

Revelation

Chapter 3, Verses 14-22

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

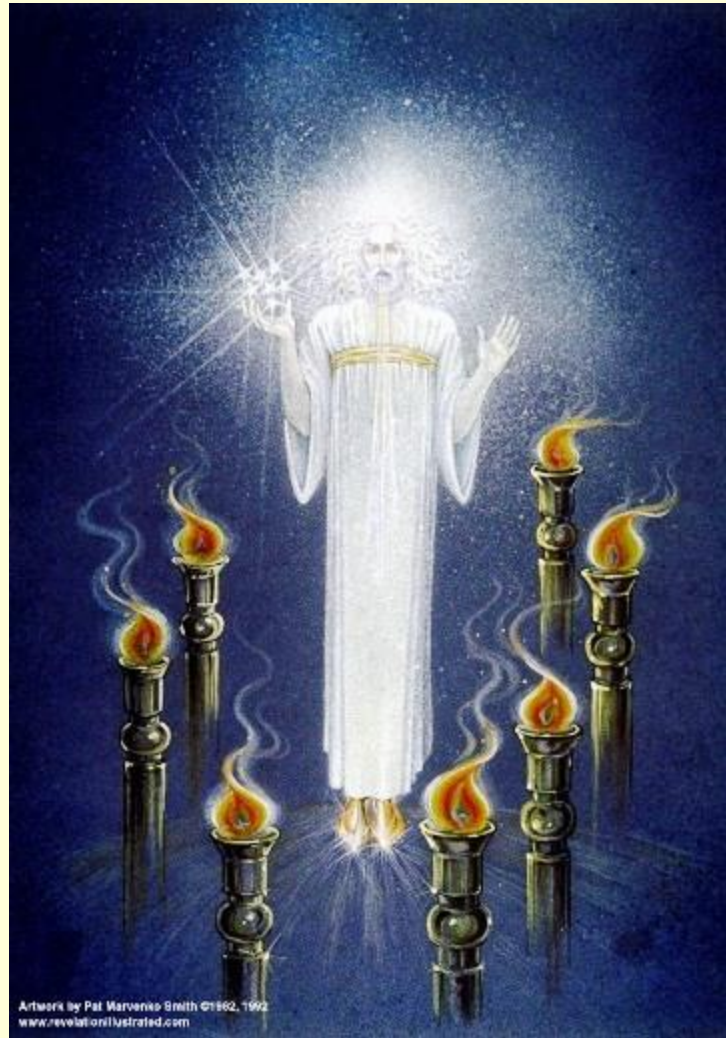
- Introduction (1:1-3)
 - This revelation was given by God to Jesus.
 - Jesus revealed it, through his angel, to John.
 - John writes of all that he has heard and seen.
 - Those who read, hear, and do what is written will be blessed, because the end is near.

Review

- Salutation, Doxology (1:4-8)
 - 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 John 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 seven churches, but probably should not be understood too literally.



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The Seven Churches



Review

- Letters to the Seven Churches (Chapters 2 & 3)
 - In the vision, Jesus instructs John to write certain things to each of the seven churches.
 - These “letters” draw on the material from Chapter 1 and help to interpret the visions which follow in later chapters. Revelation is one unified composition.
 - Each “letter”:
 - follows approximately the same pattern
 - is to be read by all of the churches.
 - The order is probably is significant.

Review

- So far we have read the first six “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... Laodicea

Review

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

Review

- Smyrna (2:8-11)
 - Christ has nothing to say *against* Smyrna
 - He knew that Christians would continue to suffer at the instigation of Jews in that city.
 - Describing himself 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 Christians had long endured, but were recently being corrupted:
 - some by men who Christ compares to the Old Testament figures of Balaam and Balak (Numbers 22)
 - others 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 warns the church to expel the heretics, lest he come and war against them!
 - To those who overcome, he promises eternal life.

Review

- Thyatira (2:18-29)
 - A loving and faithful church,
 - where things are improving in some respects,
 - but Christ objects to the fact that they tolerate a certain self proclaimed prophetess and her followers, to whom Christ refers as “Jezebel” and “her children,” who are tempting people to sin.
 - Describing himself in his divine aspect, using images from Daniel, and calling himself the Son of God, Christ promises to oppose all who seek to corrupt his church,
 - Their demise will be an example to all the churches,
 - Those who remain faithful will live forever,
 - sharing Christ’s own power and authority to rule the nations.
 - and receiving other gifts beyond imagination --- the “Morning Star”

Review

- Sardis (3:1-6)
 - Receives Christ's most severe denunciation.
 - They have largely forgotten and failed to keep what they heard.
 - Contrary to their reputation, they are "dead."
 - Describing himself as the sovereign Lord of the Church, He urges them to become alert to their situation and repent, before he comes against them.
 - Yet he acknowledges that there are individuals within the church who remain faithful and shall inherit eternal life.

Review

- Philadelphia (3:7-13)
 - Like the church in Smyrna, which was also being persecuted by those claiming to be Jews, Jesus has only words of encouragement
 - Jesus describes himself here as true God and Messiah of Israel, who alone determines who may enter into the Eternal Kingdom promised to David.
 - He promises them a place in that Kingdom.
 - and moreover he is coming soon to protect them from the trial coming upon the earth.
 - In time the false Jews will bow down at their feet.

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... Laodicea ✓

The Seven Churches



ラオデキヤ(3:14-22)

14. ラオデキヤにある教会の御使に、こう書きおくりなさい。『アアメンたる者、忠実な、まことの証人、神に造られたものの根源であるかたが、次のように言われる。
15. わたしはあなたのわざを知っている。あなたは冷たくもなく、熱くもない。むしろ、冷たいか熱いかであってほしい。

ラオデキヤ(3:14-22)

16. このように、熱くもなく、冷たくもなく、なまぬるいので、あなたを口から吐き出そう。
17. あなたは、自分は富んでいる、豊かになった、なんの不自由もないと言っているが、実は、あなた自身がみじめな者、あわれむべき者、貧しい者、目の見えない者、裸な者であることを気がついていない。

ラオデキヤ(3:14-22)

18. そこで、あなたに勧める。富む者となるために、わたしから火で精錬された金を買ひ、また、あなたの裸の恥をさらさないため身に着けるように、白い衣を買ひなさい。また、見えるようになるため、目にぬる目薬を買ひなさい。
19. すべてわたしの愛している者を、わたしはしめたり、懲らしめたりする。だから、熱心になって悔い改めなさい。

ラオデキヤ(3:14-22)

20. 見よ、わたしは戸の外に立って、たたいている。だれでもわたしの声を聞いて戸をあけるなら、わたしはその中にはいって彼と食を共にし、彼もまたわたしと食を共にするであろう。
21. 勝利を得る者には、わたしと共にわたしの座につかせよう。それはちょうど、わたしが勝利を得てわたしの父と共にその御座についたのと同様である。

ラオデキヤ(3:14-22)

22. 耳のある者は、御霊が諸教会に言うことを聞くがよい』」。

Laodicea (3:14-22)

14. "And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.'
15. "'I know your works: you are neither cold nor hot. Would that you were either cold or hot!

Laodicea (3:14-22)

16. So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.
17. For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.

Laodicea (3:14-22)

18. I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see.
19. Those whom I love, I reprove and discipline, so be zealous and repent.

Laodicea (3:14-22)

20. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.
21. The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.

Laodicea (3:14-22)

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

3:14

ラオデキヤにある教会の御使に、こう書きおくりなさい。『アアメンたる者、忠実な、まことの証人、神に造られたものの根源であるかたが、次のように言われる。

"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

- Remember, Christ is still speaking to John within his vision, instructing him what to write to the churches
- This the seventh and final church to be addressed.
- As with the preceding six, Jesus instructs John to write to the angel of the church.
 - I think we understand by now that the angel is probably a literary device, a figure representing the church itself.

3:14

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"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

- The words written to each “angel” are described as the words of ... Christ
- In each case Christ is described a little differently, using images consistent with the message delivered.

3:14

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"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

- Here Christ is described as:
 - the Amen
 - the faithful and true witness
 - the beginning of God's creation

3:14

ラオデキヤにある教会の御使に、こう書きおくりなさい。『アアメンたる者、忠実な、まことの証人、神に造られたものの根源であるかたが、次のように言われる。

"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

- “Amen” is a word spoken to pronounce and affirm that something is valid, binding, and true.
- To describe Jesus as “the Amen” is to describe him as the personification of reality and truth....the affirmation of all that God is and does.

3:14

ラオデキヤにある教会の御使に、こう書きおくりなさい。『アメンたる者、忠実な、まことの証人、神に造られたものの根源であるかたが、次のように言われる。

"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

- This is basically the same as calling Jesus “the faithful and true witness”
 - He bears witness among men of God’s existence, God’s character, and God’s will toward Man.
 - Jesus is the only One who does so perfectly
 - His is the one Spirit whereby we may also bear witness

3:14

ラオデキヤにある教会の御使に、こう書きおくりなさい。『アアメンたる者、忠実な、まことの証人、神に造られたものの根源であるかたが、次のように言われる。

"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

- To describe Christ as “the beginning of God’s creation” is not to say that Christ was the first thing that God created.
- This would be to deny the divinity of Christ
- We must be careful to avoid thinking this way!

3:14

ラオデキヤにある教会の御使に、こう書きおくりなさい。『アアメンたる者、忠実な、まことの証人、神に造られたものの根源であるかたが、次のように言われる。

"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

- Christ is, however, the beginning of the **New** Creation, the firstborn from the dead,
- And he is the **ruler** over all creation, before whom every knee shall bow and every tongue confess.
- That is the sense in view here: Christ is God and Man and he is the only mediator between God and Man.

3:15

わたしはあなたのわざを知っている。あなたは冷たくもなく、熱くもない。むしろ、冷たいか熱いかであってほしい。

"I know your works: you are neither cold nor hot. Would that you were either cold or hot!

- As in all the churches, Christ “knows their works” and he knows them far better than the churches themselves
- Within the context of this vision, the word “works” has previously been used to describe toil, endurance, doctrinal purity, love, faith, and patience.

3:15

わたしはあなたのわざを知っている。あなたは冷たくもなく、熱くもない。むしろ、冷たいか熱いかであってほしい。

"I know your works: you are neither cold nor hot. Would that you were either cold or hot!

- Such “works” reveal the true character of the church and they are all, of course, fully known to Christ.
- He describes the character of the church in Laodicea as being “neither cold nor hot.”
- And he makes it emphatically clear that he would prefer them to be one or the other.

3:16

このように、熱くもなく、冷たくもなく、なまぬるいので、
あなたを口から吐き出そう。

So, because you are lukewarm, and neither hot
nor cold, I will spit you out of my mouth.

- This is illustrated strikingly in verse 16.
- Christ is saying (metaphorically) that the character of the church in Laodicea makes him sick.
- What bothers him specially (again metaphorically) is that they are neither hot, nor cold, but lukewarm.

3:16

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nor cold, I will spit you out of my mouth.

- At this point, most commentators observe that the water supply in Laodicea in those days was piped in and unpleasant exactly because it was neither hot nor cold.
- This may have suggested the metaphor being used.
- If so the meaning may simply be that Christ found the church in Laodicea as unpleasant as the water.

3:16

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あなたを口から吐き出そう。

So, because you are lukewarm, and neither hot
nor cold, I will spit you out of my mouth.

- It is not, I think, difficult to understand this metaphor insofar as Christ compares the character of a church to something unpalatable that he feels like spitting out.
- Neither is it difficult to understand that some things may be unpalatable because they were served at the wrong temperature: too hot, too cold, or neither hot nor cold.

3:16

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あなたを口から吐き出そう。

So, because you are lukewarm, and neither hot
nor cold, I will spit you out of my mouth.

- But does Christ mean to communicate anything more than this here when he says that the character of this church is neither hot nor cold?

3:16

このように、熱くもなく、冷たくもなく、なまぬるいので、
あなたを口から吐き出そう。

So, because you are lukewarm, and neither hot
nor cold, I will spit you out of my mouth.

- We are probably on the wrong track to think in terms of spiritual fervor or maturity
- Or in any terms where “hot” is “good” and “cold” is “evil”
- Because it is hard to imagine why Christ would say he prefers that which is cold (completely evil) to that which is lukewarm.

3:16

このように、熱くもなく、冷たくもなく、なまぬるいので、
あなたを口から吐き出そう。

So, because you are lukewarm, and neither hot
nor cold, I will spit you out of my mouth.

- In this metaphor, Christ makes it plain that both hot and cold are better than lukewarm, and he says nothing at all about which might be better between hot and cold
- Perhaps this is just a different way of saying what he said to the Ephesians, that they had better change or Christ will “remove their lampstand”
- Anything would be better. **NOTHING** would be better!

3:17

あなたは、自分は富んでいる、豊かになった、なんの不自由もないと言っているが、実は、あなた自身がみじめな者、あわれむべき者、貧しい者、目の見えない者、裸な者であることに気がついていない。

For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.

- Now we see what Christ finds so distasteful.
- These people think they are doing good.
- But they are absolutely wrong.
- They are spiritually BLIND, about the same as the church in Sardis which he said was spiritually DEAD.
- Anything would be better than the way they are.

3:17

あなたは、自分は富んでいる、豊かになった、なんの不自由もないと言っているが、実は、あなた自身がみじめな者、あわれむべき者、貧しい者、目の見えない者、裸な者であることに気がついていない。

For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.

- Most probably the people in Laodicea are literally wealthy and they mistake this as God's approval.
 - This was a wealthy city and there is no mention that the Christians here suffered any persecution
- But nothing could be farther from the truth.
- God finds them utterly, graphically, distasteful!

3:18

そこで、あなたに勧める。富む者となるために、わたしから火で精錬された金
を買い、また、あなたの裸の恥をさらさないため身に着けるように、白い
衣を買いなさい。また、見えるようになるため、目にぬる目薬を買いなさい。

I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see.

- It is likely that the images used here are taken from the economic reality of Laodicea, where the merchants were famous for dark woolen garments and eye salve.
- Instead of investing time and attention on such things, Christ advised them to covet what he alone can offer: sanctification.

3:19

すべてわたしの愛している者を、わたしはしかったり、懲らしめたりする。だから、熱心になって悔い改めなさい。

Those whom I love, I reprove and discipline, so be zealous and repent.

- Insofar as the Laodiceans are objects of God's favor, they had better be prepared for discipline and reproof.
- Insofar as they expect to receive discipline and reproof, they had better repent and be zealous.
- God's love is often painful!
- But the worst thing would be to remain as they are!

3:20

見よ、わたしは戸の外に立って、たたいている。だれでもわたしの声を聞いて戸をあけるなら、わたしはその中にはいって彼と食を共にし、彼もまたわたしと食を共にするであろう。

Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.

- This verse is often misquoted in an evangelistic context.
- While it is also true in an evangelistic context, it is here spoken to self-satisfied Christians, who suppose that their worldly prosperity is a sign of God's blessing.
- What they desperately need is more intimate fellowship with Christ, which Christ himself is seeking with them!

3:21

勝利を得る者には、わたしと共にわたしの座につかせよう。それはちょうど、わたしが勝利を得てわたしの父と共にその御座についたのと同様である。

The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.

- This is similar to what has been said in 2:26,27 about ruling the nations with Christ.
- Here the promise is greater, because the throne of Christ is set above not just the nations but also above the heavenly realms.
- But the path leading to this throne is difficult, likened here to the path that Jesus walked.

3:22

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 is the common ending to what has been written to all of the churches.
- The churches are established by Christ and he stands among them.
- He speaks to them through the Spirit.

Summary & Conclusion

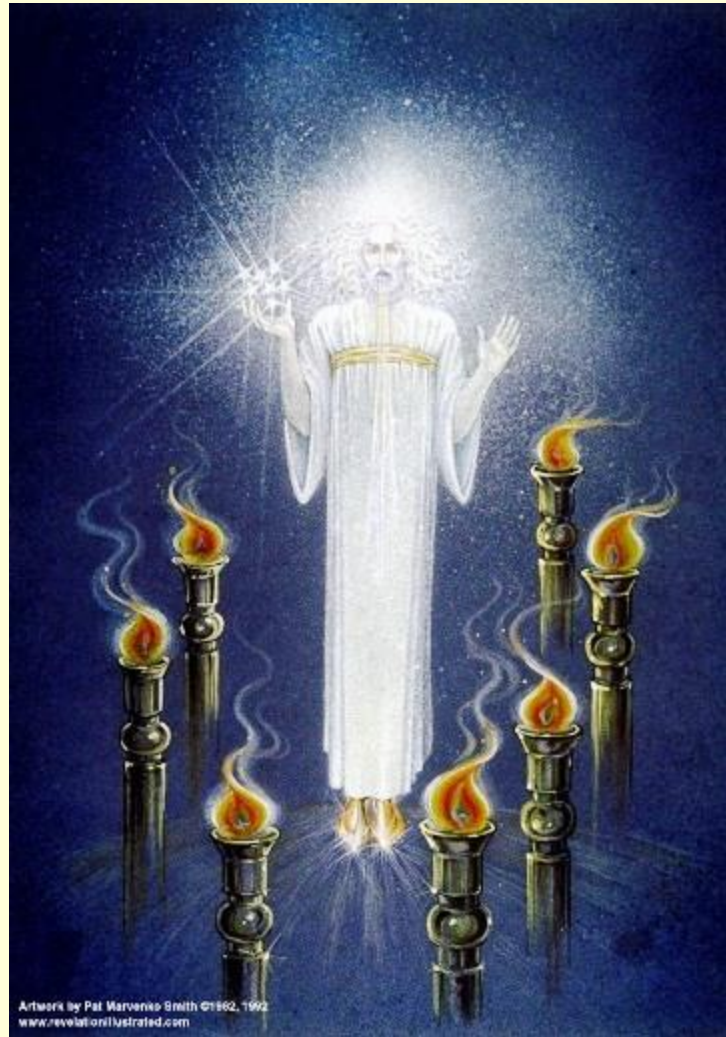
- Having completed the first three chapters, we understand:
 - In the Book of Revelation, God speaks through Christ and the Holy Spirit to the seven churches in Asia.
 - Churches are (supposed to be) lampstands in shining in the darkness, amidst darkness and persecution.
 - Christ is with his churches and he upholds them but he also speaks to them powerful words of warning and pending judgment, and great encouragement.
 - To those who hear his words and persevere until the end, he promises blessed eternal life.

The Seven Churches



Looking Ahead

- As we continue our study of Revelation, let's remember:
 - This book was written during the second half of the First Century and it was addressed to real churches existing at that time.
 - It was written by John, inspired by the Holy Spirit, and like all scripture it speaks of the Gospel of Jesus Christ,
 - which is key to understanding what follows.



August 16, 2011