

# Revelation 2:12-17



## 'THE LETTER TO THE CHURCH OF THE PERGAMOS' pt. 3

- I. The COMMISSION
- II. The CHARACTER
- III. The COMMENDATION
- IV. The CONDEMNATION

### 2 DOCTRINES OF THE PERGAMOS CHURCH PERIOD:

- I. The doctrine of \_\_\_\_\_ : Idolatrous \_\_\_\_\_ (which God views as \_\_\_\_\_ fornication.)

### THE DOCTRINE OF BALAAM REVOLVED AROUND:

- 1. Eating things sacrificed to \_\_\_\_\_.
- 2. Committing \_\_\_\_\_.

The account of Balaam and Balac and the Children of God: Numbers \_\_\_\_\_

- The children of Israel had come into the plains of \_\_\_\_\_.
- The king of Moab is \_\_\_\_\_.
- King Balac is scared because he has heard what the children of Israel had done to the \_\_\_\_\_.
- He tries to bribe a prophet, named \_\_\_\_\_.
- Balac wants Balaam to \_\_\_\_\_ the children of Israel so they are unable to come against Moab.
- Balaam makes several attempts to curse the children of Israel, but every time he tries, it comes out a \_\_\_\_\_.
- Balaam figures out that the only way the children of Israel will be cursed, is for \_\_\_\_\_ to do it!
- Balaam taught Balac that if the women of Moab could seduce the men of Israel to commit \_\_\_\_\_ with them, he wouldn't have to worry about killing them! God would!!! *Numbers 31:16*

- II. The doctrine of the \_\_\_\_\_ : The establishment of a \_\_\_\_\_ over the common people.

- V. The CORRECTION
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- VI. The CALL
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- *Article 1414— As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.*
- *Article 1365— Because it is the memorial of Christ’s Passover, the Eucharist is also a sacrifice... In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he “poured out for many for the forgiveness of sins.”*
- *Article 1367—The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice... “In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner.”*
- *Article 1376— The Council of Trent summarizes the Catholic faith by declaring “...by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.”*
- *Article 1413— By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real and substantial manner; his Body and his Blood, with his soul and his divinity (c.f. Council of Trent: DS 1640; 1657).*
- *Article 1374—...In the most blessed sacrament of the Eucharist “the body and blood, together with the soul and divinity, of our Lord Jesus Christ and therefore, the whole Christ is truly, really, and substantially contained.”*
- *Article 1375— It is by the conversion of the bread and wine into Christ’s body and blood that Christ becomes present in this sacrament... The priest, in the role of Christ, pronounces these words, but their power and grace are God’s. This is my body, he says. This word transforms the things offered... The power of the blessing prevails over that of nature, because by the blessing nature itself is changed.*
- *Article 1370— ...In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharist sacrifice.*
- *Article 1418— Because Christ himself is present in the sacrament of the altar he is to be honoured with the worship of adoration.*
- *Article 1378— Worship of the Eucharist. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or*

*bowing deeply as a sign of adoration of the Lord...reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.*

- *Articles taken from the new Catholic Catechism*