

REVELATION CHAPTER THREE

BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

REVELATION

Lesson 41

10-18-2000

1. Last week we completed our study of Thyatira and began chapter three with the church at Sardis.
2. Sardis recall is not only a local assembly located some 50 miles east of Smyrna but it also represents the nominal or universal church from the reformation in about 1517 up to now.



3. Let's take a look at verses one through six of chapter three in the Apocalypse where we find the message to the church at Sardis.

Rev 3:1 "To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead.

Rev 3:2 Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God.

Rev 3:3 Remember, therefore, what you have received and heard; obey it, and repent.

But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.

Rev 3:4 Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.

Rev 3:5 He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.

4. The earliest city called Sardis stood on a 1,000-foot hill five miles south of the Hermus River, the basin of which was the broadest and most fertile of the river valleys of Asia Minor.

5. Sardis commanded the great trade and military road from the Aegean islands to the interior of the Roman provinces of Asia and Galatia.

6. As the city grew it spread northward into the valley of the Hermus, where ruins of great structures of the Roman period may be seen.

7. The site first achieved greatness as the capital of Lydia, which with its king Croesus fell to Cyrus of Persia.

7.1 This city was destroyed by an earthquake, it was rebuilt by Tiberius and was a thriving city when John wrote the Apocalypse.

7.2 The city of John's day would have known the great temple of Artemis (160 by 300 feet) with its 78 Ionic columns, each 58 feet high.

7.3 A large Jewish synagogue may have existed there given the fact that in 1962 a large synagogue was found; it was dated at the 3rd century A.D. Its wealth and size indicate a rather large and prosperous Jewish community in the early Christian era.

8. Keep in mind our comparison chart indicates Sardis represents the nominal church extant from the protestant revolution to now. Sardis, unlike Thyatira, its immediate predecessor, was said to be alive but dead.

9. Though the Church at Thyatira was classified early as being dead in the sight of God, it is obvious there were some in the pre-reformation Church who were positive to the Word.

10. There were also many who were outside the Church who were positive and though greatly persecuted they certainly left their mark on the Christian world. Many became martyrs whose testimony we revere today.

11. In the message to the church of Thyatira, we find John offering complimentary

words.

Rev 2:19 I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first.

12. As you can see from our chart there is little good said of the church which began the reformation and extends even until now. Sardis, since represents us, will present and interesting study, if for no reason it is us.

A Chart designating the seven churches by name, time period covered, meaning of the name, Scripture designation and remarks concerning each is attached.

TIME	NAME	MEANING	SCRIPTURE (Revelation)	REMARKS
32-100	Ephesus	Desired	2:1-7	Fair report, trial of Apostle. Time of sowing, organization & evangelism.
100-300	Smyrna	Myrrh	2:8-11	A good report: the church is persecuted & their true enemy is revealed, the Jew. Constantine ascends the throne.
300-800	Pergamos	Thoroughly Married	2:12-17	A bad report as the Church marries the world. Papal domination
800-1517	Thyatira	Continual Sacrifices	2:18-29	A bad report. The worship of Mary develops. Doctrine is corrupted. There are many empty confessions of faith. There is a rise of state religion.
1517-just before Rapture	Sardos	Escaping Brothers	3:1-6	The reformation occurs. Terrible report, once alive but now dead.
At Rapture	Philadelphia	Loving Brothers	3:7-13	Good. Kept from time of trial.
Tribulation	Laodicea	People Ruling	3:14-19	Bad report. Religion prospers.

13. Since Sardis is us, let's take note of a preface point or two concerning what we have in verses one through six of chapter three:

13.1 People think we are alive but we are really dead. The reputation is there but the substance is gone.

13.2 It would seem those in Sardis and modern Christianity are well known and purport

to be ambassadors of Christ but in reality are Christian in name only; all meringue but no meat, all sugar but not protein or better said billowing clouds with promise but no rain.

13.3 The deeds of those in Sardis and Christianity today are said to be partial but incomplete in the eyes of Christ.

13.4 There is a special caveat for us to recall that which we have heard and to get serious about the message received or else be ready for severe and quick discipline.

13.5 The church at Sardis and Christianity today is said to be asleep and in need of a wake up call.

13.6 There is said to be a remnant and together with those in Sardis we are warned to strengthen that which remains.

13.7 There is said to be a cadre of mature believers who together with John and Christ will walk the streets of heaven in a uniform of glory.

13.8 There is also the promise for others in the church, an apparent reference to immature believers, who will wear the uniform of glory in heaven but not walk with them.

13.9 Those in uniform, but not walking with Christ, are the overcomers who elected to believe on the Lord Jesus Christ but thereafter rejected the love of God.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

So much for our preface now let's proceed with our study of verse one:

Rev 3:1 "To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead.

1. The book is written to the pastor of the local assembly at Sardis. The word *aggelos* in the Greek and translated "angel" is similarly used elsewhere for the pastor.

2. Sardis as we have noted was an important city. Much of its wealth came from its textile manufacturing and dye industry. Most of the city practiced pagan worship, and there were many mystery cults or secret religious societies.

3. Remains of a Christian church building have been discovered adjacent to the temple

of Artemis as a testimony to the post apostolic Christian witness to the wicked and pagan city; a city noted for its loose living.

4. The church to which the letter was addressed continued its existence until the fourteenth century, but it never was prominent.

5. Walvoord has written: "The letter to the pastor of Sardis like the letter to the Laodicean church is an unmixed message of rebuke and censor."

6. To Sardis there are few words of commendation such as characterized the words to Ephesus, Smyrna, Pergamos and/or Thyatira.

7. The people of Sardis were idolaters - they worshipped the mother goddess Cybele.

7.1 Cybele was the great mother goddess of ancient Anatolia; she was worshipped for her control over fertility, untamed nature, and the welfare of her subjects.

7.2 Like her Semitic counterpart ISHTAR, Cybele was associated in myth and rite with a young consort, Attis (Tammuz in Babylonia), who before his death castrated himself out of devotion to her.

7.3 Attis died beneath a pine tree, violets springing from his blood drops. As such, he was a symbol of immortality.

7.4 It is chiefly from Cybele's cult in Rome, dating from the late 3rd century B.C. and reaching a peak of popularity throughout the empire in the 4th century A.D., that the mysteries of the Anatolian goddess are known.

7.5 The spring festival honoring her commemorated Attis's death and culminated in a joyful celebration of resurrection. In art, Cybele is typically portrayed as crowned, enthroned, and attended by lions.

7.5.1 Her worship was of the most debasing character, there were orgies held in her honor.

7.6 The festivities were often orgiastic; worshipers were sometimes overcome with ecstasy and enthusiasm or religious fervor.

7.7 The central feature of her worship was called Sparagmos: the tearing apart of a live animal, the eating of its flesh, and the drinking of its blood; participants believed they were in fact partaking of the god's body and blood.

7.7.1 The Catholic Church in A.D. 320 introduced a similar literal blood theory. Wine was said to turn into the real blood of Christ at communion.

7.8 Plays depicting debauched activities were also staged at these festivals.

8. Andrew Tait has written "It may be wondered that the few members of the church in Sardis were not drawn away altogether, and swallowed up in the great vortex."

9. G. Campbell Morgan observes "There is a change in approach beginning with this letter. There is a marked change in our Lord's method of address to the church at Sardis."

In the other churches, evil had not been the habit, but rather the exception, and therefore it was possible to commend. Here the case is reversed, and no word of commendation is addressed to the church as a church."

10. We need to pause here I think with some concern since Sardis is the nominal church from the reformation unto now. A not so rosy description.

11. That we of the church age have so much is evident not only experientially but more importantly Scripturally, and to whom much is given, much will be required.

11.1 Our foremost claim is perhaps the universal indwelling of the Holy Spirit but running a close second is the mystery teachings - a body of information about which only we have privilege.

Col 1:26 the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints.

11.2 There was only an inkling of the concept to come in the Kingdom Age.

Mar 4:10 When he was alone, the Twelve and the others around him asked him about the parables.

Mar 4:11 He told them, "The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables.

11.3 The mystery teachings refer to Church Age doctrine not provided in other dispensations. The grace method of learning these doctrines is also part of the mystery.

Eph 3:2 Surely you have heard about the administration of God's grace that was given to me for you,

Eph 3:3 that is, the mystery made known to me by revelation, as I have already written briefly.

Eph 3:4 In reading this, then, you will be able to understand my insight into the mystery of Christ,

Eph 3:5 which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.

Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:

for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

11.4 The angels desire to know Church Age doctrine since it is also a mystery to them.

1Pe 1:11 trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.

1Pe 1:12 It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

1Pe 1:13 Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed.

11.5 The mystery doctrines were not revealed in the Old Testament.

Rom 16:25 Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, Rom 16:26 but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him--

11.6 The mystery now made known to us was known in eternity past as part of God's Divine Decree.

1Co 2:7 No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began.

1Co 2:8 None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

1Co 2:9 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"--

1Co 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

1Co 2:11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

1Co 2:12 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

1Co 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1Co 2:14 The man without the Spirit does not accept the things that come from the Spirit

of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

11.7 Every Pastor Teacher is a steward of the mystery and therefore the pastor of the church at Sardis is doubly responsible just as are pastors today; though worthy of double honor they are also subject to double discipline.

1Co 4:1 So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God.

1Co 4:2 Now it is required that those who have been given a trust must prove faithful.

12. In relation to Sardis, Christ is introduced in verse one as the One that "hath the seven Spirits of God and the seven stars." This reference is similar to that given in Rev 1:4.

13. Joining the Father in this salutation to Sardis are "the seven Spirits." Most, and I am to be counted among them, have concluded the seven spirits refer to God the Holy Spirit.

13.1 There are those who believe the seven spirits are seven angels in places of high privilege.

13.2 Isaiah 11:2 and 3 would tend to support the seven spirits as being a reference to God the Holy Spirit. The message then originating from God the Father and God the Holy Spirit.

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

14. In addition to having the sevenfold Spirit of God, Christ is revealed as the One who has the seven stars, interpreted in Rev 1:20 as the angels, messengers or pastors of the seven churches.

15. The fact that the leaders of the church represented by these messengers belong to Christ makes their leadership and message all the more authoritative and responsible.

16. The same description of Christ as holding the seven stars in His right hand was given in the message to Ephesus in Rev 2:1.

17. This would seem to make clear that the leaders of the church are responsible to no human representative of Christ and must give account directly to the Lord Himself.

18. The works of the members of the church of Sardis are an open book to the

omniscient Lord and nothing is hid from His gaze. The same is true of us of course.

19. We were called to be royalty just as were the saints at Sardis. To fail, as did Sardis and as does Christianity today is shameful given the fact that both they and we are Royal Family.

20. Let's review this concept of Royalty:

20.1 All believers of the church age are royal family. Regeneration occurs in every age but only church age saints are said to be Royal Family.

Jam 2:8 If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.

1Pe 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

20.2 There are no references in the Old Testament of spiritual royalty.

20.3 Only church age believers get a universal Spirit baptism into the Royal Family, the Body of Christ.

1Co 12:13 For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink.

20.4 The precedent for Christ's church age royalty is Melchizedec. He is the pattern of the royal family and is the example today of the uniqueness of Christ and the church age.

Gen 14:18 Then Melchizedec king of Salem brought out bread and wine. He was priest of God Most High,

Psa 110:4 The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedec."

Heb 5:6 And he says in another place, "You are a priest forever, in the order of Melchizedec."

Heb 5:7 During the days of Jesus' life on earth, he offered up prayers, and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

Heb 5:8 Although he was a Son, he learned obedience from what he suffered

Heb 5:9 and, once made perfect, he became the source of eternal salvation for all who obey him

Heb 5:10 and was designated by God to be high priest in the order of Melchizedec.

Heb 6:19 We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain,

Heb 6:20 where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedec.

Heb 7:1 This Melchizedec was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,

Heb 7:2 and Abraham gave him a tenth of everything. First, his name means "king of righteousness;" then also, "king of Salem" means "king of peace."

Heb 7:3 Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

Heb 7:4 Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder!

Heb 7:5 Now the law requires the descendants of Levi who become priests to collect a tenth from the people--that is, their brothers--even though their brothers are descended from Abraham.

Heb 7:6 This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises.

Heb 7:7 And without doubt the lesser person is blessed by the greater.

Heb 7:11 If perfection could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come--one in the order of Melchizedec, not in the order of Aaron?

Heb 7:12 For when there is a change of the priesthood, there must also be a change of the law.

Heb 7:13 He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar.

Heb 7:14 For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests.

Heb 7:15 And what we have said is even more clear if another priest like Melchizedec appears,

Heb 7:17 For it is declared: "You are a priest forever, in the order of Melchizedec."

20.5 Royalty must have a relationship to the King so by means of Spirit baptism we are made positional joint heirs.

20.6 The sign of Royalty is the unexpected and unprecedented indwelling of God the Holy Spirit. In Eph 4:4-7 we get our royal escutcheon.

Eph 4:4 There is one body and one Spirit -- just as you were called to one hope when you were called--

Eph 4:5 one Lord, one faith, one baptism;

Eph 4:6 one God and Father of all, who is over all and through all and in all.

Eph 4:7 But to each one of us grace has been given as Christ apportioned it.

20.7 In Joh 7:37-39 and Joh 16:13-15 we are told that God the Holy Spirit using church age Royalty will glorify the Godman Christ.

Joh 16:13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

Joh 16:14 He will bring glory to ME by taking from what is MINE and making it known to you.

Joh 16:15 All that belongs to the Father is MINE. That is why I said the Spirit will take from what is MINE and make it known to you.

Joh 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Joh 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

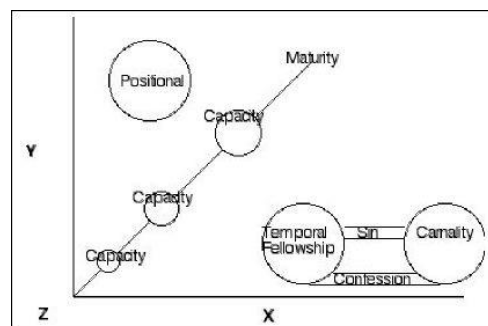
Joh 7:39 By this he meant the Spirit, whom those who believed in HIM were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

20.8 The security of royalty is the sealing ministry of God the Holy Spirit as well as the truths surrounding our position in Christ. Recall the eight approaches to eternal security: logical, metamorphic, experiential, family, inheritance, body, sealing, and tense/voice approach.

20.9 As Royalty we are:

20.9.1 to move to spiritual maturity where we receive the several real and several potential accouterments of Royalty,

20.9.2 and to produce divine good in time and thus glorify Christ. Christ is glorified when He can bless our capacity cups with temporal rewards which will ultimately be parlayed into eternal rewards.



20.10 In the future, church age Royalty will return with Christ at the Second Advent as

the Bride of Christ.

20.11 Until the rapture we are the body of Christ left in time as His ambassadors, betrothed but waiting for His call and our meeting with Him in the air. Now let's see what we can learn from the phrase found in verse one: "I know your deeds; you have a reputation of being alive, but you are dead."

21. The church at Sardis evidently had a reputation among the churches in the area and was considered a "spiritual church" and one that had an effective ministry and testimony for God.

22. In God's view i.e. divine viewpoint they were alive but actually dead.

23. Given what we know of Sardis being the pattern of the church today, this searching judgment of Christ SHOULD BE SERIOUSLY pondered by modern Christian churches today.

24. The church at Sardis and apparently the church today is operationally dead; both are declared to be without divine good but abounding in human good.

End Lesson Taught 10-18-2000

REVELATION

Lesson 42
10-25-2000

1. Last week we began studying in earnest chapter three and the church at Sardis.
2. Sardis recall is not only a local assembly located some 50 miles north east of Smyrna but it also represents the nominal or universal church from the reformation up to now.
3. Last week I gave you several points of introduction and a preface to John's message to Sardis; a brief exegesis of chapter three verse one; several points on the mystery doctrine of the church age; a review of our status as church age royalty and when time ran out I was about to summarize what the Bible has to say about "human good."
4. Before continuing let's take a look at verses one through six of chapter three where we find the message to the church at Sardis.

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But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.

Rev 3:4 Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.

Rev 3:5 He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.

5. Now let's proceed with our study of verse one. Let me give you an expanded translation:

Rev 3:1 "To the pastor responsible for the church at Sardis write: These are the words of the Lord Jesus Christ Who is endowed with and benefited from the seven fold ministry of God the Holy Spirit; I am also the one Who holds the destiny and controls the seven churches. I know your production; you have a reputation of being alive, but you are dead.

Now let's see what we can learn from the phrase: "I know your production; you have a reputation of being alive, but you are dead."

1. The church at Sardis evidently had a reputation among the churches in the area and was considered a "spiritual church" and one that had an effective ministry and testimony for God.

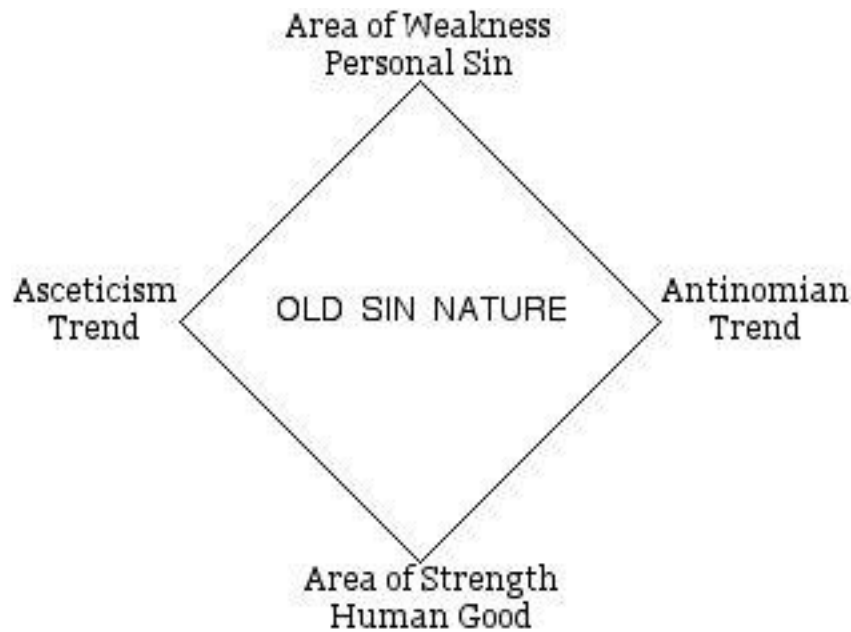
2. In God's view, i.e., divine viewpoint, they were alive but actually dead.

3. Given what we know of Sardis being the pattern of the church today, this searching judgment of Christ SHOULD BE SERIOUSLY pondered by modern Christian churches today.

4. The church at Sardis and apparently the church today is operationally dead; both are declared to be without divine good but abounding in human good.

5. Let's look first at this concept of human good.

5.1 Human good is that production coming from the old sin nature or said another way, it is any production not performed by a Spirit filled believer motivated by Bible Doctrine.



5.2 The overt manifestations of human good may in fact appear very legitimate and benign. For example:

- tithing
- becoming a missionary
- witnessing
- all sorts of social benevolence
- cleaning the church
- volunteer work at the hospital etc.

5.3 An unbeliever and/or a reversionist cannot produce good acceptable to God.

5.4 Human good is dead to God's plan and is called in Scripture dead works.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

5.5 Since God is perfect, human good is never acceptable to God.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

5.6 Human good is often moral conduct and important in the proper functioning of a national entity. We must never step on the toes of morality. Morality in many cases may be human good but useful in the proper functioning of society.

Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Rom 13:6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

5.6.1 An unbeliever for example who is an establishment man or family man, is a valuable asset to his country although his works may in fact be just human good which will later indict him at the GWT.

5.7 Human good cannot save mankind.

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

5.8 Human good and divine good will be revealed at the Bema and burned and rewarded respectively.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

5.9 Human good is the basis for the unbelievers indictment at the last judgment.

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

5.10 At the Great White Throne sins are not mentioned because of the unlimited atonement for all sin at the cross.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

5.11 Human good can only produce boasting as we have seen in Eph 2:8-9 and Rom 4:2.

5.12 Human good was not judged at the cross but was rejected. It is now central in the angelic conflict.

5.12.1 Choices in time regarding human good and evil are evidence against the devil in the appeal phase of the angelic conflict.

5.13 Since Christ was perfect He performed no human good.

5.13.1 His physical death freed us from the indictment of human good.

5.14 The one thing man did not need in the perfect environment of the garden was the knowledge of good and evil.

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die ...

5.15 Perfect environment is the goal of human good and even when such perfection exists a spiritually unregulated man cannot handle it.

5.15.1 Examples

- The Garden of Eden
- The perfect environment of the millennial reign of Jesus Christ.

6. Now let's see what verse two of chapter three has to offer:

“Kenneth Wuest has provided the following expanded translation of verse two: "Be becoming watchful and alert, and stabilize at once the remaining things which were about to die, for I have found no works of yours that have been brought to a state of completeness in the sight of my God.”

7. Let's see what we have in the Greek using the KJV as our guide. First the KJV:

Rev 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

7.1 "Be watchful and strengthen" is better "You must right now wake up and be vigilant, be watchful and be circumspect"

7.2 What we have in the Greek is γινομαι γρηγορεω. Ginomai is a 2nd person singular present active imperative. Gregoreo is a present active participle.

7.3 The present participle used with the main verb tells us "at the same time they wake up they must also be vigilant and circumspect."

7.3.1 Gregoreo means "to be heedful of circumstances and the potential consequences of "uncircumspect" conduct."

7.4 This is a pointed warning not only to Sardis but to those living from A.D. 1517 to now (which obviously includes us).

7.5 A second warning and caveat, but not translated in the KJV, is Sterizo. Notice Wuest adds "and stabilize." This translation comes from the connective kai plus the 2nd person plural present active imperative of στηριζω.

7.5.1 Sterizo is a cognate of Istemi and literally means to "establish or stand." Here no doubt the figurative use is appropriate and thus it is well translated by Wuest "and stabilize."

7.6 Now for the phrase "the things which remain." In the Greek we have ο λοιπος which I think has been best translated in the RSV. In the RSV it is rendered "what remains" referring to the negative volition so pervasive in Sardis and the nominal church today.

7.6.1 Loipos as an accusative plural direct object is used to show what is to be "stabilized" i.e. that which is not in the souls of a large number of believers - Bible doctrine.

7.6.2 There is little positive volition and thus little doctrine in the souls and thus no production. As earlier studied it is doctrine in the soul of the believer which produces good works.

7.7 And now for the phrase "that are ready to die" from the Greek ο μελλον αποθανειν.

7.7.1 The RSV has translated Ho Mellon Apothanein "and is on the point of death."

7.8 Mellon simply means "that which is about to be" and Apothanein is the culminative aorist active infinitive from Apothanesko which means to die. Here it is used metaphorically of pending discipline.

7.9 It would seem in Apothanesko we have a reference to the discipline certain for both the reversionist in Sardis, the church at Sardis and of course the reversionist and reversionistic churches today.

7.10 Let me here provide an interesting treatise on this subject from John Walvoord:

"In the best manuscripts the article is omitted before "works," hence, literally, "not any of your works have I found perfect before "God." They are therefore exhorted to be watchful lest a further invasion of spiritual deadness come upon them. The previous history of Sardis should have warned them concerning the possibility of sudden and unexpected judgment. Although the situation of the city was ideal for defense, as it stood high above the valley of Hermus and was surrounded by deep cliffs almost impossible to scale, Sardis had twice before fallen because of over confidence and failure to watch.

In 549 B.C. the Persian King Cyrus had ended the rule of Croesus by scaling the cliffs under the cover of darkness. In 214 B.C. the armies of Antiochus the Great (III) captured the city by the same method. The city of Sardis at the time it received this letter was in fact in a period of decline as compared to its former glory, having been reduced by these invasions. The spiritual history of the church was to correspond to the political history of the city. Their works are also declared to be not perfect, literally, "not fulfilled," that is , not achieving the full extent of the will of God."

7.11 That which fulfills the will of God is "Divine Good." Let's review the Doctrine of Divine Good.

1. Divine Good is production in time acceptable to God.

2. Divine Good is often a concept covered in the Scripture as 'Works' and/or 'Good Works'.

2.1 In most cases the word for works is the noun Ergon usually preceded by the adjective Agathos.

2.2 Technically, Divine Good is any production of a believer done under the filling of the Spirit and motivated by Bible Doctrine.

3. The reason for the Word of God according to 2Ti 3:16 and 17 is said to be the production of Divine Good.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

3.1 In 2Ti 3:17 the words translated good works are Agathos Ergon.

4. James in Jam 1:25 by way of expanded translation tells us that works acceptable to God comes from the consistent intake of the Word:

"But the believer who stoops down and stares intently into the Scripture and keeps consistently taking in the Word becomes not a forgetful hearer but a doer of Divine Good and as a doer he shall be happy in his production."

5. God's Grace Apparatus for Perception is designed for the production of Divine Good.

Expanded Translation:

Tit 2:7 "In all things showing thyself a pattern of good works; by means of Doctrine displaying orthodoxy, gravity and sincerity."

6. The source of Divine Good according to Col 1:9-10 is Bible Doctrine:

Col 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

Col 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

7. Divine Good is expressed in another way in Rom 12:2 where Paul explains it as not being conformed to the world.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

8. In Rom 12:21 Paul indicates Divine Good is part of the Angelic Conflict as a means of overcoming evil thinking in the world. Remember sin was judged on the cross but evil was not judged; evil is still an issue in the angelic conflict.

Rom 12:21 Be not overcome by evil, but overcome evil with Divine Good.

9. We are left in time for the purpose of performing Divine Good; that is to say: to cycle Doctrine in order to produce Divine Good; the Divine Good having been decreed and established in eternity past just waiting to be displayed in time.

Eph 2:10 For we are his manifest work, created in Christ Jesus for the purpose of producing Divine Good, which Good God has before ordained in order that we may or may not walk in them.

10. Divine Good will be rewarded at the Bema as we have seen.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

11. Divine Good is then the direct result of Doctrine being resident in the soul of the Believer.

11.2 At Sardis and in the universal church today, due to a large block of negative volition there is little divine good and thus imminent judgment in terms of discipline both for the pastor, congregates and the church itself.

End Lesson Taught 10-25-2000

REVELATION

Lesson 43

11-1-2000

1. Tonight we will continue our study of chapter three and the church at Sardis. You can either follow along in your lesson plan or turn to Rev 3:3.

2. Sardis recall is not only a local assembly located some 50 miles east north east of Smyrna but it also represents the nominal or universal church from the reformation up to the present.

3. Earlier I exegeted and analyzed Rev 3:1. Let's take a look at an expanded translation of Rev 3:1.

Rev 3:1 "To the pastor responsible for the church at Sardis write: These are the words of the Lord Jesus Christ Who is endowed with and benefited from the seven fold ministry of God the Holy Spirit; I am also the one Who holds the destiny and controls the seven churches. I know your production; you have a reputation of being alive, but you are dead.

4. Earlier I gave you a nine point preface to John's message to Sardis; summarized the doctrine of "human vs divine good" and exegeted in part Rev 3:2.

5. Recall this is how verse two looks in the KJV:

Rev 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

6. Last week I exegeted that part of verse two which in the KJV reads: Be watchful, and strengthen the things which remain, that are ready to die ... noting it might better read "You must right now wake up and be vigilant, be watchful, circumspect and continuously stabilize that which remains and is now at the point of death; ... "

6.1 Walvoord writes, "... the church is of nominal influence."

6.2 There are attendees and the church has a form of worship.

6.3 Looking from the outside there is warmth, kindness and religion.

6.4 From inside there are gimmicks which attract those looking for something other than doctrine.

6.4.1 Gimmicks are such a temptation. For example in modernity we have mother's day out, singles classes, recently divorced classes, choirs, social contacts, business contacts, outreach programs, social activism, political activism and various reform causes.

6.5 These things are classified as dead works.

6.6 The Lord warns if there is no rejection of that remaining in the church and a return to that which they first learned, there will be discipline.

6.7 Because of the present imperative recall there can be no one shot awakening and stabilization; it has to be done over and over again.

6.8 We call it "consistent" use of the two power options.

6.9 Let's learn more of the imperfect production hated of God. What we have next is a complete thought being separated from the rest of the sentence by a semi-colon; and now we find a dogmatic statement that the production in Sardis is imperfect and incomplete before God.

6.10 Our entire verse has been translated in the KJV:

Rev 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

6.11 Now let's exegete the rest of the verse "for I have not found thy works perfect before God."

7. We begin with the explanatory particle Gar followed by the negative Ouk and the 1st person singular perfect active indicative of the verb Heurisko.

7.1 This phrase "gar ouk euriskw" is better "for you see I, the Lord, have discovered that none" or "not any ..."

7.2 Heurisko is a "famous" noun form which has been Anglicized "Eureka."

7.2.1 Thus we find in our dictionary: "Eureka an interjective meaning ... to express triumph upon finding or discovering something."

7.2.2 Purportedly a Greek mathematician of antiquity while bathing discovered that water displacement could be used to measure the area of the body; he jumped from his bathtub and ran through the city shouting "Heurisko" or I found it, I found it!

7.3 Whether the anecdote is accurate is uncertain but what we do know is "Heurisko" is the common Greek verb meaning "to discover or find."

7.4 This phrase is then followed by the accusative plural of Ergon and the genitive singular of Su.

7.5 Literally in the Greek we have "the works of yours" but in the English we would say "not any of your production" thus we find incomplete production or human good over against divine good.

7.6.1 And now for the conclusion to describe the works of Sardis and the contemporary universal church as not being acceptable.

7.6.2 Keep in mind we have just seen the strong negative adverb:

8. In the KJV "(not) perfect before God."

8.1 In the Greek we have first the perfect passive participle of "πληρω" and then the prepositional phrase "ενωπιον ο Θεος εγω."

8.2 Pleroo means state of perfection or completeness in terms of being sufficient to do what is intended i.e. to glorify God.

8.2.1 In the negative of course it simply means the production of these folks is a facade and does not glorify God.

8.3 The translation of the phrase then might better be "as those which have not been brought to a state of completion in the presence of God the Father.

9. Let's take a look now at an expanded translation of our verse:

Rev 3:2 "You must right now wake up and be vigilant, be watchful, circumspect and stabilize that which remains; I am speaking of that which is now at the point of death; for you see I the Christ have discovered that none of your production has been brought to a state of completion in the presence of God the Father."

10. Though the church at Sardis was classified as being dead in the sight of God, it is obvious from verse 2 that there were believers in the church who were not past help.

10.1 The same no doubt is true today.

11. There were apparently believers both at Sardis and in the church today who are not face to face with the sin unto death.

12. There were believers who could still turn things around by manifesting positive volition by means of the consistent use of the two power options i.e. they were not without hope as warned in 1Jo 5:16.

1Jo 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it..

13. An unbeliever or "hopeless" believer would not be able to "strengthen the things which remain" (the KJV).

14. They are therefore exhorted here to wake up be watchful and heedful of the potential consequences of their negative volition i.e. "uncircumspect" conduct .

15. So there is for us hope or potential as a universal church.

16. The works in Sardis and the contemporary church today however are said to be short' both as to motive and execution.

17. Not only is there a warning in verse two to be watchful and strengthen the things which remain, but as we will see later in verse three there is the warning to remember the truth that they have received and heard, and to hold it fast and to turn away from any defection from that truth.

18. Before we proceed to our study of verse three, let me give you an expanded translation of verses one and two of chapter one:

Rev 3:1 "To the pastor responsible for the church at Sardis write: These are the words of the Lord Jesus Christ Who is endowed with and benefited from the seven fold ministry of God the Holy Spirit; I am also the one Who holds the destiny and controls the seven churches. I know your production; you have a reputation of being alive, but you are dead.

Rev 3:2 "You must right now wake up and be vigilant, be watchful and be circumspect, you must keep on stabilizing yourself by the consistent use of the two power options; for you see I have carefully evaluated your production and found no divine good; all your works lie stagnant and incomplete in the sight of God the Father.

19. Now let's see what we have in verse three of chapter three:

KJV

Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

1. Before beginning let's see how first Wuest and then the RSV translate:

Wuest:

Be remembering therefore, in what way you received (the truth as a permanent deposit) and in what way you heard (it), and be safeguarding (it), and have a change of mind at once. If then you do not watch, I will come like a thief, and you will by no means know what kind of an hour I will come upon you.

RSV

Remember then what you have received and heard; keep that, and repent. If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you.

2. The word translated "remember" is *Mimnesko*. It is a 2nd singular present active imperative and perhaps is better "you must begin a process of remembering, recalling and recollecting."

2.1 *Mimnesko* is followed by the post positive continuative particle *oun* which introduces a conclusion of that earlier introduced ... the two together then might better be translated "therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting . . ."

3. Vines has this to say of the verb ... Mimnesko ... it comes from the older form Mnaomai, in the active voice it signifies "to remind"; in the middle voice, "to remind oneself of," hence, "to remember, to be mindful of"; the later form is found only in the present tense, in Heb 2:6, "are mindful of" and Heb 13:3 where it is translated "remember"; the perfect tense is found in 1Co 11:2 where the KJV translates it "remember" and in 2Ti 1:4 where the RV translates it "remembering," and the KJV translates it "being mindful of" ... in 2Pe 3:2 we find it translated "remember" in the RV and "be mindful" in the KJV; in Rev 16:19 (passive voice) it is translated "was remembered" in the RV and in the KJV it is translated "came in remembrance."

Heb 2:5 It is not to angels that he has subjected the world to come, about which we are speaking.

Heb 2:6 But there is a place where someone has testified: "What is man that "you are mindful" (Psa 8:4) of him, the son of man that you care for him?

Heb 2:7 You made him a little lower than the angels; you crowned him with glory and honor

Heb 13:3 "Remember" them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

1Co 11:2 Now I praise you, brethren, that "ye remember" me in all things, and keep the ordinances, as I delivered them to you.

1Co 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

2Ti 1:4 Greatly desiring to see thee, "being mindful" of thy tears, (tears of love and loyalty to Paul) that I may be filled with joy;

2Ti 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

2Pe 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Rev 16:19 And the great city Jerusalem was divided into three parts, and the cities of the nations fell: and great Babylon "came in remembrance" before God, to give unto her the cup of the wine of the fierceness of his wrath.

End Lesson Taught 11-1-2000

REVELATION

Lesson 44

11-8-2000

1. Tonight we will continue our study of chapter three and the church at Sardis. You can either follow along in your lesson plan or turn to Rev 3:3.
2. Sardis recall is not only a local assembly located some 50 miles east north east of Smyrna but it also represents the nominal or universal church from the reformation up to the present.



3. I have exegeted and analyzed verses one and two of chapter three. Last week I exegeted that part of verse three which in the KJV reads: Remember therefore . . . noting it might better read "Therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting . . ."
4. Before continuing our analysis of verse three let's look at an expanded translation of Rev 3:1-2:

Rev 3:1 "To the pastor responsible for the church at Sardis write: These are the words of the Lord Jesus Christ Who is now endowed with and in His incarnation benefited from the seven fold ministry of God the Holy Spirit; I am also the one Who holds the destiny and controls the seven churches. I know your production; you have a reputation of being alive, but you are dead.
Rev 3:2 "You must right now wake up and be vigilant, be watchful and be circumspect, you must keep on stabilizing yourself by the consistent use of the two power options; for you see I have carefully evaluated your production and found no divine good; all your works lie stagnant and incomplete in the sight of God the Father.
5. Let me give you the KJV of verse three since we will use this translation as our guide:

Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

6. I want to also give you Kenneth Wuest's translation. Wuest seems to have grasped the thrust of John's meaning:

Wuest:

Be remembering therefore, in what way you received (the truth as a permanent deposit) and in what way you heard (it), and be safeguarding (it), and have a change of mind at once. If then you do not watch, I will come like a thief, and you will by no means know what kind of an hour I will come upon you.

7. As we saw last week the word translated "remember" is Mimnesko. It is a 2nd singular present active imperative and perhaps is better "you must begin a process of remembering, recalling and recollecting."

7.1 Mimnesko is followed by the post positive continuative particle oun which introduces a conclusion of that earlier introduced . . . the two together then might better be translated "therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting . . ."

8. Remember or one of its cognates like remembering, remembered, remembers or remembrances can be found 236 times in the Scriptures.

9. A few such uses are:

Gen 7:24 And the waters prevailed upon the earth an hundred and fifty days.

Gen 8:1 But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded.

9.1 Verse one of chapter eight is obviously an anthropopathism.

9.2 I have continued quoting the rest of chapter seven through verse three of chapter eight just to make an interesting point.

9.3 That point being "ancient Israel, like later Israel even like prophetic Israel all recognized a 30 calendar day month and since they also had 12 months in their year, a 360 day year.

9.4 This is interesting given the fact that secular histories universally recognize this calendar.

9.5 In computing Daniel's remarkable prophecy of Daniel 9:25 as to when Jesus would enter Jerusalem on the first Palm Sunday a 360 day year is needed.

Gen 8:2 Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky.

Gen 8:3 The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down,

Gen 8:4 and on the seventeenth day of the seventh month (five months later according to comparison of this verse with Gen 7:11) the ark came to rest on the mountains of Ararat.

Gen 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

9.6 For the length of the prophetic year we need only to note that one half the seven year Tribulation is said to be either 42 months, 1260 days or three and one half years.

9.7 So much for our brief divertissement, now back to "remembering."

Deu 4:10 Remember the day you stood before the LORD your God at Horeb, when he said to me, "Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children."



Deu 4:11 You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness.

Deu 4:12 Then the LORD spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice.

Deu 4:13 He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets.

Deu 4:14 And the LORD directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess.

Deu 4:15 You saw no form of any kind the day the LORD spoke to you at Horeb out of the fire. Therefore watch yourselves very carefully,

Deu 4:16 so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman,

Deu 4:17 or like any animal on earth or any bird that flies in the air,

1Sa 25:27 And let this gift, which your servant has brought to my master, be given to the men who follow you.

1Sa 25:28 Please forgive your servant's offense, for the LORD will certainly make a lasting dynasty for my master, because he fights the LORD'S battles. Let no wrongdoing be found in you as long as you live.

1Sa 25:29 Even though someone is pursuing you to take your life, the life of my master will be bound securely in the bundle of the living by the LORD your God. But the lives of your enemies he will hurl away as from the pocket of a sling.

1Sa 25:30 When the LORD has done for my master every good thing he promised concerning him and has appointed him leader over Israel,

1Sa 25:31 my master will not have on his conscience the staggering burden of needless bloodshed or of having avenged himself. And when the LORD has brought my master success, remember your servant."

1Sa 25:32 David said to Abigail, "Praise be to the LORD, the God of Israel, who has sent you today to meet me.

1Sa 25:33 May you be blessed for your good judgment and for keeping me from bloodshed this day and from avenging myself with my own hands.

1Sa 25:34 Otherwise, as surely as the LORD, the God of Israel, lives, who has kept me from harming you, if you had not come quickly to meet me, not one male belonging to Nabal would have been left alive by daybreak."

1Sa 25:35 Then David accepted from her hand what she had brought him and said, "Go home in peace. I have heard your words and granted your request."

Neh 1:8 "Remember the instruction you gave your servant Moses, saying, 'If you are unfaithful, I will scatter you among the nations,

Neh 1:9 but if you return to me and obey my commands, then even if your exiled people are at the farthest horizon, I will gather them from there and bring them to the place I have chosen as a dwelling for my Name.'

Neh 1:10 "They are your servants and your people, whom you redeemed by your great strength and your mighty hand.

Neh 1:11 O Lord, let your ear be attentive to the prayer of this your servant and to the prayer of your servants who delight in revering your name. Give your servant success today by granting him favor in the presence of this man." I was cupbearer to the king.

Neh 2:1 In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before;

Psa 103:13 As a father has compassion on his children, so the LORD has compassion on those who fear him;

Psa 103:14 for he knows how we are formed, he remembers that we are dust.
Psa 103:15 As for man, his days are like grass, he flourishes like a flower of the field;
Psa 103:16 the wind blows over it and it is gone, and its place remembers it no more.
Psa 103:17 But from everlasting to everlasting the LORD'S love is with those who fear him, and his righteousness with their children's children--

Eze 6:9 Then in the nations where they have been carried captive, those who escape will remember me--how I have been grieved by their adulterous hearts, which have turned away from me, and by their eyes, which have lusted after their idols. They will loathe themselves for the evil they have done and for all their detestable practices.

1Co 11:24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

1Co 11:25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

1Co 11:26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Eph 2:11 Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)--

Eph 2:12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

Eph 2:13 But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.

Phi 1:3 I thank my God every time I remember you.

1Th 2:8 We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us.

1Th 2:9 Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you.

2Ti 2:7 Reflect on what I am saying, for the Lord will give you insight into all this.

2Ti 2:8 Remember Jesus Christ, raised from the dead, descended from David. This is my gospel,

2Ti 2:9 for which I am suffering even to the point of being chained like a criminal. But God's word is not chained.

Heb 8:11 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest.

Heb 8:12 For I will forgive their wickedness and will remember their sins no more."

Heb 13:3 Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.

Heb 13:7 Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

2Pe 1:13 I think it is right to refresh your memory as long as I live in the tent of this body,

2Pe 1:14 because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me.

2Pe 1:15 And I will make every effort to see that after my departure you will always be able to remember these things.

2Pe 1:16 We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

2Pe 1:17 For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, "This is my Son, whom I love; with him I am well pleased."

Jud 1:16 These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

Jud 1:17 But, dear friends, remember what the apostles of our Lord Jesus Christ foretold.

Rev 2:1 "To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands:

Rev 2:2 I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false.

Rev 2:3 You have persevered and have endured hardships for my name, and have not grown weary.

Rev 2:4 Yet I hold this against you: You have forsaken your first love.

Rev 2:5 Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.

Now let's return to our verse and the phrase "what you have received and heard:" Recall verse three looks like this in the NIV:

Rev 3:3 Remember, therefore, what you have received and heard; obey it, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you.

1. The word translated "what" is the adverb *ὡς* and is better translated "how" or even "in what manner or way." The adverb *Hos* is followed by the 2nd person singular perfect active indicative of *Lambano*.

2. The subject is the church at Sardis and those who make up the nominal church today.
2.1 The perfect tense tells us the action of *Lambano* is past action with a finished result.

2.2 The translation then might better be "in what way you received the Word of God." . . or "the Truth as your permanent and personal treasure . . ."

3. There is no direct object which leaves open, what was received. You can see Wuest assumes the object should be "the truth" whereas both the NIV and RSV leave open the meaning of what was received.

4. It would certainly seem that the subjects are believers; therefore that which they are to remember and obey might indeed be "the truth" as Kenneth Wuest has provided in his translation.

4.1 Truth however could mean either the early doctrine received or it could mean the truth in terms of "accurate salvation doctrine."

4.2 It could even mean both since often believers become jaded with time and in their cynical callousness many reject their secure state in Christ.

5. Let me give you what Walvoord says of this phrase:

"Not only are they exhorted to be watchful and strengthen the things which remain, but they are also warned to remember the truth that they have received and heard, and to hold it fast and to turn away from any defection from it. If they refuse to heed the exhortation Christ promises then He will come upon them as a thief, meaning that He will come upon them unexpectedly with devastating suddenness and bring judgment upon them..."

6. There seems to be little doubt in the minds of these two great Bible expositors Kenneth Wuest and John Walvoord that doctrine earlier learned is the object of that received and heard.

6.1 I too am led to believe that which they have forgotten is their secure position in Christ and thus their minds are immune to any future spiritual growth.

6.1.1 Further supporting this position is the nature of the reformation. Luther was adamant about "eternal security" and the "total depravity of man" as was also John Calvin.

6.1.2 These leaders of the reformation had as their signal position of difference with the Universal Catholic Church "an unwavering and dogmatic" position that man apart from God's grace can do nothing pleasing to God.

Before going on with that portion of the verse which exhorts both they and us to guard the doctrine first received and then to have a change of mind with reference to its importance, I think it wise to review at least in part our doctrine of the Importance of Doctrine and our secure position in Christ.

1. Doctrine is the content of scripture derived from the exegesis of the original language taught categorically by the Pastor Teacher in the local Church.

2. Second Timothy 3:16 and 17 are two key verses; here we find that doctrine is stressed as a means for performing the Christian life.

1T 3:16: "All scripture is God breathed [God provided the inspiration to human writers who without abdicating any of their personality, style or individuality have penned the Holy Scripture] and is profitable for doctrine for reproof, for correction, for instruction in righteousness

1Ti 3:17: "In order that the man of God might be perfect thoroughly furnished unto all good works."

2.1 In summary verses 16 and 17 teach us:

2.1.1 All scripture is inspired of God.

2.1.2 Scripture is beneficial and profitable for man.

2.1.3 Scripture reproves of sin, human good and evil.

2.1.4 Scripture restores from evil.

2.1.5 Scripture disciplines and makes available the proper mental attitude.

2.1.6 Scripture makes us complete and when metabolized it will produce divine good.

3. Second Peter 1:2, 3, 4 and 9 stresses the process for acquiring Doctrine.

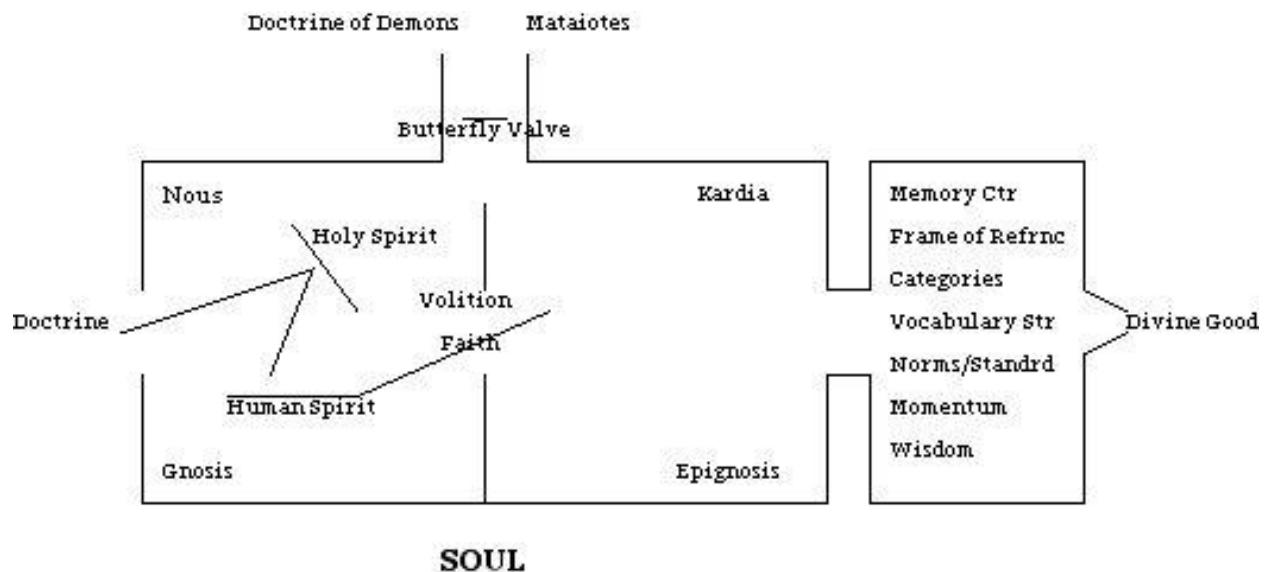
2Peter 1:2 Grace and peace be multiplied unto you through the knowledge of the Lord Jesus Christ.

3.1 Peter uses the verb PLETHUNO in the unusual optative mood. It is parsed here as a 3rd person singular aorist passive optative.

3.2 The Grace Plan of God with its related stability in time is wished upon each and every believer, however, Peter recognizes his wish is not being completely fulfilled.

3.3 The verb PLETHUNO means to augment or multiply. Peter wishes God's Grace Plan and stability would increase exponentially for all believers.

3.4 The source of this augmentation or multiplication is that wonderful word EPIGNOSIS which is Bible Doctrine metabolized in the right lobe of the soul.



3.5 There is no definite article before EPIGNOSIS therefore the quality of the noun is stressed.

3.6 The Lord Jesus Christ our resurrected Celebrity is described in the genitive case meaning we are to acquire [EPIGNOSIS] doctrine of our Lord if we are to acquire grace and peace.

3.7 There are no short cuts. Before going on to 2Pe 1:3 let's look one more time at 2Pe 1:2 "Grace (charis) and peace (eirene) be multiplied (plethuno) unto you through the knowledge (epignosis) of the Lord Jesus Christ."

End Lesson Taught 11-8-2000

REVELATION

Lesson 45

11-15-2000

1. Tonight we will continue our study of chapter three and the church at Sardis. You can either follow along in your lesson plan or turn to Rev 3:3.

2. Sardis recall is not only a local assembly located some 50 miles east north east of Smyrna but it also represents the nominal or universal church from the reformation up to the present.

3. I have exegeted and analyzed verses one and two of chapter three. Last week I exegeted that part of verse three which in the KJV reads: Remember therefore how thou hast received and heard . . . noting it might better read "Therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting when and in what way you received the Truth . . ."

4. As part of the analysis of verse three I gave you a word study of the verb "to remember" a translation from the Greek Mimnesko and when time ran out I had just begun an abbreviated study of the doctrine of the importance of doctrine.

5. Before continuing that analysis let's look at an expanded translation of Rev 3:1-2:

Rev 3:1 "To the pastor responsible for the church at Sardis write: These are the words of the Lord Jesus Christ Who is now endowed with and in His incarnation benefited from the seven fold ministry of God the Holy Spirit; He is also the one Who holds the destiny and controls the seven churches. I know your production; you have a reputation of being alive, but you are dead.

Rev 3:2 "You must right now wake up and be vigilant, be watchful and be circumspect, you must keep on stabilizing yourself by the consistent use of the two power options; for you see I have carefully evaluated your production and found no divine good; all your works lie stagnant and incomplete in the sight of God the Father.

6. Let me give you the KJV of verse three since we will use this translation as our guide when we return to our exegesis:

Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

7. Our Lord has exhorted the Pastor and congregates at Sardis as well as us to guard the doctrine first received and then to have a change of mind with reference to its importance.

8. I will first review a portion of that learned last week and then pick up with new material where we were reviewing what Peter had to say in his second Petrine Epistle about the importance of doctrine as the means for living the Christian life:

The Doctrine of the Importance of Doctrine:

1. Doctrine in the strictest sense is the content of Scripture derived from the exegesis of the original language taught categorically by the Pastor Teacher in the local Church.

2. Second Timothy 3:16 and 17 are two key verses; here we find that doctrine is stressed as a means for performing the Christian life.

3. Second Peter 1:2, 3, 4 and 9 stresses the process for acquiring doctrine, as well as its importance.

2Peter 1:2 Grace (charis) and peace (eirene) be multiplied (plethuno) unto you through the knowledge (epignosis) of the Lord Jesus Christ.

3.1 Peter uses the verb PLETHUNO in the unusual optative mood. It is parsed here as a 3rd person singular, aorist passive optative.

3.2 The Grace Plan of God with its related stability in time is wished upon each and every believer, however, Peter recognizes his wish is not being completely fulfilled.

3.3 The verb PLETHUNO means to augment or multiply. Peter wishes God's Grace Plan and stability would increase exponentially for all believers.

3.4 The source of this augmentation or multiplication is that wonderful word EPIGNOSIS which is Bible Doctrine metabolized in the right lobe of the soul.

3.5 There is no definite article before EPIGNOSIS therefore the quality of the noun is stressed.

3.6 The Lord Jesus Christ our resurrected Celebrity is described in the genitive case meaning we are to acquire [EPIGNOSIS] doctrine of our Lord if we are to acquire grace and peace.

3.7 There are no short cuts. Before going on to 2Pe 1:3 let's look one more time at 2Pe 1:2 "Grace (charis) and peace (eirene) be multiplied (plethuno) unto you through the knowledge (epignosis) of the Lord Jesus Christ."

Now let's see what we can learn from verse three.

2Pe 1:3 According as His divine power hath given unto us all things that pertain unto life and Godliness through the knowledge of Him that hath called us to glory and virtue.

3.8 [ZOE] is here translated "life" meaning that related to our life in time and this would certainly include escrow blessings for eternity and logistical grace for time.

3.8.1 A marvelous promise but as a condition precedent we must follow the protocol plan; there is the negative alternative and caveat found in verse nine. We will look at verse nine later.

3.9 [EUSEBEIA] is here translated "godliness" meaning the spiritual life of the individual believer. It is special and has been designed with you and me in mind.

3.9.1 How we live that life will vary with each believer. The optimum *modus vivendi* certainly would involve the maximum production of divine good through a maximum intake of the Word of God.

3.10 [EPIGNOSIS] is translated "through the knowledge" and is a reference to doctrine in the right lobe. Metabolized doctrine defines how we are to think and act based upon an acceptance of the mind of Christ, (i.e. the Holy Scriptures)

3.11 [KALEO] is translated "called" meaning way back yonder in eternity past God called each believer to live the Christian life by using the promises He has provided in His word.

3.12 [DOXA] is translated "glory" but unfortunately [IDIOS] which appears in the Greek is not translated. It is better "He has called us to His very own glory" meaning that which glorifies Him.

3.13 [ARETE] is translated "virtue" and means we have also been called to His very own "virtue" in the sense of the motivation and the will to do something even when difficult and inconvenient.

3.14 Virtue as used here means the consistent manifestation of positive volition to attend Bible class for the purpose of taking in [GNOSIS].

3.15 Let's look at our schematic of the soul again. Gnosis enters first into the left lobe where the Holy Spirit will teach the human spirit, giving each and every believer regardless of human IQ complete perspicacity of that Doctrine which is needed.

3.16 In the right lobe it can then become [EPIGNOSIS]; this because the perspicuous doctrine is accepted and by faith transferred to the right lobe. We all have a choice to transfer the perspicuous doctrine or to reject it.

3.17 How the process functions is covered further in 2Pe 1:4-8, a complete teaching of which is beyond the bounds of this study. We will however look briefly at verse four.

3.17.1 Before proceeding let's look at 2Pe 2:3 again: "According as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue."

3.17.2 Expanded Translation: As a result of His divine power He has given us everything that pertains to our life in time even our very own spiritual life; having called us unto His very own glory and virtue.

3.18 As you can see from verse three, we are here to glorify God and not ourselves. A couple of Scriptures summarize our reason for being.

Ecc 12:13 When all the votes are in and there is nothing left to be said, this is the conclusion of the matter: fear God and Keep His commandments, for this is the whole duty of man.

Isa 43:7 Every one who is called by my name was created for my glory, I have formed him; yes I made him.

3.19 The Holy Spirit has promised to make doctrine perspicuous. And as we noted in our schematic doctrine in the left lobe is called "gnosis" and it is here that doctrine is made lucid.

3.20 I want us to look at four sets of promises related to this grace phenomena, and yes I know I have covered this before.

Joh 16:13 Therefore when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Joh 14:26 But the Comforter, Who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Eph 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
Eph 3:15 Of whom the whole family in heaven and earth is named,
Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;
Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;
Eph 3:19 And to know the love both of and for Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

3.21 We were called for His own uniquely possessed glory and virtue; He has given us a spiritual life to live and this life can only be lived by His protocol plan. His plan will result in a Christ like life.

3.22 The convincing power of a Christ-like life is the most effective answer to our modern day unbelievers. The Christ-like life is a slow but ever present reminder that there is more to our tenure on planet earth than vacuous pleasure seeking or gloomy self pity.

3.23 As we will later see in great detail, doctrine in the soul will produce a transformed life, and the transformed life is an effective answer to the most severe critic.

3.24 Christ was said to be "the Word and we beheld His glory the glory as of the only begotten of the Father full of grace and truth" so also should our lives be an acted parable and thus the overt expression of His glory and virtue.

3.25 How the process functions is now explained in 2 Peter 1:4

2Pe 1:4 "Whereby are given unto us exceedingly great and precious promises; that by these ye might be partakers of the Divine Nature having escaped the corruption that is in the world through lust.

3.25.1 Corruption through lust occurs when we function in time under the control and domination of our Old Sin Natures; a direct result of failing to consistently use the two power options.

Isa 53:6 "All we like sheep have gone astray. We have turned everyone to his own way."

Isa 64:6 "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away."

Rom 3:23 "For all have sinned and come short of the glory of God."

Jer 17:9 "The heart is deceitful above all things and desperately wicked. Who can know it?"

1Pe 4:1 "Forasmuch then as Christ hath suffered for us in the flesh arm yourselves likewise with the same mind for he that hath suffered for us in the flesh hath put an end to the control and domination of the old sin nature."

Rom 12:2 "Be ye not conformed to this world but be ye transformed by the renewing of the mind that ye may know what is that good and acceptable will of God."

Rom 7:15 I do not understand what I do. For what I want to do I do not do, but what I hate I do.

Rom 7:16 And if I do what I do not want to do, I agree that the law is good.

Rom 7:17 As it is, it is no longer I myself who do it, but it is sin living in me.

Rom 7:18 I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.

Rom 7:19 For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing.

Rom 7:20 Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

Rom 7:21 So I find this law at work: When I want to do good, evil is right there with me.

Rom 7:22 For in my inner being I delight in God's law;

Rom 7:23 but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.

Rom 7:24 What a wretched man I am! Who will rescue me from this body of death?

Rom 7:25 Thanks be to God--through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin.

Rom 8:1 Therefore, there is now no condemnation for those who are in Christ Jesus,

Rom 8:2 because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

3.25.2 The Bible is full of promises for us as Believers.

3.25.3 The purpose of our many promises, as we can see from 2Pe 1:4, is to provide an escape from the domination of our inherited old sin natures with their associated lust patterns and trends.

3.26 Doctrine resident in the soul of the believer will produce.

2 Peter 1:8 "For while these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge - [EPIGNOSIS] of our Lord Jesus Christ."

End Lesson Taught 11-15-2000

REVELATION

Lesson 46

11-22-2000

1. Tonight we will continue our study of chapter three and the church at Sardis. You can either follow along in your lesson plan or turn to Rev 3:3.

2. Sardis recall is not only a local assembly but it also represents the nominal church from the reformation up to the present.

3. I have exegeted and analyzed Rev 3:1-3.

4. As part of the analysis of verse three I have been teaching the Doctrine of the Importance of Doctrine.

5. Before continuing that analysis let's look at an expanded translation of Rev 3:1-2.

Rev 3:1 "To the pastor responsible for the church at Sardis write: These are the words of the Lord Jesus Christ Who is now endowed with and in His incarnation benefited from the seven fold ministry of God the Holy Spirit; He is also the one Who holds the destiny and controls the seven churches. I know your production; you have a reputation of being alive, but you are dead.

Rev 3:2 "You must right now wake up and be vigilant, be watchful and be circumspect, you must keep on stabilizing yourself by the consistent use of the two power options; for you see I have carefully evaluated your production and found no divine good; all your works lie stagnant and incomplete in the sight of God the Father.

6. Let me give you the KJV of verse three and then we will continue our analysis of the verse.

Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

7. Our Lord has exhorted the pastor and congregates at Sardis to guard the doctrine first received and then to have a change of mind with reference to its importance.

Doctrine of The Importance of Doctrine

1. Definition: As used in this categorical study, doctrine is the content of Scripture exegeted and taught categorically by a pastor-teacher in a local church.

1.1 Col. R. B. Thieme developed an acrostic to communicate the way doctrine should be taught in the local church: ICE, for Isagogics, Categories and Exegesis. I have amplified it somewhat.

ICED

I The I stands for Introduction, meaning those facts which introduce historical nuances and background information about the book, the author and the historical setting.

C The C stands for Categories meaning that study of a subject found throughout the Bible as opposed to an eclectic approach.

E The E stands for Exegesis, meaning a critical analysis of the Bible performed from a study of the original language using the best manuscripts available.

D The D stands for Dispensation, meaning that analysis of the biblical passage or passages given the epoch to which the Scripture relates.

2. In 2Ti 3:16-17 we find that doctrine is stressed as the means for performing the Christian life.

2Ti 3:16: All scripture is God breathed and is profitable for doctrine for reproof, for correction, for instruction in righteousness

1Ti 3:17: In order that the man of God might be perfect thoroughly furnished unto all good works.

2.1 Scripture, however, must be interpreted based on a complete and thorough exegesis.

3. 2Pe 1:2-8 summarizes the process for acquiring doctrine. In an earlier study of Peter's second epistle, I exegeted and analyzed verses 2 through 8. Rather than an extensive review, I want to simply present an expanded translation.

Expanded Translation

2Pe 1:2 God's wonderful plan for your life and the peace and stability that comes from that plan, I want it for each of you; however, you must realize it can only come from Bible doctrine metabolized in your soul, where the full knowledge of the Lord Jesus Christ becomes more real than reality.

2Pe 1:3 For you see, God's divine power has provided everything that pertains to your life in time. Your spiritual life is a product of the doctrine you have in your soul. God called you for the solitary purpose of glorifying Him.

2Pe 1:4 To facilitate our progress in the Christian life, God has provided in Scripture many great and precious promises; by the inculcation of these marvelous promises, you might become partakers of a divine nature, having escaped the control and domination of your old sin nature.

2Pe 1:5 And because of God's grace, there are several protocols which must be added to your faith in Christ; for example, to your faith you must add the consistent intake of the Word of God and to this virtue you have to keep on adding more doctrine. The transforming of the mind is a never-ending task.

2Pe 1:6 And to your newly acquired doctrine you must add self-control, organized thinking and patience as you continue metabolizing the Word of God, even when it is inconvenient, consistently making application of that which you have learned.

2Pe 1:7 And to that application you must learn to appreciate your very own spiritual life, even while living right smack in the middle of the devil's world. And to this appreciation you must acquire a thorough understanding of God's protocols, some of which are very difficult and illogical. For example, you are to pray for your enemies; you are to do good to those who abuse you; you are to give thanks in all things and you are to pray regularly. You are to use your freedom in Christ as a liberty, not a license.

2Pe 1:8 Now if the protocols listed in verses two through seven are resident in your soul, you will not be devoid of divine good; for these precious promises will make you a living testimony of Him who called you, as His ambassador for time.

4. Now let's study 2Pe 1:9 where the plight of the negative believer is set forth. In verse nine, we find a description of the poor Christian who has not added to his faith the cast of characters demanded in the first eight verses of 2nd Peter chapter two.

2Pe 1:9 but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

4.1 This verse suffers from a translation problem.

4.1.1 "But" is actually a poor translation of Gar. Gar is better translated "for you see."

4.1.2 The phrase "he that lacketh these things" is better translated "to whom these things are not present." Instead of speaking of the "assembled characters" belonging to the Christian, the verse indicates they may be present, but not his or her settled possession.

4.2 Because many believers have not followed the protocol plan of God, they wake up in a new world each morning, unaware of their very own spiritual life and oblivious to the fact they have a spiritual sense of destiny.

4.2.1 These negative believers are everywhere today. Our churches are full of them, and, perhaps worse, there are many born-again people who have rejected the church altogether.

4.2.2 The protocol plan of God is perhaps best summarized in our Edification Complex of The Soul chart.

Edification Complex of the Soul Chart

Occupation With Christ

Plus Happiness

Impersonal Love

Love of God

Sense of Destiny

Doctrinal Orientation

Grace Orientation

Faith Rest

Filling of the Spirit

Rebound

4.3 The phrase "cannot see afar off" is a translation of Muopazo, a word used by Aristotle of a near-sighted man. It was also used by Ecclesiasticus of a man who has seen the light, but blinking he turns away from the light.

4.4 Here the word Muopazo modifies the word Tuflos, translated "blind." The word blind is better "he screws up his eyes because of the light, seeing only things present and not the heavenly things."

4.5 Negative people can't see spiritual things because doctrine is spiritually discerned.

4.6 Vincent has written of the blind soul "he cannot see the things of heaven, though he may be quick enough in regard to worldly matters."

4.7 "Hath forgotten" in the Greek text is literally "having taken forgetfulness." The phrase comes from Lambano Lethe, which is better translated "having seized a state of forgetfulness, a state of oblivion."

4.8 "Purged" is Katharizo and means "to be cleansed." This is an apt description of the saint who will not use the two power options.

4.9 Continued refusal to take in the Word may result in a believer forgetting he was ever saved.

4.10 This Christian is not stone-blind but simply lacks even the basics--a sad situation indeed.

5. Now let's leave Second Peter and develop further our subject, "The Importance of Doctrine."

6. It is impossible to please God if you do not believe that He is your Savior and that He blesses the believer who uses the two power options.

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7. Without doctrine you will find your prayers to be an abomination to God.

Pro 28:9 He that turneth away his ear from hearing the law, even his prayers shall be an abomination.

8. Pro 12:1a tells us the man who loves spiritual growth will love knowledge.

Pro 12:1 Whoever loveth instruction loveth knowledge: and he that hateth reproof is brutish.

8.1 Notice Pro 12:1b tells us not to despise discipline; we should accept it and move forward. The man who rebels against the discipline of God is brutish--animal-like.

8.2 Compare this verse to Heb 4:12. The anonymous writer of Hebrews declares the power of Scripture, how it cuts to the essence of our soul and human spirit discerning our true thoughts and intents.

Heb 4:12 For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

9. Doctrine was always with God, even from eternity past; before anything was, there was doctrine. Pro 8:22 and 23 also declare the importance God places on doctrine.

Pro 8:22-23 The Lord possessed wisdom in the beginning of his way, before his works of old. Wisdom was set up from everlasting, from the beginning, before the earth was.

10. God has magnified His Word, even above His name and reputation. A clear demonstration of the importance of His Word is found in Psa 138:2.

"I will worship toward the Holy Temple and praise thy Name for thy loving Kindness and for thy Truth: for thou hast magnified thy Word above all thy Name."

11. The attitude of a believer toward Bible doctrine determines whether he or she receives blessing or discipline in time.

Pro 8:33-36 Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors. For whoever findeth doctrine, findeth life and shall obtain favor of the Lord. But he that sinneth against doctrine wrongeth his own soul: and all they that hate me love operational death in time.

12. Jos 1:8 says daily study of the Word of God will make the believer a unique success.

Jos 1:8 This book of the law shall not depart out of your mouth; but thou shalt meditate therein day and night, that you may observe to do according to all that is written therein: for then you shall make thy way prosperous, and then you shall have a good success.

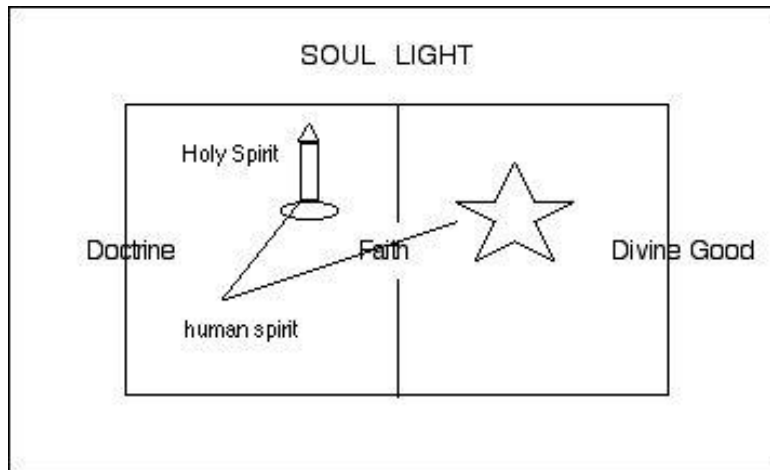
13. Doctrine, therefore, is the basis for blessing in time.

Psa 23:6 Surely goodness and mercy shall follow me all the days of my life: for I shall dwell in the house of the Lord forever.

14. Doctrine must become more real than reality in the life of a believer.

KJV

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart:



14.1 An expanded and corrected translation of 2Pe 1:20 demands a categorical study of Scripture.

Expanded Translation

2Pe 1:20 Know and understand no verse should be read and interpreted alone; i.e., it must not be isolated from what the Scripture says elsewhere.

15. In order to function properly in time every believer is urged to get under the authority of his or her right pastor-teacher.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Heb 13:7 Remember them which have the rule over you, those men who have spoken unto you the Word of God: whose faith follow, considering the result of their modus operandi of studying and teaching.

Heb 13:17 Obey them that have the rule over you, and submit yourselves for they watch for your souls as they that must give account, that they may do it with joy, and not grief: for that is unprofitable for you.

16. A nation without a pivot of positive believers will fall under the fifth cycle of discipline. As go the believers in a nation, so goes that nation.

Hos 4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land ...

Hos 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

17. The pastor-teacher in the local church has the responsibility for communicating doctrine.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors-teachers;

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

18. Doctrine is only found in the written Canon.

1Pe 1:8 Whom having not seen, you love; in whom, though now you see him not, yet believing, you rejoice with joy unspeakable and full of glory:

Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

19. Doctrine produces several attributes.

Confidence

2Co 5:6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

2Co 5:7 (For we walk by faith, not by sight:)

2Co 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Divine viewpoint

2Co 10:5 Casting down imaginations, and every high thing that exalt itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Orientation to the plan of God

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

A stable mind

Isa 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

2Ti 1:7 For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

A basis for divine guidance

Rom 12:2 And be not conformed to this world but be ye transformed by the renewing of your mind, that you may know what is that good and acceptable and perfect will of God.

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

All things that pertain to life and godliness

2Pe 1:2-3 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things which pertain unto life and godliness through the knowledge of him who has called us to glory and virtue.

Works acceptable to God--Metabolized doctrine is the source of Christian production.

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

20. To avail ourselves of doctrine and thus avoid the catastrophe of being blinded by the lights of the world, we must consistently use our two power options; i.e., the intake of the Word and the filling of the Spirit.

21. This is the only way we can assemble the cast of characters listed by Peter.

22. For many Christians, their spiritual life is simply a one-act play. The first act for them is faith in Christ, but God desires that the show continue and the story line develop.

22.1 To avoid being a one-act play there must be a disciplined approach to rebound and study, rebound and study--the consistent use of the two power options.

22.2 Without the assembled characters the curtain will never rise on act two. A vast audience of unseen witnesses is waiting in the theater: the question perpetually remains. Are we willing to claim the promises which lead us to fulfill our very own sense of spiritual destiny?

23. Many in Sardis, it would seem, like many today, haven't a clue about their secure position in Christ. Hal Lindsey in his book *There's A New World Coming* has written of Sardis: "There's very little commended in this church of Sardis. Jesus said, 'You have a few people, even in Sardis, who have not soiled their garments.'"

Lindsey goes on to write of soiled garments: "This refers to walking in the ways of the ungodly world and being squeezed into its mold. That happens to us when we fail to fully appreciate the great salvation Christ gained for us on the Cross . . ."

24. Let's review quickly our chart which teach about our eternal security AND **THUS FACILITATE OUR APPRECIATION OF WHAT CHRIST GAINED FOR US ON THE CROSS.**

Logical Approach

If God saved us while we were yet sinners what does logic demand now that we are Family of God.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

and

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Metamorphic Approach:

God is said to hold us in His hand. Can anyone presume capability, fatuous as it may seem, to wrest the believer from the Hand of God.

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Experiential Approach:

The Word of God tells us that if you believe on the Lord Jesus Christ and then decide not to believe, it can't change anything. You are His for He bought you on the Cross.

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Family of God Approach:

If you are born into a family you have the genes of the two parents and you cannot undo what they did genetically speaking.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

and

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Inheritance Approach:

God has guaranteed our inheritance; it is ours.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Body Approach:

We are said to be members of the Body of Christ with Christ as the Head.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Now compare this with:

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

Sealing Approach:

The Holy Spirit of God is said to seal us.

2Co 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;

2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

The Tense/Voice Approach:

The word SOZO in Eph 2:8 means here to be saved ; it is in the Perfect Tense in the Greek meaning "saved in the past with the result you are now saved." The Passive Voice in the Greek means you the subject received the action of the verb as a benefactor.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Now let's develop further our subject "The Importance of Doctrine."

1. Without a love of doctrine our prayers are an abomination to God.

Proverbs 28:9 "He that turneth away his ear from hearing the law, even his prayers shall be an abomination."

2. The first half of Pro 12:1 tells us the man who loves spiritual growth, will love knowledge.

Proverbs 12:1 "Whoever loveth instruction loveth knowledge . . ."

3. Doctrine was always with God, even from eternity past, before anything was. Pro 8:22 and 23 show the importance God places on doctrine.

Proverbs 8:22-23 "The Lord possessed wisdom in the beginning of his way, before his works of old. Wisdom was set up from everlasting, from the beginning, before the earth was."

4. God has manifested His Word even above His name and reputation. This provides a clear demonstration of the importance God placed on doctrine.

Psa 138:2 "I will worship toward the Holy Temple and praise thy name for yhy loving kindness and for thy truth: for thou hast magnified thy word above all thy name."

5. The attitude of a believer toward Bible doctrine determines whether he or she receives blessing or discipline in time.

Pro 8:33-36 "Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors. For whoever findeth doctrine, findeth life and shall obtain favor of the Lord. But he that sinneth against doctrine wrongeth his own soul: and all they that hate me love death in time."

6. Daily study of the Word of God will make the believer a unique success says Jos 1:8

Joshua 1:8 "This book of the law shall not depart out of your mouth; but thou shalt meditate therein day and night, that you may observe to do according to all that is written therein: for by doing this you will become prosperous, and then you shall have a good success."

7. Doctrine is the basis for blessing in time.

Psalms 23:6 "Surely goodness and mercy shall follow me all the days of my life: for I shall dwell in the house of the Lord forever."

8. Doctrine must become more real than reality.

2 Peter 1:19-21 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart: knowing this first, that no prophecy of the Scripture should be eclectically interpreted. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

9. In order to function properly in time every believer is urged to get under the authority of his or her right pastor-teacher.

Heb 10:25 "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Heb 13:7 "Remember them which have the rule over you, those men who have spoken unto you the Word of God: whose faith follow, considering the result of their modus operandi of study and teach."

Heb 13:17 "Obey them that have the rule over you, and submit yourselves for they watch for your souls as they that must give account, that they may do it with joy, and not grief: for that is unprofitable for you."

10. A nation without a pivot of some number of positive believers will fall under the fifth cycle of discipline. As goes the believer therefore, goes the nation.

Hosea 4:1-6 "Hear the word of the Lord, you children of Israel: for the Lord has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field and with the fowls of the heavens; yea, the fishes of the sea also shall be taken away.

Yet let no man strive nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

11. The Pastor/Teacher in the local church has the responsibility for communicating doctrine.

Ephesians 4:11 And he gave some apostles; and some, prophets; and some evangelists; and some Pastors-Teachers;

Eph 4:12 for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

Eph 4:13 until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ

Eph 4:14 that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive;"

So far we have exegeted that portion of the verse which in the KJV reads:

Remember therefore how thou hast received and heard . . . noting it might better read "Therefore in view of your present state of reversionism you must begin a process of remembering when and in what way you received the truth . . ."

1. Now for the phrase "and hold fast, and repent."
2. AND HOLD FAST AND REPENT
3. Tereo is a 2nd person singular present active imperative followed by the 2nd person singular aorist active imperative of Metanoieo.
4. Tereo Metanoieo is better "be safeguarding that which you earlier received and have a change of mind at once."
5. The recipients of the letter are exhorted to be watchful and to change their mind about the importance of doctrine lest a further invasion of spiritual deadness come upon them.
6. Tereo means "to guard" and in the present imperative "that which is to be guarded must be done on a continuing basis; it cannot be done on a one shot basis."
7. Vines in his lexicon writes that the verb Tereo means "to guard, to keep, to preserve" and "to give heed."
8. Strong in his dictionary says it means "to guard from loss or injury by keeping an eye upon"; by implication it means "to detain in custody"; figuratively it was used to mean "to maintain" and by extension "to withhold . . ."
9. In our study of "the importance of doctrine", I explained how doctrine in the soul can be guarded; it can only be guarded by continuously using the two power options.
10. We earlier spent some time studying the doctrine of repentance noting there are two Greek words translated "repent." There is Metamelomai and Metanoieo in verb form.
11. Metanoia, the noun form of Metanoieo, is used in our verse; it describes a simple change of mind whereas Metamelomai is used when the writer wants in more cases than not to describe a painful and emotional change of mind; there is great sorrow associated with the act of "repentance" when Metamelomai is used.
12. Recall our earlier comments about Sardis, it is also a representation of the nominal church today. Five hundred years before John wrote this letter, Sardis was one of the richest and most powerful cities in the world.
13. It became complacent and degenerate and was conquered several times. Later it was rebuilt by Tiberius Caesar and grew to some importance but it never attained to its prior greatness.
- 13.1 The people tended to live in the past; looking backward at where they had been, comfortable with maintaining their history and past accomplishments.

14. It is telling that Christ says He benefited from the work of the Holy Spirit in His incarnation and now has the sevenfold benefits of the Spirit.

15. Unfortunately He sees no evidence that those in Sardis have availed themselves of the Holy Spirit's power.

16. The ministry of the Spirit recall is multifold; He leads, guides, teaches, mediates prayer, empowers by providing fellowship and spirituality and thus equips believers for Christian living.

17. The Holy Spirit was not totally absent from the church for His indwelling of a believer is permanent but as has been written "the dead church label was a sure giveaway of its need for the filling of the Holy Spirit."

18. The messenger recall is the Pastor, the men responsible to deliver God's message. Ministers of course today need to teach the absolute necessity of walking in the Spirit. These Pastors must also teach how you walk in the Spirit.

End Lesson Taught 11-22-2000

REVELATION

Lesson 47

11-29-2000

1. Tonight we will continue our study of chapter three and the church at Sardis. You can either follow along in your lesson plan or turn to Rev 3:3.

2. Sardis recall is not only a local assembly but it also represents the nominal church from the reformation to the present.

3. I have exegeted and analyzed verses one and two of chapter three. Last week I continued the exegesis of that part of verse three which in the KJV reads: Remember therefore how thou hast received and heard, and hold fast, and repent . . . noting it might better read "Therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting when and in what way you received the Truth; I urge you to be safeguarding that truth which you earlier received and have a change of mind at once concerning the importance of it . . ."

4. In addition to the analysis of the grammar and syntax I also finished teaching The Doctrine of the Importance of Doctrine, reviewed the Eight Approaches To Eternal Security and gave you several points relating to repentance. We were about to begin the exegesis of the last phrase found in verse three

5. Before continuing our analysis let's look at an expanded translation of Rev 3:1-2:

Rev 3:1 "To the pastor responsible for the church at Sardis write: These are the words of the Lord Jesus Christ Who is now endowed with and in His incarnation benefited from the seven fold ministry of God the Holy Spirit; He is also the one Who holds the destiny and controls the seven churches. I know your production; you have a reputation of being alive, but you are dead.

Rev 3:2 "You must right now wake up and be vigilant, be watchful and be circumspect, you must keep on stabilizing yourself by the consistent use of the two power options; for you see I have carefully evaluated your production and found no divine good; all your works lie stagnant and incomplete in the sight of God the Father.

6. Let me give you the KJV of verse three since we will use this translation as our guide when we return to our analysis of the Greek.

Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

7. Our Lord has exhorted the Pastor and congregates at Sardis as well as us to guard the doctrine first received and then to have a change of mind with reference to its importance.

8. Let's again review what we have so far: "Therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting when and in what way you received the Truth; I urge you to be safeguarding that truth which you earlier received and have a change of mind at once concerning the importance of it . . ."

Now let's see what we can glean from the rest of the verse: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Before exegeting I want to give you a few principles:

1. The church at Sardis and the nominal church today are both said to be dead in God's sight.

1.1 The church today seems to be failing in this regard; failing to realize the riches of His glory; a glory which Christ is willing and eager to give to those who "want it." It is exclusively ours for in no other dispensation is it offered.

Rom 9:22 What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath--prepared for destruction?

Rom 9:23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory--

Rom 9:24 even us, whom he also called, not only from the Jews but also from the Gentiles?

Rom 9:25 As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one,"

Eph 1:16 Cease not to give thanks for you, making mention of you in my prayers;

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

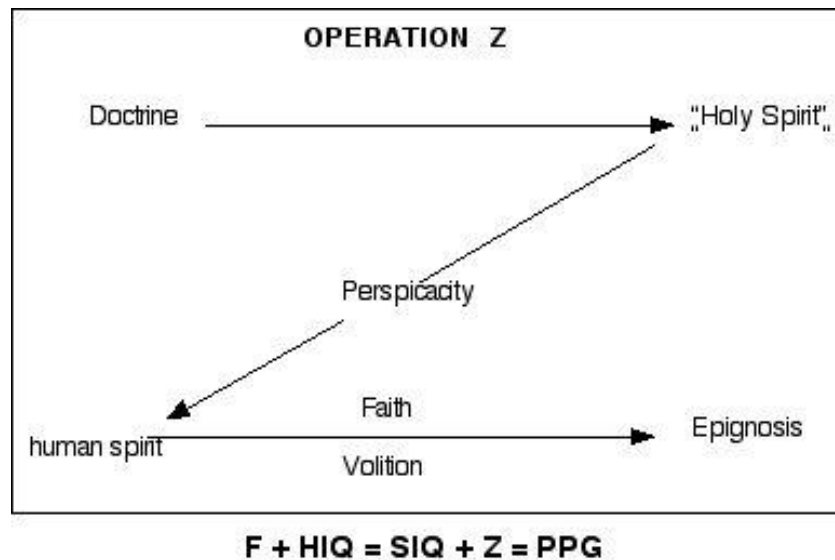
Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;

Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:



2. The church at Sardis and the nominal church today are urged to change their mind about doctrine or else a spiritual deadness would come upon them with an associated discipline.

2.1 The church at Sardis like the church today was living on a "decayed" reputation of arrogance; a reliance on their past "moth eaten" laurels.

2.2 They had once been vibrant full of potential but now existed in the flesh.

3. John Walvoord writes of these verses: "Not only are they exhorted to be watchful and strengthen the things which remain, but they are also warned to remember the truth that they have received and heard, and to hold it fast and to turn away from any defection from it. If they refuse to heed the exhortation, Christ promises that He will come upon them as a thief, meaning that He will come upon them unexpectedly with devastating suddenness and bring judgment upon them . . ."

4. The same symbolism of "a coming quickly" is used to describe both the rapture and the second coming of the Lord, but here the figure is not directly related to that event.

Now let's move to the phrase "If therefore thou shalt not watch."

1. "If therefore thou shalt not watch" is in the Greek "Οὖν εἰ μὴ γρηγορεῶ."

2. The verb Gregoreo is a 2nd person singular aorist active subjunctive. We studied the meaning of the verb when I exegeted verse one. There we translated it "to watch and be circumspect" but here we have it with the negative Me - thus if you don't watch and be not circumspect . . .

3. Oun is a continuative particle and Ean is a third person conditional particle.

4. Our translation then might better read "Therefore if you do not watch, wake up and live the Christian life and be circumspect and vigilant."

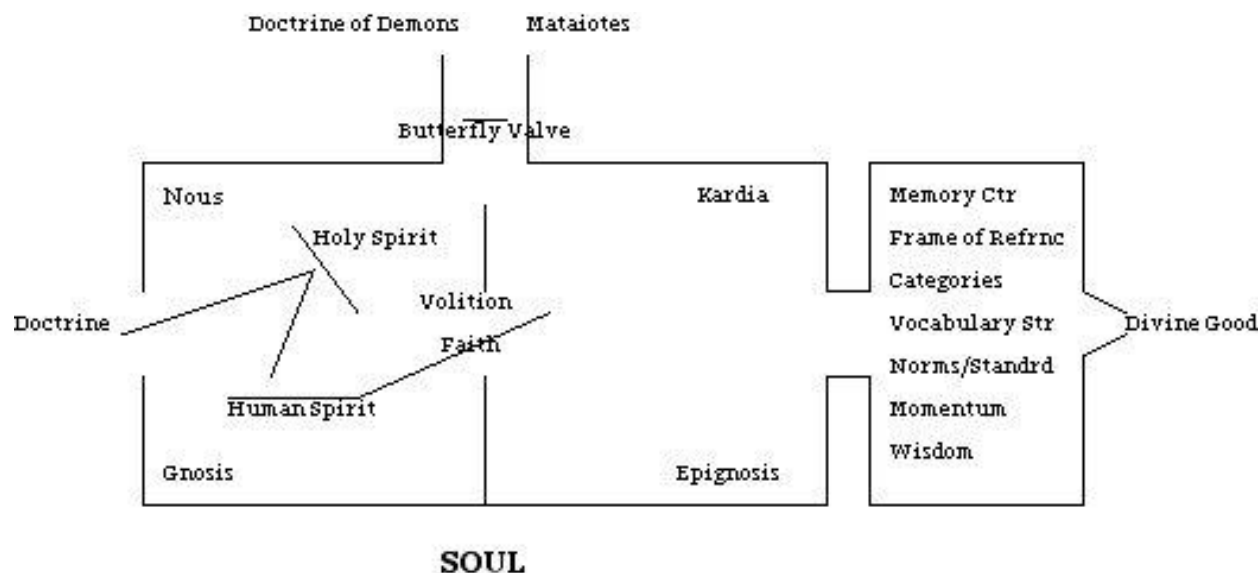
5. You live the Christian life by using the two power options.

5.1 This the church at Sardis was not doing and neither is the nominal church today. Sardis and the nominal church today are according to verse one "dead" - I know your name but "you are dead" - nekros in the Greek.

6. Outside these people, like much of Christianity today, looked like freshly painted "whited walls" but inside they were stinking dead men giving off the malodor of a rotting corpse.

7. As we have seen complacency in the Christian life i. e. failing to cycle doctrine under the filling of the Spirit will lead first to stagnancy and then spiritual retrogression.

8. In fact if we are not moving forward we are losing ground.



9. Christ exhorts the church at Sardis and other churches like it to "wake up" and as we will see in the last part of our verse if they do not wake up He will come like a thief bringing discipline.

10. When the cold winds of life blow, there will be no doctrine in the soul of the reversionistic believer upon which they can draw for support.

11. The judgment upon the church at Sardis and the nominal church today is going to be just, sudden and irrevocable.

So far we have: "Therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting when and in what way you received the Truth; now if you do not wake up and change your mind about the importance of the two power options . . ."

1. Now let's finish the verse: "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

2. In the Greek we have: Ηκω ως κλεπτης και ουκ μη γινωσκω ποιος ωραν ηκω επι συ.

3. In this sentence we have one verb used twice, Heko, and a second verb Ginosko as the penultimate or next to last verb in the phrase.

4. Both uses of Heko, usually meaning to arrive on the scene, are parsed as 1st person singulars aorist active subjunctives.

4.1 The subject is Kleptes from where we get our word "kleptomaniac" meaning in the English "one who obsessively steals without regard to economic need."

5. One of the very interesting aspects of this syntax is the double negative Ouk Me with Ginosko which is parsed as a 2nd person singular aorist active subjunctive thus stressing you will never know when I might arrive on the scene like a thief or what I will bring in the way of trauma.

5.1 This because we have in the Greek: Ποιος Ηορα Ηεκο Επi Συ.

5.2 Poios mean "what manner, type or nature.

5.3 Hora means simply hour or time.

5.4 Heko as we have seen in its first use means "to arrive."

5.5 Epi Su is a prepositional phrase well translated "upon you." The preposition Epi, as we have it here, with the accusative noun Su emphasizes "direction."

5.6 Thus the meaning "you will not only not know the time of your discipline but you will not even know the type, manner or nature of your calamity."

6. The positive aspect to this sinister warning is the subjunctive mood. Maybe the Lord will have to come with "heavy discipline" and maybe not depending on the response to the warning.

7. They and the nominal church today still have a chance to "wake up and become circumspect.

8. You may have observed there are so many today who fit this description.

8.1 Many are pastors-teachers, evangelist and congregates who were once full of such promise but failed to consistently follow the protocol plan of God and thus have slipped noticeably.

9. This is sad of course, but even sadder is that most do not even know their real power is gone.

9.1 Many believe their success by secular standards validate their ministries as being of God; many are on Satan's side and don't know it.

10. I believe this, at least in part, is what our Lord meant when He said in Mark 4:24 and 25 "Be sure to put into practice what you hear. The more doctrine you have, the more you will receive. Yes unto him who has shall be given more; but unto him who has little, even that shall be taken away."

11. Now let's see how our verse looks by way of expanded translation:

"Therefore in view of your present state of reversionism you must begin the process of remembering, recalling and recollecting when and in what way you received the Truth; I urge you to be safeguarding that Truth which you earlier received and have a change of mind at once concerning the importance of it and if you do not wake up to the importance of doctrine I will come quickly upon you and you will not know the time of your discipline nor will you know the type, manner or nature of your calamity.

Now let's close our study of the church at Sardis by reviewing our last three verses in the NIV:

Rev 3:4 Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.

Rev 3:5 He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.

1. There are in Sardis believers who are positive and who will wear the uniform of glory with pride.

1.1 These people are said to have "not soiled their garments."

1.2 The word "soiled" is Moluno meaning to soil, defile, dirty, befoul, smear, contaminate, pollute, stain and or sully.

1.3 Moluno also means "to besmear" as with mud, excrement or filth as Vines says it means "to befoul in any number of ways."

1.4 It is used in the figurative sense, of a conscience "defiled" by sin in 1Co 8:7

1Co 8:7 But not everyone knows this. Some people are still so accust Šomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled.

1.5 It is used of certain Jewish believers who have kept themselves from the "defilement of adultery or fornication, Rev 14:4.

Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

Rev 14:4 These are those who did "not defile" themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb.

Rev 14:5 No lie was found in their mouths; they are blameless.

Rev 14:6 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth--to every nation, tribe, language and people.

1.6 The aorst tense of Moluno is what we call a constative aorst meaning past action rolled up into one ball and looked at "at a point in time."

1.7 This "soiling of one's garments" is a metaphorical reference to demonstrated practiced negative volition to the Word of God thus resulting in no love toward God; because doctrine has been left on the table the believer is a casualty in the angelic conflict or better said an unemployed Christian.

1.7.1 Spiritual food left uneaten results in no metabolized doctrine in the soul and thus an undernourished soul.

1.8 The Scriptures tell us that there will be bystanders; while others will walk hand in hand with Christ in heavenly places. There will be, recall, relative reward in heaven just as there is in the millennium.

1.9 The bystanders will be those who choose not to cycle the Word.

2. It would seem those in Sardis and modern Christianity are well known; they openly purport to be ambassadors of Christ but in reality are Christian in name only.

3. The deeds of those in Sardis and Christianity today are said to be partial but incomplete in the eyes of Christ.

4. There is a special caveat for us to recall that which we have heard and to get serious about the message received or else be ready for severe and quick discipline.

5. The church at Sardis and Christianity today is said to be asleep and in need of a wake-up call.

6. There is said to be a remnant in both Sardis and in the church today - both are warned to strengthen that which remains.

7. There is said to be a cadre of mature believers who together with John and Christ will walk the streets of heaven in a uniform of glory.

8. There is also the promise for others in the church, an apparent reference to immature believers, who will wear the uniform of glory in heaven but not walk with them.

8.1 This is a terrible oxymoron - a believer in a uniform of glory without decoration, no medals on a uniform of glory, a bystander not walking with Christ.

9. Those in uniform, but not walking with Christ, are the overcomers who chose to believe on the Lord Jesus Christ but thereafter rejected the love of God.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

10. We have previously studied the phrase found in verse six "He who has an ear, let him hear what the Spirit says to the churches"; it is used often in the Apocalypse to emphasize the importance of learning doctrine

Ephesus

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.

Smyrna

Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death.

Pergamos

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

Thyatira

Rev 2:29 He who has an ear, let him hear what the Spirit says to the churches.

Sardis

Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.

Philadelphia

Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.

Laodicea

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

It is used after a description of the Antichrist to stress the need to understand the details of the rise to power of the antichrist.

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Rev 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Rev 13:9 If any man have an ear, let him hear.

End Lesson Taught 11-29-2000

REVELATION

Lesson 47

11-29-2000

1. Tonight we will continue our study of chapter three and the church at Sardis. You can either follow along in your lesson plan or turn to Rev 3:3.

2. Sardis recall is not only a local assembly but it also represents the nominal church from the reformation to the present.

3. I have exegeted and analyzed verses one and two of chapter three. Last week I continued the exegesis of that part of verse three which in the KJV reads: Remember therefore how thou hast received and heard, and hold fast, and repent . . . noting it might better read "Therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting when and in what way you received the Truth; I urge you to be safeguarding that truth which you earlier received and have a change of mind at once concerning the importance of it . . ."

4. In addition to the analysis of the grammar and syntax I also finished teaching The Doctrine of the Importance of Doctrine, reviewed the Eight Approaches To Eternal Security and gave you several points relating to repentance. We were about to begin the exegesis of the last phrase found in verse three

5. Before continuing our analysis let's look at an expanded translation of Rev 3:1-2:

Rev 3:1 "To the pastor responsible for the church at Sardis write: These are the words of the Lord Jesus Christ Who is now endowed with and in His incarnation benefited from the seven fold ministry of God the Holy Spirit; He is also the one Who holds the destiny and controls the seven churches. I know your production; you have a reputation of being alive, but you are dead.

Rev 3:2 "You must right now wake up and be vigilant, be watchful and be circumspect, you must keep on stabilizing yourself by the consistent use of the two power options; for you see I have carefully evaluated your production and found no divine good; all your works lie stagnant and incomplete in the sight of God the Father.

6. Let me give you the KJV of verse three since we will use this translation as our guide when we return to our analysis of the Greek.

Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

7. Our Lord has exhorted the Pastor and congregates at Sardis as well as us to guard the doctrine first received and then to have a change of mind with reference to its importance.

8. Let's again review what we have so far: "Therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting when and in what way you received the Truth; I urge you to be safeguarding that truth which you earlier received and have a change of mind at once concerning the importance of it . . ."

Now let's see what we can glean from the rest of the verse: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Before exegeting I want to give you a few principles:

1. The church at Sardis and the nominal church today are both said to be dead in God's sight.

1.1 The church today seems to be failing in this regard; failing to realize the riches of His glory; a glory which Christ is willing and eager to give to those who "want it." It is exclusively ours for in no other dispensation is it offered.

Rom 9:22 What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath--prepared for destruction?

Rom 9:23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory--

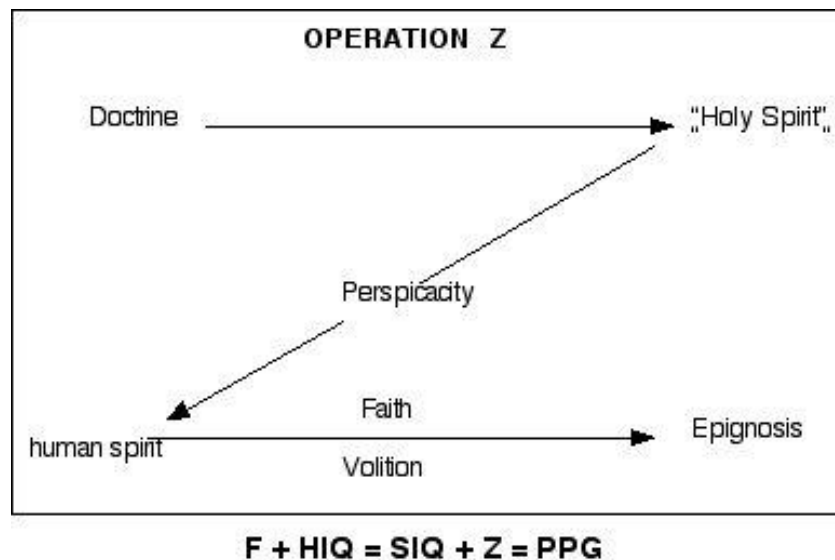
Rom 9:24 even us, whom he also called, not only from the Jews but also from the Gentiles?

Rom 9:25 As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one,"

Eph 1:16 Cease not to give thanks for you, making mention of you in my prayers;
 Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
 Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
 Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;
 Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
 Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:



2. The church at Sardis and the nominal church today are urged to change their mind about doctrine or else a spiritual deadness would come upon them with an associated discipline.

2.1 The church at Sardis like the church today was living on a "decayed" reputation of arrogance; a reliance on their past "moth eaten" laurels.

2.2 They had once been vibrant full of potential but now existed in the flesh.

3. John Walvoord writes of these verses: "Not only are they exhorted to be watchful and strengthen the things which remain, but they are also warned to remember the truth that they have received and heard, and to hold it fast and to turn away from any defection from it. If they refuse to heed the exhortation, Christ promises that He will come upon them as a thief, meaning that He will come upon them unexpectedly with devastating suddenness and bring judgment upon them . . ."

4. The same symbolism of "a coming quickly" is used to describe both the rapture and the second coming of the Lord, but here the figure is not directly related to that event.

Now let's move to the phrase "If therefore thou shalt not watch."

1. "If therefore thou shalt not watch" is in the Greek "Ουν εαν μη γρηγορεω."

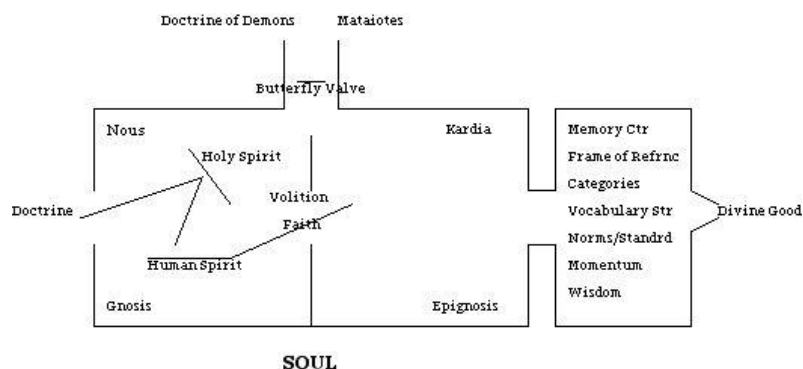
2. The verb Gregoreo is a 2nd person singular aorst active subjunctive. We studied the meaning of the verb when I exegeted verse one. There we translated it "to watch and be circumspect" but here we have it with the negative Me - thus if you don't watch and be not circumspect . . .

3. Oun is a continuative particle and Ean is a third person conditional particle.

4. Our translation then might better read "Therefore if you do not watch, wake up and live the Christian life and be circumspect and vigilant."

5. You live the Christian life by using the two power options. This the church at Sardis was not doing and neither is the nominal church today. Sardis and the nominal church today are according to verse one "dead" - I know your name but "you are dead" - Nekros in the Greek.

6. Outside these people, like much of Christianity today, looked like freshly painted "whited walls" but inside they were stinking dead men giving off the malodor of a rotting corpse. As we have seen complacency in the Christian life, i.e., failing to cycle doctrine under the filling of the Spirit will lead first to stagnancy and then spiritual retrogression. In fact if we are not moving forward we are losing ground.



7. Christ exhorts the church at Sardis and other churches like it to "wake up" and as we will see in the last part of our verse if they do not wake up He will come like a thief bringing discipline.

8. When the cold winds of life blow, there will be no doctrine in the soul of the reversionistic believer upon which they can draw for support.

9. The judgment upon the church at Sardis and the nominal church today is going to be just, sudden and irrevocable.

So far we have: "Therefore in view of your present state of reversionism you must begin a process of remembering, recalling and recollecting when and in what way you received the Truth; now if you do not wake up and change your mind about the importance of the two power options . . ."

1. Now let's finish the verse: "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

2. In the Greek we have: Ηκω ως κλεπτης και ουκ μη γινωσκω ποιος ωραν ηκω επι συ.

3. In this sentence we have one verb used twice, Heko, and a second verb Ginosko as the penultimate or next to last verb in the phrase.

4. Both uses of Heko, usually meaning to arrive on the scene, are parsed as 1st person singulars aorist active subjunctives.

4.1 The subject is Kleptes from where we get our word "kleptomaniac" meaning in the English "one who obsessively steals without regard to economic need."

5. One of the very interesting aspects of this syntax is the double negative Ouk Me with Ginosko which is parsed as a 2nd person singular aorist active subjunctive thus stressing you will never know when I might arrive on the scene like a thief or what I will bring in the way of trauma.

5.1 This because we have in the Greek: Ποιος Ηορα Ηεκο Επι Συ.

5.2 Poios mean "what manner, type or nature.

5.3 Hora means simply hour or time.

5.4 Heko as we have seen in its first use means "to arrive."

5.5 Epi Su is a prepositional phrase well translated "upon you." The preposition Epi, as we have it here, with the accusative noun Su emphasizes "direction."

5.6 Thus the meaning "you will not only not know the time of your discipline but you will not even know the type, manner or nature of your calamity."

6. The positive aspect to this sinister warning is the subjunctive mood. Maybe the Lord will have to come with "heavy discipline" and maybe not depending on the response to the warning.

7. They and the nominal church today still have a chance to "wake up and become circumspect.

8. You may have observed there are so many today who fit this description.

8.1 Many are pastors-teachers, evangelist and congregates who were once full of such promise but failed to consistently follow the protocol plan of God and thus have slipped noticeably.

9. This is sad of course, but even sadder is that most do not even know their real power is gone.

9.1 Many believe their success by secular standards validate their ministries as being of God; many are on Satan's side and don't know it.

10. I believe this, at least in part, is what our Lord meant when He said in Mark 4:24- 25 "Be sure to put into practice what you hear. The more doctrine you have, the more you will receive. Yes unto him who has shall be given more; but unto him who has little, even that shall be taken away."

11. Now let's see how our verse looks by way of expanded translation:

"Therefore in view of your present state of reversionism you must begin the process of remembering, recalling and recollecting when and in what way you received the Truth; I urge you to be safeguarding that Truth which you earlier received and have a change of mind at once concerning the importance of it and if you do not wake up to the importance of doctrine I will come quickly upon you and you will not know the time of your discipline nor will you know the type, manner or nature of your calamity.

Now let's close our study of the church at Sardis by reviewing our last three verses in the NIV:

Rev 3:4 Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.

Rev 3:5 He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.

1. There are in Sardis believers who are positive and who will wear the uniform of glory with pride.

1.1 These people are said to have "not soiled their garments."

1.2 The word "soiled" is Moluno meaning to soil, defile, dirty, befoul, smear, contaminate, pollute, stain and or sully.

1.3 Moluno also means "to besmear" as with mud, excrement or filth as Vines says it means "to befoul in any number of ways."

1.4 It is used in the figurative sense, of a conscience "defiled" by sin in 1Co 8:7

1Co 8:7 But not everyone knows this. Some people are still so accust Šomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled.

1.5 It is used of certain Jewish believers who have kept themselves from the "defilement of adultery or fornication, Rev 14:4.

Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

Rev 14:4 These are those who did "not defile" themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb.

Rev 14:5 No lie was found in their mouths; they are blameless.

Rev 14:6 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth--to every nation, tribe, language and people.

1.6 The aorst tense of Moluno is what we call a constative aorst meaning past action rolled up into one ball and looked at "at a point in time."

1.7 This "soiling of one's garments" is a metaphorical reference to demonstrated practiced negative volition to the Word of God thus resulting in no love toward God; because doctrine has been left on the table the believer is a casualty in the angelic conflict or better said an unemployed Christian.

1.7.1 Spiritual food left uneaten results in no metabolized doctrine in the soul and thus an undernourished soul.

1.8 The Scriptures tell us that there will be bystanders; while others will walk hand in hand with Christ in heavenly places. There will be, recall, relative reward in heaven just as there is in the millennium.

- 1.9 The bystanders will be those who choose not to cycle the Word.
2. It would seem those in Sardis and modern Christianity are well known; they openly purport to be ambassadors of Christ but in reality are Christian in name only.
3. The deeds of those in Sardis and Christianity today are said to be partial but incomplete in the eyes of Christ.
4. There is a special caveat for us to recall that which we have heard and to get serious about the message received or else be ready for severe and quick discipline.
5. The church at Sardis and Christianity today is said to be asleep and in need of a wake-up call.
6. There is said to be a remnant in both Sardis and in the church today - both are warned to strengthen that which remains.
7. There is said to be a cadre of mature believers who together with John and Christ will walk the streets of heaven in a uniform of glory.
8. There is also the promise for others in the church, an apparent reference to immature believers, who will wear the uniform of glory in heaven but not walk with them.
- 8.1 This is a terrible oxymoron - a believer in a uniform of glory without decoration, no medals on a uniform of glory, a bystander not walking with Christ.
9. Those in uniform, but not walking with Christ, are the overcomers who chose to believe on the Lord Jesus Christ but thereafter rejected the love of God.
- 1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
10. We have previously studied the phrase found in verse six "He who has an ear, let him hear what the Spirit says to the churches"; it is used often in the Apocalypse to emphasize the importance of learning doctrine

Ephesus

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.

Smyrna

Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death.

Pergamos

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

Thyatira

Rev 2:29 He who has an ear, let him hear what the Spirit says to the churches.

Sardis

Rev 3:6 He who has an ear, let him hear what the Spirit says to the churches.

Philadelphia

Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.

Laodicea

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

It is used after a description of the Antichrist to stress the need to understand the details of the rise to power of the antichrist.

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Rev 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Rev 13:9 If any man have an ear, let him hear.

End Lesson Taught 11-29-2000

REVELATION

Lesson 48

12-6-2000

1. Tonight we will continue our study of chapter three and the church at Philadelphia. You can either follow along in your lesson plan or turn to Rev 3:7.

2. We completed our study of Sardis last week. Recall Sardis is not only a local assembly but it also represents the nominal church from the reformation to the present time.



3. Before continuing let's look at an expanded translation of Rev 3:1-6 and then continue with our study of the church at Philadelphia.

Rev 3:1 To the pastor responsible for the church at Sardis write: These are the words of the Lord Jesus Christ Who is now endowed with and in His incarnation benefited from the seven fold ministry of God the Holy Spirit; He is also the one Who holds the destiny and controls the seven churches. I know your production; you have a reputation of being alive, but you are dead.

Rev 3:2 You must right now wake up and be vigilant, be watchful and be circumspect, you must keep on stabilizing yourself by the consistent use of the two power options; for you see I have carefully evaluated your production and found no divine good; all your works lie stagnant and incomplete in the sight of God the Father.

Rev 3:3 "Therefore in view of your present state of reversionism you must begin the process of remembering, recalling and recollecting when and in what way you received the Truth; I urge you to be safeguarding that Truth which you earlier received and have a change of mind at once concerning the importance of it and if you do not wake up to the importance of doctrine I will come quickly upon you and you will not know the time of your discipline nor will you know the type, manner or nature of your calamity.

Rev 3:4 Fortunately there are some in Sardis who have not been polluted by a negative volition to the Word. This remnant will walk with Me in the Third heaven, dressed in a uniform of glory, for they have by their positive volition to the Word made themselves worthy.

Rev 3:5 There will be many others there in heaven from Sardis; these shall also be dressed in a uniform of glory though not walking with Me, because of their faith in Christ, I will never blot out their names from the book of life, but will acknowledge them before my Father and his angels.

Rev 3:6 Since you all have equal opportunity to cycle the Word, be sure you listen to what I am saying to the churches.

Now we are ready to look at our sixth church "The Church At Philadelphia."

1. The church at Philadelphia, though a local assembly with needs like the other five, differs because it does not represent a "period" as such but a punctilious moment in time. That moment of time as we have seen is the rapture.

1.1 That the church at Sardis proceeds the church experiencing the rapture is significant; this is important and must not be overlooked.

1.2 Sardis recall suffers because many are in need of a change of mind about doctrine. Unfortunately we also are Sardis.

1.3 Because so many in Sardis and the church today show such little interest in doctrine, they are easily Fled astray by false eschatological teachings. There are believers today without a clue as to what the Bible teaches about eschatology.

2. The Scriptures relating to Philadelphia are Rev 3:7-13.

Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Rev 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Rev 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Rev 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

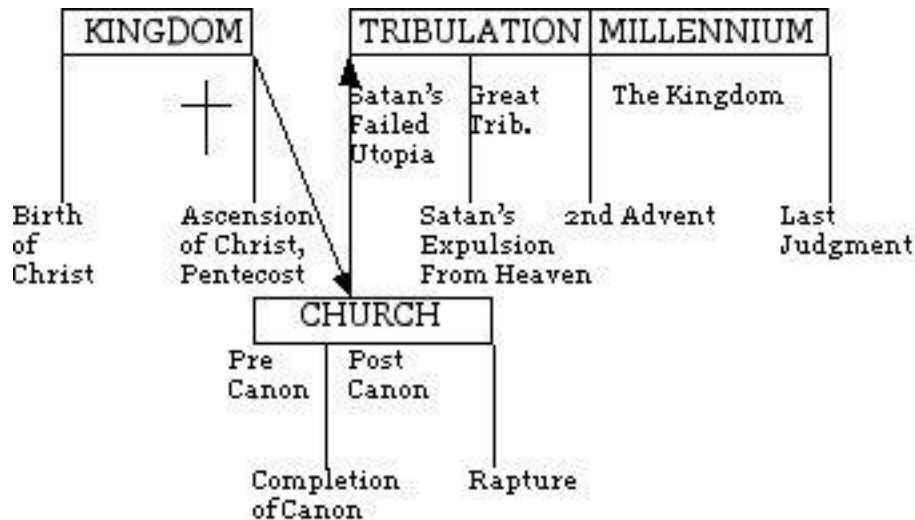
Rev 3:13 He that hath an ear, let him hear what the Spirit saith unto the churches.

3. Philadelphia was a city of Lydia located some 26 miles east of Sardis on a well-traveled highway famously called "The Roman Road."

4. It stood on a broad hill 800 feet in altitude on the imperial post road which came from Rome via Troas and led eastward through Phrygia.
5. Being located on an important trade route and being centered in the middle of a great grape-growing district contributed greatly to Philadelphian prosperity.



6. Though a Lydian town stood on the site much earlier, the importance of Philadelphia dates from 150 B.C. when it was refounded by Attalus II of Pergamum.
7. An earthquake in A.D. 17 destroyed the city; Tiberius gave large sums for its rebuilding.
8. Since the church at Philadelphia is the church that exists "punctiliously" at the time of the Rapture, let me list the reasons why we believe in a Rapture, i.e.. an event which ushers in the Tribulation period.
9. Why are we Pre-Tribulation "Rapturist?"
 - 9.1 Firstly, because of our belief that the Scripture is literal in meaning, without error and absolute.
 - 9.2 We reject the false concept that the Church has replaced Israel.
 - 9.3 We review Scripture from a dispensational perspective.



9.4 We recognize that in the Church Age God has no special ethnos ... rather God sees all believers as One in Christ. Gal 3:28 and Rom 10:12

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

9.5 We also recognize God has not cast away His people Israel and in fact will reclaim a changed Israel after the Tribulation when He will establish perfect environment in the Millennium.

Rom 11:1 I say then, Hath God cast away his people? God forbid ...

Rom 11:2 God hath not cast away his people which he foreknew ...

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

9.6 There are numerous literal promises to Israel which have not been fulfilled; particularly those related to the Abrahamic, Palestinian, Davidic and New Covenants.

9.7 The period following the Second Advent is a time of perfect environment as opposed to the Rapture where we find a time of tribulation following; this certainly indicates two events followed by different conditions.

9.8 The Second Advent is described as a different event than the Rapture.

9.8.1 At the Rapture we meet the Lord in the air. 1Th 4:16-17

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

9.8.2 At the Second Advent Jesus will return to earth at the very same place He left as opposed to meeting His saints in the air. Zec 14:3-7 compared with Acts 1:11.

Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zec 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

Zec 14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

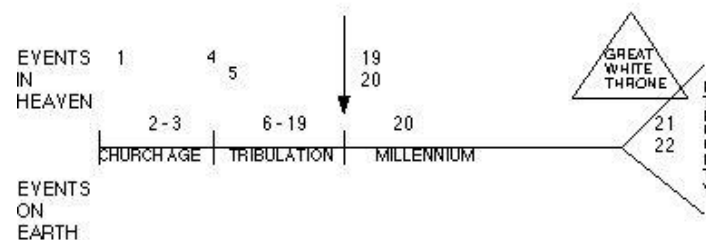
Zec 14:7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

9.8.3 The Scripture makes clear that the First Advent, Rapture and Second Advent are different not only as to role and event, but also as to timing:

9.9 The book of the Revelation makes a significant distinction of these events as to timing.

AN OVERVIEW OF REVELATION



9.10 Paul's letter to the church at Thessalonica concerning the timing of the events establishes the Pre-Trib view. 2Th 2:1-10

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

2Th 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

9.11 The fact that the rapture has always been imminent even at the time of Peter and Paul's writing, and the fact that the timing is known only to God is another reason for our being Pre-Trib. The eschatological timing was also not known even to the humanity of Jesus. Let's again review our documentation of the immanency of the Rapture.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Jam 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

1Jo 2:18 Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.

1Jo 2:19 They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry.

Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

The Day and Hour Unknown

Mat 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

9.12 An outline of the Book of Revelation compared with Rev 3:22 where the Church is seen for the last time on planet earth gives support to the Pre-Trib position.

Chapters 1-3 deal with the Church Age.

Chapter 4-5 deal with a scene in heaven.

Chapters 6-11 is a telling of events in the Tribulation and Millennium with emphasis on the events themselves.

Chapters 12-20 is a telling of the events of the Tribulation and the Millennium with emphasis on the characters involved in the story.

Chapters 21 and 22 deal mainly with the New Jerusalem, the topographical changes occurring during the Millennium, and the new heaven and the new earth which follow the destruction of our present heaven and earth.

9.12.1 It is important to note that the Church is never mentioned on earth after the last verse of chapter 3 which is verse 22.

9.13 Revelation 2:1-3:19 list seven churches, which existed at the time of the writing in Asia Minor and give us another reason for being Pre-Trib.

9.13.1 Of the seven churches Pentecost in his book Things To Come writes:

"A threefold purpose in the writing of the seven letters may be suggested. a. John is writing to seven local congregations in order to meet the needs of these individual assemblies ... b. These letters would reveal the various kinds of individuals and assemblies throughout the age ... c. There is a prophetic revelation as to the course of the age in the letters ...

In the order in which they were given, they foreshadowed the successive predominant phases through which the nominal Church was to pass from the time when John saw the vision until the Lord came ... The seven churches, which were only seven of many which John could have chosen to address, seem to have been specifically chosen because of the significance of their names ... The names themselves suggest the succession of the development of the periods within the age."

9.13.2 Given our hindsight I think there can be little doubt they are symbolic of seven distinct time periods; four of which time periods have been observed historically, a fifth partially observed and two, designated by the Church at Philadelphia and Laodicea, are future.

9.13.3 Let me provide a chart designating the seven churches by name, time period covered, meaning of the name, Scripture designation and remarks concerning each.

TIME	NAME	MEANING	SCRIPTURE (Revelation)	REMARKS
32-100	Ephesus	Desired	2:1-7	Fair report, trial of Apostle. Time of sowing, organization & evangelism.
100-300	Smyrna	Myrrh	2:8-11	A good report: the church is persecuted & their true enemy is revealed, the Jew. Constantine ascends the throne.
300-800	Pergamos	Thoroughly Married	2:12-17	A bad report as the Church marries the world. Papal domination
800-1517	Thyatira	Continual Sacrifices	2:18-29	A bad report. The worship of Mary develops. Doctrine is corrupted. There are many empty confessions of faith. There is a rise of state religion.
1517-just before Rapture	Sardos	Escaping Brothers	3:1-6	The reformation occurs. Terrible report, once alive but now dead.
At Rapture	Philadelphia	Loving Brothers	3:7-13	Good. Kept from time of trial.

Tribulation	Laodicea	People Ruling	3:14-19	Bad report. Religion prospers.
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9.13.4 The Tribulation in Scripture, is called the time of Jacob's trouble and the Philadelphia Church is "taken out" from this time when Israel is tried and proven, i.e., the Church is taken out from the time of Jacob's trouble.

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

9.13.5 The time period for the universal church at the time of the Rapture is symbolized by the Church at Philadelphia.

Rev 3:10 Because you have kept the Word of My patience, I also will keep you out from the time of testing of planet earth, which time of testing is designed to prove them who dwell upon the earth."

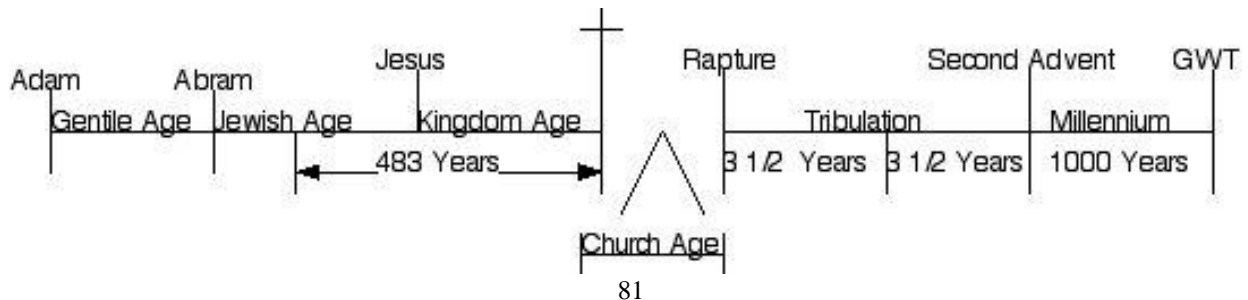
9.14 The Tribulation was always said to be designed for Israel and never is it related Scripture to the Church.

9.15 Now let us look at the Narrative of the Seventy Weeks; another reason why we are Pre-Trib and Pre-Mil in our eschatological position.

KJV

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for evil, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most Holy.

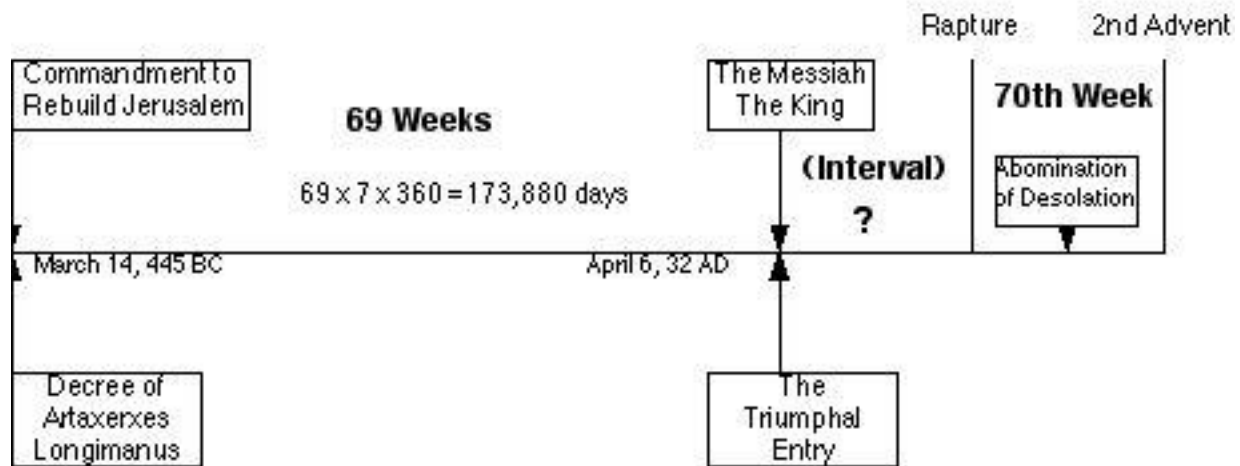
9.15.1 Let's look at the various translations: Shabuayim, NIV= Seventy Sevens; Living Bible=490 yrs.; Jerusalem Bible "the weeks are weeks of years; Scofield = "the 70 weeks are weeks of years ... 490 or prophetic years."



9.15.2 Wycliffe's Seventy Week Commentary: "This prophecy is referred to by Josephus: "We believe that Daniel conversed with God; for he did not only prophesy of the future, as did the other prophets, but he also determined the time of their accomplishment" (Antiq. X. xi. 7).

Jerome reports, the Christian interpretations current in his time ... were as various as are ours today, although then, as now, all felt that the prophecy by Daniel refers to Christ.

The Seventy Weeks of Daniel



9.16 Seventy weeks are determined. Dan 9:24

9.16.1 The Hebrew word for week (Shabu'im) means "sevens" of years.

9.16.2 This interpretation was the common one in antiquity.

9.16.3 More importantly, if any literal meaning is to be attached to the weeks, no period less than weeks of years meets the contextual demands.

9.16.4 In concluding our study of Daniel's Seventieth Week I want to quote from Volume IV of Lewis Sperry Chafer's Systematic Theology.

"Again the interpretation is angelic and therefore not subject to question. From a reading of Jeremiah written at the time of the captivity -- Daniel learned that Jehovah would accomplish seventy years in the desolation of Jerusalem (Dan. 9:2 cf. Jer. 25:11-12) -- the desolation then in effect because of the captivity which seventy years were about accomplished, he turned to specific prayer ... While he was thus in prayer, the angel Gabriel appeared with information which constitutes the vision of the ninth chapter...

“The words are, like all plain prediction, to be taken in their natural meaning, just as Daniel himself accepted Jeremiah's prophecy of seventy years as seventy actual years. The translation of the Hebrew term ... weeks is misleading. In this instance, history provides the interpretation, and, as will be seen, these are years rather than weeks. Seventy years of captivity had been predicted and accomplished for the captors ... The angel asserts that, beginning with this release, a new prophetic period begins which is 70 sevens of years, or 490 in all.

In this time all prophecy concerning Israel is to be fulfilled, even to the finishing of Israel's transgression ... and the anointing of the most Holy. This prediction reads: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan 9:24) ... the period of 490 years ... is divided into three subdivisions, namely, (1) from the edict ... to the restoration and rebuilding of Jerusalem, which is said to be 7 seven's, or 490 years; (2) a period of 62 weeks, or 434 years, which is marked with respect to its end by the "cutting off" of Messiah, or the crucifixion of Christ; and (3) a period of one week, or 7 years, which must follow the crucifixion.

“In that eventful seven years all that remains to be fulfilled of the 490 years both as concerns the end of Gentile times and the bringing in of Israel's blessings must be fulfilled -- Israel's transgression will then be finished, an end of sin secured, reconciliation by the death of Christ will have been brought in, all vision and prediction will be sealed by fulfillment, and the Holiest anointed. The last period of 7 years is properly termed Daniel's seventieth week, and is yet unfulfilled. In recognizing the point in time when this seven year period -- so momentous in itself -- will become history, it is necessary to observe again the unrelated character of the Church age, which as an intercalation is thrust between the death of Christ and the departure of the Church from the earth ...

“The time feature ... is stated in Daniel 9:25-26, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troubled times. And after threescore and two weeks shall Messiah be cut off, but not for himself."

“The period of 490 years is distinctive in the divine measurements ... the 490 years that were to follow the captivity are of a different character. In this time, Jerusalem was to be rebuilt; the Messiah cut off in sacrifice; the city and sanctuary were to be destroyed, as they were in 70 AD; and the prince's people ... should do this work of destruction -- the Romans. The prince himself does not appear until after the experience defined as "The end thereof shall be with an overflow, and unto the end, war -- desolations determined," ... which evidently refers to the present age and may be considered the nearest any prophet of old ever came to anticipation of this age ...

“It is then, at the end, that the prince himself shall come, and his wickedness is seen in the fact that, having made a covenant with Israel for these eventful seven years, he breaks the covenant when half accomplished, or at the end of three and a half years ...”

9.16.5 In conclusion let me give you an expanded translation of Dan 9:24-27:

Expanded Translation:

Dan 9:24 Daniel I have heard your prayer; four hundred and ninety years have been allotted for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem which will occur only once and that on the first of Nisan 445 B.C.; from that day until the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and a sword ... in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, will be another 434 years, and after which ($49+434=483$) the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans as a precursor of the antichrist will come and destroy the city and the Temple. The traumatic destruction in A.D. 70 is but a representation of what the future would hold for Israel. The destruction of the Temple and the city by Titus in A.D. 70 will begin an uncertain time gap in the 490 years. Many will later style it "the church age."

Dan 9:27 After the removal of the church from the planet the seven years owing your people will begin; it is then that the Antichrist will arise and make a treaty with Israel guaranteeing freedom to worship Jehovah God in a restored temple. Be aware however that in the middle of that 7 year period the antichrist will break that treaty and all Temple worship will cease.

9.16.6 In Dan 9:25 and 26 two princes are mentioned; the first is named Messiah the Prince (v 25); and the second is described as the prince who shall come (v 26), a reference to the Anti-Christ whose people shall destroy the rebuilt Jerusalem at the end of the Tribulation. The people of the Anti-Christ are the Romans, who in fact in 70 A.D., did destroy the city.

End Lesson Taught 12-6-2000

REVELATION

Lesson 49

12-13-2000

1. Tonight we will continue our study of chapter three and the church at Philadelphia. You can either follow along in your lesson plan or turn to Rev 3:7.

2. We completed our study of Sardis last week. Recall Sardis was not only a local assembly but it also represented the nominal church from the reformation to the present.

3. Before continuing let's look at a translation of Rev 3:7-13 and then precede with our study of the church at Philadelphia.

Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth;

and shutteth, and no man openeth;

Rev 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Rev 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Rev 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 3:13 He that hath an ear, let him hear what the Spirit saith unto the churches.

1. The church at Philadelphia, though a local assembly with needs like the other five, differs because it does not represent a "period" as such but a punctilious moment in time. That moment of time as we have seen is the Rapture.

2.1 That the church at Sardis precedes the church experiencing the Rapture is significant; this is important and must not be overlooked.

2.2 Sardis recall suffers because many are in need of a change of mind about doctrine.

2.3 Because so many in Sardis and the church today show such little interest in doctrine, they are easily led astray by false eschatological teachings. There are believers today without a clue as to what the Bible teaches about eschatology.

3. Philadelphia was a city of Lydia located some 26 miles east of Sardis on a well-traveled highway famously called "The Roman road."

4. It stood on a broad hill 800 feet in altitude on the imperial post road which came from Rome via Troas and led eastward through Phrygia.

5. Being located on an important trade route and being centered in the middle of a prosperous grape-growing district; both of these contributed greatly to the Philadelphian prosperity.

6. The city was located at the upper extremity of a long valley. After passing Philadelphia the "Roman Road" climbs through Phrygia and the great Central Plateau called today the Anatolian Plateau.

7. Philadelphia was considered the keeper of the door to the plateau.

8. Though a Lydian town stood on the site much earlier, the importance of Philadelphia dates from 150 B.C. when it was refounded by Attalus II of Pergamum.

9. An earthquake in A.D. 17 destroyed the city; Tiberius gave large sums for its rebuilding.

10. Since the church at Philadelphia is the church that exists "punctiliously" at the time of the Rapture, I want to continue discussing the reasons why we believe in a Rapture, i.e., an event which ushers in the Tribulation period.

11. The timing of the Rapture has always been imminent.

12. The timing of eschatological events was not known even to the humanity of Jesus.

13. Because imminency was preached for the church and signs for Israel. The Old Testament, the Gospels, and the Revelation are full of signs to precede the Second Advent of Christ.

13.1 The Rapture on the other hand has always been taught as imminent; there are no signs of its coming.

13.2 We studied earlier numerous signs occurring in the Tribulation; all of which should alert the world to our Lord's 2nd coming.

13.3 There will be unique darkness, weird little horses which look and sting like scorpions, earthquakes that change topography, islands vanishing, water turning into blood, a witness calling fire down from heaven etc.

13.4 The Second Advent will be hard to miss even for the most disinterested.

13.5 Throughout the New Testament the Rapture is always considered an event which might occur momentarily; there were never any signs given to precede the event we call the Rapture.

14. It is important then for us as members of the Church Age to be ready for our Lord's return. Recall we are the church of Sardis and hopefully the church of Philadelphia.

Now let's see what we can learn from verse seven of chapter three:

NIV

Rev 3:7 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

KJV

Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

1. The letter like all of the other letters to the seven churches is written to the angel, a representation of the pastor. This we have seen in each of the letters.

2. The word Philadelphia as we have seen means "brotherly love." Brotherly love can be found six other times in the New Testament.

Rom 12:10 Be devoted to one another in "brotherly love." Honor one another above yourselves.

1Th 4:8 Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.

1Th 4:9 Now about "brotherly love" we do not need to write to you, for you yourselves have been taught by God to love each other.

1Th 4:10 And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more.

1Th 4:11 Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you,

1Th 4:12 so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.

Heb 13:1 Let "brotherly love" continue.

Heb 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Heb 13:3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

1Pe 1:22 Now that you have purified yourselves by obeying the truth so that you have "sincere love for your brothers", love one another deeply, from the heart.

1Pe 1:23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

1Pe 1:24 For, "All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall,

1Pe 1:25 but the word of the Lord stands forever." And this is the word that was preached to you.

1Pe 2:1 Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind.

2Pe 1:7 and to godliness, "brotherly kindness"; and to "brotherly kindness", love.

2Pe 1:8 For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

2Pe 1:9 But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins.

3. Let's look briefly at this subject of love.

3.1 Love comes in five categories.

3.1.1 Category I is a love toward God.

3.1.2 Category II is a love toward Right Man or Right Woman.

3.1.3 Category III is a love toward Friends.

3.1.4 Category IV is a love toward all believers with a relaxed mental attitude even if you have no positive feelings toward them.

3.1.5 Category V is a familial love between parent and children.

3.2 A Philadelphia type love relates more to Category IV.

3.3 After faith in Christ we are free to follow the new Royal Law of Liberty and by means of cycling Bible Doctrine we should develop new norms and standards.

3.4 One such standard is how to apply the Doctrine of Category IV Love.

3.5 Category IV Love is closely related to the Doctrines of Impersonal Love and The Doctrine of Agape.

3.6 The local church must be a place of privacy for learning doctrine individually based on our own personal needs, and these needs vary.

3.7 We must all live our lives unto the Lord while remaining in time with many neighbors some of whom you may not like.

3.8 There are all sorts of believers in varying shades of spiritual growth.

3.9. Sometimes you must yield to other believers even when they are wrong and you are right. Example:

Rom 14:21 It is good neither to eat flesh, nor to drink wine nor anything whereby thy brother stumbleth, or is offended or is made weak.

3.10 Love is commanded time and again in Scripture.

3.11 Usually the command to display a Category IV kind of love is in the Greek either AGAPE or PHILADELPHIA.

3.12 Category IV love was best perhaps expressed by our Lord on the cross when He said of those who had used and abused Him:

Luk 23:34 Then said Jesus, "Father, forgive them; for they know not what they do." And they parted his raiment, and cast lots.

3.12.1 This kind of love cannot be mustered in the flesh, it depends on a response in the soul; a response based on who and what you are; a response based on a spiritual gift from God.

Gal 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

3.13 Like all divine good, a Philadelphia kind of love can only come from the consistent use of the two power options.

4. The message to the church at Philadelphia is in some respects one of the most interesting of all the messages to the seven churches.

5. Through the centuries, a nominal Christian testimony continued in the city and they also prospered even under Turkish rule but later after World War I the nominal Christians left the city for Greece.

6. The message addressed to Philadelphia has the unusual characteristic of being almost entirely a word of praise, similar to that received by the church at Smyrna, but in sharp contrast to the church at Pergamos, Thyatira, Sardis and Laodicea.

7. Philadelphia was not without problems however. In Philadelphia Dionysus or Bacchus, (the gods of wine and hedonistic parties) was one of the chief objects of pagan worship and drunkenness was pervasive in the area.

Now let's continue to gather principles from verse seven of chapter three:

KJV

Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

1. The words translated angel of the church comes from the Greek "angelos ekklesia" meaning the pastor of the local assembly located at Philadelphia.

2. Given the second meaning of the "church at Philadelphia" as the universal church at the time of the rapture the "angel" also represents numerous pastors at many churches where people are raptured.

3. John is now told to write "graph", this so future generations will have access to this information.

3.1 Recall the Book of The Revelation is part of the Word and the only book of the Bible where the teacher and the student are promised a special blessing for teaching and learning that found in the Apocalypse.

4. Tade is well translated "these things", a reference to what is about to be said and then we have a description of Christ as the Holy and Sovereign God.

4.1 He is said to be preeminently the Holy One and the One who is always true.

4.2 Christ is said to be the One qualified to call believers to a life in Him and a life of holiness; not unlike that found in Peter's first Petrine epistle in 1Pe 1:15 "But as He Who has called you is Holy, so be you holy in all manner of conversation."

5. Now let's look at the phrase "he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

5.1 In Philadelphia there was a large population of Jews who were apparently responsible for significant persecutions of the local assembly there.

5.2 When Jesus says that He possesses the "key of David," the phrase seems to be a reminder to the Jews in Philadelphia that the Davidic Covenant - which promised eternal blessing through David's greater Son, The Messiah - was fulfilled in Jesus Himself.

5.3 To an evangelistic church, Jesus presents Himself as the One who opens doors of opportunity where and when He chooses.

5.4 No mere man can open a door of witness or shut one except by the will of the Father.

5.5 This is a stirring illustration of the sovereignty of God.

5.6 If all believers and particularly those with the gift of mass evangelism, there would be fewer heartsick and frustrated "missionaries"!

Let's take a look at a summary of what the Bible has about witnessing:

1. Witnessing is the responsibility of every believer.
2. Witnessing is the normal exhale of doctrine inhaled.
3. Witnessing will be effective regardless of the motivation of the one witnessing.
4. The power is in the Word.

Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

5. The convincing of sin, righteousness and judgment is the responsibility of God the Holy Spirit.

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

6. Some false concepts of witnessing

- Assuming the lost will not be saved if we do not witness
- Assuming you are spiritual because you witness
- Assuming you are spiritual because you witness "effectively"
- Assuming you must ask people to accept Christ in your presence
- Assuming God is not using you if God does not lead you to a "target"

7. God will make certain every believer gets the gospel.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened ...

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

7.1 We can therefore relax and enjoy the privilege of witnessing.

8. We should witness simply because God said to do it.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9. Let's look at a few nuances of witnessing.

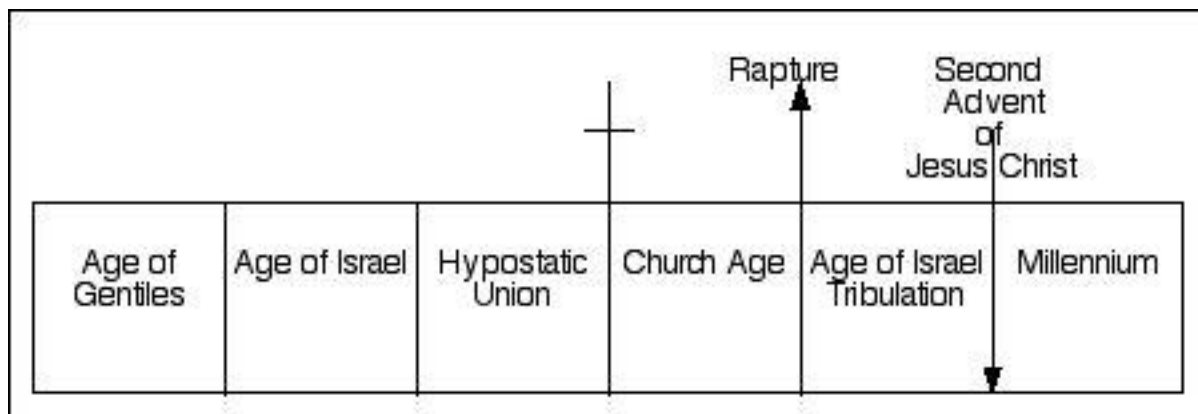
9.1 As a general rule, every believer is responsible for presenting the gospel to a lost and dying world--this is called "personal evangelism." Believers are also responsible for supporting world-wide evangelism--this we do by giving to people or organizations with mass evangelism programs.

9.2 The family plan:

9.2.1 The first parents set the example for all future parents by witnessing to their children.

9.2.2 The family plan of evangelism continued up and through the time of Noah and it is our job today as parents and grandparents to witness to members of our families.

10. Evangelism in each of the respective ages has its nuances. First, let's look at our simple dispensation chart and then we will note several important differences in the respective dispensations.



10.1 Age of the Gentiles—This age can be divided into three sub-ages: innocence, fall and flood.

10.1.1. In this age the family plan was the most important method of evangelism, even as it is today.

10.1.2 God also appeared directly to people in this first age; it was up to them to respond positively or negatively.

Gen 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Gen 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

Gen 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Gen 5:23 And all the days of Enoch were three hundred sixty and five years:

Gen 5:24 And Enoch walked with God: and he was not; for God took him.

Gen 6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

Gen 6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

Gen 6:21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Gen 6:22 Thus did Noah; according to all that God commanded him, so did he.

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

10.2 Age of Israel—In this age we see a major change. Although God continued to use the family plan and direct appearances, He also chose a people and assigned them the job of evangelizing the nations.

10.2.1 After God destroyed the Tower of Babel, after selecting a people (Gen 12:3) and after the sojourn in Egypt, He created the nation Israel as His priest nation.

10.2.3 It was their job to witness to a lost world which from time to time they did, but very often reluctantly.

Jon 1:1 Now the word of the LORD came unto Jonah the son of Amittai, saying,

Jon 1:2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

Jon 1:3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

Gen 12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

Gen 12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

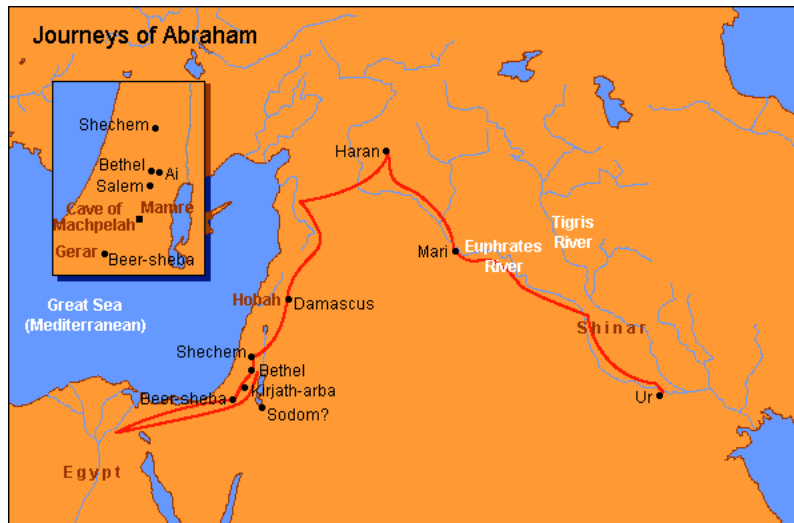
Gen 12:6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

Gen 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Gen 26:23 And Isaac went up from thence to Beersheba.

Gen 26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Gen 26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.



Exo 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Exo 3:3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Exo 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

1Ki 10:1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

1Ki 10:2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

1Ki 10:3 And Solomon told her all her questions: there was not anything hid from the king, which he told her not.

1Ki 10:4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

1Ki 10:5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

1Ki 10:6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

1Ki 10:7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

1Ki 10:8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

1Ki 10:9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10.3 Hypostatic Union--This age is also called the Kingdom Age for it is the age in which Israel is offered the long awaited Messiah.



10.3.1 Again the family plan was used of God to evangelize the young.

10.3.2 This age was most unique because the Son of God appeared on earth and offered His kingdom to Israel. Salvation in this age was the result of accepting Jesus as the Messiah.

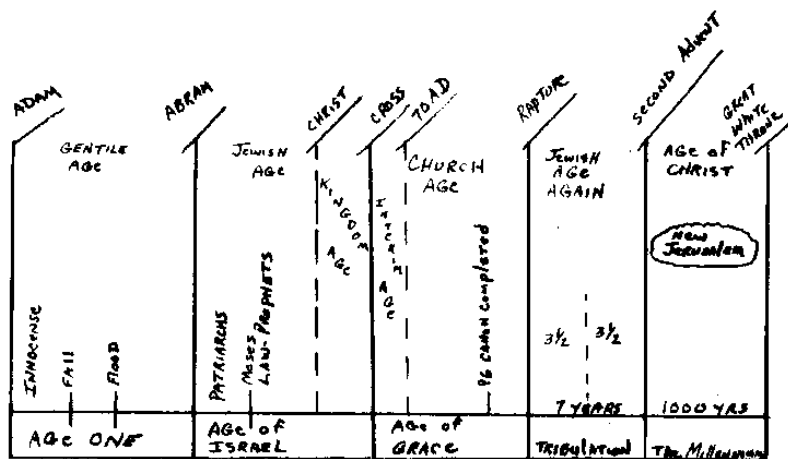
Mat 10:32 Whosoever therefore shall confess me (Christ) before men, him will I confess also before my Father which is in heaven.

Mat 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

10.3.3 The book of Matthew is a synoptic Gospel and thus its contents have primary application to Israel. Ergo, positional sanctification is a product of accepting Christ as the Jewish Messiah.

10.3.4 The primary application, therefore, is related to the Messiah's offering, and any acceptance of the Messiah, by definition, must be "before men."

10.3.5 The Kingdom Age, as you can see, is a sub-age occurring at the close of the Jewish Age proper when the Second Person of the Trinity agreed to step down from heaven and reject the attributes of His Deity and become the Jewish Messiah.



Mar 7:25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

Mar 7:26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Mar 7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

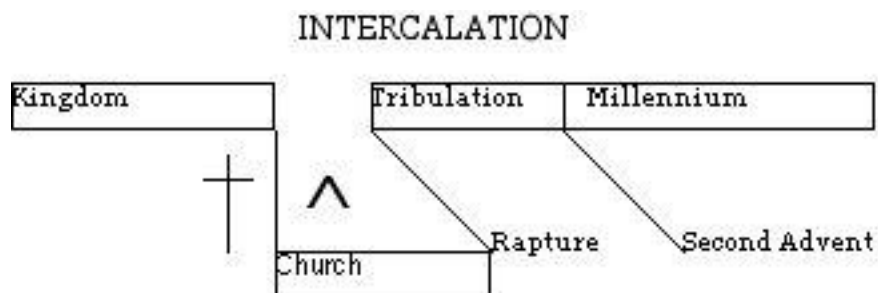
Mar 7:28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

Mar 7:29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

Mar 7:30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

10.4 Church Age--This age will be studied later for it is our age. Much of that taught earlier will apply either directly or indirectly to the Church Age. Let's move now to the two eschatological ages.

10.5 Age of Israel Tribulation-This unique age is separate but clearly the final seven years owed Israel. The Tribulation is a Jewish age. It was foretold by Daniel in Dan 9:24-27 and is commonly called the Seventieth Week. Like all ages, personal and family evangelism will be important. The catalyst of all evangelism, however, in the Tribulation will be Israel.



10.5.1 Once again Israel will take the lead in world-wide evangelism. In those seven devastating years, 144,000 Jewish evangelists, the resurrected Moses and Elijah, three angels and a big bird will spread the Gospel throughout the World.

- Jewish Evangelists

Rev 7:4 Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel ...

Rev 7:9 After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

- Elijah and Moses

Rev 11:3 And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Rev 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Rev 11:5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

Rev 11:6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 11:9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

Rev 11:10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

Rev 11:11 But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.

Rev 11:12 Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on.

- Angelic Witnesses

Rev 14:6 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth--to every nation, tribe, language and people.

- A Large Bird

Rev 8:13 And I beheld, and heard an eagle [Aetos - a flesh eating bird] flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels [Angelos], which are yet to sound!

10.6 The Millennium—This age is also called the Age of Christ. It is the promised perfect environment on earth in which the four unconditional covenants will be given Israel—Abrahamic, Palestinian, Davidic and New. Christ will rule from Jerusalem and Israel will again be proudly displayed on earth as His chosen people.

10.6.1 The personal reign of Jesus Christ begins with only believers but there are children with volition born to believers and each generation will need to be evangelized.

10.6.2 The responsibility for evangelism seems to rest with the Lord Jesus for so extensive is the knowledge of Christ, there will no longer be a need for teachers.

Isa 11:9 They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

11. As promised we will now concentrate on what the Scriptures teach about witnessing in the Age of the Church.

12. Our job is to accurately present the claims of Christ with a relaxed mental attitude responding to the positive volition of those who are ready for gospel hearing.

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

13. The Holy Spirit will do the rest of the work, recall the power is in the Word.

14. People simply believe for salvation as opposed to walking the aisle, raising their hand, signing a card, cleaning up their life etc.

14.1 The view that faith is not enough is blasphemous, arrogant and denies the Doctrine of the Total Depravity of Man. Mankind is “no dang good—he is without hope, without Christ and without eternal life and his works are like filthy rags and deceit and wickedness characterize his being.”

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

15. Let us take a look at a few Scriptures which tell us faith is sufficient without works and one which even tells us "the more you work the greater the debt."

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

16. So faith alone in the work of Christ is sufficient for salvation.

17. As ambassadors for Christ, believers are the primary agents of witnessing in the Church Age.

2Co 3:2 Ye are our epistle written in our hearts, known and read of all men:

2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

2Co 6:3 Giving no offense in anything, that the ministry be not blamed:

18. To give no offense demands knowledge of Doctrine.

19. In witnessing we must avoid false issues and theological questions. We must simply present the claims of Christ.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

20. Witnessing comes in two ways: the example of your life and the word of your lips.

2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

21. The reward for witnessing is part of your blessing both for time as well as for eternity.

Dan 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

End Lesson 12-13-2012

REVELATION

Lesson 50

12-20-2000

1. Tonight we will continue our study of chapter three and the church at Philadelphia. You can either follow along in your lesson plan or turn to Rev 3:7.

2. Last week I introduced the church of Philadelphia and reviewed the reasons why we are Pre-trib, Pre-Mil and Chiliast.

Now we are ready to complete our study of the sixth church "The Church At Philadelphia."

1. The church at Philadelphia, though a local assembly with needs like the other five, differs from the first five because it does not represent a "period" as such but a punctilious moment in time. That moment of time as we have seen is the Rapture.

1.1 That the church at Sardis precedes the church experiencing the Rapture. Thus the church of Sardis is the universal church from the Reformation until now. Sardis is us and therefore the end of the reign of Sardis will come with the event we call the Rapture. Let's again look at our comparison chart.

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A **Chart designating the seven churches** by name, time period covered, meaning of the name, Scripture designation and remarks concerning each is attached.

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1.2 Because so many in Sardis and the church today show such little interest in doctrine, they are easily led astray by false eschatological teachings. There are believers today without a clue as to what the Bible teaches about eschatology.

2. The Scriptures relating to Philadelphia are Rev 3:7-13. Let's first look at these verses in the NIV:

NIV

Rev 3:7 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

Rev 3:8 I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.

Rev 3:9 I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars--I will make them come and fall down at your feet and acknowledge that I have loved you.

Rev 3:10 Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

Rev 3:11 I am coming soon. Hold on to what you have, so that no one will take your crown.

Rev 3:12 Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.

Now let's see what we have learned from verse seven of chapter three:

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Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

1. The letter like all of the other letters to the seven churches is written to the angel, a representation of the pastor. This we have seen in each of the previous five letters.

2. The word Philadelphia in the Greek) means "brotherly love." It can be found six other times in the New Testament.

Rom 12:1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship.

Rom 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.

Rom 12:3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.

Rom 12:4 Just as each of us has one body with many members, and these members do not all have the same function,

Rom 12:5 so in Christ we who are many form one body, and each member belongs to all the others.

Rom 12:6 We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith.

Rom 12:7 If it is serving, let him serve; if it is teaching, let him teach;

Rom 12:8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

Rom 12:9 Love must be sincere. Hate what is evil; cling to what is good.

Rom 12:10 Be devoted to one another in brotherly love. Honor one another above yourselves.

Rom 12:11 Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.

Rom 12:12 Be joyful in hope, patient in affliction, faithful in prayer.

Rom 12:13 Share with God's people who are in need. Practice hospitality.

Rom 12:14 Bless those who persecute you; bless and do not curse.

Rom 12:15 Rejoice with those who rejoice; mourn with those who mourn.

Rom 12:16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Rom 12:17 Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody.

Rom 12:18 If it is possible, as far as it depends on you, live at peace with everyone.

Rom 12:19 Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.

Rom 12:20 On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."

Rom 12:21 Do not be overcome by evil, but overcome evil with good.

3. We spent a great deal of time studying the importance of doctrine for the Churches but especially Sardis since we are represented by Sardis.

4. I want to provide our ICED chart with comment. I think this the best way to summarize what we learned about Sardis and Philadelphia.

ICED

I The I stands for Introduction, meaning those facts which introduce historical nuances and background information about the book, the author and the historical setting.

C The C stands for Categories meaning that study of a subject found throughout the Bible as opposed to an eclectic approach.

E The E stands for Exegesis, meaning a critical analysis of the Bible performed from a study of the original language using the best manuscripts available.

D The D stands for Dispensation, meaning that analysis of the biblical passage or passages given the epoch to which the Scripture relates.

End Lesson Taught 12-20-2000

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ICED

I The I stands for Introduction, meaning those facts which introduce historical nuances and background information about the book, the author and the historical setting.

C The C stands for Categories meaning that study of a subject found throughout the Bible as opposed to an eclectic approach.

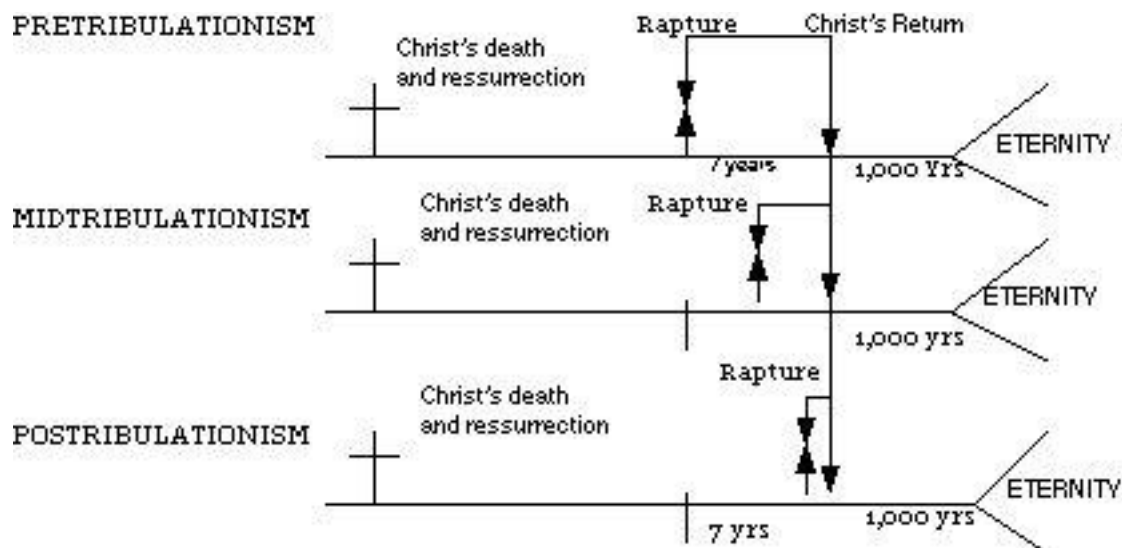
E The E stands for Exegesis, meaning a critical analysis of the Bible performed from a study of the original language using the best manuscripts available.

D The D stands for Dispensation, meaning that analysis of the biblical passage or passages given the epoch to which the Scripture relates.

5. Let me answer the question “why are there so many different positions concerning when the Rapture would occur.

6. There are four major theories of the Rapture among Christians.

6.1 Pre, Post, Mid and Partial although the Partial tend to be of the Mid-Tribulation persuasion.



6.1.1 There is also the "Amillennialist" who allegorizes eschatological Scriptures and therefore, do not view the Rapture or the Second Advent as an event.

7. Why are there so many theories of the Rapture? because the etymology provides no real key in a technical sense.

7.1 There are three Greek words used interchangeably for the eschatological events called "the Rapture" and "the Second Advent;" the three words are also used to describe events non-technical, i.e., those uses which are not related to eschatology.

7.1.1 Parousia-to be near or to come along-side

7.1.2 Apokalupsis-to reveal, uncover, or unveil

7.1.3 Epiphaneia-to bring forth to light, to show forth

7.2 Uses of Parousia

7.2.1 Parousia-the word is used some 27 times in the New Testament.

7.2.2 Non-Technical in the sense--there is no eschatological meaning. Let's look at some of the non-technical uses.

- Stephanas and others arrive at Ephesus from Corinth.

1Co 16:17 I am glad of the "coming" of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

- Titus did well.

2Co 7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the "coming" of Titus;

2Co 7:7 And not by his "coming" only, but by the consolation wherewith he was comforted in you, when he told us of your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

- Weak am I?

2Co 10:10 For his letters, say they, are weighty and powerful; but his bodily "presence" is weak, and his speech contemptible.

- I look forward to visiting you Philippians.

Phi 1:26 That your rejoicing may be more abundant in Jesus Christ for me by my "coming" to you again.

- You must live your own life whether I am there, or not.

Phi 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my "presence" only, but now much more in my absence, work out your own salvation with fear and trembling.

7.2.3 Technical in the sense--it is used to describe an eschatological event.

- Give us a sign of Your coming: (Matthew Chapter 27 is a dissertation primarily on the end of the Tribulation, but there are references to the Rapture and the Second Advent in these passages.

Mat 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy "coming," and of the end of the world. (A better translation is "the end of the age.")

- You will know when I come (Second Advent). The Second Advent can be determined with great accuracy because of the Rapture which begins the count down. There are numerous signs of the Second Advent but none for the Rapture. Both Rapture and the Second Advent will come suddenly. In His answer to the disciples Christ has reference to His Second Advent and not the Rapture.

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the "coming" of the Son of man be.

- Things will be normal when I come at both the Rapture and the Second Advent.

Mat 24:37 But as the days of Noah were, so shall also the "coming" of the Son of man be.
Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,
Mat 24:39 And knew not until the flood came, and took them all away; so shall also the "coming" of the Son of man be.

7.3 Matthew Chapter 24 Overview

- Jesus predicts the destruction of the Temple.

Mat 24:1 Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings.

Mat 24:2 "Do you see all these things?" he asked. "I tell you the truth, not one stone here will be left on another; everyone will be thrown down."

- The disciples ask the Lord when will this happen and what will be the sign of Your return? The disciples assume His coming will end the world. They know nothing about eschatology.

Mat 24:3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

- Jesus first explains there will be certain events taking place before the Rapture. These are things we see today: deception, wars, rumors of war, nation rising against nation, famines and earthquakes.

Mat 24:4 Jesus answered: "Watch out that no one deceives you.

Mat 24:5 For many will come in my name, claiming, 'I am the Christ,' and will deceive many.

Mat 24:6 You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come.

Mat 24:7 Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.

Mat 24:8 All these are the beginning of birth pains.

- Jesus next moves to the events of the Tribulation.

Mat 24:9 "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.

Mat 24:10 At that time many will turn away from the faith and will betray and hate each other,

Mat 24:11 and many false prophets will appear and deceive many people.

Mat 24:12 Because of the increase of wickedness, the love of most will grow cold,

Mat 24:13 but he who stands firm to the end will be saved.

Mat 24:14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

- Christ warns of the abomination that causes desolation. An event prophesied by Daniel. Daniel says this event will take place in the middle of the Tribulation. See the Doctrine of Daniel's Seventieth Week for more details.

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel [Dan 9:27]--let the reader understand--

Mat 24:16 then let those who are in Judea flee to the mountains.

Mat 24:17 Let no one on the roof of his house go down to take anything out of the house.

Mat 24:18 Let no one in the field go back to get his cloak.

Mat 24:19 How dreadful it will be in those days for pregnant women and nursing mothers!

Mat 24:20 Pray that your flight will not take place in winter or on the Sabbath.

- Christ describes further details concerning the events following the abomination of that which causes desolation. It is during the last three and one-half years of

the Tribulation--commonly called The Great Tribulation. The first three and one-half years of the Tribulation has been called "Satan's Failed Utopia."

Mat 24:21 For then there will be great distress, unequaled from the beginning of the world until now-- and never to be equaled again.

Mat 24:22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

Mat 24:23 At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it.

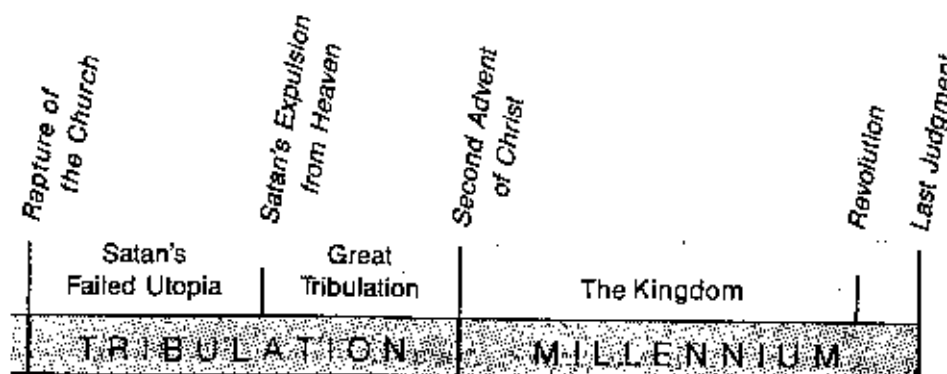
Mat 24:24 For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect-- if that were possible.

Mat 24:25 See, I have told you ahead of time.

Mat 24:26 "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it.

Mat 24:27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

Mat 24:28 Wherever there is a carcass, there the vultures will gather.



- King Jesus will return to deliver Israel at the end of the Tribulation.

Mat 24:29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

Mat 24:31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

- Jesus teaches the parable of the fig tree, Israel is the fig tree and when the nation again appears all should know the end is near.

Mat 24:32 "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near.

Mat 24:33 Even so, when you see all these things, you know that it is near, right at the door.

Mat 24:34 I tell you the truth, this generation will certainly not pass away until all these things have happened.

Mat 24:35 Heaven and earth will pass away, but my words will never pass away.

- The day and hour of the Second Advent is unknown because the time of the Rapture is unknown. Once the Rapture occurs, the Second Advent can easily be predicted. The Second Advent will take place seven years after the Rapture.

Mat 24:36 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

Mat 24:37 As it was in the days of Noah, so it will be at the coming of the Son of Man.

Mat 24:38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark;

Mat 24:39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

- Mat 24:40-41 have been erroneously taught as describing the Rapture. The man and woman taken refer to one being taken for judgment and the other left to rule with Him at His Second during the Millennium. Ergo, the parable refers to the Second Advent and not the Rapture.

Mat 24:40 Two men will be in the field; one will be taken and the other left.

Mat 24:41 Two women will be grinding with a hand mill; one will be taken and the other left.

Mat 24:42 "Therefore keep watch, because you do not know on what day your Lord will come.

Mat 24:43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into.

Mat 24:44 So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

- Mat 24:45-51 urges Israel to be ready when the Lord comes. For those who do not prepare, by faith alone in Christ alone, will be assigned a place in hell.

Mat 24:45 "Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time?

Mat 24:46 It will be good for that servant whose master finds him doing so when he returns.

Mat 24:47 I tell you the truth, he will put him in charge of all his possessions.

Mat 24:48 But suppose that servant is wicked and says to himself, 'My master is staying away a long time,'

Mat 24:49 and he then begins to beat his fellow servants and to eat and drink with drunkards.

Mat 24:50 The master of that servant will come on a day when he does not expect him and at an hour he is not aware of.

Mat 24:51 He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

- Because the Rapture is imminent it will occur before the highly specific and traumatic events of the Tribulation thus the Church will not go through the Tribulation. Clearly, the imminent nature of the Rapture supports the Pre-Trib view. Paul looked for the Rapture during his generation.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Jam 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

1Jo 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry.

8. Now let's take a look at the technical uses of Parousia.

- At the Rapture I will be so proud of you.

1Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his "coming?"

- I hope to see your chest decorated with medals when you return with Jesus at the Second Advent.

1Th 3:13 To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the "coming" of our Lord Jesus Christ with all his saints.

- Our deceased loved ones will not miss the Rapture.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the "coming" of the Lord shall not prevent them which are asleep.

- The Lord will preserve you blameless until the Rapture.

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the "coming" of our Lord Jesus Christ.

1Th 5:24 Faithful is he that calleth you, who also will do it.

- I can't believe you believed this silly lie about the Rapture having already occurred.

2Th 2:1 Now we beseech you, brethren, by the "coming" of our Lord Jesus Christ, and "by our gathering together unto him,"

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ (Kurios) is at hand.

- Paul does not want them anxious about the "day of the Lord." The "day of the Lord" is the general term for the Tribulation, Millennium and the destruction of planet earth. The "day of Christ," is the Rapture of the Church. The day of Christ is therefore a bad translation. It is better "day of the Lord." The day of Christ is the Rapture and it is at hand. The Greek is "day of Lord—Kurios."

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

- The falling away first in verse three refers to either the apostasy of the Tribulation or the Rapture of the Church since the Greek word Apostasia can mean either. Since there is always apostasy in all ages, most grace expositors believe the falling away refers to the Rapture.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only HE who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his "coming:"

2Th 2:9 Even him, whose "coming" is after the working of Satan with all power and signs and lying wonders,

- The One Who withholdeth is God the Holy Spirit. Clearly since He indwells all believers His removal at the Rapture will make possible the work of the Satan indwelt Anti-Christ. "The Wicked One therefore, in 2Th 2:8, is the Anti-Christ and Parousia [translated coming] is used for the Second Advent when the Anti-Christ will be placed in the Lake of Fire.
- Be patient and wait for the Rapture

Jam 5:7 Be patient therefore, brethren, unto the "coming" of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

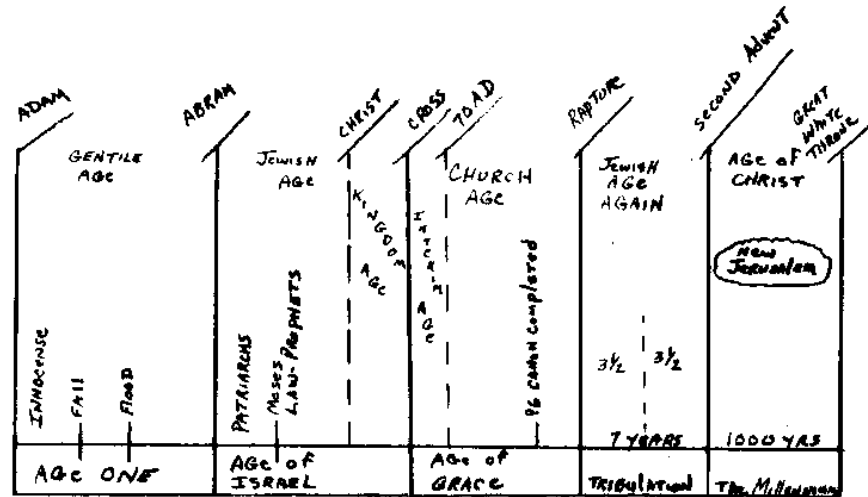
Jam 5:8 Be ye also patient; stablish your hearts: for the "coming" of the Lord draweth nigh.

- I told you the truth about the Second Advent.

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and "coming" of our Lord Jesus Christ, but were eyewitnesses of his majesty.

- There are some who are cynical about the Rapture as well as the Second Advent.

2Pe 3:4 And saying, Where is the promise of his "coming?" for since the fathers fell asleep, all things continue as they were from the beginning of the creation.



- After the Great White Throne the world will become one great big ball of fire.

2Pe 3:12 Looking for and hasting unto the "coming" of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

- Shame in a resurrection body at the Rapture is a true oxymoron.

1Jo 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his "coming."

9. Uses of Apokalupsis

9.1 Apokalupsis-the word is used some 19 times in the New Testament.

9.2 Non-Technical Uses

- An old Spirit filled Kingdom Age saint named Simeon makes a statement about the Baby Jesus.

Luk 2:32 A light to "lighten" the Gentiles, and the glory of thy people Israel.

- "Gee how long do we have to wait" said Thumper to Bambi: Rom 8:19-22

Rom 8:19 The creation waits in eager expectation for the sons of God to be "revealed."

Rom 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

Rom 8:21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

Rom 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

- Church Age saints are so fortunate.

Rom 16:25 Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the "revelation" of the mystery hidden for long ages past, Rom 16:26 but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey ...

- If it does not communicate don't do it.

1Co 14:6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some "revelation" or knowledge or prophecy or word of instruction?

1Co 14:7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

1Co 14:8 Again, if the trumpet does not sound a clear call, who will get ready for battle?

- Quit this vain babbling all the time--do it orderly and only if there is an interpreter there. The teaching of doctrine is better than tongues.

1Co 14:26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a "revelation," a tongue or an interpretation. All of these must be done for the strengthening of the church.

1Co 14:27 If anyone speaks in a tongue, two--or at the most three--should speak, one at a time, and someone must interpret.

1Co 14:28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.

- So you think their visions and revelations are better than mine.

2Co 12:1 It is not expedient for me doubtless to glory. I will come to visions and "revelations" of the Lord.

- Because of God's revelations to me, I received a special demon to keep me humble.

2Co 12:7 To keep me from becoming conceited because of these surpassingly great "revelations," there was given me a thorn in my flesh, a messenger of Satan, to torment me.

- What I know I received from the Lord.

Gal 1:12 For I neither received it of man, neither was I taught it, but by the "revelation" of the Lord.

- The Lord said, “go to Jerusalem and clear this matter up now.”

Gal 2:2 I went in response to a "revelation" and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain.

- I thank God for you and pray He will give you knowledge of Him.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and "revelation" in the knowledge of him:

- I am pleased to be the communicator of the mystery doctrines of the Church Age.

Eph 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Eph 3:3 How that by "revelation" he made known unto me the mystery; (as I wrote afore in few words,

Eph 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

10. Now for the technical or eschatological uses.

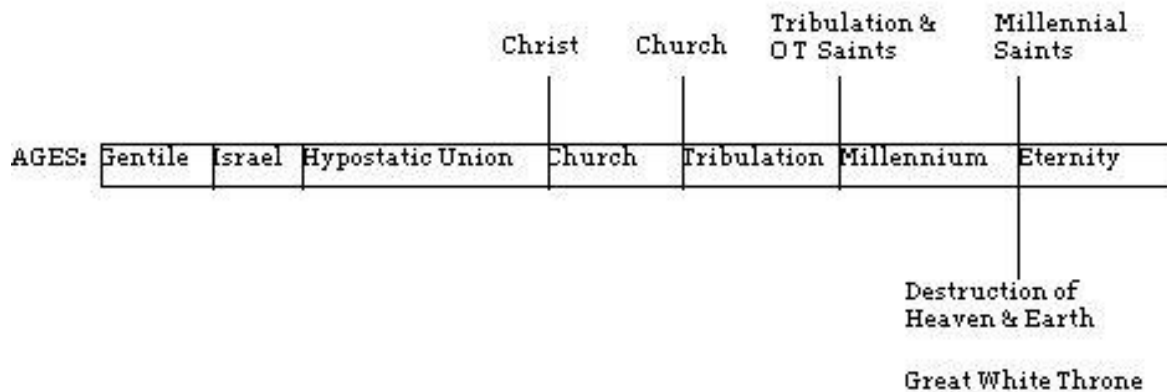
- You people who elected to reject Christ, do you think you are going to escape judgment at the Great White Throne.

Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Rom 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and "revelation" of the righteous judgment of God;

ORDER OF THE RESURRECTIONS



- Get some Bible doctrine in your soul so you can use your gift to produce divine good while you wait for the Lord's return.

1Co 1:7 So that ye come behind in no gift; waiting for the "coming" of our Lord Jesus Christ:

- Jesus will be our terminator justly rewarding our enemies at the Second Advent.

2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be "revealed" from heaven with his mighty angels,

- Get ready for the Rapture. 1Pe 1:7-10

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the "appearing" of Jesus Christ:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.

1Pe 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you ...

1Pe 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the "revelation" of Jesus Christ;

- If suffering count it a blessing; at the Rapture you will be very glad you suffered.

1Pe 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory "shall be revealed," ye may be glad also with exceeding joy.

- Let me show you "things to come."

Rev 1:1 The "Revelation" of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

11. Uses of Epiphania

11.1 Epiphania-the word is used some 6 times in the New Testament:

11.2 Non-Technical uses in the New Testament:

- Jesus appeared in the fullness of time and Paul became an Apostle, a Preacher, and a teacher of the gentiles. This appearance of Jesus is a reference to the 1st Advent of Christ. 2Ti 1:10-12

2Ti 1:10 But is now made manifest by the "appearing" of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

11.3 Technical Uses:

- The Anti-Christ will not have a chance at the Second Advent.

2Th 2:8 And then shall that Wicked One be revealed, (Apokalupsis) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the "brightness" of his coming:

- Answer the bell even if you are so tired you can't lift your arms. Christ was our example before the "jack-leg-king" Pilate but you just wait. This is a reference to first the Rapture and then the Second Advent.

1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

1Ti 6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

1Ti 6:14 That thou keep this commandment without spot, unrebukeable, until the "appearing" of our Lord Jesus Christ:

1Ti 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

- Do your job because Christ is coming; don't lose any of your rewards. 2Ti 4:1-3

2Ti 4:1 In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his "appearing" and his kingdom, I give you this charge:

2Ti 4:2 Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction.

2Ti 4:3 For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

- There is a crown for Church Age believers who reach spiritual maturity.

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his "appearing."

- This world is not our home; just keep looking for the Rapture.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Tit 2:13 Looking for that blessed hope, and the glorious "appearing" of the great God and our Savior Jesus Christ;

End Lesson Taught 12-20-2000

REVELATION

Lesson 50

1-3-2001

1. Tonight we will continue our study of chapter three and the church at Philadelphia. You can either follow along in your lesson plan or turn to Rev 3:7.

2. Earlier I introduced the church of Philadelphia, reviewed the 17 reasons why we are Pre-trib, Pre-Mil and Chiliast and began an analysis of Revelation three verse seven.

3. Now let's continue our study of the sixth church "The Church At Philadelphia."

4. The church at Philadelphia, though a local assembly with needs like the other five, differs from the first five because it does not represent a "period" as such but a punctilious moment in time. That moment of time as we have seen is the rapture.

5. The Scriptures relating to Philadelphia are Rev 3:7-13. Let's first look at these verses in the NIV:

NIV

Rev 3:7 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

Rev 3:8 I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.

Rev 3:9 I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars--I will make them come and fall down at your feet and acknowledge that I have loved you.

Rev 3:10 Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

Rev 3:11 I am coming soon. Hold on to what you have, so that no one will take your crown.

Rev 3:12 Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.

Now let's see what we can learn from verse seven of chapter three:

NIV

Rev 3:7 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

KJV

Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

1. The letter like all of the other letters to the seven churches is written to the angel, a representation of the pastor. This we have seen in each of the previous five letters.

2. The word Philadelphia, means "brotherly love." It can be found six other times in the New Testament.

Rom 12:1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship.

Rom 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.

Rom 12:3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.

Rom 12:4 Just as each of us has one body with many members, and these members do not all have the same function,

Rom 12:5 so in Christ we who are many form one body, and each member belongs to all the others.

Rom 12:6 We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith.

Rom 12:7 If it is serving, let him serve; if it is teaching, let him teach;

Rom 12:8 if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

Rom 12:9 Love must be sincere. Hate what is evil; cling to what is good.

Rom 12:10 Be devoted to one another in brotherly love. Honor one another above yourselves.

Rom 12:11 Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.

Rom 12:12 Be joyful in hope, patient in affliction, faithful in prayer.

Rom 12:13 Share with God's people who are in need. Practice hospitality.

Rom 12:14 Bless those who persecute you; bless and do not curse.

Rom 12:15 Rejoice with those who rejoice; mourn with those who mourn.

Rom 12:16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Rom 12:17 Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody.

Rom 12:18 If it is possible, as far as it depends on you, live at peace with everyone.

Rom 12:19 Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.

Rom 12:20 On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."

Rom 12:21 Do not be overcome by evil, but overcome evil with good.

2.1 John Walvord has written: "An evidence of a healthy Christian life is the manner in which Christian brethren get along with one another."

1Th 4:8 Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.

1Th 4:9 Now about "brotherly love" we do not need to write to you, for you yourselves have been taught by God to love each other.

1Th 4:10 And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more.

1Th 4:11 Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you,

1Th 4:12 so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.

2.2 As in the later epistle of I John, love of the brethren, as a proper mental attitude learned from cycled doctrine in the soul, must continue.

Heb 13:1 Let "brotherly love" continue.

Heb 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

2.3 At the time of the writing of the Canon there was a lack of public resting places, hospitality was enjoined, particularly with reference to strangers who knew Christ.

2.3.1 Mat 25:35-40 offers the closest parallel to entertaining angels unaware when Christ at His Second Advent judges the nations.

Mat 25:35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

Mat 25:36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

Mat 25:37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?

Mat 25:38 When did we see you a stranger and invite you in, or needing clothes and clothe you?

Mat 25:39 When did we see you sick or in prison and go to visit you?'

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

2.3.2 Lot entertained angels unaware in Sodom.

Gen 19:1 And there came two angels to Sodom ... and Lot ... rose up to meet them; and he bowed himself with his face toward the ground;

Gen 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

Gen 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

2.4 Peter in both his first and second Petrine Epistles stresses a need for impersonal love of the brethren; as our natural and reasonable service.

1Pe 1:22 Now that you have purified yourselves by obeying the truth so that you have "sincere love for your brothers", love one another deeply, from the heart.

1Pe 1:23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

1Pe 1:24 For, "All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall,

1Pe 1:25 but the word of the Lord stands forever." And this is the word that was preached to you.

1Pe 2:1 Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind.

2Pe 1:7 and to godliness, "brotherly kindness"; and to "brotherly kindness", love.

2Pe 1:8 For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

2Pe 1:9 But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins.

3. Let's look briefly at this subject of love.

3.1 Love, as treated in Scripture, comes in five categories.

3.1.1 Category I is a love toward God.

3.1.2 Category II is a love toward Right Man or Right Woman.

3.1.3 Category III is a love toward Friends.

3.1.4 Category IV is a love toward all believers with a relaxed mental attitude even if you have no positive feelings toward them.

3.1.5 Category V is a familial love between parent and children.

3.2 A Philadelphia type love relates more to Category IV. This is a special love toward all believers.

3.2.1 Category IV Love is closely related to the Doctrines of Impersonal Love and/or The Doctrine of Agape.

3.2.2 The local church must be a place of privacy for learning doctrine individually based on our own personal needs, and these needs vary. It is important for people to be free, to have privacy to worship as they see fit.

3.2.3 We must all live our lives unto the Lord while remaining in time with many neighbors some of whom you may not like.

3.2.4 There are all sorts of believers in varying shades of spiritual growth.

3.2.5 Sometimes you must yield to other believers even when they are wrong and you are right. Example:

Rom 14:14 As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean.
 Rom 14:15 If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died.
 Rom 14:16 Do not allow what you consider good to be spoken of as evil.
 Rom 14:17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,
 Rom 14:18 because anyone who serves Christ in this way is pleasing to God and approved by men.
 Rom 14:19 Let us therefore make every effort to do what leads to peace and to mutual edification.
 Rom 14:20 Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble.
 Rom 14:21 It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall.
 Rom 14:22 So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves.
 Rom 14:23 But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin.
 Rom 15:1 We who are strong ought to bear with the failings of the weak and not to please ourselves.

3. Usually the command to display a Category IV kind of love is in the Greek either AGAPE or PHILADELPHIA.

3.1 Category IV love was best perhaps expressed by our Lord on the cross when He said of those who had used and abused Him:

Luk 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

3.1.1 This kind of love cannot be mustered in the flesh, it depends on a response in the soul; a response based on who and what you are; a response based on a spiritual gift from God.

Gal 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

3.2 Like all divine good, a Philadelphia kind of love can only come from the consistent use of the two power options. Now let's return to our study of the church at Philadelphia:

4. The message to the church at Philadelphia is in some respects one of the most interesting of all the messages to the seven churches.

5. Through the centuries, a nominal Christian testimony continued in the city and they also prospered even under Turkish rule but later after World War I the nominal Christians left the city for Greece.

6. The message addressed to Philadelphia has the unusual characteristic of being almost entirely a word of praise, similar to that received by the church at Smyrna, but in sharp contrast to the church at Pergamos, Thyatira, Sardis and Laodicea.

7. Philadelphia was not without problems however. In Philadelphia Dionysus or Bacchus, (the gods of wine and hedonistic parties) was one of the chief objects of pagan worship and drunkenness was pervasive in the area.

Now let's continue to gather principles from verse seven of chapter three:

KJV

Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

1. The words translated angel of the church comes from the Greek "Aggelos Ekklesia" meaning the pastor of the local assembly located at Philadelphia.

2. Given the second meaning of the "church at Philadelphia" as the universal church at the time of the rapture the "angel" also represents numerous pastors at many churches from where people are raptured.

3. John is now told to write "Grafo", this is commanded so future generations will have access to this information.

3.1 Recall the Book of The Revelation is part of the Word and the only book of the Bible where the teacher and the student are promised a special blessing for teaching and learning that found in the Apocalypse.

4. Tade is well translated "these things", a reference to what is about to be said and then we have a description of Christ as the Holy and Sovereign God.

4.1 He is said to be preeminently the Holy One and the One who was and is always true.

4.2 Christ is said to be the One qualified to call believers to a life in Him and a life of holiness; not unlike that found in Peter's first Petrine epistle in 1Pe 1:15 "But as He Who has called you is Holy, so be you holy in all manner of conversation."

5. Now let's look at the phrase "he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

5.1 In Philadelphia there was a large population of Jews who were apparently responsible for significant persecutions of the local assembly.

5.1.1 The Jews were no strangers to persecution; Roman laws were hard on them as well as on the Christians.

5.2 When Jesus says that He possesses the "key of David," the phrase seems to be a reminder to the Jews in Philadelphia that the Davidic Covenant - which promised eternal blessing through David's greater Son, The Messiah - was fulfilled in Jesus Himself.

5.3 To an evangelistic church, Jesus presents Himself as the One who opens doors of opportunity where and when He chooses.

5.4 No mere man can open a door of witness or shut one except by the will of the Father.

5.5 This is a stirring illustration of the sovereignty of God.

5.6 If all believers and particularly those with the gift of mass evangelism, understood this concept, there would be fewer heartsick and frustrated "missionaries"!

5.6.1 Jesus praises the Philadelphians for their "work," which was obviously evangelism. He sets before them an open door for witness which no one can shut.

5.6.2 Paul used this same symbol for evangelistic outreach when he said, "For there is a wide-open door for me to preach and teach here" (1 Corinthians 16:9).

5.6.3 Christ had promised to open doors as these believers sought to reach the lost world with His message of salvation.

5.6.4 The church at Philadelphia were smart enough to realize that they had only "a little strength," and so they relied on Christ to open the way.

5.6.5 He faithfully does just that for those who trust Him. But when there is human maneuvering to do God's work, things just never work out!

6. Let's take look at the mechanics of evangelism:

7. There is no evidence in Scripture where anyone asked another to pray to receive Christ; it is really none of our business.

7.1 Our job is to accurately present the claims of Christ with a relaxed mental attitude responding to the positive volition of those who are ready for gospel hearing.

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear é:

7.2 The Holy Spirit will do the rest of the work, recall the power is in the Word.

8. People simply believe for salvation as opposed to walking the aisle, raising their hand, signing a card, cleaning up their life etc.

8.1 So faith alone in the Work of Christ is sufficient for salvation.

Now let's see what can learn from verse eight.

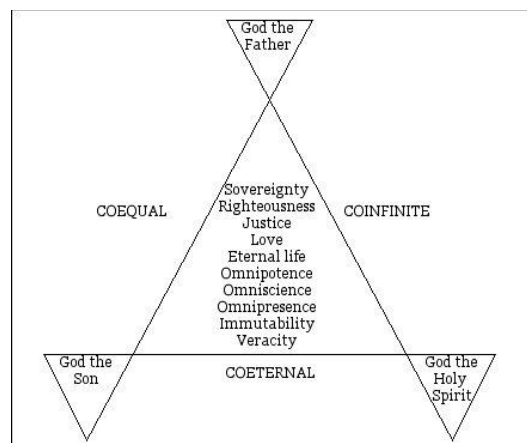
Rev 3:8 I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.

1. Christ says "I know your works." The entire panorama of testimony and witness of Philadelphia was before Him as He ordered John to write a commendation.

2. That the Father, Son and Holy Spirit as Deity are three separate personalities is true but they share the same essences. The essences of the Trinity, of which one such essence is Omniscience, are all shared equally.

2.1 Omniscience is but one of several as we will later see.

2.2 God is One in Essence, i.e. the divine essences are resident and shared equally in each Member of the Godhead and this has always been the case. There are three Personalities but One in Essence, such Essences were always shared equally and will always be shared equally. There never was a time for example when God learned anything nor did God have a beginning for the Trinity has always been.



Col 2:9 For in Christ all the fullness of the Deity lives in bodily form,

Isa 48:16 "Come near me and listen to this: "From the first announcement I have not spoken in secret; at the time it happens, I am there." And now the Sovereign LORD has sent me, with his Spirit.

Mat 3:16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

Mat 3:17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

2.3 The One Godhead as can be seen from the above cited Scriptures is made up of three personalities or manifestations: God the Father, God the Son and God the Holy Spirit.

2.3.1 The personalities of the Trinity are closely related, just as there is one egg, there is also the yoke, the white and the shell. Yet it is one egg.

Joh 10:30 I and the Father are one."

Joh 10:38 But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father."

Joh 17:11 I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name--the name you gave me--so that they may be one as we are one.

Joh 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Joh 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

Joh 7:39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

2.3.2 So you can see from these verses the intertwining of the several and collective personalities of the Trinity are uniquely Three in One, Separate but One and all are equal.

End Lesson 50 Taught 1-3-2001

REVELATION

Lesson 51

1-10-2001

1. Tonight we will continue our study of chapter three and the church at Philadelphia. You can either follow along in your lesson plan or turn to Rev 3:9.
2. Now let's continue our study of the sixth church "The Church At Philadelphia."
3. The church at Philadelphia, though a local assembly with needs like the other five, differs from the first five because it does not represent a "period" as such but a punctilious moment in time. That moment of time as we have seen is the rapture.
4. The Scriptures relating to Philadelphia are Rev 3:7-13. Let's again look at these verses in the NIV:

NIV

Rev 3:7 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

Rev 3:8 I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.

Rev 3:9 I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars--I will make them come and fall down at your feet and acknowledge that I have loved you.

Rev 3:10 Since you have kept my command s to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

Rev 3:11 I am coming soon. Hold on to what you have, so that no one will take your crown.

Rev 3:12 Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.

5. Now let's resume our study of The Essence of God and the statement in Rev 3:8 "I know your deeds."

6. The essences of God are prevalent in each Member of the Trinity: (1) Sovereignty (2) Righteousness (3) Justice (4) Love (5) Eternal Life (6) Omniscience (7) Omnipresence (8) Omnipotence (9) Immutability (10) Veracity.

7. Omniscience - God knows all things; He is all knowing and is not limited by time or choices. Rev 3:8 " I know your deeds . . . "

7.1 God knows the end and the beginning as we have seen, nothing has been hidden from Him.

Psa 147:4 He determines the number of the stars and calls them each by name.

Psa 147:5 Great is our Lord and mighty in power; his understanding has no limit.

Isa 46:10 I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.

Job 37:16 Do you know how the clouds hang poised, those wonders of him who is perfect in knowledge?

7.2 Certainly the New Testament also teaches His before knowledge; all being part of His omniscience.

Act 2:23 Him, being delivered by the determinate counsel and foreknowledge (prognosis meaning forethought) of God, ye have taken, and by wicked hands have crucified and slain:

1Pe 1:2 Elect according to the foreknowledge (prognosis meaning forethought or before knowledge) of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom 8:29 For whom he did foreknow (Proginosko meaning to know beforehand, i.e. foresee), He also did predestinate to the image of his Son, that he might be the firstborn among many brethren.

Rom 11:2 God hath not cast away his people which he foreknew (Proginosko meaning to know beforehand, i.e. to foresee). Do you not know what the scripture saith of Elijah? how he maketh intercession to God against Israel saying,

Rom 11:3 "Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"?

1Pe 1:20 Who verily was foreordained (proginosko meaning to know beforehand, i.e. to foresee) before the foundation of the world, but was manifest in these last times for you,

Now let's return to harvesting principles from Revelation chapter three:

1. REBUKE

1.1 There's not a hint of rebuke to this church! It's important for us to see the characteristics that made this church so highly approved by the Lord.

2. EXHORTATION

2.1 Jesus' admonition is a simple encouragement to hold fast what the believers have learned and experienced in their walk with Him. He tells them they're doing great and to keep up the good work!

3. PROMISES

3.1 Most of this letter is composed of promises. Someone has counted over seven thousand promises in the Bible which God has made concerning His children and their welfare. Several very important ones are in this letter.

3.2 The first one is the "open door of opportunity" for believers to reach out to the unbelieving world. You'll notice that it doesn't say only certain people are supposed to go through that door and witness. The door is open for every child of God who will simply walk through it.

3.3 The greatest promise given to any of the seven churches is in this letter. Jesus promises that these Philadelphian believers will not go through the time of testing which is coming upon the whole world.

Rev 3:10 Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

3.4 The scope of this promise goes far beyond the little church in the ancient city of Philadelphia. There are several reasons for this. First, this promise speaks of a specific time of turmoil for the earth.

3.5 A crisis of this kind has never faced the entire world since this promise.

4. Let me read some of that written by John Walvoord about this church:

Christ says to the church at Philadelphia as to the other churches, "I know thy works." The entire panorama of testimony and witness in Philadelphia was before Him as He wrote words of commendation for their faithfulness to the Lord. In keeping with the description of His person in verse 7, He declares to them, "Behold, I have set before thee an open door, and no man can shut it."

5. Ramsay explains the reference to the door in verse four "I have placed before you an open door" as arising from the geographical situation of the city of Philadelphia. He writes:

“The situation of the city fully explains this saying. Philadelphia lay at the upper extremity of a long valley, which opens back from the sea. After passing Philadelphia the road along this valley ascends to the Phrygian land and the great Central Plateau, the main mass of Asia Minor. This road was the one which led from the harbor of Smyrna to the north-eastern parts of Asia Minor and the East in general, the one rival to the great route connecting Ephesus with the East, and the greatest Asian trade route Philadelphia, therefore, was the keeper of the gateway to the plateau.”

6. The church at Philadelphia is further commended by Christ with the words, "For thou hast a little strength, and hast kept my word, and hast not denied my name." Some have interpreted the expression "little strength" as a word of rebuke rather than commendation.

7. It is obviously short of a full commendation, but it is evident that the thrust of the passage is that Christ recognizes in the Philadelphian church at least a significant degree of spiritual power which comes from God, and this assured them a continuance of their testimony through the open door which He had set before them.

8. Also they are commended for having kept His Word; that is, they had guarded and kept the truth of God as it was committed to them and had not departed from the faith, that system of doctrine which was held by the apostolic church in the near term and that which will be descriptive of the church just before the rapture.

9. Added to their other commendable qualities, the church at Philadelphia manifested a loyalty to the name of Christ Himself and had made a public confession of their trust in Him. In recognition of this fact Christ says to them, "Thou hast not denied my name."

10. As the result of their faithfulness in witness He promises that their adversaries, described in verse 9 as the "synagogue of Satan," will be forced to acknowledge that the Philadelphian church were true servants of God.

Now let's analyze the great promise found in verse ten and eleven:

Rev 3:10 Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

Rev 3:11 "I am coming soon. Hold on to what you have, so that no one will take your crown."

1. One of the outstanding compliments given to the Philadelphian church is contained in this verse ten.

2. Because of their faithfulness the Christians in Philadelphia are promised that they will be kept from the hour of trial which will come upon the earth as a divine judgment.

3. It should be noted that this deliverance is not only from trial but from a period of time in which the trial exists, "the hour of temptation."

4. If the expression had simply been deliverance from trial, conceivably it could have meant only partial deliverance. The expression seems to have been made as strong as possible that the Philadelphian church would be delivered from this period.

5. The preposition translated "from" (Greek Ek) is best understood as "out of" rather than simply "from."

6. In view of the context of the book of Revelation, as it subsequently unfolds, the horrors of this tribulation period makes evident that the promise here to the church at Philadelphia is one of deliverance from this time of trouble.

7. This conclusion has, of course, been resisted by all post-tribulation protagonist as an unwarranted interpretation of this passage. This promise clearly emphasizes deliverance from rather than deliverance through.

8. As far as the Philadelphian church was concerned, the rapture of the church was presented to them as an imminent hope. If the rapture had occurred in the first century preceding the tribulation which the book of Revelation describes, they were assured of deliverance.

9. By contrast, those sealed out of the twelve tribes of Israel (Rev 7:2-14) clearly go through the time of trouble. This implies the rapture of the church before the time of trouble referred to as the great tribulation.

Rev 7:2 Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea:

Rev 7:3 "Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God."

Rev 7:4 Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.

Rev 7:5 From the tribe of Judah 12,000 were sealed, from the tribe of Reuben 12,000, from the tribe of Gad 12,000,

Rev 7:6 from the tribe of Asher 12,000, from the tribe of Naphtali 12,000, from the tribe of Manasseh 12,000,

Rev 7:7 from the tribe of Simeon 12,000, from the tribe of Levi 12,000, from the tribe of Issachar 12,000,

Rev 7:8 from the tribe of Zebulun 12,000, from the tribe of Joseph 12,000, from the tribe of Benjamin 12,000.

Rev 7:9 After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

Rev 7:10 And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

Rev 7:11 All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God,

Rev 7:12 saying: "Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!"

Rev 7:13 Then one of the elders asked me, "These in white robes--who are they, and where did they come from?"

Rev 7:14 I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb."

10. Such a promise of deliverance to them would seemingly have been impossible if the rapture of the church were delayed until the end of the tribulation prior to the second coming of Christ and the establishment of the kingdom.

11. This passage therefore provides support for the hope that Christ will come for His church before the time of trial and trouble described in Revelation chapters 6 through 19.

11.1 This time of tribulation will overtake the entire world, as God inflicts His wrath upon unbelieving Gentiles as well as upon Christ-rejecting Jews.

12. The Philadelphian church is therefore promised deliverance from the time of trouble which will overtake the world. Accordingly they are encouraged to bear their present suffering and to continue their faithfulness and patience as they bear witness for the Lord Jesus.

12. The Lord's coming for them is compared to an imminent event, one which will come suddenly without announcement. In view of this expectation they are to hold fast to their testimony in order to receive their reward at His coming.

12.1 The expression "quickly" from the Greek (Mello) is to be understood as something which is sudden and unexpected, not necessarily immediate.

12.2 It means "that which is about to become."

13. In this passage the rapture of the church is in view. The coming of Christ to establish a kingdom on earth is a later event following the predicted time of tribulation which is unfolded in the book of Revelation.

14. We just spent the greater part of three weeks looking at 17 reasons why the Tribulation will follow the rapture of the church, being 7 years in duration and having the 2nd Advent as its latter termini.

15. By contrast, the coming of Christ for His church is portrayed here as elsewhere in the book as an event which is not separated from us by any series of events, but is one of constant expectation in the daily walk of the believer in this age.

16. That the rapture was and is imminent has been a theme since the first century.

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

17. Now let's take a look at verse twelve and thirteen:

Rev 3:12-13 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

1. To the Christians of Philadelphia a promise is also given as it is in the earlier letters that salvation and blessing and eternity to come will be their portion.

1.1 They are not only promised the implication of verse 11 that they will have a crown of reward if they are faithful but they are promised in verse twelve, "Him that overcometh will I make a pillar in the temple of my God."

2. The entire heavenly city is considered a temple. In keeping with the symbolism, the Philadelphian Christians will be permanent like a pillar in the temple and, speaking figuratively, they will stand when all else has fallen.

3. This perhaps had peculiar significance to those who were in Philadelphia because of their historic experiences with earthquakes which frequently had ruined their buildings and left only the pillars standing.

4. They are assured of continuance throughout eternity because of their faith in Christ as the One who enables them to overcome the world.

5. Further, the promise is given in the KJV, "He shall go no more out." This seems to mean that they will no longer be exposed to the temptations and trials of this present life and will have their permanent residence in the very presence of God.

6. In addition to this promise Christ gives them a threefold assurance that they will be identified with God, because (1) they will have the name of God, (2) they will have the name of the city of God, The New Jerusalem, and (3) they will have a new name belonging to Christ.

7. The expression "new Jerusalem" is a reference to the future eternal city described in Revelation 21 and 22.

8. Some like Trench spiritualize the city and deplore the concept that the city will actually come down from heaven.

End Lesson

Taught 1-10-2001

REVELATION

Lesson 53

1-17-2001

1. Tonight we will continue our study of chapter three and the church at Philadelphia. You can either follow along in your lesson plan or turn to Rev 3:13.

2. Last week I exegeted Rev 3:9 through 12; when time ran out I was in the process of giving you several points on the New Jerusalem.

3. Before the points on The New Jerusalem I want to give you an expanded translation of Rev 3:7-12:

Rev 3:7 "To the pastor of the church in Philadelphia I want you to write: These are the words of Jesus Christ Who is the only One who is perfectly righteous, Christ is the One who holds the key of David. What Christ opens no one can shut, and what He shuts no one can open.

Rev 3:8 I know everything you have ever thought or done. I have placed before you an open door of evangelism; there is no one who can shut the door of evangelism. In this evangelistic effort I was pleased to see that you did not rely upon your own strength, but you have instead worked under the protocol plan of God; you have kept my word and have not denied My name.

Rev 3:9 I will make those of the synagogue of Satan recognize your new status as the Bride of Christ; these ethnic Jews claim to be God's chosen people even in this the age of the church.

Rev 3:10 Since you have been a faithful recipient of the Word even under great pressure, I will also keep you from the time of trial that is going to come upon the whole world; as the Bride of Christ you will be translated to heaven before the Tribulation.

Rev 3:11 I am coming soon so keep on taking in the Word; by your continued demonstration of positive volition you will guarantee a celebration at the Bema where rewards will be issued.

Rev 3:12 To the citizens who believe on the Lord Jesus Christ I will give a permanent residence and commemoration in a heavenly city. Never again will they need to leave it. I will write on each believer the name of my God and the name of the city of my God; the city is called the new Jerusalem, a city which will come down out of heaven; I will also give each resident of the city a new name.

1. Keep in mind those raptured are symbolized by the Philadelphia church.
2. Those raptured, clearly include not only those alive at the time of the translation but also the dead in Christ are also included.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

3. In Rev 3:11 John warns those of the rapture generation to "hold fast and let no man take their crowns."

Rev 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

3.1 In teaching this verse last week I mentioned in passing the three crowns promised in Scripture. I want to give you a point or two on Crowns.

1. At the judgment seat of Christ, or the Bema (as it is called in the Greek), crowns will be awarded.

1.1 The Bema was a place where a king, judge or procurator might sit to adjudicate a matter or reward an outstanding athlete or military hero. It is from the Bema that the judge would issue punishments or rewards.

1.2 It was at the Bema, during the Isthmus Games, that a winning contestant received his special reward called a Stephanos.

1.2.1 It is to this analogy the New Testament speaks when it describes Church Age believers appearing before the judgment seat of Christ.

Rom 14:10 But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1.3 The word Bema appears several places in the New Testament.

1.3.1 Jesus was brought before Pilate's Bema.

Mat 27:19 When he was set down on the "judgment seat", his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Joh 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the "judgment seat" in a place that is called the Pavement, but in the Hebrew, Gabbatha.

1.3.2 Herod Agrippa made his final speech from a Bema. Acts 12:21.

Acts 12:21 And upon a set day Herod Agrippa, arrayed in royal apparel, sat upon his "throne", and made an oration unto them.

1.3.3 Gallio, the governor of Achaia, judged Paul from a Bema.

Acts 18:16 And he drave them from the "judgment seat."

1.3.4 Paul was brought before a Bema (the judgment seat of Festus) on his way to Rome.

Acts 25:6 And when Festus had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the "judgment seat" commanded Paul to be brought ...

Acts 25:10 Then said Paul, I stand at Caesar's "judgment seat", where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest ...

Definition and Concept

1. Let's look at crowns as they relate to the judgment seat of Christ. The judgment is for believers of the Church Age. It takes place just after the Rapture. The judgment seat is called the Bema.

2. Paul describes the events taking place at the Bema, where crowns are awarded, in 1Co 3:11-15.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.
1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.
1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

3. The word for crown in the New Testament is Stephanos. The Stephanos in ancient Rome was a wreath given to both athletes and military heroes who had distinguished themselves.

3.1 With it went a large monetary stipend, a parade honoring the recipient (much like a ticker-tape parade for the team winning the World Series), a significant land grant such as 1000 acres on the Brazos between Waco and Bryan and a lifetime exemption from taxation for self and family.

3.1.1 Your right pastor-teacher will be with you at the Bema, for it is his evaluation too.

Phi 4:1 Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!

1Th 2:19 For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes? Is it not you?
1Th 2:20 Indeed, you are our glory and joy.

Doctrine of Crowns

1. The word Stephanos appears in Scripture to describe

- Jesus' crown of thorns

Mat 27:29 And when they had platted a “crown” of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

- something of value

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible “crown;” but we an incorruptible.

Phi 4:1 Therefore, my brothers, you whom I love and long for, my joy and "crown", that is how you should stand firm in the Lord, dear friends!

1Th 2:19 For what is our hope, our joy, or the "crown" in which we will glory in the presence of our Lord Jesus when he comes? Is it not you?

2Ti 4:8 Now there is in store for me the "crown" of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.

Jam 1:12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the "crown" of life that God has promised to those who love him.

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you (church at Smyrna - 100-300 A.D.), and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the "crown" of life.

1Pe 5:4 And when the Chief Shepherd appears, you will receive the "crown" of glory that will never fade away.

Rev 3:11 I am coming soon to you, the church at Philadelphia - the church just before the rapture). Hold on to what you have, so that no one will take your "crown".

- the church resident in heaven--casting their crowns before the throne of God

Rev 4:4 Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had "crowns" of gold on their heads.

Rev 4:10 the twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever. They lay their "crowns" before the throne and say:

- power given the Antichrist

Rev 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a "crown" was given unto him: and he went forth conquering, and to conquer.

- demon warriors

Rev 9:6 During those days men will seek death, but will not find it; they will long to die, but death will elude them.

Rev 9:7 The locusts looked like horses prepared for battle. On their heads they wore something like "crowns" of gold, and their faces resembled human faces.

Rev 9:8 Their hair was like women's hair, and their teeth were like lions' teeth.

- Israel divided into twelve tribes

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a "crown" of twelve stars:

- the royalty of Jesus just before He returns

Rev 14:14 I looked, and there before me was a white cloud, and seated on the cloud was one like a son of man with a "crown" of gold on his head and a sharp sickle in his hand.

2. In addition to the crowns awarded for divine good, there are special crowns awarded to believers of the Church Age.

- a crown of righteousness

2Ti 4:7 I have fought the good fight, I have finished the race, I have kept the faith.

2Ti 4:8 Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.

2.1 Col. R. B. Thieme says of this crown, "It would seem to be available to those who have acquired enough doctrine to appreciate and anticipate the Rapture and the blessed events following."

2.2 The crown of righteousness is mentioned only once in Scripture where Paul speaks of his acquiring it because he anticipates his death at the hand of Nero.

- a crown of life

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life.

2.3 The crown of life is available to all believers who not only reach maturity but are able to hold that level even amid significant pressures.

2.4 There are those who see this crown as available only to believers of the Tribulation. This, however, flies in the face of the fact that in every age believers are deluged with pressure and testing from old Satan under the permissive will of God.

2.5 Its appropriateness for believers in all ages would seem to be strengthened by the fact that James mentions the crown of life.

Jam 1:12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him.

- a crown of glory

2.6 The crown of glory is available only to the pastor-teacher who is faithful to the task of studying and teaching, both when it is convenient and when it is not convenient.

1Pe 5:2 Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

1Pe 5:3 not lording it over those entrusted to you, but being examples to the flock.

1Pe 5:4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

3. Fittingly, in our new natures we are seen in heaven casting our crowns at the feet of Christ.

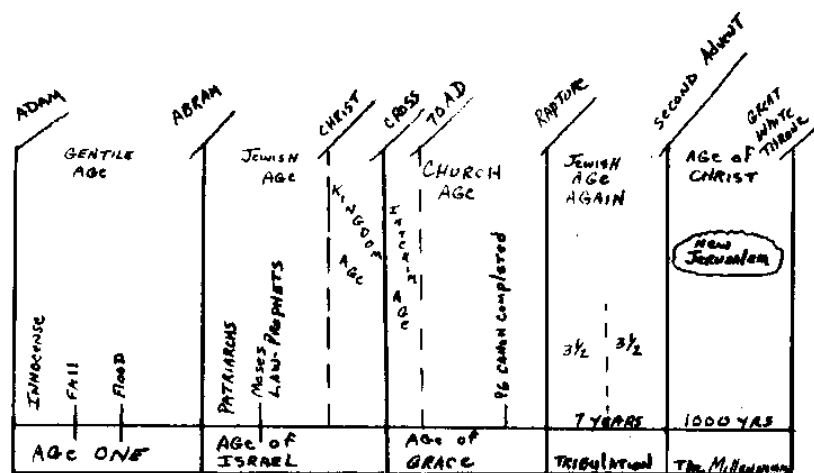
Rev 4:10 the twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever. They lay their crowns before the throne and say:

Rev 4:11 "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

4. Now back to our study of the church at Philadelphia:

5. As they have been faithful in receiving God's grace gift of Christ in the present age, John says they will be rewarded with a residence in the New Jerusalem, a city hovering over planet earth during the Millennium.

Let me give you those points on the New Jerusalem:



1. The New Jerusalem is mentioned by name in Rev 3:12 and Rev 21:2.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

2. It was looked for by Abraham according to the anonymous writer of the Book of Hebrews.

Heb 11:10 For he was looking forward to the city with foundations, whose architect and builder is God.

Heb 11:16 Instead, they were longing for a better country--a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

3. It is referred to as Zion the mountain and city of the living God in Hebrews 12:22,

Heb 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,

4. It is alluded to by Paul in Gal 4:26,

Gal 4:25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.

Gal 4:26 But the Jerusalem that is above is free, and she is our mother.

5. It is employed as an incentive by John in Rev 3:12,

Rev 3:12 Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

6. The city is not identical with the earthly Jerusalem of the Millennium, nor is it equivalent to the new heaven.

7. This city comes down out of heaven at the Second Advent, and is the center of the new order.

8. It is the habitation of Christ and the Church.

9. The city is described as a cube (A regular solid having six congruent square faces) 1,500 miles each way, made of gold and precious stones (Rev 21:10-23);

Rev 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

Rev 21:11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

Rev 21:12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

Rev 21:13 There were three gates on the east, three on the north, three on the south and three on the west.

Rev 21:14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

Rev 21:15 The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls.

Rev 21:16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long.

Rev 21:17 He measured its wall and it was 144 cubits thick, by man's measurement, which the angel was using.

Rev 21:18 The wall was made of jasper, and the city of pure gold, as pure as glass.

Rev 21:19 The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

Rev 21:20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprased, the eleventh jacinth, and the twelfth amethyst.

Rev 21:21 The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of pure gold, like transparent glass.

Rev 21:22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

10. It is also described as to its eternal provisions in Rev 21:24-22:5.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

Rev 21:25 On no day will its gates ever be shut, for there will be no night there.

Rev 21:26 The glory and honor of the nations will be brought into it.

Rev 21:27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Rev 22:3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

Rev 22:4 They will see his face, and his name will be on their foreheads.

Rev 22:5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

11. This divine architectural achievement has material reality - the resurrected saints and Christ will inhabit it with physically real bodies, though its details symbolize great spiritual realities.

Now let's return to our study of the church at Philadelphia:

1. As in the messages to the other churches, the church of Philadelphia is given the invitation to hear "what the spirit saith unto the churches.

2. The challenge to all who hear today is to receive Jesus Christ as Saviour and, having received Him, to bear a faithful witness for the Lord by means of the consistent use of the two power options.

3. Like those in Philadelphia, we too can contemplate not only present but future deliverance from this world and the enjoyment of all the privileges of eternity because of the Lord's provision.

4. One last point before leaving the church of Philadelphia - a church representing the universal church at the time of the Translation.

4.1 What will it be like when a large segment of the population vanishes? Let's conjecture:

"There I was, driving down the freeway and the place went crazy ... cars going in all directions and not one of them had a driver. I mean it was wild. Someone said 'I think we've got an invasion from outer space! ...'"

"It was the last quarter of the championship game the other side was ahead. Our boys had the ball. We made a touchdown and tied it up. The crowd went crazy; only one minute to go and they fumbled. Our quarterback scrambled he was about a yard from the goal when no more quarterback completely gone, just like that ..."

"It was very puzzling. I was teaching a course on the Philosophy of Religion when three of my students vanished. They simply vanished; these kids were quite argumentative always trying to prove a point from the Bible. No great loss to the class. I am glad they are gone but how do I explain their disappearance."

"As an official spokesman for the United Nations I wish to inform all peace-loving people of the world you must make every human effort to assist those nations who have suffered the mysterious disappearances..."

"My dear friends in the congregation. Bless you for coming to church today. I know that many of you have lost loved ones. I am sorry to say but I think God's judgment has come upon them for their continued hard headedness, especially in their attitudes toward other religions. Now that these intractable reactionaries have been removed, we can now progress toward our glorious goal of uniting all mankind into a brotherhood of reconciliation and understanding ..."

4.2 What will some say?

"You really want to know what I think Angelie? I think all that talk about the coming of Christ wasn't so crazy after all. I don't know about you, but I'm going to find a Bible and see if I can figure out what they meant when they talked about the Rapture."

5. We Christians have a tendency sometimes to toss out words which have no meaning to the non-Christian. Sometimes misunderstood terms provide the red flag an unbeliever needs to turn him from the simple truth of God's Word.

5.1 "Rapture" may be one of those words. It is recall not found in the Bible. There are some Christians who do not use the word, but prefer the word "translation" instead.

5.2 The word "rapture" means to snatch away or take out. But whether we call this event "the Rapture" or the "translation" makes no difference the important thing is that it will happen.

5.3 It will happen! Someday, a day that only God knows, Jesus Christ is coming to take away all those who believe in Him. He is coming to meet all believers in the air.

5.4 Without benefit of science, space suits, or interplanetary rockets, there will be those who will be transported into a glorious place more beautiful, more awesome, than we can possibly comprehend.

5.5 Earth and all its thrills, excitement, and pleasures will be nothing in contrast to this great event. It will be the living end. The ultimate trip.

6. There is a Greek word "Exanastasis" which describes the "Translation." Exanastasis means "a raising up"; "a dislodgement"; "a resurrection from the dead";

6.1 Exanastasis can be found one place in the New Testament in Phi 3:11.

Phi 3:10 I want to know Christ and the power of his resurrection (Exnastasis) and the fellowship of sharing in his sufferings, becoming like him in his death,
Phi 3:11 and so, somehow, to attain to the resurrection from the dead.
Now we are ready for our last of the seven churches, the church at Laodicea. Let's first
look at the Scriptures describing this church.

KJV

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;
Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.
Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.
Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
Rev 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

NIV

Rev 3:14 "To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation.
Rev 3:15 I know your deeds, that you are neither cold nor hot. I wish you were either one or the other!
Rev 3:16 So, because you are lukewarm--neither hot nor cold--I am about to spit you out of my mouth.
Rev 3:17 You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked.
Rev 3:18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.
Rev 3:19 Those whom I love I rebuke and discipline. So be earnest, and repent.
Rev 3:20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.
Rev 3:21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.
Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

1. As you can see both from the Scriptures and the Comparison Chart (earlier displayed) this last church receives the worse commentary of all.

2. Since it represents the Christian church of the Tribulation it is not surprising that there is little good said about either the local assembly or the nominal church of the Tribulation. In fact Wycliffe has written about this church:

"The last letter is to Laodicea, a church which receives no commendation. The unfavorable condition in this church was tepid; the members were neither cold nor hot. The lukewarm person does not become greatly disturbed at hearing heretical teaching, and is not vigorous in the defense of the truth. This spirit of indifference is the most tragic thing that can happen to a church. The close of this letter is different from the conclusions of the other six in that it makes an application to the individual ..."

Now let's begin our study of the church itself, "the church that married the world."

1. This city founded by Antiochus II in the middle of the third century before Christ and named after his wife Laodicea was situated about forty miles southeast of Philadelphia on the road to Colossae.



2. Under Roman rule Laodicea had become wealthy and had a profitable business arising from the production of wool cloth. When destroyed by an earthquake in about A.D. 60, it was able to rebuild without any outside help.

2.1 Laodicea was a wealthy banking center and had a medical center where a successful eye ointment had been discovered and produced.

2.2 The city also had a race track and three lavish theaters, one of the these was as large as a football field.

3. Its economic sufficiency tended to lull the church to sleep spiritually; and though there is mention of the church as late as the fourteenth century, the city as well as the church today is in complete ruins.

3.1 In this regard the local assembly at Laodicea was the prototype for the Christian Global Church extant during the Tribulation.

End Lesson Taught 1-17-2001

REVELATION

LESSON 55

1-24-2001

1. Tonight we will continue our study of chapter three and the church at Laodicea. You can either follow along in your lesson plan or turn to Rev 3:14.

2. Last week I exegeted Rev 3:13; gave you several points on Crowns and reviewed the Scriptures with comment which relate to The New Jerusalem.

3. When time ran out I was in the process of giving several introductory points about the city of Laodicea and the church located there.

4. First the Scriptures which describe the church at Laodicea.

KJV

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

NIV

Rev 3:14 "To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation.

Rev 3:15 I know your deeds, that you are neither cold nor hot. I wish you were either one or the other!

Rev 3:16 So, because you are lukewarm--neither hot nor cold--I am about to spit you out of my mouth.

Rev 3:17 You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked.

Rev 3:18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.

Rev 3:19 Those whom I love I rebuke and discipline. So be earnest, and repent.

Rev 3:20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

Rev 3:21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and

sat down with my Father on his throne.

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

1. As you can see from the Scriptures this last church receives the worse commentary of all.
2. Since it represents the Christian church of the Tribulation it is not surprising that there is little good said about either the local assembly or the nominal church of the Tribulation.
3. This city founded by Antiochus II in the middle of the third century before Christ and named after his wife Laodicea was situated about forty miles southeast of Philadelphia on the road to Colossae.

REVELATION

Lesson 54

1-24-2001

1. Tonight we will continue our study of chapter three and the church at Philadelphia. You can either follow along in your lesson plan or turn to Rev 3:13.
2. Last week I exegeted Rev 3:9 through 12; when time ran out I was in the process of giving you several points on the New Jerusalem.
3. Before the points on The New Jerusalem I want to give you an expanded translation of Rev 3:7-12:

Rev 3:7 "To the pastor of the church in Philadelphia I want you to write: These are the words of Jesus Christ Who is the only One who is perfectly righteous, Christ is the One who holds the key of David. What Christ opens no one can shut, and what He shuts no one can open.

Rev 3:8 I know everything you have ever thought or done. I have placed before you an open door of evangelism; there is no one who can shut the door of evangelism. In this evangelistic effort I was pleased to see that you did not rely upon your own strength, but you have instead worked under the protocol plan of God; you have kept my word and have not denied My name.

Rev 3:9 I will make those of the synagogue of Satan recognize your new status as the Bride of Christ; these ethnic Jews claim to be God's chosen people even in this the age of the church.

Rev 3:10 Since you have been a faithful recipient of the Word even under great pressure, I will also keep you from the time of trial that is going to come upon the whole world; as the Bride of Christ you will be translated to heaven before the Tribulation.

Rev 3:11 I am coming soon so keep on taking in the Word; by your continued demonstration of positive volition you will guarantee a celebration at the Bema where rewards will be issued.

Rev 3:12 To the citizens who believe on the Lord Jesus Christ I will give a permanent residence and commemoration in a heavenly city. Never again will they need to leave it. I will write on each believer the name of my God and the name of the city of my God; the city is called the new Jerusalem, a city which will come down out of heaven; I will also give each resident of the city a new name.

1. Keep in mind those raptured are symbolized by the Philadelphia church.

2. Those raptured, clearly include not only those alive at the time of the translation but also the dead in Christ are also included.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

3. In Rev 3:11 John warns those of the rapture generation to "hold fast and let no man take their crowns."

Rev 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

3.1 In teaching this verse last week I mentioned in passing the three crowns promised in Scripture. I want to give you a point or two on Crowns.

1. At the judgment seat of Christ, or the Bema (as it is called in the Greek), crowns will be awarded.

1.1 The Bema was a place where a king, judge or procurator might sit to adjudicate a matter or reward an outstanding athlete or military hero. It is from the Bema that the judge would issue punishments or rewards.

1.2 It was at the Bema, during the Isthmus Games, that a winning contestant received his special reward called a Stephanos.

1.2.1 It is to this analogy the New Testament speaks when it describes Church Age believers appearing before the judgment seat of Christ.

Rom 14:10 But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1.3 The word Bema appears several places in the New Testament.

1.3.1 Jesus was brought before Pilate's Bema.

Mat 27:19 When he was set down on the "judgment seat", his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Joh 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the "judgment seat" in a place that is called the Pavement, but in the Hebrew, Gabbatha.

1.3.2 Herod Agrippa made his final speech from a Bema. Acts 12:21.

Acts 12:21 And upon a set day Herod Agrippa, arrayed in royal apparel, sat upon his "throne", and made an oration unto them.

1.3.3 Gallio, the governor of Achaia, judged Paul from a Bema.

Acts 18:16 And he drave them from the "judgment seat."

1.3.4 Paul was brought before a Bema (the judgment seat of Festus) on his way to Rome.

Acts 25:6 And when Festus had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the "judgment seat" commanded Paul to be brought ...

Acts 25:10 Then said Paul, I stand at Caesar's "judgment seat", where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest ...

Definition and Concept

1. Let's look at crowns as they relate to the judgment seat of Christ. The judgment is for believers of the Church Age. It takes place just after the Rapture. The judgment seat is called the Bema.

2. Paul describes the events taking place at the Bema, where crowns are awarded, in 1Co 3:11-15.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

3. The word for crown in the New Testament is Stephanos. The Stephanos in ancient Rome was a wreath given to both athletes and military heroes who had distinguished themselves.

3.1 With it went a large monetary stipend, a parade honoring the recipient (much like a ticker-tape parade for the team winning the World Series), a significant land grant such as 1000 acres on the Brazos between Waco and Bryan and a lifetime exemption from taxation for self and family.

3.1.1 Your right pastor-teacher will be with you at the Bema, for it is his evaluation too.

Phi 4:1 Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!

1Th 2:19 For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes? Is it not you?

1Th 2:20 Indeed, you are our glory and joy.

Doctrine of Crowns

1. The word Stephanos appears in Scripture to describe

- Jesus' crown of thorns

Mat 27:29 And when they had platted a "crown" of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

- something of value

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible "crown;" but we an incorruptible.

Phi 4:1 Therefore, my brothers, you whom I love and long for, my joy and "crown", that is how you should stand firm in the Lord, dear friends!

1Th 2:19 For what is our hope, our joy, or the "crown" in which we will glory in the presence of our Lord Jesus when he comes? Is it not you?

2Ti 4:8 Now there is in store for me the "crown" of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.

Jam 1:12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the "crown" of life that God has promised to those who love him.

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you (church at Smyrna - 100-300 A.D.), and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the "crown" of life.

1Pe 5:4 And when the Chief Shepherd appears, you will receive the "crown" of glory that will never fade away.

Rev 3:11 I am coming soon to you, the church at Philadelphia - the church just before the rapture). Hold on to what you have, so that no one will take your "crown".

- the church resident in heaven--casting their crowns before the throne of God

Rev 4:4 Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had "crowns" of gold on their heads.

Rev 4:10 the twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever. They lay their "crowns" before the throne and say:

- power given the Antichrist

Rev 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a "crown" was given unto him: and he went forth conquering, and to conquer.

- demon warriors

Rev 9:6 During those days men will seek death, but will not find it; they will long to die, but death will elude them.

Rev 9:7 The locusts looked like horses prepared for battle. On their heads they wore something like "crowns" of gold, and their faces resembled human faces.

Rev 9:8 Their hair was like women's hair, and their teeth were like lions' teeth.

- Israel divided into twelve tribes

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a "crown" of twelve stars:

- the royalty of Jesus just before He returns

Rev 14:14 I looked, and there before me was a white cloud, and seated on the cloud was one like a son of man with a "crown" of gold on his head and a sharp sickle in his hand.

2. In addition to the crowns awarded for divine good, there are special crowns awarded to believers of the Church Age.

- a crown of righteousness

2Ti 4:7 I have fought the good fight, I have finished the race, I have kept the faith.

2Ti 4:8 Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.

2.1 Col. R. B. Thieme says of this crown, "It would seem to be available to those who have acquired enough doctrine to appreciate and anticipate the Rapture and the blessed events following."

2.2 The crown of righteousness is mentioned only once in Scripture where Paul speaks of his acquiring it because he anticipates his death at the hand of Nero.

- a crown of life

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life.

2.3 The crown of life is available to all believers who not only reach maturity but are able to hold that level even amid significant pressures.

2.4 There are those who see this crown as available only to believers of the Tribulation. This, however, flies in the face of the fact that in every age believers are deluged with pressure and testing from old Satan under the permissive will of God.

2.5 Its appropriateness for believers in all ages would seem to be strengthened by the fact that James mentions the crown of life.

Jam 1:12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him.

- a crown of glory

2.6 The crown of glory is available only to the pastor-teacher who is faithful to the task of studying and teaching, both when it is convenient and when it is not convenient.

1Pe 5:2 Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

1Pe 5:3 not lording it over those entrusted to you, but being examples to the flock.

1Pe 5:4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

3. Fittingly, in our new natures we are seen in heaven casting our crowns at the feet of Christ.

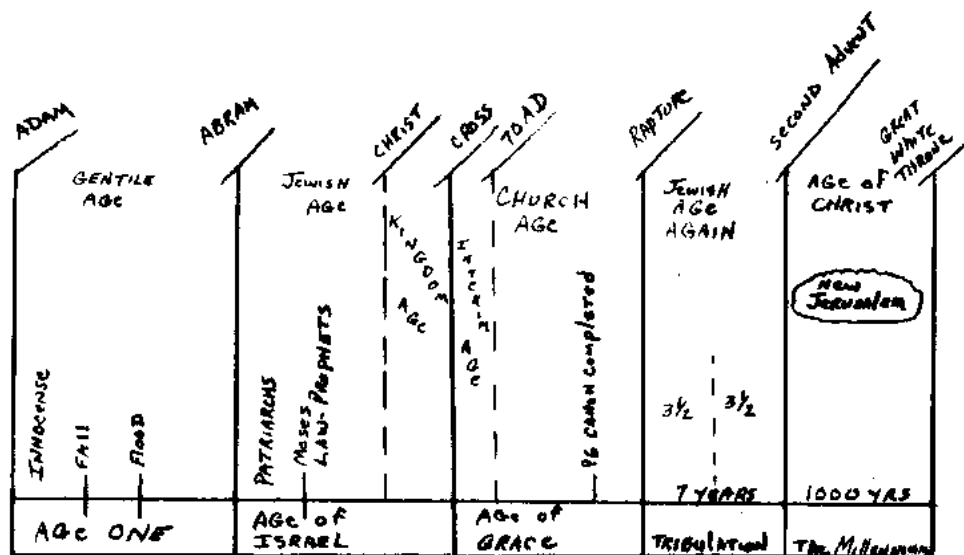
Rev 4:10 the twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever. They lay their crowns before the throne and say:

Rev 4:11 "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

4. Now back to our study of the church at Philadelphia:

5. As they have been faithful in receiving God's grace gift of Christ in the present age, John says they will be rewarded with a residence in the New Jerusalem, a city hovering over planet earth during the Millennium.

Let me give you those points on the New Jerusalem:



1. The New Jerusalem is mentioned by name in Rev 3:12 and Rev 21:2.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

2. It was looked for by Abraham according to the anonymous writer of the Book of Hebrews.

Heb 11:10 For he was looking forward to the city with foundations, whose architect and builder is God.

Heb 11:16 Instead, they were longing for a better country--a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

3. It is referred to as Zion the mountain and city of the living God in Hebrews 12:22,

Heb 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,

4. It is alluded to by Paul in Gal 4:26,

Gal 4:25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.

Gal 4:26 But the Jerusalem that is above is free, and she is our mother.

5. It is employed as an incentive by John in Rev 3:12,

Rev 3:12 Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name.

6. The city is not identical with the earthly Jerusalem of the Millennium, nor is it equivalent to the new heaven.

7. This city comes down out of heaven at the Second Advent, and is the center of the new order.

8. It is the habitation of Christ and the Church.

9. The city is described as a cube (A regular solid having six congruent square faces) 1,500 miles each way, made of gold and precious stones (Rev 21:10-23);

Rev 21:10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

Rev 21:11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

Rev 21:12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

Rev 21:13 There were three gates on the east, three on the north, three on the south and three on the west.

Rev 21:14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

Rev 21:15 The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls.

Rev 21:16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long.

Rev 21:17 He measured its wall and it was 144 cubits thick, by man's measurement, which the angel was using.

Rev 21:18 The wall was made of jasper, and the city of pure gold, as pure as glass.

Rev 21:19 The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

Rev 21:20 the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

Rev 21:21 The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of pure gold, like transparent glass.

Rev 21:22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

10. It is also described as to its eternal provisions in Rev 21:24-22:5.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

Rev 21:25 On no day will its gates ever be shut, for there will be no night there.

Rev 21:26 The glory and honor of the nations will be brought into it.

Rev 21:27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

Rev 22:1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Rev 22:2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Rev 22:3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

Rev 22:4 They will see his face, and his name will be on their foreheads.

Rev 22:5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

11. This divine architectural achievement has material reality - the resurrected saints and Christ will inhabit it with physically real bodies, though its details symbolize great spiritual realities.

Now let's return to our study of the church at Philadelphia:

1. As in the messages to the other churches, the church of Philadelphia is given the invitation to hear "what the spirit saith unto the churches.

2. The challenge to all who hear today is to receive Jesus Christ as Saviour and, having received Him, to bear a faithful witness for the Lord by means of the consistent use of the two power options.

3. Like those in Philadelphia, we too can contemplate not only present but future deliverance from this world and the enjoyment of all the privileges of eternity because of the Lord's provision.

4. One last point before leaving the church of Philadelphia - a church representing the universal church at the time of the Translation.

4.1 What will it be like when a large segment of the population vanishes? Let's conjecture:

"There I was, driving down the freeway and the place went crazy ... cars going in all directions and not one of them had a driver. I mean it was wild. Someone said 'I think we've got an invasion from outer space! ..."

"It was the last quarter of the championship game the other side was ahead. Our boys had the ball. We made a touchdown and tied it up. The crowd went crazy; only one minute to go and they fumbled. Our quarterback scrambled he was about a yard from the goal when no more quarterback completely gone, just like that ..."

"It was very puzzling. I was teaching a course on the Philosophy of Religion when three of my students vanished. They simply vanished; these kids were quite argumentative always trying to prove a point from the Bible. No great loss to the class. I am glad they are gone but how do I explain their disappearance. The rest of the class members are looking to me for an explanation! ..."

"As an official spokesman for the United Nations I wish to inform all peace-loving people of the world you must make every human effort to assist those nations who have suffered the mysterious disappearances..."

"My dear friends in the congregation. Bless you for coming to church today. I know that many of you have lost loved ones. I am sorry to say but I think God's judgment has come upon them for their continued hard headedness, especially in their attitudes toward other religions. Now that these intractable reactionaries have been removed, we can now progress toward our glorious goal of uniting all mankind into a brotherhood of reconciliation and understanding ..."

4.2 What will some say?

"You really want to know what I think Angelie? I think all that talk about the coming of Christ wasn't so crazy after all. I don't know about you, but I'm going to find a Bible and see if I can figure out what they meant when they talked about the Rapture."

5. We Christians have a tendency sometimes to toss out words which have no meaning to the non-Christian. Sometimes misunderstood terms provide the red flag an unbeliever needs to turn him from the simple truth of God's Word.

5.1 "Rapture" may be one of those words. It is recall not found in the Bible. There are some Christians who do not use the word, but prefer the word "translation" instead.

5.2 The word "rapture" means to snatch away or take out. But whether we call this event "the Rapture" or the "translation" makes no difference the important thing is that it will happen.

5.3 It will happen! Someday, a day that only God knows, Jesus Christ is coming to take away all those who believe in Him. He is coming to meet all believers in the air.

5.4 Without benefit of science, space suits, or interplanetary rockets, there will be those who will be transported into a glorious place more beautiful, more awesome, than we can possibly comprehend.

5.5 Earth and all its thrills, excitement, and pleasures will be nothing in contrast to this great event. It will be the living end. The ultimate trip.

6. There is a Greek word "Exanastasis" which describes the "Translation." Exanastasis means "a raising up"; "a dislodgement"; "a resurrection from the dead";

6.1 Exanastasis can be found one place in the New Testament in Phi 3:11.

Phi 3:10 I want to know Christ and the power of his resurrection (anastasis) and the fellowship of sharing in his sufferings, becoming like him in his death,

Phi 3:11 and so, somehow, to attain to the resurrection from the dead.

Now we are ready for our last of the seven churches, the church at Laodicea. Let's first look at the Scriptures describing this church.

KJV

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

NIV

Rev 3:14 "To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation.

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Rev 3:17 You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked.

Rev 3:18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.

Rev 3:19 Those whom I love I rebuke and discipline. So be earnest, and repent.

Rev 3:20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

Rev 3:21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

1. As you can see both from the Scriptures and the Comparison Chart (earlier displayed) this last church receives the worse commentary of all.

2. Since it represents the Christian church of the Tribulation it is not surprising that there is little good said about either the local assembly or the nominal church of the Tribulation. In fact Wycliffe has written about this church:

"The last letter is to Laodicea, a church which receives no commendation. The unfavorable condition in this church was tepid; the members were neither cold nor hot. The lukewarm person does not become greatly disturbed at hearing heretical teaching, and is not vigorous in the defense of the truth. This spirit of indifference is the most tragic thing that can happen to a church. The close of this letter is different from the conclusions of the other six in that it makes an application to the individual ..."

Now let's begin our study of the church itself, "the church that married the world."

1. This city founded by Antiochus II in the middle of the third century before Christ and named after his wife Laodicea was situated about forty miles southeast of Philadelphia on the road to Colossae.



2. Under Roman rule Laodicea had become wealthy and had a profitable business arising from the production of wool cloth. When destroyed by an earthquake in about A.D. 60, it was able to rebuild without any outside help.

2.1 Laodicea was a wealthy banking center and had a medical center where a successful eye ointment had been discovered and produced.

2.2 The city also had a race track and three lavish theaters, one of these was as large as a football field.

3. Its economic sufficiency tended to lull the church to sleep spiritually; and though there is mention of the church as late as the fourteenth century, the city as well as the church today is in complete ruins.

3.1 In this regard the local assembly at Laodicea was the prototype for the Christian Global Church extant during the Tribulation.

4. Under Roman rule Laodicea had become wealthy and had a profitable business arising from the production of wool cloth. It was located on the great east-west commercial route across Asia Minor.

4.1 When destroyed by an earthquake in about A.D. 60, it was able to rebuild without any outside help.

4.2 Laodicea was also a wealthy banking center with a medical center where a successful eye ointment had been discovered and produced.

4.2.1 The medicine or powder referred in Rev 3:18 as "eye salve" was a compound of ingredients applied to the eyelids to strengthen the eyes.

4.2.2 The medical school at Laodicea was famous for this preparation and its usage. William Ramsay in his book *The Historical Geography of Asia Minor* has written, "... the city's wealth came from ... production of a very fine quality of world-famous black, glossy wool. Whether this wool came from a breed of black sheep or whether the fabric was dyed is not known with certainty. The city was also a center of banking; Cicero was one of the more famous men of the Roman world to cash drafts there. Furthermore, the establishment of a celebrated school of medicine in connection with the temple of the Phrygian god "Men Karou" thirteen miles west of Laodicea contributed ..."

4.3 The blindness of the Laodicean church was spiritual, however, and the intent of the command was to urge those with inadequate spiritual discernment to seek a remedy for their condition.

5. Its economic sufficiency tended to lull the church to sleep spiritually; and though there is mention of the church as late as the fourteenth century, the city as well as the church today is in complete ruins.

5.1 In this regard the local assembly at Laodicea was the prototype for the Christian Global Church which will exist during the Tribulation.

6. There is no evidence that Paul ever visited the church in Laodicea, but it is evident that he knew some of the Christians there from his reference in Colossians 2:1 where he speaks of his "great concern" for the Christians both at Colossae and at Laodicea and for others whom he had not seen.

Col 2:1 I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me personally.

Col 2:2 My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ,

Col 2:3 in whom are hidden all the treasures of wisdom and knowledge.

6.1 Salutations are also sent to the church at Laodicea in Colossians 4:15. Some believe that the epistle to the Ephesians was also sent to the Laodiceans.

Col 4:15 Give my greetings to the brothers at Laodicea, and to Nympha (in the Greek it means "birth" thus it came to mean a Christian) and the church in her house.

Col 4:16 After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from - Laodicea.

6.1.2 It cannot be determined whether this is a letter now lost or a reference to the epistle to the Ephesians.

7. What we do know, the church at Laodicea had a long history and was a well established church.

Now let's take a look at our first Laodicean verse, Rev 3:14.

Rev 3:14 "To the angel of the church in Laodicea write: These are the words of the Amen, the faithful (pistos) and true (alethinos) witness (martus), the ruler (arch) of God's creation (ktisis).

1. As in His introduction to the other churches of Asia, the letter is written to the pastor of the church.

1.1 The pastor may have been Archippus, son of Philemon.

1.2 Because of the mention of Archippus in Colossians 4:17, Wycliffe has suggested that Archippus was the angelos or minister of the church (ekkleisia) in Laodicea. u

1.3 Many have disagreed taking the position that Epaphras was pastor of Colossae, Hierapolis and Laodicea at the time of the writing of the prison epistles in approximately A. D. 62.

2. Paul in Col 4:17 had strictly charged Archippus, "Take heed to the ministry which thou hast received of the Lord, that thou fulfil it."

Col 4:17 Tell Archippus: "See to it that you complete the work you have received in the Lord."

3. There were 30 years between the writing of the prison epistles and the writing of the Apocalypse therefore Epaphras might very well have been too old to have pastored the Laodicean church of John's day.

4. Archippus therefore, an apparent son of Philemon might be the most likely to have pastored Laodicea. We have no certain information here.

5. The state of the church, no doubt, would have stemmed at least in part from the faulty ministry and leadership on the part of whomever was pastor.

6. Christ describes Himself in an unusual way; He chooses "the Amen." Amen is a transliteration from a Hebrew word meaning "so be it."

7. It comes from the verb Aman which has several meanings, one of which is "to believe"; thus it can be said to mean "I believe it."

7.1 The frequent use of Amen is a feature of the declarations of Christ and is usually translated "verily," or used as an ending to a prayer.

7.2 As a title of Christ it indicates His sovereignty and the certainty of the fulfillment of His promises. That is to say His word is absolute and sure and perfect thus "AMEN."

8. Paul, in his first letter to the church at Corinth, makes clear that when Christ speaks, it is the final word; His "will" always will be done.

2Co 1:20 For no matter how many promises God has made, they are "Yes" in Christ. And so through him the "Amen" (amen) is spoken by us to the glory of God.

9. Christ is called the faithful and true Witness in contrast to the church in Laodicea which was neither faithful nor true.

9.1 Christ had been earlier introduced as "the faithful witness" in Rev 1:5 and similarly as "he that is true" in Rev 3:7.

Rev 1:5 and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,

Rev 3:7 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

9.2 The fact that Christ is both a faithful and a true witness gives special solemnity to the words which follow.

10. Finally, He is described as "the beginning of the creation of God." As "the beginning" (Greek arch), He is not the first of creation but He is before all creation.

10.1 The phrase "the beginning of the creation of God" is better "the originating source of God's creation."

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made. . .

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

11. No doubt the Laodiceans in A.D. 96, the year John wrote the Apocalypse, would have been familiar with the letter to Colossae, for it would have been in their possession for at least a generation.

12. There in Paul's letter to Colossae, Christ is described as "the image of the invisible God, the firstborn of every creature" (Col. 1:15), and as the One "who is the beginning, the firstborn from the dead" (Col. 1:18).

Col 1:15 He is the image of the invisible God, the firstborn over all creation.

Col 1:16 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

Col 1:17 He is before all things, and in him all things hold together.

Col 1:18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

13. In a similar way Christ declares in Revelation 21:6, "I am Alpha and Omega, the beginning and the end."

14. As the Laodiceans had reveled in material riches, Christ reminds them, though they are rich in material things, they are paupers with reference to that which matters.

Now let's see what principles we can glean from verse fifteen and sixteen.

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

End Lesson Taught 1-24-2001

REVELATION

Lesson 55

1-31-2001

1. Tonight we will continue our study of chapter three and the church at Laodikeia. You can either follow along in your lesson plan or turn to Rev 3:15.
2. Last week I exegeted and analyzed Rev 3:14.
3. When time ran out I was about to teach Rev 3:15.
4. First let me give you an expanded translation of verse fourteen:

Rev 3:14 And to the Pastor of the local assembly at Laodicea I command you write; This is what the sovereign God of the universe has ordered me to write; He is the only faithful and true witness, He is the originating source of God's creation, the active agent of both the creation and the restoration.

5. Before proceeding I want to read and provide several brief comments on Rev 3:15-22 and then after a brief review I will begin an analysis of verses 15 and 16.

NIV

Rev 3:15 I know your deeds, that you are neither cold nor hot. I wish you were either one or the other!

Rev 3:16 So, because you are lukewarm--neither hot nor cold--I am about to spit you out of my mouth.

Rev 3:17 You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked.

Rev 3:18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.

Rev 3:19 Those whom I love I rebuke and discipline. So be earnest, and repent.

Rev 3:20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

Rev 3:21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

1. Under Roman rule Laodicea had become a true jewel in the Roman crown. The city was known for its opulence. It had a profitable business arising from the production of wool cloth. It was located on the great east-west commercial route which ran across Asia Minor.

2. Laodicea was also a wealthy banking center with a medical center where a successful eye ointment and powder was produced.

3. The medicine or powder referred in Rev 3:18 as "eyesalve" was a compound of ingredients applied to the eyelids to strengthen the eyes.

4. The medical school at Laodicea was famous for this preparation and its usage. William Ramsay in his book *The Historical Geography of Asia Minor* has written:

„.. the city's wealth came from ... production of a very fine quality of world famous black, glossy wool. Whether this wool came from a breed of black sheep or whether the fabric was dyed is not known with certainty. The city was also a center of banking; Cicero was one of the more famous men of the Roman world to cash drafts there. Furthermore, the establishment of a celebrated school of medicine in connection with the temple of the Phrygian god "Men Karou", thirteen miles west of Laodicea contributed ..."

5. The blindness of the Laodicean church was spiritual, however, and the intent of our Lord's command was to urge those with inadequate spiritual discernment to seek a remedy for their condition.

6. Its economic sufficiency tended to lull the church to sleep spiritually; and though there is mention of the church as late as the fourteenth century, the city as well as the church today is in complete ruins.

7. In this regard the local assembly at Laodicea was the prototype for the Christian Global Church which will exist during the Tribulation.

Now let's see what principles we can glean from verses fifteen and sixteen.

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue (emes) thee out of my mouth.

1. Etymology:

1.1. Let me walk you through the etymology:

1.1.1 "I know" is a translation from oida.

1.1.2 "Works" is simply a translation from the plural noun ergon declined as an accusative singular.

1.1.3 "Art" is a translation from eimi-- the verb to be.

1.1.4 Yucros translated "cold" found both in verse 15 and verse 16 can also be found in Mat 10:42.

Mat 10:42 And whomever shall give a drink of cold water to one of these Kingdom Age witnesses in my name, as a fact, he shall not lose his reward.

1.1.5 Zestos is found in both verses 15 and 16 and no other place.

1.1.6 Chliaros translated "lukewarm" certainly means tepid but several lexicographers have pointed out it also means insipid and distasteful even to the point of inducing vomiting. Chliaros is a hapaxlegomenon.

1.1.7 "I will spue" is the aorst infinitive of the verb emew and means "to vomit." This Greek word can be found no other place in the New Testament thus a hapaxlegomenon.

2. The indictment: neither cold nor hot begins the message.

3. Christ writes to Laodicea without a word of commendation and with the most scathing rebuke to be found in any of the seven letters.

4. The difficulty seems to be that the church was lukewarm rather than cold or hot.

4.1 Chliaros when used with Emeo most certainly means a cold lukewarm liquid which causes vomiting. We get our English word emetic from Emeo.

5. It is obvious Christ is referring to three different spiritual states which may be enumerated respectively as a state of coldness, a state of hotness or fervor, and a state of being "luke-warm."

6. Christ had reference to the fact that many in the world are cold to the things of Christ, that is, the gospel leaves them totally unmoved and arouses no interest or spiritual fervor.

6.1 Such were many who later came to the Lord, but in their prior cold state they were indifferent and had no need for salvation faith.

6.1.1 The metaphor cold then refers to an unbeliever. Better an unbeliever, says Christ, so he or she can get hot, believe and grow rather than a reversionistic believer who just takes up space in the Christian life.

6.2 By contrast those who are described as hot are those who show genuine spiritual fervor, the sanctifying power and presence of the Holy Spirit, and a fervent testimony is in the main a visible part of the life of a mature believer.

6.2.1 These "hot folks" are the salt of the earth, the pivot, those who sustain their nations prosperity, those who are moving to the high ground - the mature believers.

6.2.2 The "hot" are those who know the importance of doctrine and accordingly make it a priority in their life.

7. The normal transition is from a state of coldness as an unbeliever to a state of spiritual warmth by means of the intake of the Word of God under the filling of the Spirit.

7.1 Such progress is often gradual but occasionally growth is ballistic.

8. As we have seen in several of the other messages, the economic and geographic conditions at the local churches are made a part of John's commentary. Their socio/economic backgrounds and geographical idiosyncrasies seem to coincide with the metaphors our Lord chooses to use.

9. Philadelphia, just studied for example, with their geographical location at the end of a valley leading as an open door to the Phrygian plateau; was used as a metaphor for the open door of evangelism provided to them by God.

10. So also do we have cold, hot and tepid water so used. The people of Laodicea appreciated this analogy.

11. To explain their acute awareness let me read from a book "The Wycliffe Historical Geography of Bible Lands" published by Moody Press.

"Others have seen in this mention of this luke-warmness an allusion to the condition of the water supply which was brought by a six mile aqueduct from the south ... or from the nearby city of Hierapolis some six miles north ... at Hierapolis...

"As one strolled out through the north gate of ancient Laodicea, he could see the white cliffs of Hierapolis ... gleaming in the sunshine. The water from the hot springs . . . tumbled over the cliffs from the earliest of times . . . The water either came from hot springs and was cooled to lukewarm or came from a cooler source and warmed up in the aqueduct on the way?"

12. Those of Laodicea then related to the analogy. They were called "the insipid ones whose very lives served as an emetic for God Himself.

13. Such also will be the case for the prosperous and popular global church full of clouds without water.

14. This church will last until the middle of the Tribulation when even the Antichrist has no need for their three points and a poem and social/political activism.

Now let's see what we can glean from Rev 3:17 and 18. First let's look at verse 17:

Rev 3:17 You say 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked.

1. Several acute analogies, very meaningful to the Laodiceans, are here used. Remember the church there is full of rich people of great wealth and they are very familiar with hot and cold water problems and they know about eye-salve.
2. But like many rich people they have little knowledge of their depraved and tenuous position. There will be many rich folks in hell second guessing themselves.
3. Now again let me walk you through the etymology. We will look only at the operative words.

3.1 In verse 17 the operatives are: Plousios, Chreia, Talaiporos, Eleeinos, Ptochos, Taphlos and Gumnos.

3.1.1 Plousios

Strong: It means literally "wealthy"; figuratively it means "abounding with"

Vines writes that plousios means "rich" or "wealthy." Vines does say of Rev 3:17, "here it is used of a false sense of "enrichment." Examples of other uses:

Jam 1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

Jam 1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Jam 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Jam 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

3.1.2 Chreia

Strong says: "Chreia means an affair; an occasion, a demand, or a requirement."

Vines writes of Chreia: "it has various meanings, but certainly the most common is "a need,"as in such expressions as "there is a need"; or "to have need of" something. "

Given its use with echo in Rev 3:17 it would seem those in the church at Laodicea had no need for "doctrine." Let me give you several other uses of Chreia:

Mat 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Mat 21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Mar 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

3.1.3 Talaiporos

Strong says "the noun/adjective means enduring trial or miserable." It means "without hope, wretched" and/or "powerless."

Vines writes: "it means distressed, miserable, wretched," it is used in Rom 7:24 and Rev 3:17."

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

3.1.4 Eleeinos

Strong's definition: "eleeinos means pitiable; the word comes from eleos meaning mercy."

Vines writes: "eleeinos means "pitiable, miserable" (from eleos, "mercy, pity"; ... it is used in Rev 3:17, in the Lord's description of the church at Laodicea; here the idea is probably that of a combination of "misery" and pitiableness." Eleeinos can be found one other place and that being 1Co 15:19.

1Co 15:19 If in this life only, we have hope in Christ, we are of all men most miserable.

3.1.5 Ptochos

Strong uncharacteristically expounds; "it means a beggar, i.e., a pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense)..." It is used metaphorically in our verse.

Vines writes: "ptochos ... has the broad sense of "poor," James in 2:2, 3 and 6; teaches the "poor" are to be assisted. ."

Jam 2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a ... poor man in vile raiment;

Jam 2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

Jam 2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

Jam 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Jam 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

3.1.6 Tuphlos

Strong says it means: "opaque, blind and smoky."

Vines writes: "tuphloo the verb means "to blind" (from a root tuph, "to burn or smoke"; tuphos the noun means, "smoke"), it is used metaphorically, of the dulling of the intellect in Rev 3:17." It is used by our Lord in his teaching about false teachers.

Mat 15:14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

3.1.7 Gumnos

Strong writes of gumnos: "it means nude."

Vines writes: "gumnos ... signifies (a) "unclothed," ... (b) "scantily or poorly clad," (c) "clad in the undergarment only" (the outer being laid aside), Joh 21:7 ... (d) metaphorically, ... of "the carnal condition of a local church," Rev 3:17; and of "the similar state of an individual in " Rev 16:15; and of "the desolation of religious Babylon, in "Rev 17:16." In 1Co 5:3 we find Paul using the word in teaching of the attitude a believer should have with reference to acquiring his or her new body.

2Co 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2Co 5:2 For in this we groan, earnestly desiring to a be clothed upon with our house which is from heaven:

2Co 5:3 If so be that being clothed we shall not be found naked.

2Co 5:4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

The word "gumnos" was used in the historical description of a Jewish Priest being forced to disrobe and throw the discuss. This occurred under the auspices of Antiochus as part of his program to degrade worshipers of Jehovah in about A.D. 164,

At both the Corinthian and Roman "olympic games" the contestants competed sans clothing (Gumnos) and thus we get our English word "gym."

Conclusion

Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches. Now for the Scriptures written to the respective Pastors of each of the local churches in the respective cities.

2.10 The Church is in heaven when prophecy begins. The church is in heaven and when the Tribulation begins. This is established in Revelation chapters 4 and 5

2.11 From this point on the universal church is always seen in heaven. This fact is very supportive of the Pre-Tribulation rapture theory.

End Lesson Taught 1-31-2001

REVELATION

Lesson 56

2-7-2001

1. Tonight we will continue our study of chapter three and the church at Laodikeia. You can either follow along in your lesson plan or turn to Rev 3:17.



2. Last week I exegeted and analyzed Rev 3:15 and 16.

3. When time ran out I was teaching Rev 3:17.

4. First let me give you an expanded translation of verses fourteen, fifteen and sixteen:

Rev 3:14 And to the Pastor of the local assembly at Laodicea I command you write; This is what the sovereign God of the universe has ordered me to write; He is the only faithful and true witness, He is the originating source of God's creation, the active agent of both the creation and the restoration.

Rev 3:15 From My omniscience I know of your divine and human good, it is clearly obvious that in the main you are neither cold nor hot. I wish that you were either one or the other!

Rev 3:16 Because you are tepid and are neither hot nor cold--I am about to vomit you out of my mouth for you see your production is insipid, distasteful and an emetic.

5. Before proceeding I want to read Rev 3:17-22 and then after a brief review I will continue the analysis of verse 17.

NIV

Rev 3:17 You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked.

Rev 3:18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.

Rev 3:19 Those whom I love I rebuke and discipline. So be earnest, and repent.

Rev 3:20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

Rev 3:21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

1. Under Roman rule Laodicea had become a true jewel in the Roman crown. The city was known for its opulence.

1.1 It had a profitable business arising from the production of wool cloth. It was located on the great east-west commercial route which ran across Asia Minor.

2. Laodicea was also a wealthy banking center with a medical center where a successful eye ointment and powder was produced.

3. The blindness of the Laodicean church was spiritual, however, and the intent of our Lord's command was to urge those with inadequate spiritual discernment to seek a remedy for their condition.

4. Its economic sufficiency tended to lull the church to sleep spiritually.

5. In this regard the local assembly at Laodicea was the prototype for the Global Church which will exist during the Tribulation.

Now let's continue our study of Rev 3:17:

Rev 3:17 You say (lego), 'I am (echo) rich (plousios); I have acquired wealth and do not need (chreian) a thing.' But you do not realize (oida) that you are wretched (talaiporos) pitiful (eleeinos), poor (ptochos), blind (tuflos) and naked (gumnos).

First a review of some of that earlier learned:

1. Several acute analogies, very meaningful to the Laodiceans, are here used. Remember the church is full of rich people of great wealth and they are very familiar with hot and cold water problems and they also know about eye-salve.

2. Like many rich people they have little knowledge of their depraved and tenuous position. There will be many rich folks in hell second guessing themselves.

3. Last week I talked you through an etymology of several operative words and when time ran out I was about to give you a brief word study of Gumnos translated "nakedness".

3.1 Strong writes of gumnos: "it means nude".

3.2 Vines writes: "gumnos ... signifies

3.2.1 "unclothed," ... naked

3.2.2 "scantly or poorly clad,"

3.2.3 "clad in the undergarment only" (the outer being laid aside), Joh 21:7 ...

Joh 21:7 Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off - KJV translates "for he was naked") and jumped into the water.

3.2.4 It is used metaphorically, ... of "the carnal condition of a local church," Rev 3:17; and of "the similar state of an individual in " Rev 16:15;

Rev 16:15 "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be Ó shamefully exposed."

Rev 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

3.2.5 and of "the desolation of religious Babylon, in "Rev 17:16."

3.2.6 "Religion" is always the worst enemy of Christianity, and the moral wickedness involved in the union of the church with the world imposes a stupefying drunkenness.

3.2.7 The hardest people to win to Christ and the most difficult to teach are those who have previously embraced "religion" with its outward show of worship.

3.2.8 The concept here presented, makes plain that the apostate church has eagerly sought and solicited adulterous relations with the world political powers and therefore is accountable and to be blamed.

Rev 17:3 Then the angel carried me away in the Spirit into a desert. There I saw a woman [false church] sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.

Rev 17:4 The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries.

Rev 17:5 This title was written on her forehead: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.

Rev 17:6 I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished.

Rev 17:7 Then the angel said to me: "Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns.

3.2.9 Beginning with verse eight we change characters but only to show their relationship to the "whore".

Rev 17:8 The beast,[the devil] which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come.

Rev 17:9 "This calls for a mind with wisdom. The seven heads are seven hills [the seven hills of Rome] on which the woman [Whore church] sits.

Rev 17:10 There are also seven kings [empires]. Five [Egypt, Assyria, Babylon, Persia, Greece] have fallen, one is [Rome at the time of John's writing], the other has not yet come [The ten nation federation]; but when it [the ten nation federation] does come, he must remain for a little while.

Rev 17:11 The beast [a Satan indwelt Antichrist] who once was, and now is not, is the eighth king. He belongs to the seven and is going to his destruction.

Rev 17:12 "The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast.

Rev 17:13 They have one purpose and will give their power and authority to the beast.

Rev 17:14 They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings--and with him will be his called, chosen and faithful followers."

Rev 17:15 Then the angel said to me, "The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages.

Rev 17:16 The beast and the ten horns you saw will hate the prostitute. They will bring her to ruin and leave her naked; they will eat her flesh and "burn her with fire.

Rev 17:17 For God has put it into their hearts to accomplish his purpose by agreeing to give the beast their power to rule, until God's words are fulfilled.

Rev 17:18 The woman you saw is the great city that rules over the kings of the earth."

3.2.10 Before leaving our teaching on the error of internationalism, "truly" personified by The Global Church of the Tribulation, I want to read you in part what John Walvoord has written about Rev 7:9-11 and then we will move forward in our study.

"The explanation of the beast introduced by the unusual phrase is the mind which hath wisdom" anticipates the difficulty and complexity of the revelation to follow. The reader is warned that spiritual wisdom is required to understand that which is unfolded.

"The first key revelation is in the statement 'The seven heads are seven mountains where the woman sitteth.'" Many expositors refer this to Rome. Seven hills formed the nucleus of the ancient city on the left bank of the Tiber. These hills received the names of Palatine, Aventine, Caelian, Esquiline, Viminal, Quirinal, and Capitoline ...' This passage in Revelation is taken, therefore, to indicate that the seat of the ecclesiastical will be in Rome geographically rather than in Babylon. Through its history Rome has been described as the city of seven hills as indicated in coins which refer to it in this way and in countless allusions in Roman literature."

3.2.11 It is also used metaphorically by Paul in 2Co 5:3:

2Co 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2Co 5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

2Co 5:3 If so be that being clothed we shall not be found naked.

2Co 5:4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

3.3 At both the Corinthian and Roman "olympic games" the contestants competed in the all-together (Gymnos) and thus we get our English word "gym".

Now we are ready for an expanded translation:

Rev 3:17 You have been lulled into a state of hypocrisy by saying "I am rich and because of my acquired wealth I just don't see a need for doctrine. But what you cannot see concerning your condition: you are miserable and wretched, one to be pitied like the poor beggar, sitting naked at the gate of the city.

Now let's look at a few summary points on verse 17:

1. The church is one abounding in poverty amidst riches.
2. The Laodiceans were well provided for as far as material goods were concerned, and Christ quotes the pastor representing the church as boasting, "I have need of nothing."
3. Their lack of economic need seems to have blinded their eyes to their dire need of spiritual riches.
4. Christ points this out by saying that they do not know that they are "wretched, and miserable, and poor, and blind, and naked".
5. As in the other churches, the state of the pastor is the state of the congregation and visa-versa.
6. They are "wretched," a term Paul uses with reference to himself in Rom 7:24.
7. In addition to those indications of their need, they are described as "blind" (unable to perceive spiritual things), and "naked" (stripped of clothes, or without proper clothes).
8. Their spiritual condition was the exact opposite of their supposed sufficiency in temporal matters.
9. The church at Laodicea with their unconscious need was lulled into false contentment by its temporal sufficiency. Spiritually, they were in a wretched state but did not realize it.
10. Without sharing the happiness of God which can only come from resident doctrine, they were miserable in spite of their temporal wealth.
11. They were poor because they were without real and eternal possessions which endure forever.
- 11.1 They were blind to doctrine without spiritual sight, and they were naked of spiritual clothing, a term used to describe the righteousness which comes from God.
- 11.1.1 This even though they were in their affluence, clothed with rich garments of silk and wool.

12. The Laodiceans are typical of the modern world, which revels in that which the natural eye can see; they cannot see beyond the veil of the material.

13. To those who were in such an unconscious need, James addressed in his dissertation on being a doer and not a hearer of the Word.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Now I want to walk you through the etymology of Revelation 3:18.

Rev 3:18 I counsel (sumbouleuo) you to buy (agorazo) from me (para Ego) gold (crusion) refined (pepurwmenon - a perfect passive participle of peroo) in the fire (pur), so you can become rich (2nd person plural aorist active subjunctive of pluteo); and white clothes (leuka imatia) to wear, so you can cover (periballo) your shameful (aiscune) nakedness (gumnotetos); and salve (kollurion) to put (egchrisai) on your eyes (ophthalmos), so (hina) you can see (blepo).

1. The operatives are: Sumbouleuo, Agorazo, Para Ego, Chrusion, Peroo, Pur, Pluteo, Leuka Himatia, Aischune, Gumnotetos, Kollurion and Egchrisai.

1.1 Sumbouleuo, in the active voice, means "to advise or to counsel," Joh 18:14 and our verse Rev 3:18. In the middle voice it means "to take counsel or consult," Mat 26:4; Acts 9:23. We will see more of this word later and a contrast of its meaning to advise vis-a-vis to command".

Joh 18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

Joh 18:14 Now Caiaphas was he, which gave "counsel" to the Jews, that it was expedient that one man should die for the people.

Mat 26:3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

Mat 26:4 And "consulted" that they might take Jesus by subtilty, and kill him.

Acts 9:23 And after that many days were fulfilled, the Jews of Damascus took "counsel" to kill him:

Acts 9:24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

Acts 9:25 Then the disciples took him by night, and let him down by the wall in a basket.

1.2 Agorazo primarily means, "to frequent the market place," the agora, thus "to do business there, to buy or sell;" it is used literally in Mat 14:15.

Mat 14:15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and "buy" themselves victuals.

1.2.1 Figuratively Christ is spoken of as having bought His redeemed, making them His property at the price of His blood, (i.e., His spiritual death as the expiation for their sin), 1Co 6:20; 7:23; 2Pe 2:1

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1Co 7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

1Co 7:23 Ye are bought with a price; be not ye the servants of men.

2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

1.3 Para Ego is a prepositional phrase and it is important since its object is Ego whose antecedent is Me - Christ, the only source of spiritual wealth and reward.

1.4 Chrusion is the standard word for gold. A familiar verse just studied with a quite similar meaning.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1.5 Peroo is translated "to try" in Heb 11:17; Rev 2:2 ,10 and Rev 3:10. In Acts 16:7 it is rendered "assayed"; in Acts 24:6, the RV, translates it "assayed"

1.6 Pur is the common Greek word for fire. The Laodiceans are urged to buy divine good which has been tried and will thus be rewarded.

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1.6.1 Note a believer will get into heaven because his human good is burned up. God cannot stand human good and if there were an ounce of human good in heaven, heaven itself could not and would not stand.

1.6.2 This ought to help us to understand why "do-gooderism" is such an abomination to God.

1.7 Plouto is the verb form of the noun Ploutos discussed earlier under verse seventeen.

1.8 Leuka Himatia refers to the uniform of glory for the believers who will walk with Christ.

1.8.1 A uniform which hopefully will have pinned upon it "a chest full of metals". All believers will get their white uniforms of glory but only the mature will walk with Him and I suspect only the mature will have metals representing their respective wreaths.

Rev 3:4 Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.

1.9 Aischune is closely related to "shame,"; it signifies subjectively, the confusion of one who is "ashamed" in Luk 14:9; or those things which "shame" as in 2Co 4:2; objectively, it is used of pure ignominy, that which is visited on a person by the wicked as in Heb 12:2; or that which should arise from guilt as in Phi 3:19; it also means a thing to be "ashamed of" our verse Rev 3:18; in Jude 1:13 we find it used in the plural to describe "basenesses," or "disgraces."

1.10 Gumnos is the vocabulary form of Gumnos and means as translated "nakedness"; it is used (a) of "want of sufficient clothing," Rom 8:35; 2Co 11:27; (b) metaphorically, of "the nakedness of the body," said of the condition of those in Laodicea.

1.11 Kollurio is the word for the eye-salve literally manufactured as we shall see in the city. The word is only found here in this verse.

1.12 Egchrisai is one of several words used for the act of anointing. Egchrisai is the aorist infinitive of the verb Egkrio a hapaxlegomenon meaning to rub or anoint.

Now for a few principles:

1. To these folks in Laodicea who were in such unconscious need, Christ addresses a word of admonition.

2. He could certainly have commanded but instead, with a touch of irony, He offers His advice: "I counsel [Sumbouleuo] thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

3. Barclay observes that the city of Laodicea was famous for two kinds of medicine, namely, an ointment and an eye powder for sore eyes. He writes:

The eye powder of Laodicea, was world-famous. It was exported in tablet form; and the tablets were ground down and applied to the eye. This powder was held to be a sovereign remedy for weak and ailing eyes.

4. There is a gentle irony in the exhortation for them to buy the needed spiritual things.

4.1 The fact was that though they were well endowed with the riches of this earth, what they needed however they could not buy. The gold of which Christ spoke was not obtainable from their bankers.

4.2 There may be an allusion here to Isaiah 55:1 where the invitation is given, "Every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price".

5. It is obvious that Christ is referring not to the physical items which are mentioned but to their spiritual counterparts. They were to obtain gold from Christ, that is, the true riches and, more specifically, that which corresponds to the glory of God Himself.

6. They were to buy white raiment speaking of righteousness which God provides. The merchants of Laodicea were famous for their manufacture of certain black garments which were widely sold.

7. Most believe they raised their own sheep from which they obtained their glossy black wool used in making these garments. This may be a reference to a contrast of that which the merchants could provide, a black garment, and a white garment which only God alone could supply.

8. In any case the white garment alone would be a satisfactory covering of their nakedness before God.

9. Christ also advises them to anoint their eyes with eyesalve. In this exhortation He states that they lacked spiritual insight.

10. In the temple of Asklepios in Laodicea there was a famous medical school. Here again there may be relevance to what the Laodiceans were accustomed to doing, that is, using eye-salve, in contrast to their real need of having their spiritual eyes opened.

10.1 After all it was at their medical school the eye-salve was discovered and in their city it was manufactured.

End Lesson 2-7-2001

REVELATION

Lesson 57

2-14-2001

1. Tonight we will continue our study of chapter three and the church at Laodikeia. You can either follow along in your lesson plan or turn to Rev 3:20.

2. Last week I finished the exegesis of Rev 3:17, 18 and 19.

3. When time ran out I was teaching several principles derived from our analysis of Rev 3:19.

Rev 3:19 Those whom I love [ean [phileo - present active subjunctive] I rebuke [elegcho - present active indicative] and discipline [paideuo - present active indicative]. So be earnest [zeloo - present active imperative], and repent [metanoieo - present active imperative].

Let me first comment briefly on the etymology and syntax:

1. Christ says He may love affectionately, (depending on whether they are or are not believers) if believers He says He is "fond and impressed with them".

1.1 This from Phileo a verb for love based on "who and what the object is".

1.2 The particle Ean appears but is not translated since it simply stresses the subjunctive nature.

2. If you are then a believer Christ will "love" and keep and rebuke, reprove, test and expose.

2.1 This from Elegcho a common verb for first exposing and then rebuking that found.

2.2 Elegcho is a present tense thus communicating it is something He constantly does.

3. After the exposure of the error then Paideuo is used to describe the discipline applied to a child.

3.1 The present tense says it too must be done again and again.

3.2 Pais is the word for a child or young slave boy.

4. Zeloo as a present imperative and therefore means "you must again and again change your mind and earnestly and fervently direct your attention to the Word. This because the next verb is Metanoieo, also a present active imperative - the verb means to "change your mind".

Here is how Kenneth Wuest has translated the verse: "As for myself, as many as I am fond of, I reprove so as to bring out conviction and confession, and I discipline, correct, and guide."

Principles:

1. To those in the Laodicean church who would listen, Christ says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

1.1 Obviously this verse is not addressed to those who are still cold, i.e. those who are unbelievers. Unbelievers can't understand Bible Doctrine therefore the hot only are the recipients of this "be zealous and repent" message.

2. The message is directed rather to those who profess Christ; those who in a positional sense belong to Him.

2.1 Believers recall are said to be loved of God in two ways.

2.1.1 Impersonally, as in Joh 3:16. The Greek noun Agape or its verb form Agapao are used to express this kind of love.

Joh 3:16 For God so "loved" the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2.1.2 Personally, as in our verse and Joh 5:20 and Joh 16:27 where Phileo or its noun form Philos is used to express the kind of love where the subject loves dearly and often "emotionally" the object because of who and what the object is.

Joh 5:20 For the Father "loveth" the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

Joh 16:27 For the Father himself "loveth" you, because ye have "loved" me, and have believed that I came out from God.

2.1.3 If there are in Laodicea those who are lukewarm, i.e. short of what they should be spiritually, they, although loved, will at an appropriate time be the objects of a rebuke and chastening.

3. First let me give you an expanded translation of verses fourteen through nineteen:

Rev 3:14 And to the Pastor of the local assembly at Laodicea I command you write; "This is what the sovereign God of the universe has ordered me to write; He is the only faithful and true witness, He is the originating source of all things. He is the active agent of both the creation and the restoration.

Rev 3:15 From My omniscience I know of your divine and human good, it is obvious that in the main you are neither cold nor hot. I wish that you were either one or the other!

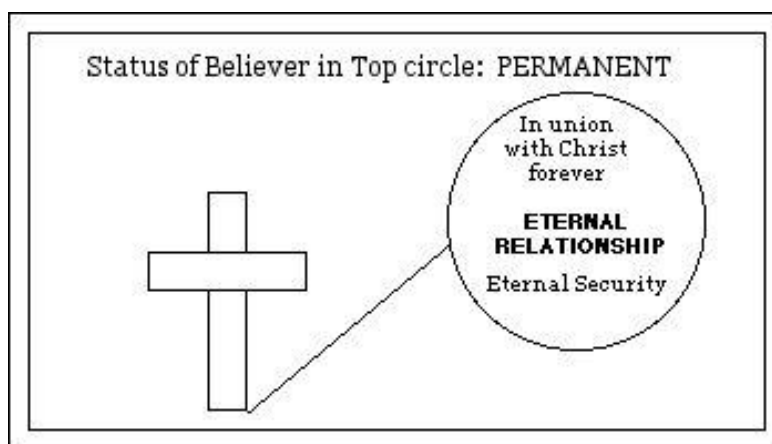
Rev 3:16 Because you are tepid and are neither hot nor cold--I am about to vomit you out of my mouth for you see your production is insipid, distasteful and an emetic.

Rev 3:17 You have been lulled into a state of hypocrisy by saying "I am rich and because of my acquired wealth I just don't see a need for doctrine. But what you cannot see concerning your condition: you are miserable and wretched, one to be pitied like the poor beggar, sitting naked at the gate of the city.

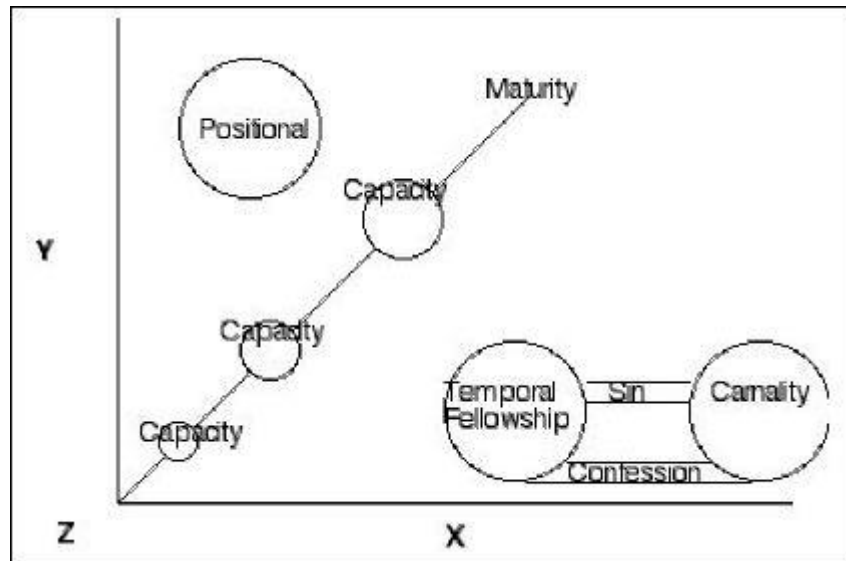
Rev 3:18 I advise you to buy from Me gold; gold which has been refined by fire; by doing this you will accumulate divine good for eternity where you will forever wear a uniform of glory and thus cover your shameful nakedness. You need also to buy salve for your eyes in order that you can understand spiritual matters.

Rev 3:19 "As for myself, as many as I love, I will reprove in order to bring about a change of mind about doctrine, my little children I will most certainly discipline and correct those whom I love."

4. Though the state of being tepid should never exist given the grace mechanism for learning doctrine with its associated state of equality, Christians are often not interested in responding to Gods' love.



4.1 God's love however never changes. Members of God's forever family are forever the objects of His love. We must however recognize we will sin and when we do we must rebound and regain fellowship. A failure to do so will make us a loser believer and one out of fellowship and thus un-teachable.



5. The Scriptures faithfully warn us to judge ourselves. As in the words of Paul to the Corinthians in I Corinthians 11:31-32: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

6. In other words the believer has an alternative. He can either judge himself and put away his sin through the use of first rebound and then the consistent intake of the Word or suffer "perfect but painful discipline".

7. God from His plus righteousness is required by His perfect justice to bring chastening. If the believer then does not judge himself or herself, it is clear that God will knock first with warning discipline and then with intensive discipline.

8. Laodicea and the church of the Tribulation have rejected "easy love" so God is ready to provide "tough love".

As Darby has written: "The immediate occasion, object, inner spring of all the terrible judgment which is coming, is the professing Church itself. It ought to have been God's witness on the earth, Christ's epistle known and read of all men; but, having become corrupt, it is this professing Church that primarily and definitely brings down the wrath of God."

Now let's take a look at our last three verses of Revelation chapter three:

Rev 3:20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

Rev 3:21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.

Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches."

Principles:

1. Having concluded the messages to the seven churches culminating in the message to the church at Laodicea, the invitation becomes a personal one to all who will hear the words of warning.
2. The prophetic foreshadowing provided to the seven churches as representative of churches found throughout the entire history of the church has special application in connection with the church at Laodicea.
3. The state of this church is typical of the church of the last days and is therefore an exhortation to self-judgment and dedication to the will of God especially appropriate for consideration even today; this given the nature of verse twenty-two "hear what the Spirit says to the churches" a not so unusual an expression as we have seen.
4. To all who will hear, Christ gives the invitation. Christ is seen standing outside the door and awaiting an invitation "to come in".

4.1 The same concept and metaphor is found in James 5:9.

Jam 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

End Lesson Taught 2-14-2001

REVELATION

Lesson 58

2-21-2001

1. Tonight we will continue our study of chapter three and the church at Laodikeia. You can either follow along in your lesson plan or turn to Rev 3:22.
2. Last week I finished the exegesis of Rev 3:20, 21 and 22.
3. When time ran out I was teaching several principles derived from our analysis of the last four verses of Revelation chapter three.
4. First let me give you an expanded translation of verses fourteen through twenty-two:

Rev 3:14 And to the Pastor of the local assembly at Laodicea I command you write; "This is what the sovereign God of the universe has ordered me to write; He is the only faithful and true witness, He is the originating source of all things. He is the active agent of both the creation and the restoration.

Rev 3:15 From My omniscience I know of your divine and human good, it is obvious that in the main you are neither cold nor hot. I wish that you were either one or the other!

Rev 3:16 Because you are tepid and are neither hot nor cold--I am about to vomit you out of my mouth for you see your production is insipid, distasteful and an emetic.

Rev 3:17 You have been lulled into a state of hypocrisy by saying "I am rich and because of my acquired wealth I just don't see a need for doctrine. But what you cannot see concerning your condition: you are miserable and wretched, one to be pitied like the poor beggar, sitting naked at the gate of the city.

Rev 3:18 I advise you to buy from Me gold; gold which has been refined by fire; by doing this you will accumulate divine good for eternity where you will forever wear a uniform of glory and thus cover your shameful nakedness. You need also to buy salve for your eyes in order that you can understand spiritual matters.

Rev 3:19 "As for myself, as many as I love and appreciate, I will reprove in order to bring about a change of mind about doctrine, my little children I will most certainly discipline and correct those whom I love."

Rev 3:20 Here I am! I stand at the door and am now knocking, soon I will intensify my knocking by bringing you severe discipline. If you listen to my voice and open the door, I will come in and fellowship with you.

Rev 3:21 To those who have accepted Me as Savior, I will give to him the privilege and honor of sitting with me on my throne, just as I gained the victory and sat down with my Father on His throne.

Rev 3:22 He who has an ear, let him hear at once what the Holy Spirit says to the seven--churches."

5. Before proceeding I want to review some of that learned and then continue with our chapter three summary points:

First a review:

1. Having concluded the messages to the seven churches culminating in the message to the church at Laodicea, the invitation becomes a personal one to all who will hear the words of warning.

2. The prophetic foreshadowing provided to the seven churches as representative of churches found throughout the entire history of the nominal universal church has special application in connection with the church at Laodicea.

3. The state of this church is typical of the church of the last days and is therefore an exhortation to self-judgment and dedication to the will of God especially appropriate for consideration even today; this given the nature of verse twenty-two "hear what the Spirit says to the churches" a not so unusual an expression as we have seen.

4. To all who will hear, Christ gives the invitation. Christ is seen standing outside the door and awaiting an invitation "to come in".

4.1 The same concept and metaphor is found in James 5:9.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Jam 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

5. This is, of course, true of any local assembly, not just the Laodicean church.

5.1 Christ must be invited to come in and become the center of worship, adoration, and love.

6. In this present age God does not force Himself upon anyone. No one is saved against his will. No one is compelled to obedience who wants to be rebellious.

7. The gracious invitation is extended, if one opens the door the door of faith, the door of worship, the door of love Christ will come in and, having entered, He will dine with the one who permits His ingress.

8. The only cure for luke-warmness is the readmission of the excluded Christ into ones life. Apostasy must be confronted with His fidelity and His wealth. There is no other cure for the malady, only the readmitted Christ.

8.1 He knocks but only the believer exercising his or her volition can open the door.

9. Some like Swete consider the picture in verse twenty to be only eschatological. Swete has written:

“To them the opening of the door represents the joyful response of the church at the Second Advent.”

10. Swete presumes there are “hot” believers both inside and outside the nominal Christian church of the Tribulation which no doubt is "a given". Though the picture of Christ knocking does have eschatological implications it is not exclusively meant to be eschatological.

11. Both the pastor and the congregates seem to have been blind to the things of God. There are few passages in Scripture more searching, more condemning and/or more pointed than the message to this Church.

11.1 Few messages are more needed by the church today, which in many respects sadly parallels the spiritual state of the church at Laodicea.

12. The sad truth is that thousands of churches around the world today call themselves Christian but Christ is nowhere to be found in them.

12.1 Tragically, most of the unbelieving world looks at them and wants no part of their sham. Clearly today you don't either because you are here as serious students of the Word!

12.2 There are far more pleasant places to be, secularly speaking, than the Westbank Bible Church.

13. Although this Laodicean luke-warmness is the predominant characteristic of the church age today, hopefully there may soon be signs that the Philadelphian evangelistic fervor is reviving.

13.1 That would be consistent with God's pattern of always showering down grace before administering judgment.

14. The unbelievers typified by the church at Laodicea will find themselves enmeshed in the judgments of God during the Great Tribulation.

14.1 In contrast to this judgment, believers of our age will be taken out of the world before the judgment begins.

15. To sum up the great lessons found in these seven letters to the seven churches, I want to quote John Walvoord, Former President of Dallas Theological Seminary.

"Taken as a whole, the messages to the seven churches of Asia constitute a tremendous warning from Christ Himself, as expressed in the exhortations to each of these churches. He warns the churches today to hear what the Spirit says to the churches.

"The church at Ephesus represents the danger of losing our first love, that fresh ardor and devotion to Christ which characterized the early church.

"The church at Smyrna represents the danger of fear and suffering. They were exhorted by Christ to "fear none of the things that they would suffer." In this day when the persecution of the saints has been revived in many places, the church may well need this admonition.

"The church at Pergamos illustrates the constant danger of doctrinal compromise, which is often the first step toward complete defection from the faith. Would that the modern church, which has forsaken so many fundamentals of Biblical faith, would heed that warning!

“The church at Thyatira is a monument to the danger of moral compromise. The church today has not only tolerated but in many cases encouraged compromise of Biblical moral standards.

“The church at Sardis is a warning against the danger of spiritual deadness, of orthodoxy without life, of mere outward appearance but no inward reality.

“The church of Philadelphia is exhorted to keep enduring with patience and maintain the "little strength" that they had while they wait patiently for the Lord's return.

The final message to the church at Laodicea is the crowning indictment, a warning against the danger of luke-warmness, of self-sufficiency, of being unconscious of desperate spiritual need.

“The invitation given long ago to the seven churches of Asia to hear what the Spirit says is extended to all men and churches today. A loving God would have men hear and believe, turn from their idols of sin and self, and look in faith to the Son of God, who loved them and gave Himself for them.”

16. We have now seen the last of the church on earth. Future “mentionings” will find the church in heaven; a description of eschatological prophecy now begins.

16.1 This fact is very supportive of the Pre Tribulation rapture position.

16.2 Before we leave Revelation chapter three, let me read you what Hal Lindsey has written of chapters one, two and three in his book *There's A New World Coming*:

“The Church Goes Extra-Terrestrial

“After considering the inconsistent showing of Christ's church over the past centuries, we might be inclined to think that Christ would give up on it!

“But I'm happy to say that is far from the case. In fact, just the opposite is true. As the centuries have rolled by, Christ has been preparing the place in heaven for all who continue to join God's family, and each passing year has brought nearer God's appointed day for our happy reunion with Him.

“The Old Testament saints looked forward to spending eternity with the Lord, but they knew they would have to face death before they could face their Lord. They didn't know because it wasn't revealed until the New Testament that someday Jesus would return to the sky and take a whole generation of believers to heaven without dying physically. There would be no "valley of the shadow of death" for them!

“In each of the seven phases of church history ... in Chapters 2 and 3, earnest believers longed to be in that select group who would witness the coming of Christ. But God has a perfect time schedule for His program, and the long interlude between Jesus' first coming and His second has given opportunity for countless millions more to receive His love and forgiveness of sin.

“We're eternally indebted to the New Testament writers for the picture they've given us of Christ on earth and of His new creation called the Church. But to the Apostle John alone was granted the privilege of actually leaving this earth and recording for us the scenes of the Church's final destination in heaven with Christ. You'll remember that John was an old man exiled to the Island of Patmos when Christ appeared to him in His resurrected and glorified body.

“The sight so over whelmed John that he lost consciousness. When he revived, Jesus told him the reason for His visit. John was to see God's future for mankind and creation, and he was told to record it so that everyone could read it and be aware of what was coming.

“Jesus told John to write about three things: first, the things he'd seen in the glorified Person of Jesus; second, the things that were spiritually significant in the churches of John's day, churches whose experiences would typify conditions throughout church history until Jesus returned for His people; third, things that would take place "after all these things" ... in other words, events at the end of the world. Although John didn't comprehend many of the things he saw, he faithfully recorded it all.

“In Chapter 1 we saw his description of Christ in His glory. Chapters 2 and 3 witness the spiritual condition of the church through the ages. These visions were given to John while he was still on Patmos. But now in Revelation 4 begins the story of John's space travel to heaven where he saw the things that will take place both there and on earth following the close of church history.”

17. Now let's move to heaven and see what we find.

17.1 The events described in chapter four certainly seem to be a continuation of John's experience described in Rev 1:10 and 11: "On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."

18. Revelation chapter four through chapter nineteen reveal God's eschatological plan for Israel. We will need to shift gears from the church on earth to eschatology. The rapture has removed the church from earth to heaven. More of this later.

Rev 4:1 After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, "Come up here, and I will show you what must take place after this."

Rev 4:2 At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it.

Rev 4:3 And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne.

Rev 4:4 Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads.

Rev 4:5 From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, seven lamps were blazing. These are the seven spirits of God.

Rev 4:6 Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back.

Rev 4:7 The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle.

Rev 4:8 Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come."

Rev 4:9 Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever,

Rev 4:10 the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say:

Rev 4:11 "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

First let's take a look at Revelation 4:1 and see what we can glean:

Rev 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

1. Following the divinely inspired outline of Rev 1:19, chapter four begins a major section of the book of the Revelation.

Rev 1:19 "Write, therefore, what you have seen, what is now and what will take place later.

1.1 We here begin the promise of "the things which shall be hereafter".

2. This section is in contrast to what John saw in chapter 1, his vision of the glorified Christ described in the clause, "the things which thou hast seen," found in Rev 1:19, it is also in contrast to the revelation found in chapters 2 and 3, where we saw the messages to the seven churches designated as "the things which are."

2.1 Beginning in chapter 4, things to come are unfolded.

3. That the book of The Revelation, beginning with Rev 4:1 is future seems obvious. There are those who disagree believing the book is instead only a presentation of moral truths.

3.1 A normal interpretation of this section, looks at its prophecies as literal, [though cloaked in allegory] and thus requires that they be viewed as future.

4. The futuristic concept is supported by the similarity of the expression in Rev 1:19, "the things which shall be hereafter" is better translated "the things about to be."

5. Walvoord has written: "Chapters 4 and 5 are the introduction and background for the tremendous sweep of prophetic events predicted in the rest of the Apocalypse."

6. The chapter provides an important clue concerning the interpretation of the vision and the prophetic events which will later unfold.

Walvoord goes on to write:

"One of the principal reasons for confusion in the study of the book of the Revelation has been the failure to grasp this point. Since there has been no literal interpretation of the prophecies beginning in chapter 4, the events detailed in chapters four through nineteen must therefore be the future."

7. The prophecies anticipated in the angel's promise to "show thee things which must be hereafter" in our verse should be regarded as a prediction of events to occur at the end of the church age. C. A. Blanchard summarized the futuristic position in these words:

"What will follow the church age? Evidently in some form or other the time of the tribulation. Why must the time of tribulation follow the church age? Because when the church has been withdrawn, while Satan, godless governments and Christless religions remain in the world there must be tribulation, and such a time of tribulation as the world has never known in the mixed state which has been from the beginning until now. From the fourth chapter through the nineteenth, speaking generally, there seems to be an account of this time of trouble."

8. Verse one begins with the expression "After this" (Greek, meta tauta), this prepositional phrase identifies the revelation as subsequent to that of chapters two and three. Meta with the genitive means "with" and Meta with the accusative as we have here means "after" - thus "after these things" is correct.

8.1 John, having been the channel of revelation to the seven churches existing in the first century, is now introducing a new sequence of prophecy.

8.2 As he beheld, he saw a door opened into the very presence of God in heaven.

8.3 The reference to heaven is not to the atmospheric heavens, the aerial, nor to the starry heavens, the sidereal, but to that which is beyond the natural eye which the best of telescopes cannot reveal. This is the third heaven, the immediate presence of God.

9. John also hears a voice described as "the first voice which I heard," that is, a reference to the same voice he heard in Rev 1:10 and following.

9.1 It is described as the voice of a trumpet, and he understands it to say, "Come up hither, and I will show thee things which must be hereafter."

Rev 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

9.2 The adverb Hos is not translated in the NIV. It was not the sound of a trumpet but "like a trumpet." It was a voice like a trumpet which communicated a message and not just a sound.

10. The word translated trumpet is used in the New Testament as follows:

10.1 of the natural instrument, 1Co 14:8;

1Co 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

10.2 of the power and judgment of God at Sinai, Heb 12:19;

Heb 12:19 And the sound of a trumpet, and the words; which they heard made them ask that the words be taken away:

Heb 12:20 (For they could not endure that which was commanded, And if so much as a beast touched the mountain, it had to be stoned, or thrust through with a spear:

Heb 12:21 And so terrible was the sight, that Moses said, "I am absolutely terrified".

Heb 12:22 But you in contrast have been lifted up and brought to mount Zion unto the city of the living God, the heavenly Jerusalem, even to an innumerable company of angels who serve you as ministering spirits,

Let me give you 10 points concerning the context of the "trumpet" of Heb 12:19.

1. The anonymous writer of the Book of Hebrews is found begging the believers of Jerusalem to hold fast their confession of Christ and refuse the secular benefits of returning to Judaism and their Sabbath ritual.

2. Sinai and Mount Zion are placed in contrast to each other.

3. The setting of the giving of the Law was (1) a mount that burned with fire, enveloped in black darkness and a frightening tempest, and (2) the sound of a trumpet, and the voice of words.

4. In this setting Moses was so overcome by the presence of God that he greatly feared and trembled.

5. "But you are come" says Heb 12:22. This statement introduces all the blessed realities and personages of grace.

6. Heaven is set against earth, the phenomenal against the earthly, the glory of Sinai against the infinitely greater glory available to church age saints.

6.1 Described as our coming not to the mountain and the law but to Zion ... the city of the living God, the heavenly Jerusalem ... hosts of angels ... the church of the firstborn ... God the Judge ... being declared just men made perfect.

7. Jesus, God declares, is the mediator of grace and the author of the perfect law of liberty - those things listed in contrast to the mountain and the law make a purposely impressive list because of the contrast intended.

7.1 The Mediator has made possible our new status and the writer of Hebrews desperately reminds the believers in Jerusalem to not neglect the new by wallowing in the old.

8. Again, the thought is transparent. Surely these new blessings far outweigh the temporary advantage to be gained through returning to Judaism just to escape legalistic persecution.

9. Men of faith have a far brighter hope and future under the new covenant.

10. Men of faith have already entered that glad company of the firstborn, the just men made positionally perfect .

Now back to our verse and chapter four of the Apocalypse:

1. The command in chapter four like that of chapter one, does not anticipate any self effort on the part of John to enter heaven, but it is rather an announcement of the purpose of God to show, in both cases, that which will "be hereafter" or, better translated, that which will "be after these things."

1.1 The implication is that the prophecies now to be unfolded will occur after the events of the present age.

2. The invitation to John to "come up hither" is so similar to that which the church anticipates at the rapture that many have connected the two expressions.

2.1 It is clear from the context that this is not an explicit reference to the rapture of the church, as John was not actually translated; in fact he was still in his natural body on the island of Patmos.

3. He was translated into scenes of heaven only temporarily. There is, in my view, no authority for connecting the rapture with this expression; there is however, a typical representation of the order of events, namely, the church age first, then the rapture, then the church in heaven.

4. The book as a whole, recall, is not occupied primarily with God's program for the church.

4.1 Instead the primary objective is to portray the events leading up to and climaxing in the second coming of Christ and the prophetic kingdom and the eternal state which ultimately will follow.

5. From a practical standpoint, however, the rapture may be viewed as having already occurred in the scheme of God's plan before the events of chapter 4 and following.

5.1 The word church, so prominent in chapters 2 and 3, does not occur again until Rev 22:16, though the church is undoubtedly in view as the wife of the Lamb in Rev 19:7.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Rev 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

6. She (the church) is not a participant in the scenes of the tribulation which form the major content of the book of Revelation. The familiar phrase "what the Spirit saith unto the churches" found in Rev 2:7, 11, 17, 29; 3:6, 13 and 22 is significantly absent.

6.1 Three such examples where the use of "church" is earlier conspicuous:

Rev 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Rev 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

7. It seems that the church as the Body of Christ is out of the picture, and saints who come to know the Lord in this period are described as saved Israelites or saved Gentiles, never by terms which are characteristic of the church.

7.1 Saints mentioned from this point on do not lose their racial background as is commonly done in referring to the church where Jew and Gentile are one in Christ. Gal 3:28

8. At the beginning of chapter 4, then, the church may be considered as in heaven and not related to events which will take place on the earth in preparation for Christ's return in power and glory; and it is then and only then that we find the "church" as the bride of Christ getting involved in earthly kingdom matters.

9. Let's look at a few points related to the Marriage, the Wedding Supper and several events related thereto:

9.1 The body of Christ is now being formed on earth and its formation will continue until the rapture.

Eph 1:22 And God placed all things under his feet and appointed him to be head over everything for the church,

Eph 1:23 which is his body, the fullness of him who completed all things in every way.

Eph 4:4 There is one body and one Spirit-- just as you were called to one hope when you were called--

Eph 4:5 one Lord, one faith, one baptism;

Col 1:18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

Col 1:24 Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church.

Col 2:18 Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions.

Col 2:19 He has lost connection with the Head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow.

9.2 When the body is complete the rapture will occur if not immediately, soon thereafter.

1Co 15:51 Listen, I tell you a mystery: We will not all sleep, but we will all be changed--

1Co 15:52 in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

1Co 15:53 For the perishable must clothe itself with the imperishable, and the mortal with immortality.

1Co 15:54 When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory."

1Co 15:55 "Where, O death, is your victory? Where, O death, is your sting?"

1Co 15:56 The sting of death is sin, and the power of sin is the law.

1Co 15:57 But thanks be to God! He gives us the victory through our Lord Jesus Christ.

1Th 4:16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.

1Th 4:17 After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

1Th 4:18 Therefore encourage each other with these words.

9.3 At the rapture the Bride gets her resurrection body.

Phi 3:20 But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ,

Phi 3:21 who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

1Jo 3:1 How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.

1Jo 3:2 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.

9.4 At the Bema the Bride is cleansed of all her human good.

1Co 3:11 For no one can lay any foundation other than the one already laid, which is Jesus Christ.

1Co 3:12 If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw,

1Co 3:13 his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work.

1Co 3:14 If what he has built survives, he will receive his reward.

1Co 3:15 If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

9.5 The Bride is also adorned in white and thus prepared for the marriage to the Lamb.

Rev 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

Rev 19:8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.)

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