

## Revelations in Revelation – 3

Pastor Jesse O’Dorisio

Bible Text: Philippians 3:11; Revelation 2:8-11, 3:7-12 03/09/22

Alright, let’s go ahead and open our bibles up. We’ll be tonight in Revelation Two and Three. And tonight, we move into more of the revelations in Revelation. We’re going to begin the next couple of weeks adventuring into the seven churches, and the Lord so sweetly says unto the angel of the church of Ephesus, and all the other six of them, so there’s a total of seven, and as you read this and you see, each one of these churches receives a different letter; there’s a different encouragement to each one. And these seven churches represent the state of Christianity. And the state of Christianity is gone through this Church Age. This Church Age that we speak of began there at Pentecost when the Holy Spirit was sent from Jesus Christ that He would be in us. Hallelujah. As Jesus said, He’s been with you, and He shall be in you, and the reason was for that we would be led into all truth. That there would be love that was shed abroad in our hearts. There was a precious preparing that needed to happen in His vessels during this Church Age; a capacity that only the Holy Ghost could bring. And that capacity that the Holy Ghost could bring, hallelujah, was this ability to receive all truth after the infilling of the Holy Ghost had occurred at Pentecost, and obviously it occurs today, and continues on, but after that it was not very long after that the Lord got ahold of Paul, and the Lord gave to the Apostle Paul the dispensation that He had given to him; a chosen vessel unto Me.

So now as we have such a perfect God Who’s got such a perfect order, and He’s got such a perfect plan, and He’s got such a perfect power in the Holy Ghost, He poured out His perfect purpose; this wonderful bridal truth that He was going to give every provision to, through the power of the Holy Ghost. So that here we are tonight we could come to receive all truth. Praise the Lord that we could be led into not just the good, not just the acceptable, but the perfect will of God. That we could be filled with all the fulness of God. Amen? So, we thank the Lord for this praise God and tonight we’re going to be begin with that same thought that we left off with last week; The Lord’s Day. And remember we spoke of The Lord’s Day being a day that begins at the trumpet blast. At that trumpet blast is the beginning of the tribulation. The tribulation is a seven-year period of time that flows right into the thousand-year millennium. The Lord’s Day is from the very beginning of the first trumpet blast, all the way through the tribulation, and all the way through the millennium; that full day. And isn’t it precious, see, the Lord’s always got it covered. As it said there in Peter, one day with the Lord is as a thousand years, and a thousand years is as a day. But see, the importance, and the encouragement that we have is to be ready at the beginning of The Lord’s Day. To be ready for The Lord’s Day, to be looking for the appearing of the Lord at The Lord’s Day.

And as we studied, and what was so precious is that we realize, this revelation is about the revelation of Jesus Christ. We saw that that word “revelation” is the “apocalypse;” it’s the unveiling, and that unveiling all begins praise the Lord, all begins with the receiving of His bride. I think of so sweetly of Genesis Twenty-four. You see that Rebecca was led all that way to come to Isaac. She’d never met him, she’d only heard about him, but she was given everything by the

servant just like we've been given everything by the Holy Ghost; everything. We've been blessed with all spiritual blessings in the heavens in Christ. We've got it all, and we've got that full message and we've got that full proposal, and we know that Jesus Christ wants to marry us. And thank the Lord, I'll tell you one indicator of it is you love this message. Matter of fact, it is the indicator that you want to feed upon that message of the proposal of the bridegroom. So, here in Genesis Twenty-four we find that this woman is ministered at the well, unbeknown to her, but absolute, pinpoint it's you honey. And here she had this divine meeting, and a proposal is given immediately. It wasn't trying to find out about her, it wasn't anything. See, that's the Lord; He foreknew you. He didn't need to get to know you, He foreknew you, and whom He foreknew He predestinated.

Praise God, you talk about a calling, and a choosing. And you thank the Lord that all of that, who you glorify? Do you really believe that He will perform the good work which He has begun in you? Did you hear that He will perform? Not you will perform; He will perform the good work which He has begun in you. So, we know that any good work's going to be this right here. So, I thank God for the work of this mighty wondrous bridal message that He's begun in us, and that's a promise of God and I believe it. But I promise, He'll accomplish, He'll accomplish that in the thing which He has sent it; He will. So. in that, this precious woman travels all that way, and praise be to God, at the very end she sees him running through the field raven headed, bobbing up and down. There he is and what does she do? She lights off that camel. She didn't play no hard to get, she gets right off that camel, and she covers herself doesn't she. She covers herself with that veil. It's so beautiful because she's it, and he's going to lift that veil when he receives his wife. Isn't that glorious? See, that's the unveiling, that's the revelation; Jesus Christ.

And I appreciated it as a sister and I was speaking it just moments ago, once again see it from His perspective. See it from the lover of your soul, see it from there, and I'll tell you what, you'll say, man, I've never seen that before. So, it's a good, good thing. So, keeping in this thought of the unveiling, the beginning of The Lord's Day, the moment that He receives His bride, the moment of the first trumpet blast, we're speaking tonight of those that will be first resurrected, we're going to speak of two churches of the seven, that are the two churches that are ready that love His appearing, and that's the church of Smyrna, and the church of Philadelphia.

Now I'd like to begin tonight though in Philippians Chapter Three, because some will ask and they'll say now wait a second here. I thought that there was just one resurrection, and everybody's going up at the same time, and that's the way I always heard my church preach it. That's the way the majority of Christianity preaches it. And it's interesting, because everything in the word of God is always about a marriage, it's always about one. The word of God tells us in so many ways many daughters have done virtuously, but thou excellest them all. Whether it was Esther, she exceeded the love of the king of all the other women. I mean, these are like little big hints all the way through that there is this rise up, my love, my fair one and come away. And as we get into especially Paul's epistles it becomes very exact, it becomes very apparent that there is a high calling of God in Christ Jesus; there's a high calling. Praise the Lord, and right before that precious verse of the high calling of God in Christ Jesus; that's Philippians 3:14? We read in

Php 3:11 that Paul says this: if by any means I might attain unto the resurrection of the dead. Now, when you break that out you find that word only one time; that word “resurrection” of the dead one time in the word of God. “anastasis” is the word in the Greek for resurrection. “Exanastasis” means a resurrection “out from the resurrection.” It’s a company that comes out prior to, or out of that resurrection.

Paul is saying here now listen, and really think about this. Paul has walked with the Lord for almost thirty years at this point. Paul, the one that has preached the security of the believer like no one else. Paul the one that was received Romans Eight that said what shall separate us from the love of God, and the conclusion was nothing. Amen. But yet he wants to attain something if by any means. That’s what he’s saying here is this is it, this is the one thing, the one thing, the mark of my whole life; this is exactly what I want to happen. And it is the mark for the prize for the high calling of God in Christ Jesus, and the evidence of that is, is the out resurrection. It’s a resurrection before the majority, or the masses are resurrected up into heaven. And this resurrection of the dead means to stand up out of. Isn’t that something? To stand out of as a separate, or particular group out of the resurrected body. That’s exactly what that means, a particular group out of the resurrected body.

So, once again you can go back to the very beginning of our precious Lord, and dealing with us in the word of God, think again about how He brought the wife for Adam. Amen? Adam was created out of the dust, and the Lord breathed into him and created that man. There he was, and everything was fine with that, but He saw, and in type it wasn’t good for man to live alone. He needed a helpmate; he needed that spouse. The man needed his glory; the woman is the glory of man. So here, what is happened and we know this, our Father God put a sleep upon Adam; there was a sleep upon him alright? And praise God, God had that sleep upon him just like the church is sleeping right now. And out from that sleeping body He took a rib, just a tiny little rib and He formed and made his wife. To stand up out of, she came out of him; this bride will come out of the body of Christ while that body is asleep. And God forbid we would be those that would be sleeping in the night. God forbid we would be those that would be drunken in the night. We are the children of the light. We were born to be ready; we were born to reign. We were born to win; we’re born in Gal 4:1 lord of all. We’re not born servants, we’re born kings, but if the king doesn’t grow up that child will know nothing but what a servant knows and it would have wasted all of that ability, all of that inheritance would be squandered. God forbid that would be us.

So, at that juncture, in this precious out resurrection that Paul speaks of here, there are two churches in the rapture that will be in that company; the church of Smyrna, and the church of Philadelphia. And these are the ones that their rapture, when they’re taken it’s the very beginning of The Lord’s Day. The tribulation at that moment begins. Remember when we were speaking of not too long ago on a Wednesday night, I guess maybe two weeks back about until he that hindereth is taken out of the way? See, when that bride is taken all of that evil is going to start breaking forth in abundance. You think its evil right now let me tell you something. You ain’t seen anything yet. You think you’re looking at war and destruction right now in some different things and it’s so sad to look about, let me tell you something, you haven’t seen nothing yet. Just

like all these things that were going on today, and sometimes you get so frustrated with it you could almost see as if the beast is starting to come forth. You know you can.

I said the beast is coming, but I'm going and I'm bringing judgment back with him. Hallelujah. And I thank the Lord, I believe that, the bible tells me that. Now I was thinking about payday someday, amen Lord, and in that payday that I get it's called pay back, and you can take that for what it is but I'll tell you what, I'm going to be so thankful He's going to be magnified in His judgment. And I'll tell you what though, people don't need to be on that side of it if they just wake up to the Lord.

So, the reason that we have these two churches here since Pentecost, the bride consists of saints who have died; saints who have died since Pentecost that were holding fast the crown gospel of Paul. They died loving the appearing of the bridegroom; they died staying in first love with it; most notably the Apostle Paul himself, amen. I love that. Now Paul so thankfully loved the appearing of the Lord, and Paul as other full overcomers, they have died, and they wait for their glorified bodies. Paul has not received his glorified body yet. Those that have died, praise the Lord in this precious encouragement of this bridal message, they haven't received their glorified body yet, they await the trumpet blast to be the ones of the dead in Christ that will rise first. Go on over to 1 Thessalonians Chapter four; this is what we're reading about. This is this out-resurrection, this is this resurrection out from the resurrection; this is the ones that will be raptured first. If you go on over to 1 Thes 4:16 it says for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and what? The dead in Christ shall rise first: then we; then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: in the air praise God. So, what we just read there in verse sixteen it said the Lord descends, there's that wonderful trump of God, and the dead in Christ shall rise first. This is the first translated rank part of it which is Smyrna; this church of Smyrna, those that have died loving and holding fast the crown of Paul's gospel, they rise first.

And then we, verse seventeen which are alive, isn't that beautiful? And that word "alive" means lively, full, strong and remaining. Okay? That's the second one, alive and remain, so alive means lively, full and strong. Praise God. And then remaining means surviving. So, see, alive in that truth, and surviving on the earth at the time of the trumpet blast. Those are the two companies that are raised right there before the tribulation begins. And start studying this tonight I want you to think about this as we touch into these things. The two letters that are written individually to the two churches of Smyrna, and to the church of Philadelphia, they're the only letters that have mention of a crown. That's it, just those two churches. The other five churches, there's no mention of a crown in those letters, and that is exactly right. Smyrna and Philadelphia, those are the ones that are going to rule, and reign jointly together with Him, that's the first rank; they will have that crown. As well, the other two things that are mentioned of both of those churches is the battle with the legalists. Isn't that something? It's a real battle. See, the enemy knows he ain't going to keep us out of heaven, the only thing he wants us to do is lay down that crown. There can be a lot of different reasons for it, but I'll tell you, that legality, it'll get you every

single time. It's a deadly, deadly, deadly thing. That's why the Apostle Paul said this one, that if by any means I might attain into the resurrection of the dead. How did he want to be found? Only having His righteousness. Only the grace of God, only the grace of God; only the grace of God. Praise the Lord, it's so beautiful how this all just again, the layer upon layer.

Now, let's go on back to Revelation Chapter Two, and let's begin reading about the first of these churches which is Smyrna. Now the name Smyrna means "myrrh." Myrrh in the word of God, and myrrh speaks of suffering; myrrh speaks of suffering, so here's this first church that we speak tonight of, of the two that will be in this first company, the bridal rank rib portion that will be resurrected first of the body of Christ. Now, verse eight. Unto the angel of the church in Smyrna; write these things saith the first and the last, which was dead, and is alive. So, we know this is our precious Lord and Saviour Jesus Christ. I know thy works, and what that really means is I know thy occupation. Anytime you see that word "works," okay? It's a occupy, but don't be confused here because the word of God tells you exactly what their occupying is, and was. It's right there: tribulation and poverty. But thou art rich, and I know the blasphemy; here's this legality, which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none of these things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days. The number ten is responsibility according to accountability. And that, is that responsibility praise God of if we suffer together with Him, we'll reign. Hallelujah, there is the requirement of suffering. It goes on to say be thou faithful unto death, be full of faith unto death. See, we need to believe not for just a moment in this gospel, we need to continue believing in this gospel. We need to be full of faith until the very last breath by the grace of God, or until I see Jesus face to face. Hallelujah. Full of faith in this gospel and what happened? And I will give thee a crown of life. A crown, there's a crown of life. He that hath an ear, let him hear what the Spirit sayeth unto the churches: he that overcomes shall not be hurt of the second death.

Now, let's study this out just a little bit tonight. Really love and appreciate this myrrh; this Smyrna. In the book of Esther, it's beautiful because when Esther comes in, and she is called in to be one of the women that would be introduced to the king there was a preparation, and the preparation started with six months of myrrh, and then six months of sweet-smelling odours, alright? But at first it had to be that myrrh; that suffering, alright? And then after the suffering what happened? There's that sweet fragrance. Amen. Praise the Lord. There's something that the Lord is so thrilled with, and so thankful for because it's the evidence of His wife that willingly suffers together with Him. Brothers and sisters, I thank God it's this gospel that does it. In this life we will have suffering, but this is about suffering for the gospel. This is about this word working in us that causes separation, that causes separation from even the sweetest loved ones that we could ever have, but yet there's a first love in our life that we continue to go. So, this wonderful suffering that we see here, we see, praise God this church of Smyrna. You can also look at it this way. The sweet odours, here you get Philadelphia in a sense as well too. But it all has to come together to be that one glorious bride, and this is truly the life of the Apostle Paul if you will. Think about the tremendous suffering of the Apostle Paul. He took time to tell then when they were trying to act and figure out who was the greatest among them are Christians. He said, "Okay, you've caused me to boast". He talked about his stoning, he talked about his shipwrecks, he talked about all the things that he suffered for Christ's sake. But yet he said, but even all those

things I count but dung but for the excellency of the knowledge of our Lord and Saviour Jesus Christ. Praise the Lord. He was thankful for all of that, but what he wanted to know, and what was the greatest thanks for him in his life was knowing the love of Christ. Knowing that, and praise God and that the grace of God that was with him would hold him; hold him, and hold us in love with the truth that there wasn't any move from it, that there wasn't a wavering in there. It was there's nothing worthy to be compared with the glory that shall be revealed in me for you Jesus, and it's all and only going to come through Paul's gospel. That's the word of God, and you ain't going to get it any other way.

So, we know that the word of God tells us we too will suffer, it's a requirement, so let's not think that we can go another way, there is no reigning without suffering. I mentioned here a moment ago the word works here, we're in verse nine. He says I know thy works. It's the occupation, it's not speaking here in a sense of a fleshly thing, it's talking about the tribulation, and the poverty. The blasphemy that was going on, and how again magnified with those like Paul and others that stood in the truth, and it was a responsibility. That's that number ten where it says ten days. That was such an encouragement to my heart to read this. Oh God, you've counted me worthy to suffer together with You. You've made me worthy, hallelujah to receive the accountability of Your sufferings, and suffering unto death. But then praise the Lord as it says, but yet I will give thee a crown of life. Now we've read these many times, amen. I think probably some in here thousands of times and rejoice in the thanksgiving that God that Lord, if I go by the subway if I die, may it be in the church of Smyrna, and I thank the Lord see, even though there is this suffering, but yet this grace that gives me the faith unto death you're going to give me a crown of life.

I was looking up as the Spirit touched my heart about the crown of life and really understand what that means. It means the crown of life after resurrection. That crown always speaks of an exalted rank, and it's the crown of the exalted rank in the life after the resurrection. Now, He's given me a crown in this life, don't get me wrong, but there's something about the crowning in the life after the resurrection. Now you're saying now brother, wait a second, what is this life and this crowning after the resurrection? Well, we've read that even more than a thousand times and you find that in Second Timothy Chapter Four. Let's read about this crowning praise God; this exalted rank of righteousness crown in that life after the resurrection. What does Paul say in verse eight, chapter four of Second Timothy? Henceforth, after he fought a good fight, finished his course, kept the faith and he told Him my departure's at hand. The Lord's going to take me, okay? I've wanted to be in that church of Philadelphia because He said that we which are alive and remain – see, he lived that didn't he? He lived that, he lived that in faith, I'm going to be resurrected, I'm not even going to see death, I'm going to see my bridegroom face to face; that's how he lived. But then he knew that the Lord was going to take him, so now praise God he knows, it's not going to be the church of Philadelphia for me. It's going to be the church of Smyrna. It's going to be the same bridal body but praise be to God I'm going to be part of the company of the dead in Christ that'll arise first. Alright? And of that company what did it say? I'll give thee a crown of life, right? A crown, an exalted rank crown in that life after the resurrection.

Let's read now what it says in verse eight; there's Paul, the church of Smyrna. There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me when? At

that day! At that day, the day of the Lord, the day of that trumpet blast praise be to God. That's that crown of life. Paul said hold that fast which thou hath, amen? Or I shouldn't say it was Paul that said about the Philadelphia saints, Paul always spoke about the crown, but there's that crowning of victory; that winner. What an exaltation; well done My good and faithful servant. And this is it in that life after the resurrection. So, the crown of righteousness which the Lord, the righteous judge shall give me at that day and what? And not to me only, but unto all them also that love His appearing. So, praise be to God, it's not just the church of Smyrna that's getting that one, it's also the church of Philadelphia. There's a crown praise God that we have that we hold fast, and thanks be to God He gives that in the fullness to us in that crowning of life. Isn't that beautiful?

See how it just kind of all, there it all is; there it all is, just enjoy it. Thank the Lord for it, you know this, but you see all the more. Thank You God, I so thank the Lord for this, I thank the Lord. Praise You Jesus. Now seventeen times, think of this, and this crown once again that definition in the Greek is an exalted superior rank. That crown when you see that word in the New Testament, it's an exalted superior rank. That's why the four living ones, this company that we'll get to, that's why they have crowns; that's why they're in the midst of the throne. That's why you have to go over another three chapters to get to chapter seven in Revelation, because that first company you've seen as we'll get to in chapter four of Revelation, we've got to go all the way to chapter seven to get to the innumerable multitude that is not in the throne with crowns on their head. That innumerable multitude is standing before the throne with palms in their hand, waving those palms singing salvation to our God. Thank God for God's precious people, I thank the Lord by the Holy Ghost and the grace of God that is with me I don't want that place. That place actually isn't for us, and it's really not for any of God's precious people. God said for His precious people, matter of fact God said for all men. I would that all men be saved. See, He's not a respecter of persons, He said I would that every man be saved. Jesus Christ died for the sin of every man, so His death He took the sin of every man; He took it. All that has to be realized is Jesus, your blood took it for me; for me.

But He said I would that all men be saved, and come to the full knowledge; the full knowledge of the truth. I love the word of God, it doesn't say part knowledge, or a little reigning. It doesn't say a little bit of it; It says it's filled with all the fullness of God. That's the beautiful thing about Paul, if you read Paul's epistles, you'll find the word "all," all over the place. It's complete, it's full, it's exact. It's just like what was given to Esther; what's mine is yours. It's all yours. That's why we are blessed, we have been blessed with all spiritual blessings in the heavens in Christ. Amen? Praise God. So, this is what he's given, and this is what he's done so every time we see that word crown it means an exalted rank. Seventeen times, seventeen times in the New Testament you find the word crown, alright? Four times in the gospel, every time four times, and what's the number four? Human weakness, right? So, we know that to receive that crown praise God, it's just like going into the holy of holies, how many pillars were there? Four. You go into the Church Age in five; five pillars, and you go from the outer court into the sanctuary; remember from the outer court where everything was brass? And then you moved to the inner court which spoke of that sanctuary, and everything was in gold in there? All the beautiful pictures of the

cherubim? When you walked from one to the other, it was five pillars: boom, boom, boom, boom,

boom. The age of grace upon grace. Everything's gold, and everything's about reigning.

He's got your picture everywhere on there, little cherubim. Boom, framed in gold; there's My honey, there's my first love. Is that you? Amen? Praise God, it's marvelous, it's marvelous. Amen it is, and what lights that whole thing up is that candlestick. What's that candlestick represent? It's the Holy Ghost lights it all up. Once it's lightened up it just lightened up right on that golden table of shewbread; that's feasting upon Jesus, but the reigning feasting. The table for two; the little bitty table. You sit down there, it's got to be you and Jesus, ain't anybody else getting in there. Then comes all that feeling going to worship because you draw nigh in fervent love to kiss, and then you're standing right there before this next curtain, but there's not five pillars there; there's four. Completely beat. You don't go across there into the holy of holies as the cherubim sitting over that mercy seat, you only go in there when you're found from having His righteousness, having His strength amen? Alright. Four times it's found in the four gospels. Every time when you see the word "crown" It's about the crown upon the head of our Lord and Saviour Jesus Christ. It's about the crowning of thorns upon Him, alright?

The next places that you find it four times again; isn't that something? You find it in Paul's epistles; the word "crown" alright? The crown always speaks of winning Christ, it's the crown of joy, the incorruptible crown, the exalted rank crown. Praise God, four times. And then finally when you get to Revelation there's eleven of them left, but one of them, one of those crowns speaks of the enemy, alright, but ten, the last ten were all in Revelation and it's all about ruling and reigning. And it's all about the ruling ones, and it's all about Christ Himself. That's who wears those crowns, every single time, and once again that responsibility to accountability; isn't that gorgeous? There's a responsibility for us to reign, isn't there? There's a chastening to the children of God, and it's right there over the children of God for us to grow up, but especially in Gal 4:1. Why would the Lord say that? Why would He have even Paul bring that out? You are born lord of all, but then there's the chastening that truly, almost a chastisement. But if you remain a child in the kingdom, your knowledge will be just that of a servant, and not of the king that you truly are. So, this is this responsibility that we have as the sons of God. Lay down that palm, and pick up your crown, and there it is. So, that's a beautiful thing.

Let's spend the rest of our time tonight, going to go over here and read about the Philadelphia church now, the second part of that bridal company. Paul hoped to be in this as I said. We read that in First Thessalonians Four. He said we which are alive and remain. But see, that alive and remaining praise God is the requirement to be in the bride period. Alive and remaining up unto death? Or alive and remaining to the moment that you don't see death, and you see the face of Jesus your bridegroom. So, here we are now over to Revelation Three, and let's read from verse seven. It says 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 opens, and no man shuts; and shuts, and no man opens. Speaking of heaven here, alright? I know thy works; behold I have set before thee an open door. Once again speaking of heaven. There's this real encouragement of heaven opening, heaven opening, heaven opening and it's not opening, it's open. It's open, and it's open for you, and it's open to this church. Praise the Lord. 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 has not denied My name. So, you see this encouragement here is that I've



opened this for you, no man can shut it because thou hast a little strength, and thou hast kept My word and hast not denied my name. We're going to touch on those things, but think of that grace that's with us brothers and sisters. I'm going to win, nobody's shutting that door; nobody's shutting that door. I'm counting on Him and His faithfulness, and His grace, and His mercy praise God.

The strength is all there, thank God for His keeping in the word in my heart, and thank the Lord my bridegroom, His name's written all over me. Behold, here's what's going to happen. I will make them of the synagogue of Satan. See, there are those legalists again 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. That's a big step here. Worship. They're going to know, and I'm going to tell you something, that worshipping, and that knowing is going to be right before a throne. So, if they're going to come, they're going to worship before my feet, I know, let me tell you something, there's that throne where all that's going to happen, and if my feet are right there, my goodness, my feet are right along the feet of my bridegroom, and boy are we going to enjoy this. And why? Once again was it because you did a lot of good works, was it because you know you were just really outstanding Christian that everybody commended? Nope, it says because you kept the word of My patience. You didn't move, you waited in Him, you endured, you weren't looking for the next sensational bit, it's all about the truth. So, because thou has kept the word of my patience look at this. I will thee from the hour of temptation. You read that in the Greek, it means the tribulation. Everything we've studied tonight, the out-resurrection, right, of the Apostle Paul. The resurrection out from the resurrection, alright? The first trumpet blast, First Thessalonians Four, the dead in Christ shall rise first, then we which are alive. This is speaking of this moment. This is part of this company, this is this Philadelphia church that will be raised first, and He tells them there because of this I will keep you from the tribulation which shall come upon all the world to try them that dwell upon the earth, and it is coming. Amen it is.

And you'll read about other peoples, and other companies in Revelation; we'll get to those. It says they came out of tribulation. How could you ever think that all of God's people are going up at the same time? You're not reading the word of God exactly sister, you're not reading the word of God. You're just going along with the speak of whatever religious church says. Don't do that. Study it, let the Holy Ghost just minister; it's right here, it's exciting. It's really exciting to know the word of God. When you don't know the word of God, and you just hear this melees and stuff, you know what happens, you just go to sleep, and that's exactly what's going on with the Christian church right now. The church is asleep, but there's glory in that church and I pray it's here, and that is an alive group. And it's awake, and its alert, and she's in love and she's expecting. Hallelujah. So, because thou hast kept the word of My patience I will keep you from the tribulation which shall come up on all the world to try them that dwell upon the earth. Behold, I come quickly: that's such a moment, and a moment ye think not. And when does it say? Hold that fast which thou hast that no man take thy crown. How good the Lord is to us.

He's not shining you; He's telling you be thankful for My grace. You know there's nothing of us that we could ever merit this, this has to be something we believe by faith, and this message has been given to us, and you know what? We're all different here, we all got different things, we all have different problems, we all have a lot of different things, but we have the one thing

that matters, we believe, and we believe that truth, and we believe in that mark, and we believe in that prize. And praise the Lord, He tells us here we have it. Hold thou fast which thou hast, and there it is, isn't it? That no man take thy crown. I want to put it on your head honey when you give it to me. On that day, that exalted rank of righteousness crown that Paul received, but he said not unto me only, but unto all them also, and there it is. Thank God we dwell in it, thank God on Sunday we dwell in it; that love, that love. That love, that love, that love My appearing. Amen. Now I'll tell you what, that's brotherly love. How do you lift up fulfillment from the law? That you love one another. I love you, and I don't love you because what you look like; I don't, I don't. You know there's Christians that love one another only because of what they look like. Oh yes, they do, but that's not love. That's not love. They love one another, they love Christ in one another, they love especially that in love with Christ in one another. Alright, I thank God He don't hold back.

Now, so, we got there, verse eleven; behold, I come quickly, hold that fast which thou hast that no man take thy crown; see, you've got it. Him that overcome, 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 the name of the city of my God. Now this is so beautifully important. I will write upon Him the name of my God, and the name of the city of my God. No other church does this speak this language to. This is the language of love. The name of the city of my God which is New Jerusalem; this is it. Go on over to Revelation Twenty-one. See, it doesn't matter when you're going home tonight, it's going to be slow, but I'm just kidding you, we're almost closing, but they're just some touches here. So, I want you to think about this again. The city of my God, I'm going to write that name on you which is what? New Jerusalem. Go up in chapter twenty-one John says and I saw a new heaven, I saw a new earth, for the first heaven, and the first earth were passed away, and there was no more sea. And I John saw the holy city New Jerusalem coming down from God out of heaven. What? Prepared as a bride adorned for her husband. I want that name, I want that name. Alright?

So back there it says which is New Jerusalem; this is chapter three which cometh down out of heaven from my God, and I will write upon Him my new name. Go on back to Revelation Twenty-one, again I will write upon Him, and actually it just reads there truly, it's coming down out of heaven from my God, and it says and my new name. Those other words are put in there, but it's just speaking of my new name. Now, we just read verse two, let's read nine and ten of chapter twenty-one. And it says and there came unto me one of the seven angels. This is John again saying which had the seven vials full of the seven last plagues and talked with me and saying come hither, I'll show thee the bride, the Lamb's wife. Now first of all, she had a New Jerusalem name, but now my new name. Alright? So here we go, I will show thee the bride, the Lamb's wife. We're speaking of this same city, and he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem descending out of heaven from God having the glory of God. Now we take all of those beautiful; those aren't just him, those are traits and qualities, and especially having the glory of God. The bible makes it very clear that the glory of man is a woman. The glory of the bridegroom is the bride. That's my new name, and she's got because she's glory. Praise God.

So now, going back to Revelation Chapter Three, let's finish this out. We notice that we

began with the church of Philadelphia I set before thee an open door. Heavens open. Alright, it's open for us, it's open for this precious bride alright? The Lord did this for Enoch, He did this for Elijah. He opened heaven, He took them up, didn't He? you know that right? He showed us that this isn't hard for Him. He showed us that He'll take different ones at different times even back then. Yes, He did, He didn't say oh wait a second, I'm going to take Enoch, I've got to take everybody else with Me to be fair. God don't work that way, He loved Enoch, and why did He love Enoch? Enoch walked with Me. He took a wonderful walk with Me. What a stroll of love and you know what, I couldn't deny Myself no more; whoop, I got him. Elijah, same thing, I love him, I'm going to take him. Enoch walked with God; Elijah believed God to take him and you know what? God took him up; showed him it wasn't hard for Him at all. Once again, all this is, is merely believing what God says He'll do.

So, He says I'll open the door, and for the rulers with the crown, that's who He's speaking to here; the church of Philadelphia right? Rulers with a crown, rulers with a crown, rulers with a crown here we are, praise God. This readied wife, to us heaven is open. It's ready and it's expecting us now, hallelujah. And our faith in grace; in grace, our faith is not in ourselves, our faith is in the grace of God because this gift is so tremendous, this grace is so mind blowing, this faith in grace no man's going to shut this on me, nuh-uh. I'm to the point even if I believe not, I know He abides faithful. I have a bad moment, He's abiding faithful. I have a bad day He's abiding faithful. My heart condemns me, God is greater than my heart; I believe that, so He's getting it done, He's getting that done. He's accomplishing that in my life. It's not cavalier, it's confidence and it's confidence in one thing, the grace of God. So, we're confident in that grace that always makes it alive and open. And I'm confident in this grace, praise God that gives us a little strength, and I thank the Lord if you really know this, that little strength means it's a little number; it's a small little rib portion, and it's alive and it's awake, and it's in love, and it keeps the word, and it's chaste, it's a virgin, it's faithful only to the bridal message, and that's what's doing everything of the testimony in my life.

I'm thinking about Him, and thinking about what He's thinking about. I don't want to think about me and what I think I need to be thinking about, or worried about you and what you're thinking about me about. I want to think about what Jesus is thinking about, and this is what He's thinking about, He's thinking about this unveiling and that's what's so beautiful to us, so and I thank God, He causes me not to deny His name, and we're talking about a very precise name; bridegroom. Next week God willing if He tarries, we're going to read about the church of Ephesus. I've one thing against you, you've left your first love. You've denied the name of bridegroom. You've divorced it, you've left it. But for the grace of God that could be any of us. I know people that have walked away from this. I don't want to be one of them, I don't, but I'm going to be confident in His grace to keep me staying in first love. So, what we're concluded here is hold that fast which thou hast; He's given it to you. Be completely confident in His love and grace. Know by the grace of God that you have it all because the word promised it to you. See, this word speaks to that faith that He's given you; it truly does. The word speaks to it's that grace for grace. We hear the word, hallelujah we grow in faith. We have that faith in the word of God speaks to us to that faith, and we grow more in that faith, and it's from faith to faith. Praise the Lord, and so it's what's been promised to us. Are you called, are you chosen, did He foreknow your life, are you predestinated; are you sure? You believe the word of God, okay. You sure He's going to

perform it, and that's exactly why because He said it; just because He said it. I think about Thomas all the time, and greater is He that has not seen me and believed. How could we believe this if it wasn't for the grace of God? Why would we spend time with this if it wasn't by the Spirit's power? Why by the grace of God we demand nothing but if it wasn't because we believe His word? Thank you.

Those that wrestle with the glory of His grace, and that's what this is. This mark for the prize is the glory of His grace; this is His masterpiece of grace, the glory of it all, but you wrestle with the glory of His grace, you will not hold fast the crown; you won't. His wife as it says here is a solid pillar standing in glorious array in the riches of His glory. Who does He clothe in the riches of his glory? His vessels of mercy. She stands arrayed in the riches of His glory all because she was confident in the full glory of His mercy. I'm so thankful I get that. I'm telling you; I get delighted all day long about how He loves me, and this mercy that is just so immense. I used to ask Him why do you love me like that? I don't do that anymore, that wastes time. It sounds good to me, but it's like stop, He says stop that; stop that right there. Stop that, we have way too much more to talk about than that. The exact extreme opposite of what I deserve.

As the Lord touched my heart, I am Esther, I'm Rebecca, I'm Bathsheba; oh yeah, I'm it. I know it because my King, my God has said it's all yours. I take it from Him fully, I believe when He said honey, this is what I will put in your heart, this is what you'll say to Me: I am my Beloveds, and His desire is toward me. Think of how our God says those things to us, and what He says to us. I am my Beloveds, and His desire; His desire is toward me and I'll tell you what, I'm just looking forward to the thing I know; my new name. My new name, did you know that new name, it means a more superior name? Do you think He loves His wife; do you think He loves the title bridegroom? That's what my new name; look it up, it means my superior name. God help us, he that hath an ear, let him hear; Lord, I want to hear, and I want to hear it all in Jesus' name. Let's stand and be dismissed.