

Chapter Four

The Things Which Are

(Revelation 2:1 – 3:22)

I. The Church. (2:12)

I. Pergamum (The Worldly Church)

A. History of Pergamum

- 1) About 18 miles from the Aegean Sea located on a humped or coned hill.
- 2) Located 45 miles North of Smyrna and 85 miles North of Ephesus.
- 3) Was an important religious center. People came from all over the world to the temple of Asclepios (Asclepius), supposedly to be healed.
- 4) Pergamum was a very wealthy city, it was a Capital city.
- 5) Became part of the Roman Empire in 133 B.C.
- 6) The first temple of emperor was built in Pergamum (29 B.C.) in honor of Rome and Augustus. Two other temples were built for the emperors Trajan (98-117 A.D.) and Hadrian (117-138 A.D.)









Pergamum Aesculapium Sacred Passageway



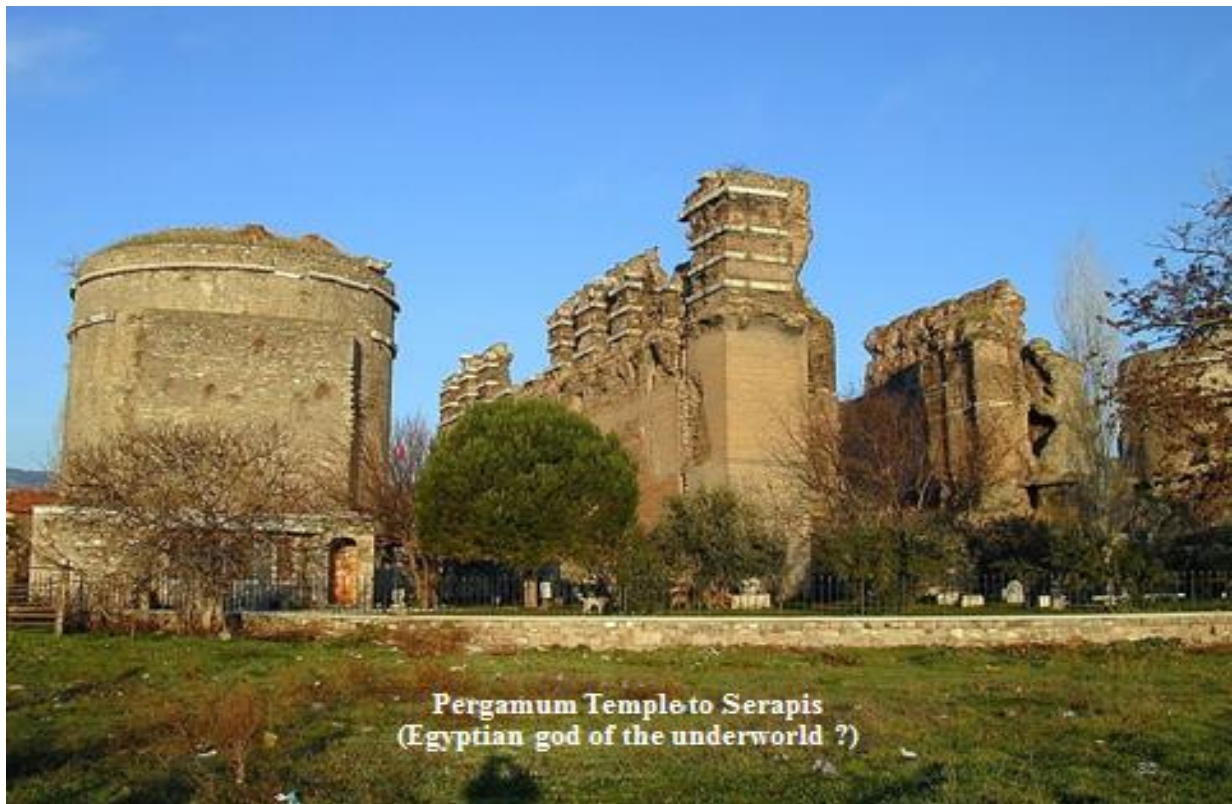
Pergamum Aesculapium Sacred Passageway

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Pergamum Aesculapium theater



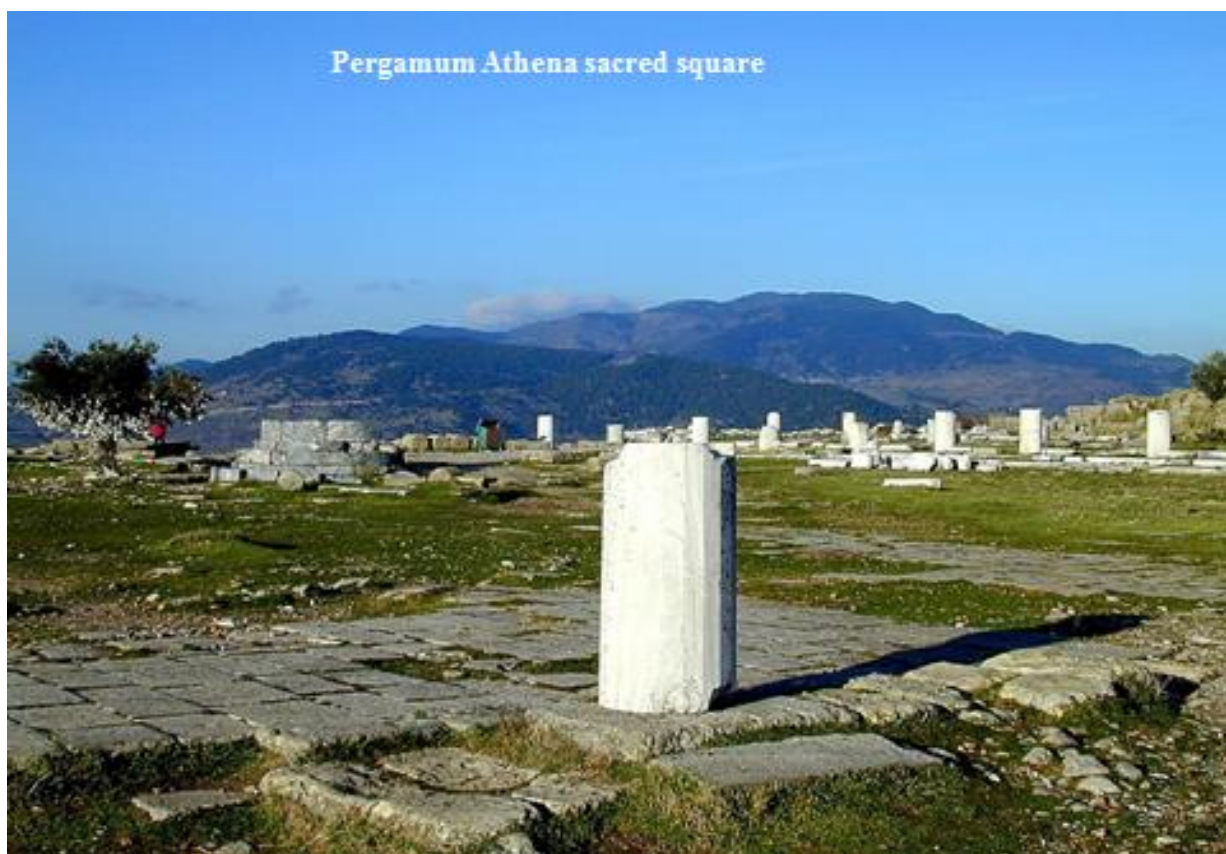
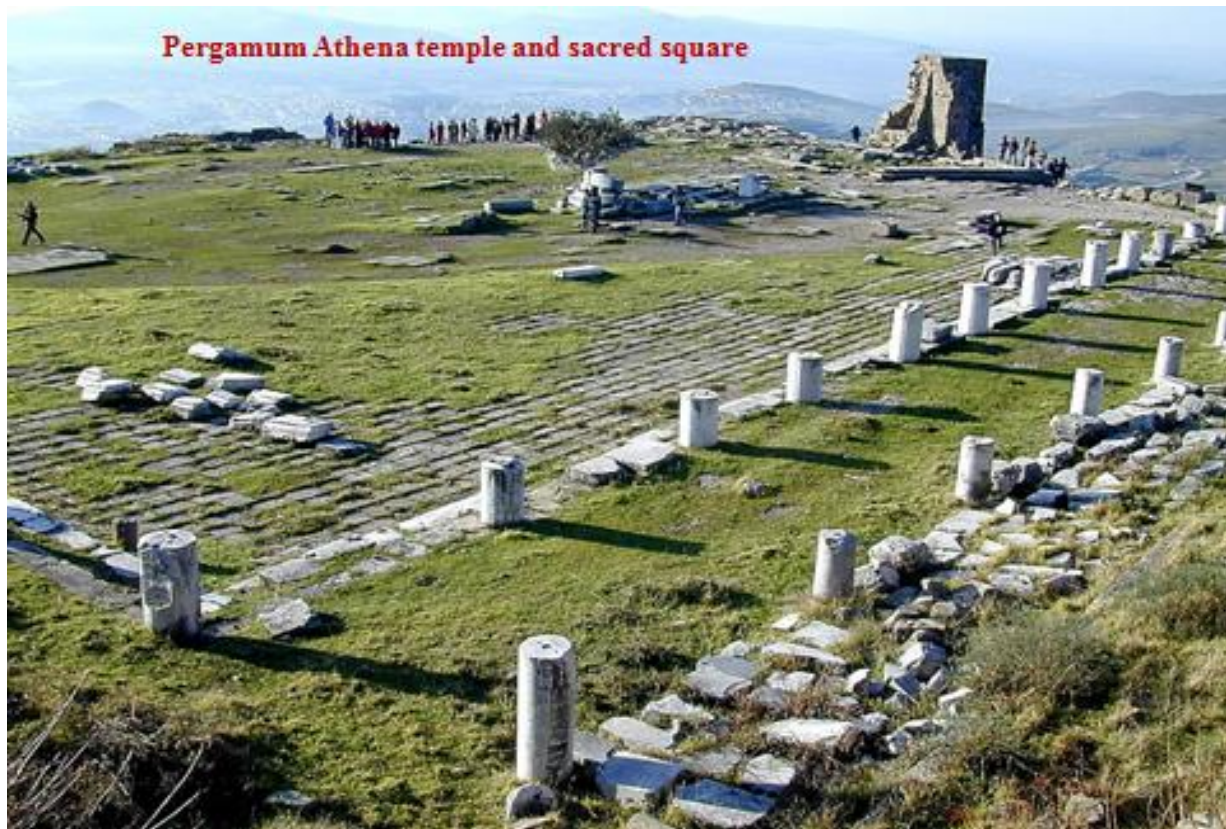
Pergamum Temple to Serapis
(Egyptian god of the underworld ?)



Pergamum Zeus altar from above



Pergamum Zeus altar



Pergamum Trajan Temple with facade



Pergamum Trajan Temple







Pergamum Temple of Dionysus



Pergamum Demeter Sacred Square

7) Had the second largest library with 200,000 books, only Alexandria of Egypt had a larger library.

8) Egypt cut off the papyrus supply so Pergamum's library wouldn't get larger than theirs. Pergamum came up with the "Parchment" so they were not dependent on Egypt for paper.

II. The Correspondent. (2:12)

I. Him who has the sharp, double-edged sword

III. The Compliment. (2:13)

I. I know where you live. (Not just passing thru, in the thick of things)

II. Where Satan has his throne. (In the heat of the battle, the intensity)

III. Yet you remain true to my name. (In spite of all they lost, suffered, their faith never wavered)

IV. You did not renounce your faith in me, even when Antipas my faithful witness, was put to death in your city where Satan lives. (Nothing changes peoples mind like someone getting killed but not so with true believers. The Pergamum believers exemplified Jesus words found in **(Matt. 16:16-18)**):

Matthew 16:16-18 (NKJV) ¹⁶Simon Peter answered and said, "You are the Christ, the Son of the living God." ¹⁷Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven. ¹⁸And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

IV. The Concern. (2:14-15)

I. Nevertheless, I have a few things against you

II. You have people there who hold to the teaching of Balaam (Numbers 22-25)

A. There was false teaching in the church; this brings corruption to the church.

1) Sinned by eating food sacrificed to idols. (Maybe trying to accommodate pagans)

2) Sinned by committing sexual immorality. (a life of self-indulgence)

2 Corinthians 6:14-16 (NKJV) ¹⁴Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light

with darkness? 15And what accord has Christ with Belial? Or what part has a believer with an unbeliever? 16And what agreement has the temple of God with idols? For you are the temple of the living God.

III. Likewise you also have those who hold to the teaching of the Nicolaitans .

V. The Cure. (2:16)

I. Repent therefore or I will come and fight ...

VI. The Counsel. (2:17)

I. To him who has an ear, let him hear what the Spirit says to the churches

II. To him who overcomes I will give

A. Some of the hidden manna

John 6:47-51 (NKJV) ⁴⁷Most assuredly, I say to you, he who believes [£]in Me has everlasting life. ⁴⁸I am the bread of life. ⁴⁹Your fathers ate the manna in the wilderness, and are dead. ⁵⁰This is the bread which comes down from heaven, that one may eat of it and not die. ⁵¹I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

B. A white stone with a new name written on it.

1) Roman practice of giving a stone to the victor's so they could attend a special awards banquet. The name was only known by the one who receives the stone.