

Three perspectives.

1. Doctrine – II Timothy 3:16-17

a. Startling insights from the 2010 Christian Booksellers Convention.

1. Six questions.

b. Donald Grey Barnhouse.

c. Michael Horton's claim from his book "Christless Christianity."

2. Immorality – Ephesians 5:1, 3-4, 8-10

a. Christian laxness is evident.

3. Living for Self – Mark 8:34

a. A personal relationship with Christ ended up meaning: "Christ can make my life better."

1. Mark 8:34-38

V. Closing

A. Jesus' words to the seven churches are His words for us today.

B. The church of Jesus Christ has always had to contend with spiritual anemia.

C. Jesus walks among us and knows the truth about ourselves: how we work, the state of our marriages, the relationships we have with our children, our morality, our use of time, talent, and treasure. He knows it all.

Sermon Notes

Jesus Walks Among the Lampstands

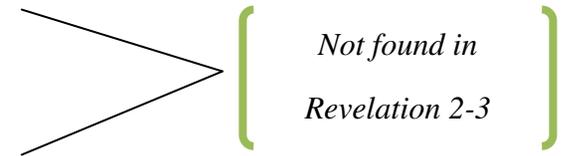
"The Assault on Comfort Zone Christianity – Introduction: Part III

I. Review.

A. Observations on first century letter structure when contrasted with the seven writings to the churches of Revelation 2-3.

1. Common structure:

Opening
Thanksgiving
Body
Conclusion



2. There is no appeal formula.

a. "Now about" or "now concerning."

b. Replaced with "I know" formula.
i.e. "I know your deeds . . ."

3. Key point – They are not letters but rather oracles, prophetic messages or sermons.

a. Jesus preaches to each church!

II. The sermons are applicable to all ages of the church and not simply to the first century.

A. Some scholars say "no".

1. The "letters" represent seven periods of time reflecting the church age.

a. Dispensational/"Left Behind" view.

B. Some say the letters only apply to the first century.

1. "Not so," but what proof can be offered that they do in fact apply to all ages including **NOW**?

C. A significant proof is found in the literary structure when the sermons are examined as a part of a whole.

1. Chaiastic literary structure is in use. Found in most languages, particularly Hebrew, and used in the Psalms and proverbs.

D. Ephesus – Grave danger

C. Smyrna – No complaint.

B. Pergamum – Mixed situation.

A. Thyatira – M____ S____. L____
sermon by far.

B. Sardis – Mixed situation.

C. Philadelphia – No complaint.

D. Laodicea – Grave danger.

2. Help from Clint Eastwood.

3. What is the meaning of this chaiastic structure?

a. Emphasizes the p____ s____ condition of the c_____.

1. Note how the healthy congregations are almost lost among the unhealthy congregations.

b. Further note Thyatira. The longest sermon and the center of the chaisim, and at the center of this sermon we find this phrase: "And all the c_____ will know."

1. The plural is striking!

c. Also note the number 7. Other first century churches were in the area, but they did not receive a sermon.

d. Craig Keener.

III. Further structure insights.

A. Structure of each sermon.

1. The C_____ title.

2. The c_____.

3. The c_____.

4. The c_____.

5. The c_____ s_____.

B. Examples of the Christ title.

IV. Everything Jesus says will have something to do with c_____ with the world.

A. Comfort Zone Christianity is comfortable with the world.