



DISCIPLE-AT-HOME

REVIVAL | PART THREE | See You At the (Ethical) Crossroads

I encourage you to read the entirety of both letters we studied this week. The passages are Pergamum - Revelation 2:12-17 and Thyatira - Revelation 2:18-29. It's always helpful to reflect on what elements of these texts stand out to you or seem particularly relevant.*

1. We might assume Jesus is accusing *everyone* in these churches of moral compromise. If you read carefully, the claim isn't that *everyone* was compromising. What are the actual accusations leveled at these churches in verses 14 and 20?
2. Do you think it's fair that Jesus seems to hold the entire church body accountable for the bad teaching or beliefs of a the few? Why or why not? (*Hint: Paul the apostle wrote about this very idea in 1 Corinthians 12:12-26*)
3. In these two cities, expectations of daily life was often almost indistinguishable from pagan worship. In some cases they literally had to choose between making a living and following Jesus. Faithfulness to God came at incredible personal sacrifice. We aren't faced with the same moral dilemmas as Christians living in a pagan culture, but what are some of the moral and ethical difficulties modern North American Christians do face?
4. You don't have to name the specific sin, (*unless, of course, you want to. They say confession is good for the soul...*) but what are some of the rationalizations you've used to allow yourself to engage in ethically or morally questionable behavior?
5. When was the last time you repented? Before you get upset that I've asked such a personal question, you should keep in mind that repentance is anytime we acknowledge wrong behavior and determine to turn things around. So, in reality, we should be repenting often, of things big and small.
 - Can you think of the last time you apologized to a spouse or child?
 - Can you think of the last time you admitted you were wrong to a co-worker or employer?
 - When was the last time you repented before God?

**If you have the time, it's worth it to read the stories of Balaam and Jezebel to which Jesus compares the compromisers in Pergamum and Thyatira. Balaam is in Numbers 22:5-24:25 and Jezebel is all over the latter part of 1 Kings and in 2 Kings 9.*

The condensed version of their stories is that they were both authority figures that should have represented God's truth to God's people, but instead introduced moral compromise. God certainly held the individuals accountable, but He gets particularly upset at leaders who should promote godliness but rather enable sin.