churches are (supposed to be) lampstands in shining in the darkness
 - Christ is with his churches and he upholds them but he also speaks to them powerful words of warning and pending judgment.
 - To those who heed his words and persevere until the end, he promises blessed eternal life.

Tonight's Reading

- 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

The Seven Churches



サルデス (3:1-6)

1. サルデスにある教会の御使に、こう書きおくりなさい。『神の七つの霊と七つの星とを持つたが、次のように言われる。わたしはあなたのわざを知っている。すなわち、あなたは、生きているというのには名だけで、実は死んでいる。
2. 目をさましていて、死にかけている残りの者たちを力づけなさい。わたしは、あなたのわざが、わたしの神のみまえに完全であるとは見ていない。

サルデス (3:1-6)

3. だから、あなたが、どのようにして受けたか、また聞いたかを思い起して、それを守りとおし、かつ悔い改めなさい。もし目をさましていないなら、わたしは盗人のように来るであろう。どんな時にあなたのところに来るか、あなたには決してわからない。
4. しかし、サルデスにはその衣を汚さない人が、数人いる。彼らは白い衣を着て、わたしと共に歩み続けるであろう。彼らは、それにふさわしい者である。

サルデス (3:1-6)

5. 勝利を得る者は、このように白い衣を着せられるのである。わたしは、その名をいのちの書から消すようなことを、決してしない。また、わたしの父と御使たちの前で、その名を言いあらわそう。
6. 耳のある者は、御霊が諸教会に言うことを聞くがよい』。

Sardis (3:1-6)

1. "And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars.'"I know your works. You have the reputation of being alive, but you are dead.
2. Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God.

Sardis (3:1-6)

3. Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.
4. Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy.

Sardis (3:1-6)

5. The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.
6. He who has an ear, let him hear what the Spirit says to the churches.'

3:1

サルデスにある教会の御使に、こう書きおくりなさい。『神の七つの霊と七つの星とを持つが、次のように言われる。わたしはあなたのわざを知っている。すなわち、あなたは、生きているというのは名だけで、実は死んでいる。

"And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars.'"I know your works. You have the reputation of being alive, but you are dead.

- As before Christ describes himself using images from Chapter 1 and addresses himself to “the angel” of the church.
- At first and in general, Christ has nothing good to say about the church in Sardis, which receives his most severe denunciation of all the seven churches.

3:1

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"And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars.'"I know your works. You have the reputation of being alive, but you are dead.

- Christ says that they are “dead.”
- This is a metaphor.
 - They are not, of course, actually, physically dead
 - Neither are they, yet, completely spiritually dead
- This metaphor serves to communicate how desperate their condition is, so that some of them can be saved!

3:1

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"And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars.'"I know your works. You have the reputation of being alive, but you are dead.

- The seriousness of their condition is not widely known: they have a reputation of being alive.
- Almost certainly they think themselves to be alive.
- A sure sign of spiritual deadness, is that one does not realize that he is spiritually dead.

3:1

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"And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars.'"I know your works. You have the reputation of being alive, but you are dead.

- But Christ knows the truth; he knows their “works”
- Notice that Christ is described here as “him who has the seven spirits of God and the seven stars” which seems to me to communicate the universal work and presence of the Holy Spirit. (He knows the highest and the deepest truth!)

3:2

目をさまして、死にかけている残りの者たちを力づけなさい。わたしは、あなたのわざが、わたしの神のみまえに完全であるとは見ていない。

Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God.

- Christ is calling to their attention how much trouble they are in, because they don't realize it --- here "wake up" means "pay attention"
- Christ knows that their works are not complete
 - Compare for example the church at Thyatira which, despite its doctrinal and moral problems, Christ commended for works of love, faith, service, patient endurance

3:2

目をさまして、死にかけている残りの者たちを力づけなさい。わたしは、あなたのわざが、わたしの神のみまえに完全であるとは見ていない。

Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God.

- In Sardis, evidently, except for a few exceptional individuals, Christ can not find anything to commend.
- And things are not getting better.
- What little they still do have, Christ says, is about to die.
- Therefore Christians in Sardis (if they truly are) need to be made aware of this and strengthen what remains.

3:3

だから、あなたが、どのようにして受けたか、また聞いたかを思い起して、それを守りとおし、かつ悔い改めなさい。もし目をさましていないなら、わたしは盗人のように来るであろう。どんな時にあなたのところに来るか、あなたには決してわからない。

Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.

- Just as Christ urged the Ephesians to remember from where they had fallen and to repent and do the works which they had done at first (2:5)
- he urges the church as Sardis to repent and to remember and keep what they received and heard.
- Otherwise Christ will “come against them.”

3:3

だから、あなたが、どのようにして受けたか、また聞いたかを思い起して、それを守りとおし、かつ悔い改めなさい。もし目をさましていないなら、わたしは盗人のように来るであろう。どんな時にあなたのところに来るか、あなたには決してわからない。

Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.

- Here and in the other letters in Revelation, where Christ warns of his coming against unrepentant churches, he is probably referring to a preliminary visitation and not to his final coming at the end times.
- Christ's objective here is to reprove and guide and correct the churches.

3:4

しかし、サルデスにはその衣を汚さない人が、数人いる。彼らは白い衣を着て、わたしと共に歩みを続けるであろう。彼らは、それにふさわしい者である。

Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy.

- As bad as things are in the church at Sardis, not everyone in the church has forsaken Christ.
- The few “names” to which Christ refers, probably refer to people whose names are written in the “book of life.”
- These are the ones who shall remain faithful until the end and enter into blessed eternal life with Christ.

3:5

勝利を得る者は、このように白い衣を着せられるのである。わたしは、その名をいのちの書から消すようなことを、決してしない。また、わたしの父と御使たちの前で、その名を言いあらわそう。

The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.

- This is a major theme of these letters and of the Book of Revelation generally.
- The ones who conquer, who remain true to Christ, despite everything, until death, shall live forever.
- Christ is urging everyone in Sardis to “wake up” and pursue that course which leads to life!

3:6

耳のある者は、御霊が諸教会に言うことを聞か
がよい』。

He who has an ear, let him hear what the
Spirit says to the churches.'

- This letter, as do all the others, ends with this injunction.
- What the churches hear, through the work of the Holy Spirit, are the words of Christ, leading to eternal life.

ヒラデルヒヤ(3:7-13)

7. ヒラデルヒヤにある教会の御使に、こう書きおくりなさい。『聖なる者、まことなる者、ダビデのかぎを持つ者、開けばだれにも閉じられることがなく、閉じればだれにも開かれることのない者が、次のように言われる。
8. わたしは、あなたのわざを知っている。見よ、わたしは、あなたの前に、だれも閉じることのできない門を開いておいた。なぜなら、あなたには少ししか力がなかったにもかかわらず、わたしの言葉を守り、わたしの名を否まなかったからである。

ヒラデルヒヤ(3:7-13)

9. 見よ、サタンの会堂に属する者、すなわち、ユダヤ人と自称してはいるが、その実ユダヤ人でなくて、偽る者たちに、こうしよう。見よ、彼らがあなたの足もとにきて平伏するようにし、そして、わたしがあなたを愛していることを、彼らに知らせよう。
10. 忍耐についてのわたしの言葉をあなたが守ったから、わたしも、地上に住む者たちをためすために、全世界に臨もうとしている試練の時に、あなたを防ぎ守ろう。

ヒラデルヒヤ(3:7-13)

11. わたしは、すぐに来る。あなたの冠がだれにも奪われないように、自分の持っているものを堅く守っていなさい。
12. 勝利を得る者を、わたしの神の聖所における柱にしよう。彼は決して二度と外へ出ることはない。そして彼の上に、わたしの神の御名と、わたしの神の都、すなわち、天とわたしの神のみもとから下ってくる新しいエルサレムの名と、わたしの新しい名とを、書きつけよう。

ヒラデルヒヤ(3:7-13)

13. 耳のある者は、御霊が諸教会に言うことを聞くがよい』。

Philadelphia (3:7-13)

7. "And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.'
8. "'I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.'

Philadelphia (3:7-13)

9. Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie---behold, I will make them come and bow down before your feet and they will learn that I have loved you.
10. Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth.

Philadelphia (3:7-13)

11. I am coming soon. Hold fast what you have, so that no one may seize your crown.
12. The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.

Philadelphia (3:7-13)

13. He who has an ear, let him hear what the Spirit says to the churches.'

3:7

ヒラデルヒヤにある教会の御使に、こう書きおくりなさい。『聖なる者、まことなる者、ダビデのかぎを持つ者、開けばだれにも閉じられることがなく、閉じればだれにも開かれることのない者が、次のように言われる。

"And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.

- Again we see the standard opening, with Jesus addressing the “angel” of the church at Philadelphia.
- Here Jesus describes himself as the “holy one,” a description normally applied to God in the Old Testament, thereby emphasizing his divinity.

3:7

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"And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.

- Jesus also describes himself as the one who is “true” perhaps meaning the one (God, Messiah) who is
 - real and authentic
 - trustworthy and reliable
 - all of the above

3:7

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"And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.

- Jesus also describes himself as the one who has the key of David
 - meaning the key to the door of the kingdom of King David
- Because he has the key, nobody can stop Jesus from admitting or excluding anyone from the Kingdom.

3:7

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- As we have seen, Jesus describes himself to each church using images appropriate to the point he is making to them.
- Here he emphasizes his Messianic Character
- He is the One --- the inheritor of all God's promises to Israel, the descendant of David who shall sit eternally on David's throne

3:7

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"And to the angel of the church in Philadelphia write: 'The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.

- Jesus decides who shall inherit the eternal rewards which God has promised to those who love him.
- And, conversely, nobody else can decide this.
- What Jesus says is final....eternal.
- To reject Jesus is to lock oneself out of the eternal kingdom and separate oneself from God eternally.
- This is the problem of the Jews who reject Christ.

3:8

わたしは、あなたのわざを知っている。見よ、わたしは、あなたの前に、だれも閉じることのできない門を開いておいた。なぜなら、あなたには少ししか力がなかったにもかかわらず、わたしの言葉を守り、わたしの名を否まなかったからである。

"I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.

- To the church in Philadelphia, Christ has not one single negative things to say.
- He speaks only words of encouragement and reassurance.

3:8

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"I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.

- Despite their weakness, they have kept his word, and they have not denied his name.
- This may not be obvious to the world, but Christ knows.
- And this is good enough for him.

3:8

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"I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.

- As Christ reminded them in the preceding verse, he is the eternal Davidic king who alone holds the key to the Kingdom of God and eternal life.
- He has opened the door to this kingdom for them.
- No one (except Christ) is able to shut that door.
- Certainly not the Jews who deny him!

3:9

見よ、サタンの会堂に属する者、すなわち、ユダヤ人と自称してはいるが、その実ユダヤ人でなくて、偽る者たちに、こうしよう。見よ、彼らがあなただの足もとにきて平伏するようにし、そして、わたしがあなたを愛していることを、彼らに知らせよう。

Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie---behold, I will make them come and bow down before your feet and they will learn that I have loved you.

- Here we can surmise the problem faced by the church in Philadelphia.
- They are being rejected and harassed in some fashion by the Jews of that city.
- As before Jesus emphasizes that saying one is a Jew is not the same as being one.

3:9

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Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie---behold, I will make them come and bow down before your feet and they will learn that I have loved you.

- Those who claim to be Jews while, at the same time, rejecting the eternal Son of God, who sits on the throne of David, are lying.
- They are not Jews. They are the “synagogue of Satan.”
- They persecute followers of Christ now, but this will not be allowed to continue.

3:9

見よ、サタンの会堂に属する者、すなわち、ユダヤ人と自称してはいるが、その実ユダヤ人でなくて、偽る者たちに、こうしよう。見よ、彼らがあなただの足もとにきて平伏するようにし、そして、わたしがあなたを愛していることを、彼らに知らせよう。

Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie---behold, I will make them come and bow down before your feet and they will learn that I have loved you.

- Eventually (hopefully, for their sake) these people will come to understand who Jesus is and, then, they will come to love those who love Jesus and who follow him.
- Here we have in view the salvation of those who are Jews by birth and natural descent, but who have not previously recognized Jesus as the Messiah of Israel.

3:10

忍耐についてのわたしの言葉をあなたが守ったから、わたしも、地上に住む者たちをためすために、全世界に臨もうとしている試練の時に、あなたを防ぎ守ろう。

Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth.

- The church at Philadelphia has patiently endured trials for the sake of Christ.
- Not only has Christ opened the door for them into the eternal kingdom.
- But he also promises to protect them from certain trials that are coming on the whole world.

3:11

わたしは、すぐに来る。あなたの冠がだれにも奪われないように、自分の持っているものを堅く守っていなさい。

I am coming soon. Hold fast what you have, so that no one may seize your crown.

- In some other letters Jesus warned that he would “come soon,” to oppose or even to remove churches that refuse to repent.
- Here his “coming soon” is meant to reassure the faithful.
- Their trials will not continue indefinitely; their reward is secure; all they need do is hold fast to what they have.

3:12

勝利を得る者を、わたしの神の聖所における柱にしよう。彼は決して二度と外へ出ることはない。そして彼の上に、わたしの神の御名と、わたしの神の都、すなわち、天とわたしの神のみもとから下ってくる新しいエルサレムの名と、わたしの新しい名とを、書きつけよう。

The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.

- Here again we have a description of the eternal reward which awaits those who endure faithfully until the end.
- The images here are rather Hebrew and covenantal, in keeping with the general theme of the letter and situation at Philadelphia.

3:12

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- Those who conquer will be admitted into and become a substantial and permanent part of Yahweh's temple.
- They will become Yahweh's people and dwell in his eternal city: the new Jerusalem.
- They will also share in the eternal nature of Christ and his kingdom which has not yet been seen.

3:13

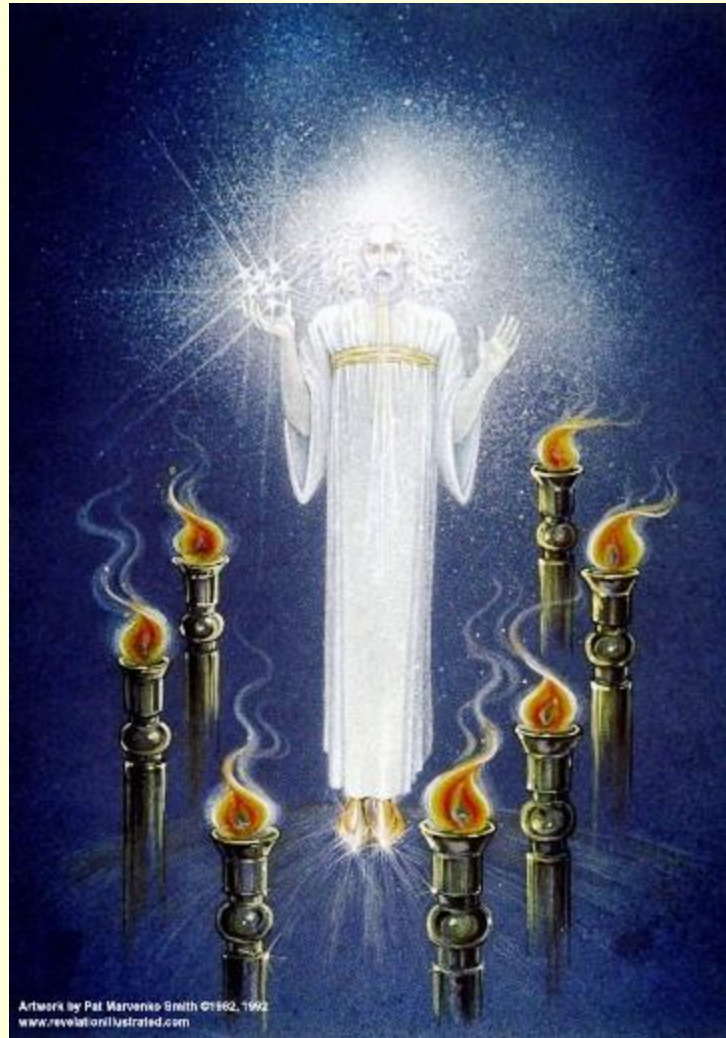
耳のある者は、御霊が諸教会に言うことを聞
がよい』。

He who has an ear, let him hear what the
Spirit says to the churches.'

- Again the standard ending.
- These are spiritual truths which must be understood spiritually.

Next Week's Reading

- 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 ✓



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