

# THE CHURCH IN REVELATION

From the seven churches to the Lamb's Bride and its eternal  
destiny

Pulpit address for public presentation

For believers, church members, and the general public

Estimated speaking time: 22–27 minutes

Personalized by: Ruperto Bravo Benavente (R.B.B.)  
Reina-Valera 1960 · Francisco Lacueva Greek-Spanish Interlinear New



# Presentation guide

This address is written to be spoken naturally. The Scripture references allow the speaker to expand the readings as time permits.

1. Opening: a word for the Church and for every person
2. Christ walks among His churches
3. Seven messages that still speak today
4. A Church purchased by the blood of Christ
5. The Church, tribulation, judgment, and hope
6. The Lamb's Bride
7. New Jerusalem and the eternal destiny
8. Final invitation: the Spirit and the Bride say, "Come"

**Core references: Revelation 1-3; 5; 7; 19-22.**

# 1. Opening: Christ speaks to everyone

**Revelation 1:1-3; 22:16-17**

Good morning, dear brothers and sisters, friends, and every person joining us today. Some have known the Bible for many years; others may be hearing a message from Revelation for the first time. Let me say this at the outset: Revelation was not given to feed curiosity, fear, or speculation. It was given to reveal Jesus Christ, to call the Church to faithfulness, and to show that history does not end in chaos but under the rule of the Lamb.

Many people hear the word “Revelation” and immediately think of disasters, wars, and difficult signs. Yet the book begins with the living Christ and ends with an invitation of grace: the Spirit and the Bride say, “Come.” Between those two points we see the Church corrected, comforted, called to endure, and finally presented as the Bride of the Lamb.

We are not here to set dates or fuel arguments. We are here to hear what Christ says to His people and what He offers to anyone who has not yet believed. The central question is not only, “What will happen at the end?” It is, “What place does Jesus Christ hold in my life now?”

Consider for a moment how we approach this book. If we only try to decode symbols, we may leave with much information and little transformation. But when we see Christ, Revelation becomes a mirror for the heart. It asks whether we are awake, whether we love, whether we endure, and whether our hope truly rests in the Lord. The purpose of this message is not to impress anyone with the speaker’s knowledge. It is to make us conscious of the greatness of Jesus Christ. He knows the future, sustains His people, and calls every listener today. As we move through the message, do not think only about churches from two thousand years ago. Let the voice of Christ examine your life, your home, and

your congregation. The promised blessing belongs to those who hear and keep the word, not merely to those who satisfy religious curiosity.

## 2. Christ walks among His churches

**Revelation 1:9-20; Matthew 16:18; Ephesians 1:22-23**

John was exiled on Patmos because of the word of God and the testimony of Jesus. Humanly speaking, he seemed isolated, but there he received a vision of the glorified Lord. He saw seven lampstands, representing seven congregations, and Christ walking among them. The picture teaches us that the Lord does not watch His Church from a distance. He knows its work, pain, teaching, struggles, and everything that needs correction.

A church does not belong to a pastor, a board, a family, or a tradition. The Church belongs to Christ. He is its Head, Savior, and perfect Judge. Therefore, the most important question for a congregation is not how many people it gathers, how many resources it possesses, or how much recognition it receives. The question is whether it listens to the Lord and keeps burning the witness entrusted to it.

This also brings comfort. Christ knows the believer who serves unnoticed, the family walking through suffering, the young person struggling to stand firm, and the visitor who arrived with doubts. He walks among His people. His presence does not always remove the trial, but He never abandons those who belong to Him.

Someone may say, “I have been hurt by a church.” That experience should not be minimized. Congregations are made of people and can fail in serious ways. Yet human failure does not change the character of Christ. He Himself exposes abuse, falsehood, coldness, and corruption. He does not ask us to call evil good. He invites us to look again to the Lord of the Church. If you have been wounded, do not confuse Christ with those who represented Him poorly. Seek healing, truth, and a community where Scripture is honored and love is practiced. Those who lead must also remember

that every authority is delegated. Shepherding is not controlling people. It is caring for people who belong to the Lord, knowing that He sees both public actions and private motives.

### **3. Seven messages that still speak today**

#### **Revelation 2-3**

Christ recognized the labor and discernment of Ephesus, yet said that it had left its first love. It is possible to defend truth while growing cold in love. Sound doctrine should not make us harsh; it should lead us to love Christ and our neighbor more deeply.

He did not promise Smyrna a life without suffering. He said that He knew its tribulation and called the church to remain faithful. Believers may face illness, persecution, loss, or deep pain. Suffering does not mean that Christ has forgotten them. The risen Lord knows their path and secures a hope beyond death.

Pergamum stood firm in a hostile setting but tolerated teaching that led to compromise with idolatry and immorality. Thyatira had love, faith, and service, but allowed spiritual error to harm the congregation. Love does not cancel discernment, and true discernment does not require cruelty.

Sardis had a reputation for being alive, but its spiritual reality was very different. Christ said, "Wake up." A church can maintain meetings, music, programs, and activity while the heart loses sensitivity. The Lord is not impressed by public appearance. He sees the inner reality.

Philadelphia had little strength, yet kept Christ's word and did not deny His name. Faithfulness is not measured by human power. A small congregation, an ordinary family, or an apparently weak believer can stand firm when depending on the Lord.

Laodicea was self-sufficient. It considered itself rich and in need of nothing, but Christ described it as poor, blind, and naked.

Lukewarmness grows when comfort replaces dependence. Even there, however, the Lord calls, corrects, and invites. His correction is not contempt; it is an expression of His love.

The seven messages can become seven pastoral questions. Ephesus asks, “Do you still love as you did at first?” Smyrna asks, “Will you remain faithful when obedience is costly?” Pergamum asks, “What compromise are you excusing in order to fit in?” Thyatira asks, “Are you testing what is being taught?” Sardis asks, “Does your reality match your reputation?” Philadelphia asks, “Will you trust Christ even with little strength?” Laodicea asks, “Have you become self-sufficient?” Let us not answer while thinking about someone else. Let each question reach us. Christ does not expose in order to humiliate; He reveals in order to heal. His commands to remember, repent, wake up, and hold fast show that there is still an opportunity to return. A healthy church is not one that never needs correction, but one that learns to listen and respond to the Lord.

## 4. The Church was purchased by Christ

**Revelation 1:5-6; 5:9-10; Ephesians 2:8-10; 1 Corinthians 12:12-13**

After hearing these warnings, someone may ask, “How can a person become part of God’s people?” The answer does not begin with our merit. Revelation presents Jesus Christ as the One who loves us and cleanses us from sin by His blood. Heaven’s song celebrates the Lamb who purchased people for God from every tribe, language, people, and nation.

The Church is not a club for morally superior people. It is a community of sinners saved by grace. We do not enter through family name, culture, religious tradition, or a record of good works. We are reconciled to God through the finished work of Christ, received by faith. Good works follow as the fruit of new life; they are never the price of salvation.

If you have not trusted Jesus Christ, the message is clear: acknowledge your need, turn to God, and rest in the Savior who died and rose again. If you are already a believer, remember that your deepest identity is not found in success, failure, or the opinion of others. It is found in Christ. The Holy Spirit brings believers into one body and seals them for the promised inheritance.

We need to speak clearly to both the religious person and the indifferent person. Someone may attend church and never truly rest in Christ. Another may reject faith because he assumes that God demands impossible perfection before receiving him. The Gospel corrects both errors. No one is saved by external nearness to sacred things, and no one must first clean up his life before coming to the Savior. We come as we are, acknowledging sin and trusting the One who did what we could never do. Christ bore judgment, died, and rose again. Faith is not another achievement; it is the empty hand receiving a gift. Then grace begins to transform desires, decisions, and relationships. A believer does not obey in order to become a child of God; he learns to obey because he has been received by grace.

## 5. The Church, trial, and hope

**Revelation 4-7; 12-14; 19:1-10; 1 Thessalonians 4:13-18**

Beginning in chapter 4, the language of Revelation changes. John sees the throne, the Lamb, and a series of judgments. Christians hold different interpretations of some figures and sequences. The pretribulational view understands that Christ will rapture His Church before the period of great tribulation. We may present this conviction clearly while also showing humility, distinguishing what a passage states directly from conclusions reached by relating several passages.

What remains certain is that the Lamb reigns, God will judge justly, and no saint will be forgotten. Revelation shows people maintaining the testimony of Jesus under persecution. It also distinguishes God's dealings with Israel and the nations. We should

not assume that every reference to saints automatically means the Church, nor should we erase the promises God gave to Israel.

Christian hope is not merely escape from fear; it is being with Christ. Paul teaches that the Lord will descend and believers will be gathered to Him. That hope comforts, purifies, and calls us to readiness. We do not know the day or hour. Our calling is not to calculate dates, but to proclaim the Gospel, love, serve, and bear faithful witness.

Prophecy should produce sobriety and mission, not superiority. We may hold an eschatological conviction while treating with respect believers who arrange some events differently. Christian unity does not require us to stop studying. It requires us to remember that salvation rests in Christ, not in mastering every detail of a timeline. While Christians debate, people still need to hear the Gospel clearly, families need comfort, and persecuted believers need prayer. If our doctrine of Christ's return does not make us more faithful, humble, and compassionate, something has gone wrong. Biblical prophecy lifts our eyes: God reigns, evil will not have the final word, and labor in the Lord is not in vain. Readiness means living faithfully and helping others know the Savior.

## 6. The Lamb's Bride

**Revelation 19:6-9; 21:2, 9-10; Ephesians 5:25-27**

Revelation 19 presents the marriage supper of the Lamb and calls its invited guests blessed. Later, New Jerusalem is shown as the Bride of the Lamb. The language gathers relationship, holiness, joy, and final fulfillment. The story of the Church does not end exhausted, divided, or defeated. It ends with Christ, prepared by His grace and sharing in His victory.

The image of the Bride should never produce pride. Everything depends on the love of the Bridegroom. Christ loved the Church and gave Himself for her. He is the One who sanctifies and presents His people. The Church's faithfulness is a response to received love. Waiting for the marriage supper of the Lamb means

living today with loyalty, purity, and hope.

This changes how we treat one another. If we all depend on the same grace, there is no place for spiritual superiority. The Church is called to reflect Christ: truth without manipulation, love without complicity with sin, service without self-glory, and unity without surrendering truth.

Think also about the preparation of the Bride. It is not anxiety about earning the Bridegroom's love; it is a joyful response because we have already been loved. In a wedding, preparation expresses the value of the relationship and the expectation of meeting. In the same way, the Church cares about teaching, conduct, and fellowship because she awaits Christ. This includes reconciling after offense, forgiving without hiding injustice, protecting the vulnerable, teaching faithfully, and serving without seeking applause. Biblical holiness is not proud isolation; it is belonging to the Lord in every area of life. When a congregation lives this way, it offers the world an early sign of the coming kingdom: different people united by grace, learning to love under the lordship of Jesus Christ.

## 7. New Jerusalem and the eternal destiny

### **Revelation 21:1-7; 21:22-27; 22:1-5**

John sees a new heaven and a new earth. He sees the holy city coming down from God and hears that God will dwell with humanity and wipe away every tear. Death, sorrow, and crying will be no more. This is not merely a promise of human improvement. It is the completion of God's redemptive work.

New Jerusalem needs no temple, because the Lord God Almighty and the Lamb are its temple. It needs no sun as its source of glory, because God's glory gives it light. There we find the river of the water of life and the tree of life. God's servants will serve Him, see His face, and reign forever.

The believer's eternal destiny is not a vague existence. It is full fellowship with God, service without sin, and life under the reign of the Lamb. This hope does not make us indifferent to the present. Those who await a world where righteousness dwells learn to practice justice, mercy, and faithfulness now.

Perhaps someone is hearing these promises while carrying fresh grief. Revelation does not answer every question about present suffering, but it reveals suffering's limit. Tears will not be eternal. Death will not keep its dominion. Injustice will not go unanswered. God does not promise that believers will never cry; He promises a day when He Himself will wipe away every tear. That hope allows us to grieve without despair. We can acknowledge pain without pretending and still rest in God's faithfulness. The final city is filled with life, light, worship, and service. We will not be purposeless shadows. We will see the Lord's face. Therefore, we stand with those who suffer, defend life, and work for good, knowing that our future is secure in the Lamb.

## **8. Final invitation: "Come"**

**Revelation 22:12-17, 20; John 14:6**

At the end of the book, Jesus declares that He is coming soon. The Spirit and the Bride answer, "Come." Yet the invitation is also directed to the thirsty: whoever desires may freely take the water of life. The Church's hope and the Gospel invitation meet in these words.

To the Church, Christ says: listen, wake up, remain faithful, keep My word, and await My return. To the weary believer He says: I know your work and suffering. To the one who has grown cold He says: remember and return. To the self-sufficient He says: recognize your need. And to the person still far away He freely offers life.

External membership in a congregation does not save. Jesus Christ saves. He died for our sins, rose again, and is the only way to the Father. You can come to Him by faith today. You do not need to

present a perfect life. You need to acknowledge that you cannot save yourself and trust the grace of the Savior.

Church of the Lord, let us not live under the rule of fear. The Lamb has conquered. Let us serve with love, discernment, and hope. Let us keep the witness burning. And let our prayer be the prayer that closes Scripture: “Even so, come, Lord Jesus.”

Before we close, I invite every person to respond in a concrete way. If you belong to Christ, choose one of the seven messages and ask in prayer what you must remember, abandon, strengthen, or hold fast. If you have wandered, return to the Lord; do not wait until everything feels resolved. If you need reconciliation, take a humble step. If you are weary, ask for help and allow the community to walk with you. If you have not believed, speak honestly to God: acknowledge your sin, confess your need of the Savior, and place your trust in Jesus Christ. Do not repeat words as a formula. Entrust yourself to the One who died and rose again. The invitation remains open: whoever is thirsty may come and freely receive the water of life.

### **Speaker suggestion**

Read Revelation 1:12-18, 19:6-9, and 22:16-17 aloud if five additional minutes are available. Pause after each message to the seven churches and before the final invitation.

**Estimated speaking time: 22-27 minutes. With all three readings and pastoral pauses: 27-33 minutes.**