

The Seven Churches of Revelation

- Assemblies not Ages

1. There are those in the church that had already performed actions that were known to the assembly. It cannot readily be argued that Antipas is a “type” of church saint representative of all faithful martyrs in an “age”. This is a real person who was faithful unto death and known personally by this local assembly. To suggest anything contrary forces something into scripture which doesn’t exist. The burden of this interpretation falls upon the exegete trying to change the clear meaning of scripture.

Revelation 2:13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein **Antipas** was my faithful martyr, who was slain among you, where Satan dwelleth.

2. In the same manner Jezebel and her actions are not a representation of all false prophets, teachers and seducers. Her actions and the Lord’s judgment upon them are specific to her.

Revelation 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman **Jezebel**, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

3. To suggest that each of the 7 churches represents an age does two things. It creates several blocks of time. Each with a very specific beginning and an ending. Also they must each follow one another consecutively and in an order which necessitates there is no break in their collective time spans from the beginning of the first until the culmination of the last. The Holy Spirit did not use words specifically designed to describe these ‘ages’. There are examples in scripture where the Holy Spirit used the exactness of the Greek language to show a temporal characteristic of an age. He did not do so here, so again, suggesting such a usage does not bear out in the Greek of the TR and the burden of proof falls upon those attempting to force an ‘age theory’ onto scripture.

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the **world**.¹ Amen.

- Here the word world is specifically used to show the entirety of the NT church age from it’s inception to the time it will be removed from Earth. The Holy Spirit could have used this word to indicate a church ‘age’ in Revelation, but did not.

¹ **WORLD** - 165 **αἰών** aion {ahee-ohn’}

Meaning: 1) for ever, an unbroken age, perpetuity of time, eternity 2) the worlds, universe 3) period of time, age

Origin: from the same as 104; TDNT - 1:197,31; n m

Usage: AV - ever 71, world 38, never + 3364 + 1519 + 3588 6, evermore 4, age 2, eternal 2, misc 5; 128

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Mark 4:17 And have no root in themselves, and so endure but **for a time**²: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

- Here the Holy Spirit uses a word which has a temporary temporal designation. This also could have been used in Revelation for the churches to describe 'ages' but was not.

Mark 14:41 And he cometh the **third time**,³ and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

Mark 14:72 And the **second time**⁴ the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

- Here the Holy Spirit uses words which not only have temporal beginning and endings, but also a classification of chronological placement, in this case, third and second. Why were these designations not used for the church ages if such were truly the Holy Spirits intent?
4. If the local assemblies in Revelation were truly church "ages" it would destroy the Doctrine of the Rapture.

By making the local assemblies in Revelation "ages" it forces a series of chronologically co-dependent events that MUST come to pass. The Bible teaches that the rapture is imminent. If an event is imminent then nothing CAN take place before it. To have any series of events that MUST happen destroys this imminence.

² **FOR A TIME** - 4340 πρόσκαιρος proskairos {pros'-kahee-ros}

Meaning: 1) for a season 2) enduring only for a while 3) temporary

Origin: from 4314 and 2540; TDNT - 3:463,389; adj

Usage: AV - for a while 1, for a time 1, temporal 1, for a season 1; 4

³ **THIRD TIME** - 5154 τρίτος tritos {tree'-tos}

Meaning: 1) the third

Origin: ordinal from 5140; TDNT - 8:216,1188; adj

Usage: AV - third 56, thirdly 1; 57

Jn21:17

⁴ **SECOND TIME** - 1208 δεύτερος deuterios {dyoo'-ter-os}

Meaning: 1) the second, the other of two

Origin: as the compare of 1417;; adj

Usage: AV - second 34, the second time + 1537 4, the second time 4, again + 1537 2, again 1, secondarily 1, afterward 1; 47

Ac 7:13, 10:15

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All through scripture we are told to be:

- Waiting for his coming
- Looking for his coming
- The Lord is at the door

If an event is immanent then nothing **MUST** precede it

If an event is immanent then nothing **CAN** precede it

Let's look at this in light of a church "age" theory:

- What happens if there is no 8th age?
- How can the rapture be imminent, if all ages **MUST** come to pass?
- Does that mean Jesus couldn't come until all ages are fulfilled?
 - o If this is your view of Re 1-3 then yes it does
 - o This are in actuality representative of churches in all ages
 - o if we have "ages" of the church that must happen in this order, this destroys the immanency of Christ's return.
 - Saints in ages 1-6 should not be looking for the rapture
 - This makes thee very words of scripture false.
 - o If we are in the Laodecian (last) age we have to watch out as Christ can come back any time
 - o However, this also means he could not come back in any of the previous ages because we would not have the Laodecian age