

Hearing Study

By Ty Robinson

GENESIS 1:26 *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. ...GENESIS 2:4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. 6 But there went up a mist from the earth, and watered the whole face of the ground. 7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

Note in verse 9 that there were two trees mentioned here; (1) **the tree of life**, and (2) **the tree of knowledge of good and evil**. Both of these trees are found in the midst or the middle of the garden.

GENESIS 2:15 *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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.* Note here the LORD God commanded the man. This is the first time of over five hundred times that we read the word “commanded” in scripture. This was the only commandment given unto Adam and Eve as a command.

GENESIS 2:18 *And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. ...21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.*

GENESIS 3:1 *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

Here we find that Eve well knew the one and only commandment that God had given Adam and her to follow. She had with her own ear heard this command. She knew it well. She innocently repeated this command unto the serpent, for she knew God’s instructions well. She had listened unto this command, she had heard this command, she well knew this command, but did she believe in her heart this command of the LORD God? (File this thought in the back of your mind as we read on.)

GENESIS 3:4 *And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

The Apostle Paul tells us in 1 TIMOTHY 2:14 *And Adam was not deceived, but the woman being deceived was in the transgression.* We see here that Adam was not deceived like Eve, but rather Adam willingly took of the fruit of **the tree of the knowledge of good and evil**, and he did so for this reason: he did not want to be alone. Adam knew Eve would be banned from the garden, so he willingly took of the fruit of **the tree of the knowledge of good and evil**, and did eat. Likewise the second man Adam, which is Jesus Christ our Lord and Saviour (See 1 CORINTHIANS 15:45-47) who knew no sin, like the first Adam above before he took of the fruit of **the tree of the knowledge of good and evil**, willingly became sin for us so that He too throughout the ages to come would not be alone. 2 CORINTHIANS 5:21 reads: *For he (God)hath made him (Jesus Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* 1 THESSALONIANS 5:10 tells us that Christ *...died for us, that, whether we wake or sleep, we should live together with him.* ROMANS 5:8 tells us: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* And ROMANS 5:6 in part tells us that *...in due time Christ died for the ungodly.* Further 1 CORINTHIANS 15:3 tells us *...how that Christ died for our sins according to the scriptures.* Thus we see that

Jesus Christ our Lord and Saviour willingly was made to be sin for us, to the ultimate end that He, like the first man Adam, could have a bride to live with happily ever after. (All of this is said only as background information to the lesson that will follow).

GENESIS 3:7 *And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.* 8 *And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.* 9 *And the LORD God called unto Adam, and said unto him, Where art thou?* 10 *And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.* 11 *And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?* 12 *And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.* 13 *And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.* 14 *And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:* 15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* 16 *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.* 17 *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;* 18 *Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;* 19 *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.* 21 *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.* 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 for ever:* 23 *Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.* 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.***

As we leave this portion of scripture note the Cherubim. I certainly hope that you are somewhat familiar with the Cherubim and the Seraphim. Sister Bodie wrote a tract about the Cherubim and the Seraphim if you aren't familiar with them. She notes that they are seen in connection with the display of God's judicial authority, for they are one with the throne of God. As you study the Cherubim and Seraphim in EZEKIEL 10 and ISAIAH 6 you will note the similarities of the Cherubim and Seraphim as being the same as the description of the four living creatures of REVELATION 4 and EZEKIEL 1. The Cherubim and Seraphim are in fact representative of the full overcomers of this Church age. In this study we will once again see how the full overcomer gets to be a full overcomer.

The "flaming sword" also mentioned in GENESIS 3:24 is representative to us of the Word of God. EPHESIANS 6:17 *...the sword of the Spirit, which is the word of God...*; HEBREWS 4:12 *...For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Did Adam or Eve know the Word of God? Yes, though not as complete as you and I know it. Adam and Eve received their instructions direct from God. GENESIS 3: 8 again reads in part: *And they heard the voice of the LORD God...* . Prior to GENESIS 3 Adam and Eve had often heard the voice of the LORD God, who spoke the Word of God. As we mentioned above his one and only commandment for them to follow was found in GENESIS 2:16 & 17: 16 *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:* 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.* Again we ask this question we gave above concerning Eve. Eve had listened unto this command, she had heard this command, she well knew this command, she knew this command came from God, and that it was the Word of God given unto her and Adam to follow, but did she believe in her heart this command of the LORD God? Did she have a problem with her hearing? Or did she have a problem listening? Or did she have a problem believing the Word of God? Rather than be to hard on Eve, for I know that any of the rest of us would not have done any different than she did given the same circumstances, let me just say this at this point in our lesson, the full overcomer will not have a problem hearing, listening, or believing the Word of God. We will explain this further as we go on.

We find **the tree of life** having been mentioned three times in the book of GENESIS: GENESIS 2:9; 3:22; and 3:24, which we read above. However this is not the end of the mentioning of **the tree of life**. **The tree of life** leads us into our lesson. We also find **the tree of life** mentioned three times in the book of REVELATION, kind of like book ends to the Word of God, which we call the Bible. The three scriptures in REVELATION that mention **the tree of life** are: REVELATION 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.* REVELATION 22:2 *In the midst of the street of it, and on either side of the river, was there **the tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.* REVELATION 22:14 *Blessed are they that do his commandments, that they may have right to **the tree of life**, and may enter in through the gates into the city.* Note In REVELATION 2:7 where we now find **the tree of life**, *...in the midst of the paradise of God.* This is a heavenly setting. Adam and Eve had an opportunity to eat of **the tree of life**, yet they never availed themselves of that opportunity. You and I also have an opportunity to eat of **the tree of life**, and REVELATION 2:7

also tells how this is: *...To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

REVELATION 2:7 also tells us something else, which is emphasized through out scripture if we will only see it, and hear it, and listen to it, and believe it, for it is the Word of God, the voice of the Lord speaking to us. Here is the point of emphasis of REVELATION 2:7 ***He that hath an ear, let him hear what the Spirit saith unto the churches....*** . So important is this statement that the Lord has it emphasized to us of the church age SEVEN times. Seven is the number of SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. The full overcomer will be SPIRITUALLY COMPLETE, SPIRITUALLY PERFECT. The full overcomer will have spiritual ears that are in tune with the Word of God; ears that hear, ears that listen, ears that believe the Word of God. ISAIAH 28:9-13 explains a little of the importance of hearing the Word of God. ISAIAH 28:9 *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: 11 For with stammering lips and another tongue will he speak to this people. 12 To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. 13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.* And so we see the importance of hearing the Word of God, line upon line, line upon line, precept upon precept, precept upon precept. So we note the importance once again of these seven verses in REVELATION. REVELATION 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.*** REVELATION 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.*** REVELATION 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.*** REVELATION 2:29 ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** REVELATION 3:6 ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** REVELATION 3:13 ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** REVELATION 3:22 ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

In the above seven verse from REVELATION on what was the emphasis? Was the emphasis on the ear? Or the hearing? Or the listening? Or the believing? All of these play an important part, but the real emphasis is on the hearing with the believing heart. So in this study we will examine the hearing heart of faith.

We have already considered the first references to hearing in scripture as we read the references to GENESIS chapters 1, 2 & 3. Adam and Eve heard the instructions given them of God, they heard his one and only commandment given unto them, (GENESIS 2:16 & 17: *16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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.*), they listened to this command, they knew this command, they knew this command was the Word of God given unto them, but they didn't believe what they heard with a believing heart of faith. They disobeyed the Word of God. Thus ROMANS 5:12 tells us: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:...* . Quiet a consequence for us all wasn't it?

Now consider the hearing ear of the full overcomer. A partial list of the names of Old Testament full overcomers is found in HEBREWS 11. We often refer to HEBREWS 11 as the chapter concerning the Old Testament worthies of faith. All those mentioned in HEBREWS 11 pleased God with their faith. HEBREWS 11:6 reads: *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.* All listed in HEBREWS 11 had one thing in common, listening ears of hearing that heard with open hearts the Word of God, and they believed what they heard. In other words they followed God's instructions given unto them, even though through natural means the things said to them by God may have been impossible. Yet by faith those hearers of God's Word listed in HEBREWS 11 did many impossible things. Where did they get such faith? ROMANS 10:17 answers this question, and points us back to the fact that those of faith have listening ears of hearing that hear with open hearts the Word of God, and they believe what they hear. ROMANS 10:17 reads: ***So then faith cometh by hearing, and hearing by the word of God.*** This statement then is the theme of this study, the hearing ear of the open heart of faith, and is an important theme found throughout scripture.

We are encouraged to hear the Word of God with open hearts from GENESIS 1 through REVELATION 22. JESUS IS COMING SOON. Have you ever heard this statement? Have you ever listened to this statement? Do you believe this statement? Turn to REVELATION 22. The book of REVELATION is full of the number seven. We read seven times this statement from the book of REVELATION last week in this study: ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** We find the number seven itself 54 times in the book of REVELATION. In REVELATION 22 we find three times this statement of Jesus, ***I come quickly,*** and seven times in REVELATION 22 we find the word ***come.*** REVELATION 22:7 ***Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book....***12 ***And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*** 13 ***I am Alpha and Omega, the beginning and the end, the first and the last.*** 14 ***Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*** 15

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 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. 17 And the Spirit and the bride say, **Come**. **And let him that heareth say, Come**. And let him that is athirst **come**. And whosoever will, let him take the water of life freely. 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 20 He which testifieth these things saith, Surely **I come quickly**. Amen. Even so, **come**, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen. Verse 18 is the last reference in scripture that we have to hearing. Verse 17 is the last reference we have to the Bride of Christ who says **come**. Next we read of the hearer, **And let him that heareth say, Come**. Do you detect a difference between the Bride and the one that heareth? Both say **come**, or do they? The Bride says **come** having heard with the hearing ear of the open heart of faith, which means she believed and embraced the Word of God in her overcoming walk of faith. Him that heareth is encouraged to say **come**, and is encouraged to believe and embrace the Word of God like the full overcomers with the hearing ears of the open hearts of faith before him.

Consider Abraham. Abraham has been mentioned several times in Brother Hill's Wednesday night study on GALATIANS. He has gone over a statement found in GALATIANS 3. GALATIANS 3:6 *Even as Abraham believed God, and it was accounted to him for righteousness.* 7 *Know ye therefore that they which are of faith, the same are the children of Abraham.* Anyone who has ever believed on the Lord Jesus Christ as their own personal Saviour has, like Abraham of old, believed God with their hearing ears of their open hearts of faith. GALATIANS 3:6 is a reference to GENESIS 15:6, which reads: *And he believed in the LORD; and he counted it to him for righteousness.* GENESIS 15:6 is also referenced in two other scriptures besides GALATIANS 3:6. ROMANS 4:3 *For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.* JAMES 2:23 *And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*

So we see that Abraham is distinguished in scripture as the father of the faithful. (GALATIANS 3:7 *Know ye therefore that they which are of faith, the same are the children of Abraham*). Abraham went on to become an Old Testament worthy of faith; a full overcomer. Abraham not only believed God for salvation, but went on to live his life by faith in God. Abraham, like Enoch and Noah before him, walked with God. Abraham walked with God by faith, with the hearing ear of the open heart of faith **he followed God's instructions**, in other word he believed God, and went on to become an Old Testament full overcomer. Four times in scripture we read this statement: *the just shall live by faith.* {HABAKKUK 2:4; ROMANS 1:17; GALATIANS 3:11; and HEBREWS 10:38}. Abraham lived his life by faith. When the scripture says Abraham believed God it means that he Abraham had the hearing ear of the open heart of faith, which all full overcomers must have. Where did Abraham get such faith? Again lets read ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** Now you may ask, when did Abraham hear the word of God? Abraham heard the Word of God from God Himself, just like Adam and Eve heard the Word of God from Lord God Himself. The following scriptures plainly tell of the Lord's conversations with Abraham.

GENESIS 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: 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: 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. 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. ...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. ...13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. ...15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 **And he believed in the LORD; and he counted it to him for righteousness.** 7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. ...17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. ...17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before*

me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. 15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. ...19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. 20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. 22 And he left off talking with him, and God went up from Abraham. 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. ...18:1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; ...10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. ...17 And the LORD said, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. 20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. 23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? 25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? 26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. 27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: 28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. 30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. 31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. 33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. ...22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham

said, My son, God will provide himself a lamb for a burnt offering; so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14 And Abraham called the name of that place Jehovahjireh: (Jehovahjireh means Jehovah sees or provides) as it is said to this day, In the mount of the LORD it shall be seen. 15 And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

On your own go back in scripture and note the following: 30 times God told Abraham “I will.” 5 times God told Abraham “will I.” 2 CORINTHIANS 1:20 tells us in part: *For all the promises of God in him are yea, and in him Amen...* . When God says “I will” He means “I will,” not I might, or maybe I will. HEBREWS 6:18 tells us that it is impossible for God to lie. Do you believe this? Those with open ears, with hearing ears, with listening ears, hear with open hearts and believe the Word of God.

ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** In the above portion of scripture concerning Abraham we have found that often times in Abraham’s life the Lord God spoke to Abraham. In other words Abraham heard with open ears, with listening ears, and with an open heart of belief the voice of the Lord. In GENESIS 22 above we find that God further tested Abraham with His instructions. Was Abraham going to be a worthy of faith; a full overcomer? GENESIS 22:15-18 gives us again the answer: 15 *And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.* Yes Abraham was a full overcomer. Note the last part of verse 18, ***...because thou hast obeyed my voice.*** This is key to the full overcomers heart of faith, that is obeying the voice of the Lord. ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** Further we have now seen that the full overcomer has listening ears of hearing that hear with open hearts the Word of God, and that they believe what they have heard, and that **they follow God’s instructions given unto them.** Adam and Eve didn’t follow God’s one and only command given unto them, for they didn’t believe God like Abraham did. Was there ever a greater test of Abraham than offering his one and only son of promise upon the altar? No. Abraham heard the voice of God with open ears, with careful listening ears, with an open heart full of faith, and he said “here I am.” {GENESIS 22:1}. “Here I am” Lord, I will follow your instructions for I believe everything you say is true. This is what the hearing ears of faith hear. **PART OF HEARING IS FOLLOWING INSTRUCTIONS.**

The phrases “here I am” and “here am I” are often responses to inquires of the Lord to specific individuals. The Lord calls out a persons name from heaven and they answer either “here am I” or “here I am.” Part of obeying the voice of the Lord is to answer Him when you are called. Note some of who these people were in scripture that answered the voice of the Lord from heaven “here am I” or “here I am.” Abraham (GENESIS 22:1 & 11), Jacob (GENESIS 31:11, 46:2), Moses (EXODUS 3:4), Samuel (1 SAMUEL 3:4-8), Isaiah (ISAIAH 6:8). Note where else in scripture we find mentioned these same people in one chapter, that is HEBREWS 11. These Old Testament worthies of faith heard the voice of the Lord, they heard with listening ears of hearing, with open hearts of faith, they believed what they heard, and they followed by faith the instructions given unto them from the Lord. Thus they are found mentioned in the hall of fame of Old Testament full overcomers.

One more point before we leave Abraham. GENESIS 22 records the last conversations that the Lord had with Abraham. Of course we know that Abraham, the father of the faithful, daily had conversations with the Lord. So why don’t we read of any more of these conversations between the Lord and Abraham? God had promised Abraham a son of Sarah, who was Isaac, and God had promised Abraham to multiply his seed as the stars of heaven, and as the sand of the sea shore through Isaac. In GENESIS 22 Abraham showed that he believed God, and trusted God so much that even if Isaac was sacrificed, Abraham believed God would raise him from the dead. Again GENESIS 22:15-18 -- 15 *And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.* There would never be a greater test than this in Abraham’s life, yet God used this test to prove Abraham to be the father of the faithful, an Old Testament full overcomer. Abraham lived to be 175 years old. GENESIS 22 occurs when Abraham was around 112 years old. The 63 or so rest of the years of his life Abraham continued to believe and trust the Lord for everything. By the time of GENESIS 24 when he sent his eldest servant, no

doubt Eliezer (see GENESIS 15:2), on what seemed to be mission impossible to get a bride for Isaac, Abraham was confident that the Lord would fulfill this request. And the Lord did. How did Abraham know that such a journey would be approved of God? No doubt the Lord had spoke this also to Abraham.

Recall in our recent Philistine study that God had told the Philistine king Abimelech in a dream that Abraham was a prophet. This is found in GENESIS 20:7. Abraham is the first to be called a prophet in scripture. What is a prophet? The word “prophet” comes from the Hebrew word “nabiy” number 5030 in the Strongs Concordance. It essentially means “one who announces or pours forth the declarations of God.” In order for a prophet to pour forth and announce the proclamations of God, they would have first to hear the voice of the Lord, listen to the voice of the Lord, believe the voice of the Lord, and follow the instructions of God. 2 PETER 1:21 tells us how this was: *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 Ghost.* The prophets are also mentioned in HEBREWS 11:32, meaning essentially that they are also Old Testament full overcomers. All of the true Old Testament prophets had this quality found in the full overcomer: hearing ears to hear the voice of the Lord, listening ears that heard the voice of the Lord, open hearts that believed the voice of the Lord, and open hearts that by faith took action by following the instructions given them of God.

JUDE 14 declares that Enoch was a prophet way before Abraham. Enoch walked with God (GENESIS 5:24), Enoch talked with God, God talked with Enoch, and Enoch heard with open listening ears of faith that believed God, and God was so pleased with Enoch following His instructions that He translated him, for Enoch had this testimony that he pleased God. Enoch is mentioned by name in HEBREWS 11.

Next I will make quick mention of Isaac and Jacob, both who listened with an open heart of faith, and heard the voice of the Lord when he spoke unto them.

In GENESIS 26 we read of God speaking unto Isaac these words: *2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

Jacob’s name was changed by the Lord to Israel in GENESIS 32:28. In GENESIS 46:2 we read: *And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 I will go down with thee into Egypt; and I will also surely bring thee up again:...*

Next let’s consider Moses, one of the Old Testament worthies of faith also mentioned above in the 11th chapter of HEBREWS, and one who also answered the voice of the Lord “here am I.” Obviously in order for Moses to answer the voice of the Lord he first of must have heard the voice of the Lord, and heard the voice of the Lord with listening ears of hearing. We find Moses mentioned over 800 times in scripture. (Abraham is found mentioned a little over 300 times. Jesus Christ our Lord and Saviour is refereed to well over 8000 times in scripture by His various names). We find the phrase “*the LORD spake unto Moses*” 105 times in scripture. One of the more profound scriptures in which this statement is found is in EXODUS 33:11, which reads: *And the LORD spake unto Moses face to face, as a man speaketh unto his friend.* Abraham was called the friend of God in JAMES 2:23, and now we see that Moses too was God’s friend. We find the phrase “*the LORD said unto Moses*” 55 times in scripture. The phrase “*the LORD had spoken unto Moses*” is found three times in scripture. Twice in scripture we read the phrase “*God spake unto Moses,*” EXODUS 6:2 being the first one: *And God spake unto Moses, and said unto him, I am the LORD:...* Moses heard the voice of the Lord with an open heart of hearing, followed God’s instructions, and went on to become famous. As we go through this note that Moses also heard the voice of the Lord with an open heart of faith, believing what he had heard, and ultimately followed the instructions given unto him from the Lord. Before we get to Moses himself let’s consider some background information.

Back in GENESIS 15:13 & 14 we read God’s words spoken unto Abraham before he was even called Abraham, before Abraham even had Isaac, and here we find God telling Abraham about future events that would happen during what turned out to be the time of Moses. GENESIS 15:13 *And he (God) said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.* We just read in GENESIS 46 that God had also told Jacob (Israel) that He would make a great nation out of him in Egypt, and bring him up (to the promised land of Canaan) again. So we see that God knew way before the time of Moses that he would use Moses to deliver the children of Israel out of the land of the Egypt. Miraculously Moses in birth was spared the fate of death pronounced by Pharaoh upon all the new born males of the children of Israel, who were to be cast into the river. {See EXODUS 1:22-2:10}.

A quick history of Israel can be found in the 7th chapter of ACTS. ACTS 7:17-29 recalls the history of Israel mentioned above that brings us up to the time of Moses. ACTS 7:17 *But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, 18 Till another king arose, which knew not Joseph. 19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. 20 In which time Moses was born, and was exceeding fair, and nourished up in*

his father's house three months: 21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. 26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. This brief history account takes us up to the time frame of EXODUS 2, where we read: 23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God had respect unto them.

We pick up the story of Moses in EXODUS 3. EXODUS 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. 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. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 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. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 6 Moreover **he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob**. And Moses hid his face; for he was afraid to look upon God. 7 And **the LORD said**, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 And **he said**, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. 13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And **God said unto Moses, I AM THAT I AM**: and he said, **Thus shalt thou say unto the children of Israel, I AM hath sent me unto you**. 15 And **God said** moreover unto Moses, Thus shalt thou say unto the children of Israel, **The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations**. 16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: 17 And **I have said**, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. 18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. 19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. 20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. 21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: 22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

EXODUS 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. 2 And **the LORD said unto him**, What is that in thine hand? And he said, A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And **the LORD said unto Moses**, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. 6 And **the LORD said furthermore unto him**, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. 7 And **he said**, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. 8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. 10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore,

nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. 11 And **the LORD said unto him**, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. 13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. 14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. 17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs. 18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 19 And **the LORD said unto Moses** in Midian, Go, return into Egypt: for all the men are dead which sought thy life. 20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. 21 And **the LORD said unto Moses**, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. 22 And **thou shalt say** unto Pharaoh, **Thus saith the LORD**, Israel is my son, even my firstborn: 23 And **I say unto thee**, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. ...27 And **the LORD said to Aaron**, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. 28 And Moses told Aaron all **the words of the LORD** who had sent him, and all the signs which he had commanded him. 29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 30 And **Aaron spake all the words which the LORD had spoken unto Moses**, and did the signs in the sight of the people. 31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Do you see why the Lord was able to deliver the children of Israel out of Egypt at that time? Because they believed what they had heard. They believed that the words spoken unto them by Aaron and Moses were from God. They had at that time open ears to hear with believing hearts the Word of God, and they followed God's instruction as given unto Moses, and were delivered out of the land of Egypt, for God had heard their request to be delivered out of the land of bondage as we noted in EXODUS 2:23-25.

The children of Israel did not always follow **the voice of the Lord**. The phrase "**the voice of the Lord**" is found in 47 scriptures. The first time we read this phrase was in GENESIS 3:8 after Adam and Eve didn't believe the one command that God had given them to follow: *And they heard **the voice of the LORD** God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.* The last time we read the phrase "**the voice of the Lord**" is in Stephen's sermon to the Jewish Sanhedrin found in ACTS 7. There Stephen refers again to Moses and the burning bush, stating in verse 31: *When Moses saw it, he wondered at the sight: and as he drew near to behold it, **the voice of the Lord** came unto him,...*

The Jewish Sanhedrin didn't believe the Word of God spoken unto them from Stephen, a man full of faith and the Holy Ghost, and we read this telling and profound statement of them in ACTS 7:57 *Then they cried out with a loud voice, and stopped their ears,...* . In our lesson on hearing this is quiet a statement, and they stopped their ears. It means that even though they heard what was said, and it was the Word of God that was being spoken unto them, they heard with closed hearts the Word of God. It seems throughout history that hearing with stopped ears is more the norm than the exception. It boils down to the same unbelief that Adam and Eve had of God's Word when they failed to follow His instructions.

The word of the Lord came unto the prophet Zechariah thirteen times in the book of ZECHARIAH. ZECHARIAH 7:8 *And **the word of the LORD** came unto Zechariah, saying, 9 **Thus speaketh the LORD** of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: 10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. 11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. 12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. 13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, **saith the LORD** of hosts: 14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.* Sister Bodie makes the following concerning this portion of scripture: "How perfectly this describes the attitude of people today to the Word of God. They do not want to hear; hence, turn their ears away, stop them up, for fear they will have to obey if they hear."

Since it is Christmas time let's next consider ears of the hearers of the Word of God during the time of the birth of Christ. In LUKE 1:5-25 we are given the story of the birth of John the Baptist, who was six months older than Jesus Christ. John the Baptist's parents were Zacharias and Elisabeth. God sent his angel Gabriel unto Zacharias to reveal to him that he was to have a son by Elisabeth even though both of them were "well stricken in years." Zacharias, even though a priest, didn't believe this to be the Word of God, and thus was stricken dumb until the time of John the Baptist birth as we read in LUKE 1:20. LUKE 1:20 *And, behold, thou shalt be dumb, and not able to speak, until the day that*

these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. Elisabeth had a cousin named Mary, who Gabriel next appeared to when Elisabeth was six months pregnant. Thus we read starting in LUKE 1:26 *And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

Did Mary believe these words she had heard to be words from God? Verses 34-38 reveal that she did believe what she had heard. LUKE 1:34 *Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.*

Next we read that Mary immediately went to the house of her cousin Elisabeth. LUKE 1:39 *And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 And entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. 46 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her about three months, and returned to her own house.*

So far we see that there were three people who knew that Jesus was about to be born; Mary, Elisabeth, and Zacharias (though his mouth had been shut up by Gabriel because of his unbelief).

MATTHEW 1 brings Joseph into the loop of those who knew that Jesus was about to be born. MATTHEW 1:18 *Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

Did Joseph hear and believe the word of God as presented unto him by the angel of the Lord? Yes he did, and MATTHEW 1:24 & 25 confirms this: *Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.*

LUKE 2 reveals a few more people to whom was revealed that Jesus was now come into the world. LUKE 2:1 *And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) 5 To be taxed with Mary his espoused wife, being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. 8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. It has been reported that the only reason shepherds would be in the field at night watching over their flock of sheep was because it was "lambing season," that is the time during which sheep give birth to their baby lambs. How fitting that the Lamb of God would be born during "lambing season." "Lambing season" happens during the spring of the year.*

LUKE 2:9 *And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy,*

which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men.

Did the shepherds believe what they had just heard from the angel of the Lord? In other words did they believe that this was the Word of God spoken unto them? LUKE 2:15-17 gives us the answer. LUKE 2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. So yes we see that the shepherds believed the word of God, and as is noted in verse 17 they also ...made known abroad the saying which was told them concerning this child. What was made known unto the shepherds concerning Jesus? Scripture only tells us that they were told “...a Saviour, which is Christ the Lord...” was born unto them this day. So now how many people knew that Jesus was now come into the world? Our list includes Mary, Joseph, Elisabeth, Zacharias, the shepherds who witnessed for themselves Jesus lying in a manger, and an unknown number to whom was told by the shepherds that Christ the Lord was born. Of this unknown number to whom was told by the shepherds that Christ the Lord was born, verse 18 is very revealing: 18 And all they that heard it wondered at those things which were told them by the shepherds. Did all they that heard that Christ the Lord was born “wonder” at it with believing or unbelieving hearts? Did they believe what they had heard? Perhaps like Mary the hearers of the news of the shepherds believed silently, but never made known abroad what was revealed unto them. Two years later the birth of Christ was still a mystery to most in Israel, as we will read shortly. Think about it, even two thousand years later the birth of Christ was still a mystery to most in Israel! News of His birth has fell on deaf ears. We read of Mary and the shepherd in verses 19 & 20. LUKE 2:19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

In 1 CORINTHIANS 2:9 & 10 we read of things that God has revealed unto those that love Him, and that these things are revealed unto them by His Spirit, His Holy Spirit. In LUKE 2 eight days after Jesus birth we read of two more people to whom the birth of Jesus Christ was revealed, because they had open ears of hearing, and believing hearts of faith. LUKE 2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. 39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Consider Mary the mother of Jesus again for a moment. In LUKE 1 we found that she believed what the angel Gabriel had told her. In LUKE 2:19 she “pondered in her heart” the things told her concerning Jesus. In LUKE 2:51 she “...kept all these sayings in her heart...,” sayings from Jesus concerning His business here on earth. In JOHN 19:26 Mary witnessed Jesus dying on the cross. What a sad day for her, the one on earth who knew Jesus the longest. JOHN 19:26 reads: When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Jesus, in His own special way, knowing His mother had kept many things concerning Him in her heart, pondering over them for years, now looks her in the eye, and with tender compassion revealing Himself unto her states: Woman, behold thy son! As if to say “can you hear Me now? Does all of what you heard and witnessed of Me make sense now? Do you see why I was born now? Do you see me as your Saviour now? Woman, behold thy son!”

So eight days after Jesus Christ was born the list of those who knew He was here includes Mary, Joseph, Elisabeth, Zacharias, the shepherds who witnessed for themselves Jesus lying in a manger, an unknown number to whom was told by the shepherds that Christ the Lord was born, a prophet who spoke the word of the Lord named Simeon, and a prophetess named Anna. The Word of God also spoke to the open hearts of wise men from the east, and revealed unto them that the King of the Jews was born. They saw His star out in the east, and set out on a two year journey to worship Him called King of the Jews. This story is found in MATTHEW 2.

MATTHEW 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. Herod was troubled because his title was king of the Jews, and in his mind there could not be

another king of the Jews. However it became obvious to him that these wise men from the east didn't come to worship Herod, for Herod wasn't two years old as he diligently inquired of the wise men concerning the time the star appeared! (MATTHEW 2:16 *Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men*).

So we read on in MATTHEW 2:4 *And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.* 5 *And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,* 6 *And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.* (This is found in MICAH 5:2 *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*) MATTHEW 2:7 *Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.* 8 *And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.* Now we know that Herod had no intention of worshipping Jesus, but rather was interested in finding Him and eliminating Him as King of the Jews. To Herod's evil way of thinking there could only be one king of the Jews, and that was himself.

Another couple of questions arise here, where were those who knew that Jesus was born, and why weren't they asked as to His whereabouts? Obviously the word of Jesus birth didn't get spread to widely by the shepherds or those who heard their testimony concerning Jesus birth, for the chief priests and scribes hadn't heard this. Or if they had heard, they heard with closed ears and unbelieving hearts. Of course we know that God didn't want Herod to find out where Jesus was, but the wise men from the east were allowed to see Jesus, as we find out as we read on in MATTHEW 2.

MATTHEW 2:9 *When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.* 10 *When they saw the star, they rejoiced with exceeding great joy.* 11 *And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.* 12 *And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.* Here again we see the Word of God spoken to believers with open ears of hearing. The believers in this instance were the wise men from the east, and the Word of God they heard with their ears, and believed in their open hearts of faith was to depart into their own country another way than through Jerusalem where king Herod reigned over the Jews. A remarkable story in itself on how these wise men came on such a long journey just to worship Jesus. What faith they had to do this. Note also that we are not told in scripture how many wise men that came on this journey. We assume three because of the three gifts of gold, frankincense, and myrrh, however scripture doesn't tell us if there were three wise men or not. They were wise men in the truest sense of the word for the fact that they worshipped Jesus. Their gifts to Jesus were no doubt used to finance the trip to Egypt that Joseph and Mary and Jesus had to immediately take after the visit by the wise men, as is noted in MATTHEW 2:13-15. MATTHEW 2:13 *And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.* 14 *When he arose, he took the young child and his mother by night, and departed into Egypt:* 15 *And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.* Here again note that the angel of the Lord appeared unto Joseph in a dream and spoke unto him the Word of God as what he was to do next. Joseph heard the word of the Lord with an open ear of hearing, and with an open heart of faith he once again followed God's instructions even though God's instructions may have been perplexing to him.

Let's pause here in our study and review how the Word of the Lord became known unto the hearers we have studied about so far. We read in GENESIS 1:28 & 29 that "...*God said unto them...*," the "them" being Adam and Eve. In GENESIS 2:16 we read that "...*the LORD God commanded man...*," again a reference to Adam and Eve. In GENESIS 3:8 we read this of Adam and Eve: "...*they heard the voice of the LORD God...*". And in GENESIS 3:9 we find that "...*the LORD God called unto Adam, and said unto him...*".

When we read of God's communications with Abraham, we found that "...*the LORD had said unto Abram...*" in GENESIS 12:1 & 17:1, and that "...*the LORD appeared unto Abram...*" in GENESIS 12:7. In GENESIS 13:14 "...*the LORD said unto Abram...*". In GENESIS 15:1 "...*the word of the LORD came unto Abram in a vision...*". In GENESIS 17:3 we find that "...*God talked with him...*," and in verse 22 we read that God "...*left off talking with him, and God went up from Abraham.*" In GENESIS 18 we find that "...*the LORD appeared unto...* Abraham, and as you read this chapter you will realize that it was a personal appearance in the form of three men. By GENESIS 22:1 we found that the Lord talked with Abraham in an unusual way, for it states that "...*God did tempt Abraham, and said unto him, Abraham...*". Later in that chapter we find yet another way that God communicated with Abraham, for in verse 11 we read: "...*And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham:...*". (See also verse 15).

Consider God's communications with Moses. In EXODUS 3:2 we found that "...the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush..." and in verse 4 we learned that "...God called unto him out of the midst of the bush, and said, Moses, Moses.... ." We noted in EXODUS 33:11 that "...the LORD spake unto Moses face to face, as a man speaketh unto his friend..." and that the phrase "...the LORD spake unto Moses..." is found 105 times in scripture, the phrase "the LORD said unto Moses" 55 times in scripture, and the phrase "the LORD had spoken unto Moses" is found three times in scripture. EXODUS 6:2 again reads in part: *And God spake unto Moses, and said unto him, I am the LORD...*

We also have learned in this study that a prophet is one who has heard the voice of the Lord, and further is "one who announces or pours forth the declarations of God." GENESIS 20:7 declares that Abraham was a prophet, and DEUTERONOMY 34:10 tells us this of Moses: *And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face...* Then in Moses time God introduced an additional method of getting His word out, and that was with the written word. EXODUS 31:18 is a written statement from God to the children of Israel after God had finished saying what He had to say to Moses upon Mount Sinai: *And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.*

In our lesson last week we found that God also communicated with man by sending one of his angels with a specific message to specific individuals. Gabriel was such an angel. Also the Holy Ghost revealed unto Elisabeth, Simeon, and Anna certain things concerning Jesus. The angel of the Lord appearing unto the shepherds, Joseph, and the wise men, was just another way God used to communicate with man the Word of God.

There were thus many ways in which the Word of God was communicated unto man. The question each and every hearer of the Word of God must answer for his or herself is; "do I believe the Word of God myself?" Jesus asked this same question Himself of the Jews in JOHN 5. JOHN 5:46 *For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?* So the written Word of God was to be heard and heeded just as much as the spoken word of God was to be heard and heeded. Even Satan understood this. Consider the temptation of Jesus in the wilderness found in the gospel records of MATTHEW 4, MARK 1, and LUKE 4. When Satan tempted Jesus in one thing, Jesus would answer "**it is written**," meaning: the Word of God has spoken this, and His word is true, so Satan I will follow the true Word of God. MATTHEW 4:1 *Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, **It is written**, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for **it is written**, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, **It is written** again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for **it is written**, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.*

Obviously Jesus Himself being the Word of God understood that every word said of God is true and full of truth. The Psalmist wrote in PSALMS 119:160 *Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.* Jesus in His prayer of intercession found in JOHN 17 said it like this: JOHN 17:17 *Sanctify them through thy truth: thy word is truth.*

HEBREWS 1:1 & 2 tells us: *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son...* In MATTHEW 21:11 Jesus is called "...the prophet of Nazareth of Galilee..." We also noted earlier in this study that in order for a prophet to pour forth and announce the proclamations of God, they would have first to hear the voice of the Lord, listen to the voice of the Lord, believe the voice of the Lord, and follow the instructions of God. 2 PETER 1:21 tells us how this was: *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 Ghost.* The Holy Ghost inspired holy men of God to write the scripture. 2 TIMOTHY 3:16 & 17 tells us how this is: *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.* The Apostle John, who himself heard Jesus speak inspired words of truth for the better part of three years, wrote also of the importance of hearing the **written** word of God. Here are a couple of scriptures of what John wrote: JOHN 20:31 *But these are **written**, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.* 1 JOHN 5:13 *These things have I **written** unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* Then late in life the Apostle John was given a further Revelation of Jesus Christ, and wrote these Holy Ghost inspired words; REVELATION 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: 2 Who bare record of the **word of God**, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are **written** therein: for the time is at hand.* Then seven times in REVELATION 2 & 3 we read these Holy Ghost inspired words: *He that hath an ear, let him hear what the Spirit saith unto the*

churches.... . We are living in the church age, and these words spoken of John in REVELATION 2 & 3 are specifically written unto us of this church age. Do we have ears to hear the Word of God? HEBREWS 2:3 *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;...* . In LUKE 11:28 Jesus Himself said: *...Yea rather, blessed are they that hear the **word of God**, and keep it.*

Today we have an untold number of written texts and study material concerning the Word of God. Further we have the Word of God available to us through radio, television, tape, CD, and computer. The question to us today is then larger than ever: “Do we have ears to hear the Word of God?”

Let’s next examine some important scripture found in the Old Testament book of ISAIAH. We are headed for chapter six, but before we get there let’s consider some brief historic information concerning the prophet Isaiah himself. Isaiah was a contemporary of the prophets Jonah, Amos, Hosea, and Micah. Isaiah was the son of Amoz. This is found in ISAIAH 1:1; 2:1; 13:1; 20:2; 37:2; 37:21; & 38:1. Amoz’s name means: “the strong,” or “to be strong or courageous.” Isaiah inherited these traits. Isaiah’s name means: “Jehovah has saved,” or “the salvation of Jehovah.” Isaiah may have been a cousin to King Uzziah, King of Judah. He was married and had two sons. Isaiah was very dedicated unto the LORD, a fact that is further brought out in the naming of his two sons. His oldest son mentioned in ISAIAH 7:3 is Shearjashub, whose name means “a remnant shall return,” a prophetic reference to the future calamities and captivity of the Jews, denoting that “a remnant shall return” at a future time to the land of their fathers. Isaiah’s second son, referenced in ISAIAH 8:1-4, was also given a symbolic name by the Lord’s direction unto Isaiah with the prophetic indication that Damascus and Samaria were soon to be plundered by the king of Assyria. This second son of Isaiah name was Mahershalhashbaz. ISAIAH 8:1 *Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalhashbaz. 2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. 3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalhashbaz. 4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.* Mahershalhashbaz means “quickly to the spoil,” or “speeding to the prey.” Historical records indicate that Isaiah, according to Rabbinical tradition, when he was 90 years old was martyred by being sawn asunder after being put in the trunk of a mulberry tree by order of Manasseh. Thus he may be referenced in the following scriptures: ACTS 7:52 *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:...* . HEBREWS 11:37 *They were stoned, they were sawn asunder,...* .

Forty-four times in ISAIAH we find the word “hear.” The emphasis on what we should “hear” from ISAIAH is “the word of the LORD,” a phrase found eight times in ISAIAH. A few of these scriptures from ISAIAH which emphasize how the hearer is to “hear” “the word of the LORD” are found in the following verses: ISAIAH 1:2 **Hear**, *O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. ...10 **Hear** the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. ...28:14 Wherefore **hear** the word of the LORD,...*33:13 **Hear**, *ye that are far off, what I have done; and, ye that are near, acknowledge my might. ...34:1 Come near, ye nations, to **hear**; and hearken, ye people: let the earth **hear**, and all that is therein; the world, and all things that come forth of it. ...42:18 **Hear**, ye deaf; and look, ye blind, that ye may see.*

...66:5 **Hear** *the word of the LORD, ye that tremble at his word;...* . As we progress with this study it seems that the very words of the LORD which the prophet Isaiah encouraged the hearer to hear fell on spiritually insensible deaf ears. No wonder then that he was martyred the way he was.

One of the more profound portions of scripture in the Bible is found in ISAIAH 6. Let’s first read the chapter so we can become somewhat familiar with it.

ISAIAH 6:1 *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, 12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land. 13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.*

We have already in this study on hearing with open hearts of faith referenced phrases in scripture that are also found here in ISAIAH 6. For example, we mentioned the fact that there were a number of people in scripture who heard the voice of the Lord calling unto them, and they answered “here am I,” or “here I am.” {See again page 8 & 9 of these notes}. This list includes Abraham (GENESIS 22:1 & 11), Jacob (GENESIS 31:11, 46:2), Moses (EXODUS 3:4), Samuel (1 SAMUEL 3:4-8), and now Isaiah here in ISAIAH 6:8. The phrase “the voice of the Lord” we noted earlier in this study is found in 47 scriptures, and one of these 47 scriptures is again ISAIAH 6:8 -- *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.*

Let’s examine this scene of ISAIAH 6 a little closer. It is a vision of a heavenly scene of the throne of the LORD in heaven. The Apostle John saw such a scene in REVELATION 4, and the prophet Ezekiel saw such a scene in EZEKIEL 1, and EZEKIEL 10. Earlier in this study {see pages 1 & 2} we briefly mentioned the Cherubim and Seraphim. Sister Bodie wrote a tract about the Cherubim and the Seraphim if you aren’t familiar with them. She notes that they are seen in connection with the display of God’s judicial authority, for they are one with the throne of God. As you study the Cherubim and Seraphim in EZEKIEL 1 & 10, and ISAIAH 6 you will note the similarities of the Cherubim and Seraphim as being the same as the description of the four living creatures of REVELATION 4 and EZEKIEL 1 & 10. The Cherubim and Seraphim are in fact representative of the full overcomers of this Church age. Thus the time frame of this vision of Isaiah is the day of the Lord, which, as Brother Copley explains in his study notes on REVELATION, begins with Christ taking His throne in heaven.

In ISAIAH 6:3 we find the Seraphim’s saying *...Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.* Where else in scripture do we read such language? REVELATION 4:8 *And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* Again we see the Seraphim’s as being the same as the four living ones of John’s vision. Once again we note that this vision of Isaiah was a heavenly vision of the throne of Jesus Christ in heaven. Isaiah even acknowledges this in verse 5, stating: *...mine eyes have seen the King, the LORD of hosts.* Jesus Himself is called KING OF KINGS, AND LORD OF LORDS, see REVELATION 19:16, also REVELATION 17:14 and 1 TIMOTHY 6:13-16.

In verse 4 we read: *And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.* We find out in EZEKIEL 10 that this smoke that Isaiah saw was like unto the cloud that Ezekiel saw, which was the brightness of the LORD’s glory. EZEKIEL 10:3 *Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. 4 Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD’S glory.* No wonder then that Isaiah states in verse 5: *Woe... ..mine eyes have seen the King, the LORD of hosts.*

Also found in verse 5 is this statement from Isaiah: *Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips... .* One translation of this reads: “Then said I; ‘Alas for me -- for I am finished; I am a foul-mouthed man and I live among a foul-mouthed people.’ ” Obviously he wasn’t speechless, but rather he couldn’t find the proper words to say at such a heavenly setting, for again he stated *...mine eyes have seen the King, the LORD of hosts.* The response to this statement is found in verses 6 & 7: *Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.* The altar points to the cross upon which our Lord and Saviour Jesus Christ was made a sacrifice for sin. The live coal represents the atonement that we have with God through our Lord Jesus Christ by His death upon the cross, thus *...thine iniquity is taken away, and thy sin purged.* It is also worthy to note that the touching of this live coal to Isaiah’s mouth and lips didn’t burn him, but rather purified his speech, yet he was left with nothing more to say.

So then with his mouth and lips purified he was then able to open his ears and listen, and hear the words of the Lord. This heavenly scene had his undivided attention! Isaiah had to first hear with an open heart of faith the words of the Lord before he himself would have anything worthwhile to say. PSALMS 37:30 *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.* And so it was in verse 8 that we read of Isaiah hearing the voice of the Lord. ISAIAH 6:8 *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?* The voice of the Lord was asking a question: *Whom shall I send, and who will go for us?* Isaiah heard this calling with open ears of hearing *the voice of the Lord.* Thus Isaiah answers; *...Here am I; send me.* Isaiah then, though willing, didn’t run off and begin to speak, for at this point he had no message from the Lord to give out. Isaiah was learning to wait on the Lord. PSALMS 27:14 *Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.* PSALMS 37:34 *Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.* PSALMS 52:9 *I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.* Perhaps this heavenly vision also inspired Isaiah to write: ISAIAH 40:31 *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.* So Isaiah waited for the Lord again to speak, and then he carefully listened in verses 9 & 10 to the words of the Lord.

ISAIAH 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* This statement then becomes a high water mark in Old Testament scripture concerning hearing with open hearts of faith. This statement is

quoted time and time again in the teachings of Jesus and the Apostle Paul, experts of Old Testament scripture, and Master teachers of the gospel. In the New Testament this statement is attributed to Isaiah, but as we have just learned, this statement first came from “the voice of the Lord.”

This statement in ISAIAH 6:9 & 10 is heavenly language we are reading, so in order to understand this portion of scripture we need to examine it a little closer. Isaiah has just seen a wonderful heavenly vision wherein he heard the call of the Lord, who said, ...*Whom shall I send, and who will go for us?* Isaiah with open ears of hearing, and an open heart of faith answered this call of the Lord ...*Here am I; send me.* The Lord then tells Isaiah to go and tell the people of Israel of their current condition, which was one of stupefied (dull or lethargic) heart. In such a condition of unbelief the people had spiritually deaf ears, spiritually blinded eyes, and corrupt heart attitudes that would be irritated, provoked, and enraged at the proclamation of truth. Yet Isaiah’s instructions from the Lord were to never the less go and proclaim the words of the Lord. One translation of this passage in verse 9 & 10 reads: “Go, and proclaim truth to a corrupt and sensual people, and the result will be that they will not hear; they are so wicked that they will not attend to it; they will become even more hardened; yet go, and though certain of producing this effect, still proclaim it.”

Recall the words of Peter in 2 PETER 3:9 *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* It was not God’s will that his chosen people turn deaf ears to His word, or have blind eyes that wouldn’t witness His truth, or have hardened hearts like Pharaoh of old that they wouldn’t believe His word, but rather God knew that by rejecting His word of truth they were in essence to the point where they could not be converted. This then was the character of the people of Isaiah’s time, and a characteristic not uncommon in our world today. We too are surrounded by those who have strong worldly opinions that revolve around their own sensual tastes and desires, and are so wrapped up in themselves that they can not see or understand anything that is contrary to their own opinion. Such have rejected the truth of the gospel of Christ, and the Word of God, which is contained in our Bibles. One can not know the Word of God if they never read it, and as we learned previously we have no excuse today for not knowing the Word of God, for it is available to us in print in all languages, also we can hear the Word of God through the radio, television, tape, CD, and computer.

Jesus Himself being the creator of all things, knew all things; yet He marvelled at those who displayed such unbelief as was common in the days of Isaiah. We see this especially in MATTHEW 13 and MARK 6. MATTHEW 13:53 *And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.* A similar statement concerning this same incident is found in MARK 6. MARK 6:1 *And he went out from thence, and came into his own country; and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief. And he went round about the villages, teaching.*

We must realize that the reason Jesus marvelled so much at their unbelief was because He came from Heaven where everything was truth. Every word that was spoken there was truth. Unbelief didn’t exist in heaven above where Jesus came from. Jesus marvelled because of their unbelief even after their being exposed to the truth by the Truth Himself. Pilate, face to face with the Truth Himself, asked Jesus in JOHN 18:38 ...*What is truth?* What a good question this was ...*What is truth?* But Pilate had already heard Jesus answer in JOHN 18:37...*Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* (Once again we see the importance of having a open ear to hearing the word of truth). Again PSALMS 119:160 tells us: *Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.* EPHESIANS 4:21 tells us in part: ...*the truth is in Jesus:...* . Jesus was always expecting the people He went to, to believe Him, for His word was truth, and because they sometimes didn’t believe Him ...*he marvelled because of their unbelief.*

We are still examining ISAIAH 6:9 & 10, words of the Lord spoken to Isaiah. ISAIAH 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* We briefly mentioned that this statement found in ISAIAH 6:9 & 10 is quoted time and time again in the teachings of Jesus and the Apostle Paul, experts of Old Testament scripture, and Master teachers of the gospel. Let’s let the New Testament scriptures concerning Isaiah’s statement be our further commentary on ISAIAH 6:9 & 10.

Let’s read the word of Jesus found in MATTHEW 13. Keep in mind that Jesus came from heaven above and in Him is truth, and life, and remission of sins. Furthermore Jesus is light, and in Him is no darkness at all. 1 JOHN 5:20

sums up the Apostle John's thoughts on Jesus this way: *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.* So as we read these words in MATTHEW 13, know that they are truth.

MATTHEW 13:1 *The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.* Notice that a great multitude heard Jesus speak in parables. And in verse 9 Jesus encouraged those *...Who hath ears to hear, let him hear.* In verses 10 through the end of the chapter we read that the only ones who seemed to have ears to hear what He was saying was Jesus own disciples, who asked Him questions about what He was saying. MATTHEW 13:10 *And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.* Jesus thus explains to the disciples about the multitudes lack of spiritual perception and hearing. Jesus then refers to ISAIAH 6:9 & 10 in His explanation to His disciples of the multitudes spiritual condition.

MATTHEW 13:14 *And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*

Verses 14 and 15 is a direct paraphrasing of ISAIAH 6:9 & 10 in Jesus own words. Let's examine verses 14 & 15 a little closer, thus seeing better what the Lord meant in this statement to Isaiah. MATTHEW 13:14 *And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* Compare this with ISAIAH 6:9 & 10. ISAIAH 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

In MATTHEW 13:14 we find that the hearer hears without understanding, and sees without perception, thus essentially they are spiritually deaf and blind. In MATTHEW 13:15 we get a clarification of ISAIAH 6:10. In MATTHEW 13:15 we find that the main cause of this spiritual deaf and blindness is that *...this people's heart is waxed gross:* literally meaning their heart has become fat, and is language denoting one who is foolish in mind. One author notes that here it means that the people were so sensual and corrupt that they did not see nor understand the pure spiritual principles of the gospel. The multitudes that Jesus was referring to had the same character as those of Isaiah's time in that they closed their eyes upon the truth, thus rejecting the Divine teachings of Jesus. MATTHEW 13:15 states that their *...heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed;...*

The last half of ISAIAH 6:10 reads: *...lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* The last half of MATTHEW 13:15 states: *...lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* The reason that they didn't see with their eyes, and hear with their ears was that their heart before God was wrong in that they didn't see their lost condition as sinners. It was not the desire of God that they should not be converted, but rather that was the effect upon them for their rejecting His message to them. Jesus notes that if they could recognize with their eyes, and hear with their ears their sinful condition, He was there to pardon their sin and save them, thus this would be healing for them. That is why the Apostle Paul was able to write in 1 TIMOTHY 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;...* . To the multitude, He was there for them, if they would only hear Him. Again MATTHEW 13:9 *Who hath ears to hear, let him hear.* Again we read in ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

MARK 4:12 records the same incident that we just read about in MATTHEW 13, and Mark records Jesus quoting from ISAIAH 6:9 & 10 a little differently. MARK 4:12 *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.* Here we get a clearer understanding that it was Jesus intention to forgive their sins, if only their hardened hearts would allow their eyes to see, and their ears to hear and believe the Word of God. 2 PETER 3:9 *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* The Apostle Paul when he came to Thessalonica was glad that there were those in that city who had open ears to hear the gospel message, and open hearts with which to receive Jesus Christ as their own personal Saviour, so he wrote them in 1 THESSALONIANS 2:13 *For this cause also thank we God without*

ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

LUKE 8 make brief reference to the same event that we just studied in MATTHEW 13 and in MARK 4. LUKE 8:10 references our scripture in ISAIAH 6:9 & 10 this way: *And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.* Brother Hawkins notes about this verse state: “The parables are actually a hidden code to be understood only by he “that hath ears to hear.” They express spiritual mysteries, whereby God separates the true from the false; faith from unbelief. Much of the Word of God is in mystery form, and only they who are truly dedicated to spiritual things, even among believers, can understand them.” (End of quote from Brother Hawkins book on the Gospel of LUKE). Amazing to me is how his thoughts are so fitting to this study.

We have now seen how the words of Isaiah from ISAIAH 6:9 & 10 were quoted in MATTHEW, MARK, and LUKE, all from the same scene. JOHN also records quotes from ISAIAH 6:9 & 10, but John’s example makes reference to a different time frame in the life of Jesus. Yet the message we find concerning this quoting of ISAIAH 6:9 & 10 remains the same.

Our example takes us to JOHN 12. By JOHN 12 verse 37 Jesus had departed and hid himself from the people. The Apostle John then writes this in his narrative: JOHN 12:37 *But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?* (This quote comes from ISAIAH 53:1). JOHN 12:39 *Therefore they could not believe, because that Esaias said again,* (and here John quotes from ISAIAH 6:9 & 10), *40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him.* Verse 41 is a general reference to ISAIAH chapter 6.

We see here in verses 37-41 that Jesus instructions to his disciples had been heard by his disciples with open ears and open hearts. The Apostle John now himself knew the meaning of ISAIAH 6:9 & 10, so he quotes it in his narrative in verse 40. The people at this time of the end of Jesus ministry here on earth had seen His many miracles, heard of Him, and heard Him personally, yet, like those in Isaiah’s day, they could not believe. The reason that the people couldn’t believe was as Jesus had already explained to John and the other disciples: *He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

Flash ahead in time nearly thirty years from the time frame of JOHN 12, and find yourself in Rome with the Apostle Paul. This takes us to ACTS 28. The Apostle Paul has for years been wanting to minister to those Jews who dwelt at Rome. Paul had learned much about the Jews at Rome from his good friends and fellow tradesman Aquila and Priscilla. The initial meeting of Paul and Aquila is found in ACTS 18. ACTS 18:1 *After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.* Paul teaches Aquila and Priscilla his gospel, and they learned it well. Aquila and Priscilla teach Paul about the Jews in Rome. The Apostle Paul longs to go there. Paul even mentions this fact in his writing a letter to those at Rome. ROMANS 15:22 *For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints.* While at Jerusalem Paul got arrested. About three years later, at the expense of the Roman leadership, the Apostle Paul got an all expense paid trip to Rome! He was their prisoner. After a very harsh journey recorded in ACTS 27, and the early verses of ACTS 28, the Apostle Paul arrives at Rome. His arrival at Rome was without fan fare. After his arrival in Rome we read this account in ACTS 28. ACTS 28:16 *And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. 17 And it came to pass, that after three days Paul called the chief of the Jews together:...* . When these chief Jews came unto Paul he told them why he was held prisoner, and they desired further to hear of him the gospel which he preached, stating in verse 22 *But we desire to hear of thee what thou thinkest:...* . We kind of get a hint here that the Jewish leaders weren’t really that anxious to hear what Paul “thinkest,” or they would have further listened unto him that same day. But knowing that Paul wasn’t really going anywhere anytime soon, the Jewish leadership there at Rome put him off until a later date. ACTS 28:23 continues this story: *And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not.* In other words some of these Jews really had open ears to hear the word of God, and opened their hearts to receive the Lord Jesus Christ as their Saviour, and the rest didn’t believe. To those remaining unbelieving Jews that heard him speak at Rome the Apostle Paul then quoted ISAIAH 6:9 & 10. ACTS 28 records the story this way: *25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their*

eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

Scripture only hints that few of these unbelieving Jews ever came again to hear the gospel from Paul. We read in verse 29 that as they left Paul that day, they ...*had great reasoning among themselves*. But as we look at ACTS 28:30 & 31 we see a two year time period of open opportunity that these same Jews could have once again come and heard the gospel from the Apostle Paul himself, and at that time could have opened their ears to hear the good news of the gospel, that Jesus Christ came into this world to save sinners, and believed this for themselves. ACTS 28:30 & 31: *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

This brings to thought the urgency of salvation. The Jews at Rome had their day when they heard the gospel from one of the greatest Bible teachers that ever lived, the Apostle Paul. Yet many believed not. Did they ever believe? Only God knows. The Apostle Paul wrote the Corinthians and quoted them a scripture from ISAIAH 49:8, which he explained in 2 CORINTHIANS 6:2 (*For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured (helped) thee: behold, now is the accepted time; behold, now is the day of salvation.*) “Now is the day of salvation,” hear it, heed it, and receive it.

Let’s consider in this portion of our lesson the difference between **hearing the word of God**, and **receiving the word of God**. Jesus in His explanation to the disciples from ISAIAH 6:9 & 10 on why some **hear the word of God and receive it**, and others don’t is probably best explained in MARK 4, which we only made a brief reference to earlier in this study. {See again page 24 of these notes}.

MARK 4:1 *And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. {Verse 12 is a quote from ISAIAH 6:9 & 10}. 13 And he said unto them, Know ye not this parable? and how then will ye know all parables? Then Jesus begins to make known unto His disciples the difference between **hearing the word of God**, and **receiving the word of God**. 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.*

In this portion of scripture we find the word “**receive**” in verse 16 and verse 20. In the Greek this are not the same word. The word translated “**receive**” in verse 16 is the more common word translated “**receive**” in the New Testament, and comes from the Greek word (number 2983 in the Strongs Concordance) lambano {lam-ban'-o}, meaning ‘to lay a hold of something, or to take to one’s self like a possession of a thing’. The Greek word translated “**receive**” in verse 20 is number 3858 in the Strong’s Concordance, (paradechomai {par-ad-ekh'-om-ahee}), and is only found five times in the New Testament. It has a much stronger and closer relationship with it’s owner than that of a thing, for it is more like a living thing, and means: “to receive with approval, and to acknowledge as one's own, like a son.” The living word of God, Jesus explains in verse 20, that is heard by those of hearing hearts of faith, is likened to a seed planted in good ground, who having willingly received it, let’s it grow up in them to the point that they are fruitful, and some more fruitful than others, depending on how much of the word of God they have taken in to their lives. LUKE 8:15 explains the same thing this way: *But that on the good ground are they, which in an honest and good heart, having **heard the word**, keep it, (receive it, to hold it fast, keep it secure, keep firm possession of it), and bring forth fruit with patience.*

The Apostle Paul acknowledged those who **heard the word**, and kept firm possession of it, in a statement he wrote unto the Thessalonians. 1 THESSALONIANS 2:13 *For this cause also thank we God without ceasing, because, when ye **received the word of God** which ye heard of us, ye **received it** not as the word of men, but as it is in truth, **the word of God**, which effectually worketh also in you that believe.* {See this scripture also on the bottom of page 24 of these notes}. What a wonderful statement this is, and sheds a great deal of light upon the difference between **hearing**

the word of God, and receiving the word of God. We note also that in this first epistle unto the THESSALONIANS Paul ends each chapter with comforting words that look forward to the soon coming of our Lord and Saviour Jesus Christ. Yet as receptive were the Thessalonians at **hearing the word of God, and receiving the word of God**, we find in ACTS 17 a nobler group of people at Berea. ACTS 17:10 *And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that **they received the word** with all readiness of mind, and searched the scriptures daily, whether those things were so. 12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.* Therefore expect to see many from Berea and Thessalonica in the bride of Christ. Certain of these men from Berea and Thessalonica became close associates of the Apostle Paul, such as Aristarchus (er iss TAHR kuhs) whose name means “the best ruler.” Aristarchus is mentioned as a companion in travel to Paul in ACTS 19:29; ACTS 20:4; and ACTS 27:2. He is also mentioned as a fellowlabourer with Paul in PHILEMON 24, and a fellowprisoner in COLOSSIANS 4:10. Aristarchus certainly would be one character we wish we knew more about, for he was a close follower of the Apostle Paul who loved the Lord dearly. No doubt when Paul wrote 1 THESSALONIANS 1:6 & 7 Aristarchus was on his mind, like a son in the fellowship of the gospel. 1 THESSALONIANS 1:6 *And ye became followers of us, and of the Lord, having **received the word** in much affliction, with joy of the Holy Ghost: 7 So that ye were ensamples to all that believe in Macedonia and Achaia.* ACTS 20:4 also mentions two other men from Berea and Thessalonica who were Paul’s traveling companions as he made his third missionary journey. They were Sopater (SOH puh tur) of Berea, and Secundus (sih KUHN duhs) of the Thessalonians. These men were a part of the group of people who **...received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.**

Obviously then it is this kind of **hearing heart of faith** who not only **hears the word of God**, but openly **receives the word of God** that we are interested in becoming. The often quoted ISAIAH 6:9 & 10 is a wake-up call to open hearing hearts of faith. ISAIAH 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* Not all that **heard the word of God, and received the word of God**, did so as readily as those Saints at Berea. Saul of Tarsus is one such example. Saul of Tarsus **heard the word of God** powerfully spoken by Stephen in the one and only sermon we have a record that Stephen preached in ACTS 7. Not one soul is mentioned as being saved that day as a result of Stephen’s sermon. It seems the words of Isaiah rang true that day: ISAIAH 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* Two chapters later in ACTS 9 Saul of Tarsus met the Lord Jesus face to face. One of the statements the Lord Jesus made to Saul of Tarsus that day was: “it is hard for thee to kick against the pricks;” meaning it was hard for Saul of Tarsus to go against the pricks of his conscience against the word of truth that was witnessing unto him out of the mouth each and every Christian he had persecuted, including Stephen. Saul of Tarsus goes on to become the Apostle Paul. The Apostle Paul recalls Stephen’s sermon word for word unto Luke. So powerful was that sermon that Luke recalls it for us in ACTS 7 word for word as if listening to the tape recorder of the Holy Ghost of Stephen’s sermon.

So we see that not all **receive the word of God** the same day they first heard it. It took all who **heard the word of God** before us some time to fully **receive it**. Recall what we read earlier of Moses; he asked God a lot of questions in EXODUS 3 & 4 because he had serious reservations about what he was hearing from God. Moses heard what God was saying, but didn’t really grasp or receive the full impact of what he was being told at first listening. But as Moses walked on with God he became more and more confident in God’s ability to do what He said He would do. Again the theme verse of this study is ROMANS 10:17. ROMANS 10:17 reads: ***So then faith cometh by hearing, and hearing by the word of God.*** Moses **heard the word of God**; in time he **received the word of God**; he further **believed the word of God**, and reached the point in faith that Moses in the darkest of circumstances and times could trust God to deliver the children of Israel out of Egypt by way of the Red Sea. Moses lead the children of Israel for forty years in impossible conditions by his faith and trust in God. Thus Moses becomes to us an example of an Old Testament full overcomer, and how the full overcomer is tested through impossible circumstances. **ALL FULL OVERCOMERS ARE TESTED THIS WAY!** Do you have **ears to hear** such things? Do you **receive the word of God** like the Old Testament full overcomers did? These are good questions to ask yourself.

Since we are currently studying the difference between **hearing the word of God, and receiving the word of God**, let’s consider Jesus’ own family. We have already talked a little about Mary and Joseph, and how with simple faith they **received the word of God** as it was presented unto them by angels concerning the arrival of Jesus. And furthermore Joseph and Mary continued to follow the instructions of God in their care of the young child Jesus as they were lead into, and out of Egypt. But it seems by the time Jesus was twelve Joseph and Mary were more concerned about their other children, all who were younger than Jesus. Of course we know that Jesus Himself would not have been a problem child. Far from it. He was the Son of God made flesh dwelling with Joseph and Mary. LUKE 2:51 tells us that Jesus was “*subject unto them,*” that is, even though He was creator of all things, He had humbled Himself to the point of obeying his earthly parents in all things. The rest of family of Joseph and Mary were normal kids, conceived in sin and shapen in iniquity. They would require the full time attention of the parents. Jesus didn’t demand the full time

attention of Joseph and Mary, neither did He receive their full time attention. (Jesus still doesn't demand our full time attention, but those who will be in the Bride of Christ will certainly give Him their full time attention! Think about it.) Joseph and Mary were not perfect parents, but they were chosen of God to be the parents of Jesus here on earth. MATTHEW 13:55 and MARK 6:3 tells us that Joseph and Mary had at least six younger kids than Jesus. These younger children of Joseph and Mary did demand their full time attention. So then it is little wonder that Joseph and Mary loose track of our Lord and Saviour Jesus Christ in Jerusalem for three days when He was twelve years old.

This is recorded for us in LUKE 2:41-52 where we find Joseph and Mary traveling to Jerusalem for the feast of the passover, as did most Jews. After the time of the passover feast, Joseph and Mary and their kids start on their journey back to Nazareth, supposing that Jesus was with them. LUKE 2:44 continues this story: *But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him.* The reality was that Joseph and Mary had lost track of The Word of God, for this is in fact who Jesus is. The cares of this world had overtaken them to the point that they failed in their paying attention to The Word of God. They lost Jesus. ...46 *And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers. 48 And when they (Joseph and Mary) saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.* When they again found Jesus, Mary asked Him ...*why hast thou thus dealt with us?* God had allowed this to happen to teach Joseph and Mary, and you and me, a valuable lesson, which is too pay closer attention to The Word of God. We read that Jesus answers his Mother's question with two of His own: ...49 *And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?* Joseph and Mary were not at that time at all familiar with what Jesus was saying unto them. They couldn't comprehend what God the Father's business was. Thus we read in verse 50 ...*And they understood not the saying which he spake unto them.* In other words, they didn't understand The Word of God, they really didn't know the Word of God, even though He was living with them, but they did learn from that day forward to pay closer attention unto Him. ...51 *And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.*

By the time of His first miracle at the wedding in JOHN 2, Mary had paid close enough attention to Jesus to learn and to know who Jesus was. She had been pondering Him in her heart since He was born. From the time He was age twelve, Mary had paid closer attention to Jesus. She had learned from The Word of God Himself, the word of God. She had found Him to be true in everything He said or did. So when they ran out of wine at the wedding, Mary called upon Jesus to help, and told the servants of the wedding feast, ...*Whatsoever he saith unto you, do it.* {See JOHN 2:5}. Jesus then performed His first miracle of turning the water into the best wine that anyone had ever tasted. Mary knew who Jesus was, and by this time believed that He could do such things. We note that by this time in her life Mary had grown more in the word of God, and had further learned the difference between **hearing the word of God**, and **receiving the word of God**, and that she had the faith to believe **The Word of God**. ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* This miracle at the wedding started Jesus ministry.

Let's consider now Jesus brothers and sisters. Jesus' brothers and sisters all knew Jesus from the time they were born, but did they really know Jesus? MARK 6:3 tells us who Jesus brothers were, and that He had more than one sister. MARK 6:3 *Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?* We don't read of any of Jesus brothers or sisters saying anything like Mary did, ...*Whatsoever he saith unto you, do it.* The reason being is that, to them, Jesus was only the older brother. The Apostle John sheds a great deal of light upon the subject of Jesus and His brothers and sisters. We read in JOHN 7 of a time during the ministry of Jesus, so His brothers and sisters were no doubt adults themselves at this time. JOHN 7:1 *After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him.* This word "brethren" in verse 5 is a reference to "children of the same Mother." In other words we find in JOHN 7:5 that Jesus own brothers and sisters didn't at that time believe in Him! What an incredibly profound statement. They had grown up with Jesus. They had watched Him all of their lives. They knew He was different. From Jesus, The Word of God, they heard the word of God, and yet JOHN 7:5 records that even as adults they didn't believe in Jesus. Had they not heard His teachings, and witnessed His miracles? Sure they had. To His own brothers and sisters applies the same statement we read in ISAIAH 6:9 & 10. ISAIAH 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* Did Jesus wish for His own brothers and sisters to perish in hell because of their own unbelief? No. Rather Jesus demonstrated extreme patience and longsuffering with them.

In MATTHEW 12 we read again of Jesus' brothers and sisters and mother. MATTHEW 12:46 *While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his*

disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. We see here that Jesus was more interested in talking to those who **heard and received the word of God**, than those of His own family who did not really **hear and receive the word of God**. LUKE 8 shed a little different light upon this same incident. LUKE 8:19 *Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.* Here again we see emphasized the fact that Jesus own brothers didn't really believe the word of God He was preaching, like His disciples did.

In JOHN 19 we read of the crucifixion of Jesus Christ. We have already briefly visited this scene earlier in this study. {See again page 16 of these notes}. In verse 26 & 27 Jesus is dying on the cross. JOHN 19:26 & 27 reads: *When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.* That disciple whom Jesus loved we know was the Apostle John himself. Why did Jesus turn the care of His Mother over to His disciple John instead of one of His brothers or sisters, flesh and blood of Mary? Because at that time His brothers and sisters were still unbelievers themselves!

After the resurrection Jesus appeared unto many at different times. One of these appearances by Jesus was unto James the brother of Jesus. The Apostle Paul makes both direct, and indirect references unto James the brother of Jesus. We would expect the brothers and sisters of Jesus to have association with the Apostles, especially since the Apostle John was charged with the care of Mary, Jesus' Mother. The Apostle Paul makes a direct reference to James the Lord's brother in GALATIANS 1:19. Note how the Apostle Paul makes reference to James in this scripture. GALATIANS 1:19 *But other of the apostles saw I none, save James the Lord's brother.* Why did Paul reference James the Lord's brother as one of the apostles? Because James had become a believer after the resurrection of Jesus. How did the Apostle Paul know this? By his interviewing James at this time referenced in GALATIANS 1:19. Paul then writes of Jesus appearing unto James in 1 CORINTHIANS 15. 1 CORINTHIANS 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time.* Note also an indirect reference to James in this reference to the Lord's brothers in 1 CORINTHIANS 9:5 -- *Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?* (Cephas is another name for Peter, see JOHN 1:40-44). We also have another indirect reference to James the Lord's brother in ACTS 1:14, where we find the brothers of Jesus with Mary their Mother, and the Apostles. ACTS 1:14 *These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.* ACTS 1:15 tells us that there were about 120 numbered together with the disciples at Jerusalem. It was upon this group of people whom the Holy Ghost was poured out upon the day of Pentecost in ACTS 2. So we see that the patience and persistence and longsuffering shown by Jesus with His brothers and sisters has paid off. ISAIAH 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* Jesus own brothers and sisters finally have learned the difference between **hearing the word of God**, and **receiving the word of God**, and that they had found the faith to believe **The Word of God** for themselves. ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

We can use what we have learned from this study so far as a kind of introduction to what we will study next. Our theme verse of this study remains the same: ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* But our focus now shifts from the characters of old, unto us characters of this present day church age.

We mentioned earlier, {see pages 2 & 3 of these notes}, of a phrase found seven times in REVELATION, and that phrase being: ***He that hath an ear, let him hear what the Spirit saith unto the churches....*** . This phrase is mentioned in the concluding statements to each of the seven churches found in REVELATION 2 & 3. We noted earlier in this study so important is this statement that the Lord has it emphasized to us of the church age SEVEN times. Seven is the number of SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. The full overcomer will be SPIRITUALLY COMPLETE, SPIRITUALLY PERFECT. The full overcomer will have spiritual ears that are in tune with the Word of God; ears that hear the word of God, ears that listen to the word of God, ears that receive with open hearts of faith the word of God, thus open ears that believe the Word of God. We find the phrase ***...He that hath an ear, let him hear what the Spirit saith unto the churches....*** in the following verses: REVELATION 2:7; 2:11; 2:17; 2:29; 3:6; 3:13; and 3:22.

Now for some background information concerning REVELATION, which we need to understand before we can further examine and properly understand the emphasis and importance of the phrase ***...He that hath an ear, let him hear what the Spirit saith unto the churches....*** . The seven churches found in REVELATION 2 & 3 are a representative group of assemblies that picture all Christendom during this present church age in which we are currently living. Each of the seven churches mentioned in REVELATION 2 & 3 represent certain conditions that have been, and are present in

churches today. Churches are made up of individuals of supposed common belief who gather together to worship. Churches do not have ears to hear, but the individuals of a church certainly do. So we see that the phrase **...He that hath an ear, let him hear what the Spirit saith unto the churches...**, is stated unto the hearing ears of individual people of each assembly. JEREMIAH 17:10 specifically states the Lord's interest in each and every individual, stating: *I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*

Each of the statements that the Lord Jesus Christ makes unto the seven churches in REVELATION 2 & 3 is made in a heavenly language that only Holy Spirit filled individuals can properly receive and fully understand. Jesus even told the Apostle John in REVELATION 1:19 & 20 to write concerning the things which he has seen, and that these things are a "mystery" hidden to those who lack ears to hear **...what the Spirit saith unto the churches:** The Apostle John understood this because these words were similar to what Jesus had told His disciples in MATTHEW 13:10-16. MATTHEW 13:10 *And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear.* With this kind of understanding the Apostle John then follows the instructions of the Lord Jesus Christ in REVELATION 1:19 & 20. REVELATION 1:19 *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;* 20 *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*

In REVELATION 1:19 we read these words of Jesus spoken to the Apostle John concerning his writing this book of REVELATION: *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter....*, three things. REVELATION 2 & 3 speaks of seven churches, which tells us of **...the things which are**, and as such gives us an excellent picture of the church today during this yet present church age.

Before we can even examine further the statements made unto the seven churches of REVELATION 2 & 3, we must understand some important points from REVELATION chapter 1. In REVELATION 1:1 we are given the keys to unlock the mysteries found in the book of REVELATION.

(Even before we can even go to REVELATION 1:1 let me again remind you of a fundamental fact concerning the word of God, which we pointed out on our first Sunday School lesson given almost fifteen years ago, and that is the fact that the Holy Spirit is the teacher, not me. Scripture plainly points this out. For example in JOHN 14:26 Jesus tells his disciples: *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.* Later in JOHN 16:13 Jesus stated: *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.* In ACTS 2 on the day of Pentecost the Holy Spirit came, and ACTS 2:4 tells us that they *...Began to speak with other tongues, as the Spirit gave them utterance.* The book of ACTS records the early beginnings of what took place in Christianity after the church received the power and infilling of the Holy Ghost. We know the book of ACTS could well have been entitled THE ACTS OF THE HOLY GHOST, and as such its chapters are still being written in Holy Spirit filled lives today! One of the disciples that was filled with the Holy Ghost on the day of Pentecost was John, whom we also know as the Apostle John. The Apostle John wrote 5 books in the Bible. One of the book that the Apostle John wrote was the book of REVELATION. We know from 2 TIMOTHY 3:16 that: *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,* and this is certainly true of the book of REVELATION, however it is most important that the reader of the book of REVELATION be filled with the guiding power of our sent teacher, the Holy Ghost, in order to fully appreciate and understand the mysteries found in the book of REVELATION).

Now let's go to REVELATION 1:1 where we are given the keys to unlock the mysteries found in the book of REVELATION, and note, and remember what is said here, for it is important for your future reference and study of the book of REVELATION. REVELATION 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: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.* The key word in this portion is **...signified...**, which means; "to give a sign, to signify, indicate, or to make known." Only by the guidance and teaching power of the Holy Ghost will one be able to see those things **...signified...** in the book of REVELATION. Senior Brother Hawkins years ago gave a lesson on this verse, which I never have forgotten, explaining that this word **...signified...** carries a meaning of 'sign language,' thus we note that the book of REVELATION is given to us in a kind of 'sign language,' that is to say that many of the descriptions we are given in the book of REVELATION are not literal descriptions of something, but rather pictures in 'sign language' of indescribable things and events. With that in mind, let's move on in our examination unto these seven representative churches.

The Apostle John quickly addresses the seven churches in REVELATION 1:4. REVELATION 1:4 *John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;...* . Right away our hearing ears are tested in this verse, for here we find *...the seven churches...*, and *...the seven Spirits which are before his throne...* . This is the kind of “sign language” so often found in the book of REVELATION. The seven churches we briefly mentioned earlier in this study, which are further found in REVELATION 2 & 3, are a representative group of assemblies that picture all Christendom during this present church age in which we are currently living. *The seven Spirits* also points us again to the number seven, which is so often found in the book of REVELATION. Seven is the number of SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. *The seven Spirits* of God, found in REVELATION 1:4; 3:1; 4:5 and 5:6, are representative of the seven-fold complete and perfect executive power and wisdom of the Son of God vested in the Holy Spirit through out the earth. And how is the Holy Spirit through out the earth? In individual believers who have been filled with the Holy Ghost like the Saints at Jerusalem were on the day of Pentecost. In other words *the seven Spirits* express the seven-fold perfect and complete fullness of the Holy Ghost in whatever capacity He may act. In this present day church age the Holy Spirit is the agent involved, like Abraham’s servant of old, who will bring and prepare a spiritually complete and perfect Bride for our heavenly Isaac, who is Jesus. The Holy Ghost is found in individuals of each of these seven representative churches. Each of these seven representative churches has overcomers in them, that is men and women full of the Holy Ghost, and the seven-fold Spirit of God He represents. {See REVELATION 2:7; 2:11; 2:17; 2:26; 3:5; 3:12; and 3:21}.

Jesus Himself being the Son of God had the Holy Spirit abiding upon Him as told in JOHN 1:32-34 by the witness of John the Baptist. JOHN 1:32 *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.* The book of ISAIAH chapter 11 gives a seven-fold description of the fullness of the Holy Spirit that rested upon Jesus Christ as we just read in JOHN 1. ISAIAH 11:1 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 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; 3 And shall make him of quick understanding in the fear of the LORD:...* . Note here in ISAIAH that the spirit of the Lord that rested upon Jesus was seven-fold: (1) the spirit of wisdom, (2) the spirit of understanding, (3) the spirit of counsel, (4) the spirit of might, (5) the spirit of knowledge, (6) the spirit of the fear of the LORD, and (7) the spirit of quick understanding in the fear of the LORD.

Next in REVELATION 1 John goes on to give a salutation to these seven churches from Jesus along with a brief description of Jesus. REVELATION 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

The whole book of REVELATION is a Revelation of Jesus Christ. {See REVELATION 1:1}. In verses 5-8 we are given our first description of Jesus in this book. Hours can be spent in just studying these four verses, but we won’t spend that kind of time in this study. However in your own studies of these verses note the following five sets of triplets. In verse 5 we have a three-fold description of what Jesus was, and is, and is to come, stating: that He (1) *...is the faithful witness*, (The Prophet), (2) that He is *...the first begotten of the dead*, (The Priest), and (3) that He is *...the prince* (ruler or Commander) *of the kings of the earth*, (The King). In verses 5 & 6 we have another three-fold description of Jesus stating that: He (1) *...loved us*, (as Jehovah) and (2) *washed us* (or loosed us) *from our sins in his own blood*, (as Redeemer), And (3) *hath made us kings and priests* (lifted us) *unto God and his Father* (as our Lord). In verse 7 we have three classes of eyes that will see Him when He returns to earth: (1) *every eye...*, that is all those who are believers then on earth, for they will be looking for His return; (2) *they also which pierced him...*, that is the Jewish nation; and (3) *all kindreds of the earth shall wail because of him...*, because they didn’t believe on Him before. Then in verse 8 we have two sets of three in the description of Jesus. (1) Jesus is called *Alpha and Omega*, (2) *the beginning and the ending*, and (3) *the Lord, ...the Almighty*. Also in verse 8 we find Jesus is He (1) *which is*, and Jesus is He (2) *which was*, and Jesus is He (3) *which is to come*. Brother Hill once noted in a sermon from this portion that Jesus is our alphabet, that is *Alpha and Omega*, A to Z, without which we cannot even write one word, much less a book. Jesus is our number system, *the beginning and the ending*, without which we cannot add, subtract, multiply or divide. In other words we have nothing worth having without Jesus. No wonder then that the Apostle Paul wrote in COLOSSIANS 1:17 *And he is before all things, and by him all things consist*. Is Jesus everything in your life? JOHN 15:5 tells us that without Him you can do nothing.

REVELATION 1:9 *I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet;...* . Verse 9 plainly states that John wrote the book of REVELATION from the island of Patmos. Verse 10 is called by Brother Copley “the key verse of the book” of REVELATION. Verse 10 is the first of five vision view points in the book of REVELATION.

Each view point has its own chronology. (The other four view points are: REVELATION 4:2; 13:1; 17:3; and 21:10). Brother Copley notes that the Greek records verse 10 this way: "I became (or came to be) in spirit on the Lord's day, and heard behind me a voice, loud as of a trumpet." Note here first of all how that the word "the" is not in the original Greek. Thus verse 10 should more properly read: *I was in Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet...* . The next and probably most important point to know in verse 10 is what is meant by the phrase "the Lord's day." "The Lord's day" does not refer to Sunday like so many commentaries of this portion read. Those who embrace such a statement miss out on what is really taking place in the whole book of REVELATION. Simply put "the Lord's day" refers to the end of this present Church age when Christ will take His own throne in heaven and begin His millennial reign. Brother Copley notes: "The Lord's Day in its full duration will embrace the entire millennial reign of Jesus Christ." Brother Copley further notes that The Lord's Day will commence as explained in 1 THESSALONIANS 4:16 & 17, which reads: *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: 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.* (For more help understanding this verse refer to Brother Copley's study book on REVELATION.)

Now let's read verse 10 again: *I was in Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet...* . Here we see John caught in Spirit to that day beyond this present Church Age, when he heard a voice behind him. John in verse 12 then turns and looks back from the view point of "the Lord's day," and describes the scene of what was going on during the Church Age in these seven representative churches. We will see this when we get to REVELATION chapters 2 & 3. Before John is allowed to describe the events of REVELATION 2 & 3, he makes note of who it was that he heard behind him in verse 10, and as we read on we find it was the Judge, The Lord Jesus Christ, who was walking in the midst of the candlesticks, whose voice he heard.

REVELATION 1:11-20 gives us the view point that addresses the seven churches that we are studying. John hears a voice behind him in REVELATION 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. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*

REVELATION 1:11-20 introduces Jesus Christ as the judge of this church age. Recall that the Apostle John recorded of himself that he was "that disciple whom Jesus loved," (see JOHN 13:23; 20:2; 21:7; and 21:20). In 1 JOHN 1:1-3 we read this description of Jesus from the Apostle John's own pen: *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.* Yet in verses 13-17 of REVELATION 1 above we find that John could hardly believe his eyes that this was the same Son of man whom John had laid his own head upon in JOHN 13:23. So majestic was this scene that John *...fell at his feet as dead...* in verse 17.

We know from verse 5-8 that the *...Alpha and Omega, the first and the last...* mentioned in verse 11 is a reference to Jesus. John too knew this, yet after he fell down at Jesus feet as dead we read in verses 17 through 20 that Jesus: *...laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches....* . And so John writes what he has seen, and as a part of this written witness, John gives a nine-fold signified description of Jesus as judge in verses 13-16. The number nine is a complete number in itself, for it means: FINALITY or DIVINE COMPLETENESS.

REVELATION 1:13 *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot,...* . The first description that John gave concerning this majestic vision of the Son of man was of His clothing. He was *... clothed with a garment down to the foot,...* that is, a long flowing garment just like the priests had. If verses 13-16 describe Jesus as judge then why wasn't this garment like that of a judge? Well essentially it was a similar garment. In 2 TIMOTHY 4:8 Jesus is called "the righteous judge." Recall several civil trials in the New Testament. Who were the accused brought before? The answer is the high priests. Study MATTHEW 26; MARK 14;

LUKE 22; JOHN 18; ACTS 4; 5; 7; 22 and 23. During this present church age we also have a High Priest. HEBREWS 8:1 tells us: *...We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;...* . HEBREWS 3:1 tells us that our high priest is Christ Jesus, stating: *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;...* . HEBREWS 7:24 & 25 further tells us: *But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* ROMANS 8:34 states in part: *...It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* Then HEBREWS 4:14-16 tells us: *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* Finally 1 JOHN 2:1 tells us: *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous;...* . It was Jesus Christ, the High Priest of this Church Age, also known as “the righteous judge” who John saw in the midst of the candlesticks.

The second description that John gave concerning the clothing of this majestic vision of the Son of man was of the golden girdle about the paps: verse 13 -- *...and girt about the paps with a golden girdle.* Gold speaks of the deity or divine life of God. The “paps” speak of the breast. The breasts speak of comfort and nourishment, a place close to the heart. New born babies need a place close to the Mothers heart, a place of nourishment and comfort. But as the baby grows it reaches the point that it is weaned from the breast. Peter and Paul both use the analogy of milk in the scripture as it relates to babes in Christ. Peter says in 1 PETER 2:2 *As newborn babes, desire the sincere milk of the word, that ye may grow thereby;...* . Paul writes in 1 CORINTHIANS 3:2 *I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.* And again in HEBREWS 5:12 & 13 Paul writes: *12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.* But there also comes a time in the growing Christian life when the milk of the word is not enough to satisfy the hungry soul, thus the weaning time. Josephus notes that the high priest’s garment was girt about the breast above the elbow and a little below the arm holes. {See pages 73-75 of The Complete Works of Josephus}. EXODUS 28 describes the priestly garments, and one of the functions of the breast plate there was for the high priest Aaron to “*bear the judgement of the children of Israel upon his heart before the LORD continually.*” (See EXODUS 28:29 & 30). Thus the function of the golden girdle about the paps being displayed by Jesus Christ here in REVELATION 1:13 is to show Him as a Judge, and as “the righteous judge” He cannot show any comfort and nourishment, or His affectionate nature, especially when pronouncing a sentence. He is at that time *...girt about the paps with a golden girdle.* Brother Copley states: “He notes closely all the evidences for and against the one being examined, and gives sentence accordingly.” We see these sentences passed out to the seven churches in REVELATION 2 & 3 by Christ “the righteous judge.” Also in REVELATION 15:6 & 7 we find seven angels having their breasts girded with golden girdles, and they are given seven golden vials full of the wrath of God, meaning that they are not allow to show any mercy in their executing God’s judgment on the Christ rejecting world.

Next in REVELATION 1:14 we see the third point in our nine-fold description of Jesus as judge. REVELATION 1:14 *His head and his hairs were white like wool, as white as snow;...* . In MATTHEW 17:1-9, and MARK 9:1-9, and in LUKE 9:28-36 we read the story of the transfiguration of Jesus. Three of Jesus disciples were with Him at that time: Peter, James and his brother John. John the Apostle in his gospel record doesn’t record this story, like the other gospel records do, but he was there, and witnessed this event. Jesus at that time had “*...charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.*” {MARK 9:9}. During this transfiguration Peter, James and John witnessed Jesus face shining as the sun (MATTHEW 17:2), and his raiment being white as the light, exceeding white as snow like no fuller on earth can white them (MARK 9:3). Now here in REVELATION 1:14 John once again witnesses Jesus in such brilliant array, this time in all of His glory as the righteous judge. *His head and his hairs were white like wool, as white as snow;...* . His head and his hairs being white like wool, and being white like pure snow speak of His agelessness, or His eternalness, His heavenliness, and His deity. White symbolizes purity, innocence, and righteousness. Wool (undyed) symbolizes purity and whiteness. None could be purer than Lamb’s wool from the Lamb of God. ISAIAH 1:18 mentions both the white snow, and wool, stating: *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* These symbols of white snow, and white wool found in REVELATION 1:14 point us to the purity, and holiness, and the majesty of Jesus. The scene John was witnessing suggests majesty, purity, holiness, and the eternalness of Jesus Christ.

Implied in this description of *...His head and his hairs were white like wool, as white as snow;...* is the wisdom of the Lord. PROVERBS 3:19 records: *The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.* JOB 12:12 states: *With the ancient is wisdom; and in length of days understanding.* Daniel in DANIEL 7 also witnessed the Ancient of Days, the ageless one, who always was and who always will be, and recorded this statement of Him: DANIEL 7:9 *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.* Also implied with the thought of the color white is heaven. PSALMS 78:24 & 25 along with

JOHN 6:31 speaks of the corn of heaven, angels' food, bread from heaven, also known as manna. EXODUS 16:31 tells us that manna was white. Finally in THE SONG OF SOLOMON 5:10 we read this statement from the bride: *My beloved is white and ruddy, the chieftest among ten thousand.* In other words there is none like Him. Perhaps these scriptures give us a better understanding of REVELATION 1:14 *His head and his hairs were white like wool, as white as snow;...*

Fourth in our nine-fold description of Jesus as judge comes the statement from REVELATION 1:14 *...and his eyes were as a flame of fire.* Eyes, of course, are for seeing. Fire accomplishes two functions; burning, and purifying. A by-product of fire is heat and light. Fire, by its pure, penetrating, all consuming agency, symbolizes the holiness of God. We find the phrase "flame of fire" seven times in scripture. {EXODUS 3:2; JOEL 2:5; ACTS 7:30; HEBREWS 1:7; REVELATION 1:14; 2:18; and 19:12}. We mentioned Moses earlier in this study, {see page 17 of these notes}, and noted what was said in EXODUS 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.* These penetrating eyes of the righteous judge look deep into the hearts of mankind. It was these eyes of the Lord *as a flame of fire* that penetrated into the heart of Moses and found him to have the heart of a full overcomer; a heart that would believe God to the point that he could lead the children of Israel from the land of Egypt and keep them in the wilderness for forty years! The flame of fire was never very far from them during this time, for while the children of Israel wandered in the wilderness, the pillar of fire gave them light and warmth during the night. {Study EXODUS 13:21 & 22; 14:24; NUMBERS 14:14; and NEHEMIAH 9:12 & 19}. The eyes of the righteous judge *as a flame of fire* have always been looking deep into the hearts of men, and these fiery eyes lighten even the darkest of hearts to reveal unto Him all its secrets. The first verse of the Bible that we read the word "heart" in is GENESIS 6:5, where we find this statement: *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* Again JEREMIAH 17:10 comes to mind: *I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* {See this verse also on page 32 of these notes}. It is with these penetrating eyes as a pure flame of fire that the Lord looketh even into the depths of the heart, where with by the light of the pure flame of fire He can clearly see the thoughts and intents of the heart. To the prophet Samuel the Lord spoke in 1 SAMUEL 16:7 concerning choosing a king for Israel: *But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.* David, though a youth at that time, was this man, whom Paul notes in ACTS 13:22 *...he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.* (Read PSALMS 139, a Psalm of David, and see his understanding of the Lord, who knew his thoughts afar off). Thus we see the righteous judge in REVELATION 1:14 searching out the hidden things in even the darkest hearts of men, and bringing them into the fiery light of His eyes. It is with this knowledge that we again see Christ the righteous judge saying to the church in Thyatira in REVELATION 2:23 *...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

The fifth point in our nine-fold description of Jesus as the righteous judge is found in this statement from REVELATION 1:15 -- *And his feet like unto fine brass, as if they burned in a furnace;...* Brass is always symbolic of judgment. A study of the altar in the tabernacle in the wilderness found in EXODUS 27:1-8, and called by different names in EXODUS 29:37; 30:28; and 38:30, is symbolic of the cross upon which our Lord and Saviour Jesus Christ was made, once and for all, a sacrifice for sin. In other words: the brazen altar pointed to Calvary where our sins were judged. The fine brass spoken of here in REVELATION 1:15, Brother Copley points out, speaks of intricate judgment, and the burning brass flames out scathing, unsparing judgment. The feet, of course, are for walking. We see here a picture of Christ the righteous judge as he walks among the churches, judging the flesh where He walks, and judging in the minutest manner.

Jesus Himself explained the fact that unto Him was committed all judgment. The Apostle John understanding this fact better than the other gospel writers, recorded Jesus statements concerning His judgment. We find this in JOHN 5. JOHN 5:17 *But Jesus answered them, My Father worketh hitherto, and I work.* 18 *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.* 19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.* 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.* 21 *For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.* 22 *For the Father judgeth no man, but hath committed all judgment unto the Son:* 23 *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.* 24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* 25 *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* 26 *For as the Father hath life in himself; so hath he given to the Son to have life in himself;* 27 *And hath given him authority to execute judgment also, because he is the Son of man.* 28 *Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,* 29 *And shall come forth; they that have done good, unto the resurrection of life;*

and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Since Christ is the “righteous Judge” as 2 TIMOTHY 4:8 points out, (2 TIMOTHY 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.*), when does He judge? 1 PETER 4:17 tells us: *For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?* When does Christ judge the church? Now, ...*For the time is come that judgment must begin at the house of God...*, and again that time is now. 1 CORINTHIANS 11:31 *For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.* Here judgment and chastening are explained at the same time. We are not to judge ourselves at some future time, but rather we are to judge ourselves now. We are not chastened of the Lord in some future time, we are chastened of the Lord now. Even before this Paul wrote in 1 CORINTHIANS 6:2 *Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?* So what we see here is that there is a group of people, you and me, Christians of this church age who judge themselves now, and at a future time with Christ we will judge the world. JUDE 14 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.* ROMANS 2:16 *In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. 2 CORINTHIANS 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.* Again 2 TIMOTHY 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.*

The sixth point in our nine-fold description of Jesus as the righteous judge is found in the last part of REVELATION 1:15: *...and his voice as the sound of many waters.* We have in this study discussed many thoughts concerning hearing the voice of the Lord. We mentioned how that the key to the full overcomers heart of faith is not only hearing the voice of the Lord, but obeying the voice of the Lord. Our theme verse of this study is: ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** We mentioned also several from the Old Testament who heard the voice of the Lord, and that they heard with listening ears of hearing, with open hearts of faith, they believed what they heard, and they followed by faith the instructions given unto them from the Lord. These are the kind of Old Testament Saints who are mentioned in HEBREWS 11, the worthies of faith. HEBREWS 12:1 tells us in part of these Old Testament worthies of faith, stating: *Wherefore seeing we also are compassed about with so great a cloud of witnesses,...* . This “cloud of witnesses,” which the Old Testament worthies of faith are, is also found mentioned in close association with Jesus in the following scriptures: ACTS 1:9 *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.* (To see where this “cloud” came from study MATTHEW 27:51-53 along with EPHESIANS 4:8-10). 1 THESSALONIANS 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* (as part of this ever increasing cloud formation). REVELATION 1:7 *Behold, he cometh with clouds;...* .

In the natural what are clouds? They are particles of water suspended in close formation in the air. Clouds are really fog aloft. If the cloud is above freezing then it will contain ice or snow, another form of water. For our study purposes let’s consider clouds as suspended water vapor in the sky. Do clouds make noise? Not usually. Does water make noise? Not by itself. A glass of water makes no noise. A still lake makes no noise. Many waters make no noise, that is unless they are moved by some force, and allowed to come in contact with something else, even more water. Waves on a lake are silent until they come ashore. Rain is moving water, which is silent, until it hits the ground.

Now think on this scripture again: REVELATION 1:15: *...and his voice as the sound of many waters.* Have you ever considered the voices of many people in a crowded room or building, all talking at once? When you step a little ways away from such a setting, what does it sound like? Noise, sure, but often times it sound like the noise of many waters. Sometimes it sounds like the roar of a water fall. Other times it sounds like a babbling brook or the noise of a small stream. Why do you suppose Jesus voice sounded to John in the best way he could describe it *...as the sound of many waters?* It was the chorus of the “cloud of witnesses” whom John couldn’t see because of the glory of Jesus, echoing in agreement everything they heard from the voice of our Lord and Saviour Jesus Christ! This is not a silent “cloud of witnesses,” but rather a respectful “noise of an host.” Recall in EZEKIEL 1 that Ezekiel saw a vision of glory that he too had trouble finding the words to describe, like all who have witnessed this scene have. EZEKIEL 1:24 records: *And when they* (this “cloud of witness”) *went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.* The noise of the overcomers wings sounded to Ezekiel like the noise of great waters; in other words the sound of many waters. Daniel too witnessed such a scene in DANIEL 10, and here is what he had to say starting in verse 4: *And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; (HID ih kel) 5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: (YOO faz) 6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.* The voice of a multitude is what John called *...the sound of many waters.*

Interesting to me is the fact that we find the phrase “many waters” fourteen times in scripture. Fourteen is the number of DELIVERANCE or SALVATION. The full overcomers are the ones with the loudest voices of appreciation for their deliverance from sin, and their salvation by the blood of Jesus, thus they draw closest to Him, and are in agreement with everything He does, and has done in their lives. They have ears to hear with open hearts of faith, and believe what they hear, and follow by faith the instructions given unto them from the Lord. {For more scriptures concerning “many waters” see REVELATION 14:2 and 19:6}. The phrase that we read in EZEKIEL 1:24 of “great waters” is found sixteen times in scripture. Sixteen is the number of LOVE. The full overcomers are the ones who are in LOVE with Jesus the most. They LOVE His appearing, (see 2 TIMOTHY 4:8 above on page 39 of these notes). In glory they are a part of His appearing, seen as a part of the “clouds” which surround Jesus at all His appearances.

The seventh point in our nine-fold description of Jesus in REVELATION 1:13-16 brings us to the “seven stars.” REVELATION 1:16 *And he had in his right hand seven stars:...* . Verse 20 takes any mystery out of who the “seven stars” are. REVELATION 1:20 *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.* These “seven stars” are what John terms “the angels,” which really is the messengers, or specifically the pastors of these seven churches. Keep in mind that this number “seven” is a representative number that points to SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. There were not just seven pastors during this church age. Nor were there just seven literal churches. In REVELATION 2 & 3 we will find that there are seven representative churches spoken to in this present church age, which covers all the spiritual conditions found in churches today. Thus the seven churches are a complete representation of the churches of this church age, just like the seven representative pastors, the “seven stars” spoken of in REVELATION 1:16, are a complete representation of the pastors of the churches of this church age. We are not talking about TV stars, or Hollywood stars either, but rather the stars of Jesus Christ, whom He holds in His right hand (see REVELATION 2:1).

Consider the stars we see in the sky. When do we see them? In the night. Brother Copley notes that this church age we are living in is night in the sense that Christ, “the Sun of righteousness,” (MALACHI 4:2) is absent. Jesus is the **True Light**. The Apostle John himself wrote much of this **True Light** from heaven. Note how he introduces Jesus in JOHN 1. JOHN 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not. 6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 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: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 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.*

So we see that Jesus was the **True Light** from heaven. Later in JOHN 8:12 we read these words of Jesus, **The True Light** Himself: *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* Again in JOHN 9:5 Jesus said: *As long as I am in the world, I am the light of the world.* Still later in JOHN 12 we read: JOHN 12:35 *Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. ...46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

The Apostle Paul before he was saved was in darkness, as are all sinners. This **True Light** from heaven, brighter than the noon day sun, shined upon him on the road to Damascus, and he was never in darkness again. **The True Light** (Jesus) spoke to the Apostle Paul on the road to Damascus and told him: *I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* (ACTS 26:16-18). To the Christian the Apostle Paul wrote many things about **darkness**, and more things about the **True Light** from heaven. In 2 CORINTHIANS 4:6 Paul wrote: *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Again in 1 THESSALONIANS 5:5 Paul wrote: *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.* Later in EPHESIANS 5:8 Paul stated: *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:...* . In ROMANS 13:12 we read: *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.* Then in COLOSSIANS 1:12 Paul gives a note of thanksgiving, stating: *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:...* .

Stars don't give off much **light**, but they do give off some **light**, and of course some stars are brighter than others. I remember a few years ago setting out snow goose decoys in a corn field at 4:00 am. It was a clear night with no moon out, yet when my eyes got used to it, I could see to walk around without turning on any other kind of **light**. So the stars do give off some **light**. Jesus knew that he was **The True Light** of this world, and that He always wouldn't be here. Yet He lives in the hearts and lives of believers all over the world. It is to these believers that Jesus spoke these words found in MATTHEW 5. MATTHEW 5:14 *Ye are the **light** of the world. A city that is set on an hill cannot be hid. 15 Neither do men **light** a candle, and put it under a bushel, but on a candlestick; and it giveth **light** unto all that are in the house. 16 Let your **light** so shine before men, that they may see your good works, and glorify your Father which is in heaven.* How bright is your **light**? In other words, how bright is your star? Again in JOHN 8:12 *Then spake Jesus again unto them, saying, I am the **light** of the world: he that followeth me shall not walk in darkness, but shall have the **light** of life.*

REVELATION 1:16 *And he had in his right hand seven stars:...* . We have now seen that these seven stars are representative of the true gospel ministers from this church age, who have let the **light** of Jesus shine through their lives, and lead others to **The True Light**, thus illuminating millions during this present church age. Not all of us are pastors or ministers. To different degrees we all are teachers, as you parents are well aware. All believers have living within their heart the Apostle Christ Jesus, (see HEBREWS 3:1), **The True Light** of the world. And by the help and guidance of the Holy Ghost, He can preach sermons through you. The Apostle Paul acknowledged such facts when he wrote: 2 CORINTHIANS 3:2 *Ye are our epistle written in our hearts, known and read of all men:...* . Jesus holds in His hand the true luminaries of men today, the pastors and ministers of this present church age. REVELATION 1:16 *And he had in his right hand seven stars:...* .

The Lord revealed unto Daniel many things, yet he knew nothing concerning this present church age, this age of grace, in which we are now living. Yet Daniel understood some things about **the True Light** of the world. These next two portions of scripture from DANIEL give some insight as to his understanding. DANIEL 2:19 *...Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the **light** dwelleth with him.* DANIEL 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 for ever and ever.*

REVELATION 1:16 *...and out of his mouth went a sharp twoedged sword:...* . This statement brings us to our eighth point in our nine-fold description of Jesus as the righteous judge in REVELATION 1:13-16. To the Bible student there is no mystery here. HEBREWS 4:12 tells us that the Word of God, (whom Jesus is), is sharper than any twoedged sword. HEBREWS 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.* We talked of this fact in our recent Philistine study. David slew Goliath with Goliath's own sword. There was none like it. {See 1 SAMUEL 21:8 & 9}. The sword of Goliath became famous to the children of Israel as a symbol as to the power of the Word of God. As the righteous judge, Jesus is using the Word of God to judge us now, to reprove us now, to correct us now, to instruct us now, to build us up now. Our every thought and intent of the heart is being judged or evaluated now as His word goes forth.

In the above paragraph we mentioned that the Word of God is Jesus Himself. This has been an underlying theme throughout this whole study. A couple of portions of scripture really emphasize this point. Do we have open ears to hear the following statements? JOHN 1:1 *In the beginning was **the Word**, and **the Word** was with God, and **the Word** was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. ... 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 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: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 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.* REVELATION 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called **The Word of God**. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.* 1 JOHN 1:1 *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word of life**; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

Remember our theme verse of this study? ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** Jesus the righteous judge uses **the word of God** to discern the intents and thoughts of the heart. In

other words His instrument for judging is **the Word of God**. Faith falls on the positive side of this righteous judgment. Those of such faith align themselves with Christ the righteous judge, and claim the positive statements concerning His word found in scripture. Such statements are found in the following verses: PSALMS 119:89 *For ever, O LORD, **thy word** is settled in heaven.* PSALMS 119:105 ***Thy word** is a lamp unto my feet, and a light unto my path.* PSALMS 119:140 ***Thy word** is very pure: therefore thy servant loveth it.* PSALMS 119:160 ***Thy word** is true from the beginning: and every one of thy righteous judgments endureth for ever.* PROVERBS 30:5 *Every **word of God** is pure: he is a shield unto them that put their trust in him.* JOHN 17:17 *Sanctify them through thy truth: **thy word is truth.***

Again REVELATION 1:16 *...and out of his mouth went a sharp twoedged sword:...* . Let me quote Brother Copley's comments on this portion: "This sword is none other than the word of God. "piercing even to the dividing of soul and spirit, etc," as cited above. And that word is judging us now, reproofing, correcting and instructing us. If we yield to its faithfulness today, we will escape its condemnation and not be ashamed at His coming. There is no getting by the fact that our continual attitude to God's written word will determine our present victory and joy and our eternal sphere and reward."

The number nine is a complete number in itself, for it means: FINALITY or DIVINE COMPLETENESS, and we have come to the ninth point in our nine-fold description of Jesus as the righteous judge in REVELATION 1:13-16. REVELATION 1:16 *...and his countenance was as the sun shineth in his strength.* What a bright countenance John witnessed. Others too in scripture have witnessed this same bright countenance, called in some scriptures the glory of the LORD. The glory of the Lord casts a bright light, which shines brighter than the noonday sun.

In EXODUS 33 & 34 we get some idea of the brightness of the glory of the LORD. In EXODUS 33 we find Moses asking the Lord to show him His glory. EXODUS 33:18 *And he said, I beseech thee, shew me thy glory.* 19 *And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.* 20 *And he said, Thou canst not see my face: for there shall no man see me, and live.* 21 *And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:* 22 *And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:* 23 *And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.* In EXODUS 34 we find Moses called by God to the top of mount Sinai. In verse 6 the Lord passed before Moses. Verse 28-30 reads: *And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.* 29 *And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.* 30 *And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.* Then in verse 35 we find this statement: 35 *And the children of Israel saw the face of Moses, that the skin of Moses' face shone:...* . After getting just the faintest glimpse of the brightness of glory of the LORD Moses face shined with the afterglow.

EZEKIEL too got a glimpse of the Lord's glory, and the following verses from EZEKIEL explain what he saw. EZEKIEL 1:4 *And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.* ...13 *As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.* ...27 *And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.* 28 *As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.* ...8:2 *Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.* ...10:4 *Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.*

Saul of Tarsus, known to us as the Apostle Paul, witnessed this same bright countenance of the glory of resurrected Jesus on the road to Damascus, and the brightness blinded him. On your own you can read statements concerning Paul's conversion in ACTS 9, 22 & 26, but in this portion of our study we will just read some highlights concerning the glory of the Lord. ACTS 9:1 *And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,* 2 *And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.* 3 *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:* ...9 *And he was three days without sight, and neither did eat nor drink.* (The brightness of the glory of Jesus blinded him). ACTS 22:3 *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.* 4 *And I persecuted this way unto the death, binding and delivering into prisons both men and women.* 5 *As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.* 6 *And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round*

about me. ...11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. ...ACTS 26:12 Whereupon as I went to Damascus with authority and commission from the chief priests, 13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

We know when Ezekiel saw the brightness of the Lord's glory that He fell upon his face, for he records in EZEKIEL 1:28: *...And when I saw it, I fell upon my face,...* . In DANIEL 10 Daniel saw a vision of the glory of the Lord, and writes that he "retained no strength," and that he was upon his face, and his face was towards the ground. {See DANIEL 10:1-9}. Saul of Tarsus when he saw the brightness of the Lord's glory on that road to Damascus, he too fell to the earth (ACTS 9:4, 22:7, and 26:14). In REVELATION 1:17 we read that the Apostle John when he saw the brightness of the Lord's glory stated: *And when I saw him, I fell at his feet as dead.* We find each of these men who witnessed the brightness of the Lord's glory literally on their face before the Lord. We find each of these men who witnessed the brightness of the Lord's glory told to arise in some fashion or another, and witness the truth that the glorious Light would reveal unto them. All of these men witnessed the brightness of the Lord's glory, and unto each of these men was revealed formerly hidden mysteries, which only the brilliance of the creator could bring to light. It is this same brightness of the Lord's glory that will lighten the new Jerusalem in REVELATION 21, where we read: 23 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof....* . REVELATION 1:16 *...and his countenance was as the sun shineth in his strength.*

The question each of us need to ask ourselves then is: "how much Light of the brightness of the Lord's glory will I allow in my life?" The full overcomers answer: "Let the **True Light** shine brilliantly in me." Jesus is the **True Light**. {Review again pages 40 (bottom) through 42 (top) of these notes.} In REVELATION 19:10 and 22:8 we find John again falling down to worship, but in these instances he was falling before full overcomers. Their brilliance was as the Lords, or why else would John make such a mistake? The full overcomers are those who are surrounded with the Light of the brightness of the Lord's glory. The full overcomers allow this Light of the brightness of the Lord's glory to shine in their daily lives. Let's see one aspect of how this is.

Today we find Jesus sitting on the right hand of God. Several scriptures point this out, for example HEBREWS 1:1-3. HEBREWS 1:1 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high...* . (Note once again here in verse 3 the brightness of Jesus glory, which is the same brilliance that John witnessed in REVELATION 1:16.) MARK 16:19 is another scripture that records where Jesus went after He was received up into heaven, stating: *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.* What is Jesus doing there, now at the right hand of the Majesty on High? ROMANS 8:34 gives us the answer, stating: *...It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* So we see that Jesus is now at the right hand of the Majesty on High ever making intercession for us. HEBREWS 12:1 & 2 tells us that we are too be like the Old Testament worthies of faith, and run the race of faith that is set before us, looking unto the Light of the brightness of the Lord's glory for our daily help and daily guidance. HEBREWS 12:1 & 2 reads: *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Note again that we find Jesus in the brightness of His glory sitting on the right hand of God. HEBREWS 4:16 calls the throne of God the throne of grace. HEBREWS 4:16 also tells us: *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* It is before this throne of grace that the full overcomer learns to worship. JOHN 4:23 *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.* The full overcomer hears with open ears and open hearts of faith the word of God, and with a whole heart worships God, giving the Lord glory and honour and thanks. {See REVELATION 4:9-11}. This is how the full overcomer allows this Light of the brightness of the Lord's glory to shine in their daily lives, thus they walk in brilliance of the Light of the Lord. To the full overcomer Jesus says in REVELATION 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.*

We have now reviewed the nine fold description of Jesus Christ the righteous judge found in REVELATION 1:13-16. Then we have further noted in verse 17 how that John *...fell at his feet as dead.* We have also discussed that John fell at His feet as dead because he scarcely could believe his eyes that this was the same Son of man whom John had laid his own head upon in JOHN 13:23. So Jesus lays His hand upon John, and makes the following statement starting in REVELATION 1:17. REVELATION 1:17 *...And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

“Fear not” glorified Jesus first instructs John. These two simple words **“Fear not”** are often the battle cry of faith. The first scripture in which we read this battle cry is GENESIS 15:1, and reads: *After these things the word of the LORD came unto Abram in a vision, saying, **Fear not**, Abram: I am thy shield, and thy exceeding great reward.* Abram goes on to become Abraham distinguished in scripture as the father of the faithful. (GALATIANS 3:7 *Know ye therefore that they which are of faith, the same are the children of Abraham*). Abraham went on to become an Old Testament worthy of faith; a full overcomer, one who listened to with open ears of hearing the voice of the Lord. Isaac to is found mentioned in HEBREWS 11 as one of the Old Testament worthies of faith, and the Lord also told him in GENESIS 26:24 *...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.* In GENESIS 46 God speaks to Jacob, by this time in his life Jacob is also called Israel, and says unto him: GENESIS 46:3 *And he said, I am God, the God of thy father: **fear not** to go down into Egypt; for I will there make of thee a great nation:...* We find Jacob also mentioned in HEBREWS 11. Both Moses and Joshua are also found mentioned in HEBREWS 11, heroes of faith. Moses stated in EXODUS 20:20: *...**Fear not**: for God is come to prove you, and that his fear may be before your faces, that ye sin not.* In DEUTERONOMY 31:6 *Be strong and of a good courage, **fear not**, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.* ...8 *And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: **fear not**, neither be dismayed.* Joshua heard these words of the Lord spoken by Moses, and believed this to be true, so much so that in JOSHUA 10:25 we read this battle cry of faith: *And Joshua said unto them, **Fear not**, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.* Elijah too was an Old Testament worthy of faith, one of the prophets alluded to in HEBREWS 11. In 1 KINGS 17:13 Elijah exercises his battle cry of faith before the widow woman: *And Elijah said unto her, **Fear not**; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.* The result of such faith for the widow woman was that the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. Elisha too by faith spoke these same two words **“fear not,”** the battle cry of faith, in 2 KINGS 6. 2 KINGS 6:16 *And he answered, **Fear not**: for they that be with us are more than they that be with them.* 17 *And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.* Samuel, David, Isaiah, Jeremiah, Daniel, Joel, Zechariah, and Malachi used the words **“fear not”** in their battle cry of faith. Then in the New Testament we read in MATTHEW 1:20 these instruction to Joseph: *...Joseph, thou son of David, **fear not** to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.* Similar words were spoken unto Mary in LUKE 1:30 *...**Fear not**, Mary: for thou hast found favour with God.* Unto the shepherds near Bethlehem was spoken these words in LUKE 2:10 *...**Fear not**: for, behold, I bring you good tidings of great joy, which shall be to all people.* Then during the time of tempest in ACTS 27:24 I believe the Lord Himself stood before Paul giving him again the battle cry of faith: *Saying, **Fear not**, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.* In all of these examples listed above the results of fearing not was manifold manifestations of faith. This again brings us to our key verse on having hearing hearts of faith: ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* More than 60 times in scripture we read this battle cry of faith **“fear not,”** and the last time is here in REVELATION 1:17 *...And he laid his right hand upon me, saying unto me, **Fear not**;...* Thank God that the Apostle John heeded these instructions of Jesus, and was not afraid to record as he was instructed the words of the Lord that we know as the book of REVELATION, a revelation of Jesus Christ.

Next in REVELATION 1:17 & 18 we get another triplet description of Jesus. REVELATION 1:17 *...I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;...* The triplet description here is (1) *...I am the first and the last,* (2) *...I am he that liveth, and was dead;* and (3) *...behold, I am alive for evermore, Amen;...*

Looking at each one of these triplet descriptions separately we find that this first one *...I am the first and the last,* is a reaffirmation of what we read in verses 8 and 11, where we found Jesus described as “Alpha and Omega, the beginning and the ending, and the first and the last.” This description of Jesus as *...the first and the last...* points us to the deity of Christ, something that is hard for our infinite minds to comprehend. That is, how could Jesus always be, and always have been? From eternity’s past to eternity’s future He was, and is. In his gospel record this same Apostle John records the description of Jesus as the flying eagle, the eternal ageless one, stating in JOHN 1:1-3: *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.* The full overcomers grasps this concept of the eternalness of Jesus, by faith, and say in REVELATION 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.* In other words He is *...the first and the last.*

Second in this three-fold description of Jesus, His humanity is described: *...I am he that liveth, and was dead.* God only knows how many sermons have been preached from just this simple portion of scripture. Here in eight words we find the life, death, and resurrection of Jesus Christ, our Lord and Saviour. The Apostle John was also witness to the life, death, and resurrection of Jesus. In 1 CORINTHIANS 15 the Apostle Paul writes: *3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve:...*

. One of the “twelve” was the Apostle John himself, the author of REVELATION. We see here in REVELATION 1:18 that Jesus speaks to John, reminding John who He is, so that there is no confusion in John’s mind as to who it was that was speaking unto him. Jesus does this by stating: *...I am he that liveth, and was dead.* For sure now John knew it was Jesus who was speaking unto him.

The third part of this triplet description of Jesus in verse 18 is forward looking emphasizing His resurrection and His eternalness: *...behold, I am alive for evermore, Amen;...* . Again let’s go the 15th chapter of 1 CORINTHIANS, the resurrection chapter, and note how the Apostle Paul puts the spotlight on Jesus our resurrected Saviour, and the focus of our Christian belief. 1 CORINTHIANS 15:12 *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins.* Thank God that we serve a risen Saviour! Thank God that we serve *...I am he that liveth, and was dead.*

Consider the descriptions of Jesus that we have examined thus far in this first chapter of REVELATION. In verses 5-8 we looked at five sets of triplets, in other words five three-fold descriptions of Jesus. Quickly reviewing we found in verse 5 a three-fold description of what Jesus was, and is, and is to come, stating: that He (1) *...is the faithful witness,* (The Prophet), (2) that He is *...the first begotten of the dead,* (The Priest), and (3) that He is *...the prince (ruler or Commander) of the kings of the earth,* (The King). In verses 5 & 6 we found our second three-fold description of Jesus stating that: He (1) *...loved us,* (as Jehovah) and (2) *washed us* (or loosed us) *from our sins in his own blood,* (as Redeemer), And (3) *hath made us kings and priests* (lifted us) *unto God and his Father* (as our Lord). Our third three-fold description of Jesus in verse 7 focused on the eyes that see Him: (1) *every eye...*, that is all those who are believers then on earth, for they will be looking for His return; (2) *they also which pierced him...*, that is the Jewish nation; and (3) *all kindreds of the earth shall wail because of him...*, because they didn’t believe on Him before. Verse 8 had two more sets of three in describing Jesus, where (1) Jesus is called *Alpha and Omega,* (2) *the beginning and the ending,* and (3) *the Lord, ...the Almighty.* Also in verse 8 we find Jesus is He (1) *which is,* and Jesus is He (2) *which was,* and Jesus is He (3) *which is to come.* (This last triplet is also a repeat of what is said in verse 4).

In verse 11 we find again repeated that Jesus is *Alpha and Omega,* from verse 8, along with a new description of Him being *...the first and the last,* a statement repeated again in verse 17. {Also see REVELATION 2:8 and 22:13}.

In verses 13-16 we found a nine-fold description of Jesus being described as the righteous judge. Four weeks of Sunday School lessons were used to finish this nine fold description of Jesus. The first description found mentioned in verse 13: He was *...clothed with a garment down to the foot...* that is, a long flowing garment just like the priests had. Secondly He was found to be *...girt about the paps with a golden girdle.* In verse 14 the third description of Christ as righteous judge: *...His head and his hairs were white like wool, as white as snow;...* . Fourth *...and his eyes were as a flame of fire.* REVELATION 1:15 gives the fifth description of Christ as righteous judge *...And his feet like unto fine brass, as if they burned in a furnace;...* . The sixth description also came from verse 15, *...and his voice as the sound of many waters.* The seventh description comes from verse 16, as do the last two: *And he had in his right hand seven stars:...* . Eighth *...and out of his mouth went a sharp twoedged sword:...* . And ninth from REVELATION 1:16 *...and his countenance was as the sun shineth in his strength.*

Then in verse 17 & 18 we find another three-fold description of Jesus: (1) *...I am the first and the last,* (2) *...I am he that liveth, and was dead;* and (3) *...behold, I am alive for evermore, Amen;...* . Did you notice in this description two parts to each of the three? The first, and the last are the two distinct titles. He that liveth, and he that was dead are two distinct titles. I am alive for evermore is a distinct title, and Amen is a distinct title. Is Amen a proper name of Jesus? It most certainly is! Amen means truth. We have already discussed in lessons past that Jesus is Truth. JOHN 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.* Note what one author has to say about the word “amen:” “The word “amen” is a most remarkable word. It was transliterated directly from the Hebrew into the Greek of the New Testament, then into Latin and into English and many other languages, so that it is practically a universal word. It has been called the best known word in human speech. The word is directly related -- in fact, almost identical -- to the Hebrew word for “believe” (amam), or faithful. Thus, it came to mean “sure” or “truly”, an expression of absolute trust and confidence.” Now if you still don’t believe that Amen is another name for Jesus, turn to REVELATION 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;...* . Who is speaking there? Jesus. And who first does He address Himself as in this verse? The **Amen**. And then as if to emphasize the fact that He is the **Amen**, Jesus goes on and addresses the Laodiceans by giving them a universal definition of **Amen**, which is *...faithful and true.* Jesus is *...the Amen, the faithful and true witness, the beginning of the creation of God;...* .

So how many names or descriptions of Jesus have we found in this first chapter of REVELATION so far? At least 30! Verse 18 adds yet another description. REVELATION 1:18 *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.* Jesus tells John here that He has *...the keys of hell and of death.* In 2 TIMOTHY 4:8 we found that Jesus Christ is the righteous judge. In REVELATION 1 verses 13 through 16 we found a nine fold description of the righteous judge Jesus Christ. Now we learn here in verse 18 that

Jesus Christ, the righteous judge, holds *...the keys of hell and of death*. Aren't you glad that God the Father gave *...the keys of hell and of death...* to the righteous judge rather than to anyone else? The Psalmist wrote in Psalms 119:128 *Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way*. Christ, the righteous judge, does, and will do all things right. Judges in our world today often times make mistakes; way to often it seems to me. In other words not always is their judgment righteous and true. Yet my confidence is in Christ Jesus who does all things right, and as the righteous judge I know His judgment is true. Amen. JOHN 8:16 tells us as much, quoting these words from Jesus: *And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me*. REVELATION 19:11 explains this even better, stating: *And I saw heaven opened, and behold a white horse; and he that sat upon him was called **Faithful and True, and in righteousness he doth judge and make war***.

Consider Christ the righteous judge who holds *...the keys of hell and of death*. What does He judge? In JOHN 5:30 we read these words of Jesus: *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me*. This study is about hearing, and how we hear the word of God with our hearts. Do we hear with believing hearts of faith, or not? It is our heart attitude that Christ the righteous judge is most interested in. Again we refer to JEREMIAH 17:10 to note what the righteous judge is interested in. JEREMIAH 17:10 *I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings*. Here we see the righteous judge is most interested in the heart, the heart of man. He is the most interested in the believing heart. To every man JEREMIAH 17:10 tells us, the righteous judge is going *...to give every man according to his ways, and according to the fruit of his doings*. To the believing heart there is no limit as to how far we can go with God. To the heart full of wickedness and unbelief there is nothing but condemnation. JOHN 3:17 & 18 reveals God's plan through Jesus Christ, stating: *For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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*. Here we see that God is not interested in condemning the world, but rather *...that the world through him (Jesus Christ) might be saved*.

God already has once shown His own heart attitude in judging the heart attitudes of the unbelieving heart. We find this in GENESIS 6. GENESIS 6:5 *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them*. What was God angry at? He was angry at the unbelieving heart attitude of man. *...GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually....*, so God judged man at that time with the flood. We know that Noah found grace in the eyes of the Lord at that time, and became a hero of faith found mentioned in HEBREWS 11:7, which reads: *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith*. In the days before the flood, what was the over all heart attitude of man? We just read the answer in GENESIS 6:5 *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*. MATTHEW 24 and LUKE 17 tells a little of the heart attitudes of man during the time of Noah, stating: MATTHEW 24:37 *But as the days of Noe were, so shall also the coming of the Son of man be. 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 Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be*. Because the heart attitude of man in Noah's day was wicked, and his thoughts only evil continually, God judged the world with a flood, and all men on the earth, but Noah's family, were killed. After the flood was over Noah made a sacrifice unto God, and in GENESIS 8:21 we read: *And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done*.

Now here at the end of the church age we find the heart attitude of man is again as it was in the days of Noah. Again all around us we see *...that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*. We also see Christ the righteous judge who holds *...the keys of hell and of death*, set to give out His righteous judgment. As the righteous judge, He wants us of the church age to know what it is that He is judging, so He lists these items in His seven addresses to the seven churches. We have already noted that these items to be judged are found in the heart attitudes of men during this church age. We will see this in more detail when we get to chapters two and three of REVELATION. Be it also noted that Jesus Christ the righteous judge is not at all interested in destroying mankind at the end of this church age, rather He wishes that all should come to repentance. We find this fact in 2 PETER 3:9, which reads: *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance*.

Let's focus for a moment on *...the keys of hell and of death*. When Jesus tells the Apostle John "I have *...the keys of hell and of death....*," what does this mean? Both Brother Copley and Scofield clarify this in their notes if you are willing to dig it out. Scofield notes that "a key is a badge of power or authority." {See Scofield notes on MATTHEW 16:19}. Brother Copley notes that Jesus "has unlimited authority and power over the grave and the lower regions." {See the REVELATION study book pages 16 & 17}. Jesus exercised this power and authority to a limited extent while here

on earth. Three times while ministering here on earth Jesus raised people from the dead. In LUKE 7:11-18 in the city of Nain, a widow's only son was raised from the dead by Jesus, showing His unlimited authority and power over death. Again in LUKE 8:41-56, and in MARK 5:35-43, we find Jesus raising Jairus' one and only daughter from the dead, once again demonstrating his power and authority over death. In JOHN 11 Jesus again demonstrated His unlimited authority and power over the grave and death when He raised Lazarus from the dead. In JOHN 11 Jesus explained to Martha, the sister of Lazarus, that He held the keys of hell and of death, stating it this way in verses 25 & 26: *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?*

During His resurrection from the dead Jesus "led captivity captive," and this is explained us in EPHESIANS 4, and MATTHEW 27. EPHESIANS 4:8-10 tells us: *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)* MATTHEW 27:52 *And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* Simply put when Jesus tells the Apostle John "I have ...the keys of hell and of death....," He is restating what He said in JOHN 11:25 *...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.* In other words Jesus has the unlimited power and authority over death, and hell, and the grave. In short He holds ...the keys of hell and of death.

So we add to our growing list of names and descriptions of Jesus the fact that he also holds ...the keys of hell and of death. We have found over thirty names or descriptions of Jesus in this first chapter. In REVELATION 1:19 we read these words of Jesus spoken to the Apostle John concerning his writing this book of REVELATION: *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter....*, three things. REVELATION 2 & 3 specifically addresses seven churches, which tells us of ...the things which are, and as such gives us an excellent picture of the churches today during this yet present church age. To these seven churches Jesus addresses each differently, and in so doing He uses more than a dozen of these names or descriptions of Himself found in chapter one. In chapters two and three Jesus even adds some more names or descriptions of Himself to this ever increasing list of titles by which we see in REVELATION, a revelation of Jesus Christ. As we continue to go through with this list of titles or descriptions of Jesus found in REVELATION 2 & 3, let me re-emphasize that our main theme in this study is on hearing the word of God. Even though Jesus addresses each of the seven churches with a different title or description of Himself, He still brings each of the seven churches to the same concluding thought, which only open ears of hearing faith can receive: ***He that hath an ear, let him hear what the Spirit saith unto the churches....*** . The first thing that each of our hearing ears of faith must hear is the address of Him who is speaking.

As we go through the seven address Jesus gives unto the seven churches in REVELATION 2 & 3, let's again mention the fact that there are numerous "sevens" found in the book of REVELATION. We find in chapters 2 & 3 of REVELATION seven churches. To each one of the seven churches is found this phrase ***...He that hath an ear, let him hear what the Spirit saith unto the churches....*** . This phrase is repeated seven times for our spiritual perfection. Seven is the number of SPIRITUAL PERFECTION or SPIRITUAL COMPLETION. In His address to each church the Lord also repeats seven times: (unto or to)...the angel of the church (in or of such and such city) write... . (See REVELATION 2:1; 2:8; 2:12; 2:18; 3:1; 3:7; and 3:14). We will next examine the seven addresses Jesus gave unto the seven churches.

In REVELATION 2:1 we find Jesus addressing the church of Ephesus, saying: *Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;... . He that holdeth the seven stars in his right hand,...* is a reference to Jesus Christ the righteous judge, that we found first described in REVELATION 1:16. REVELATION 1:16 *And he had in his right hand seven stars:... . REVELATION 1:20 took the mystery out of who the "seven stars" are, stating: The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.* Here is what we had to say about the "seven stars." These "seven stars" are what John terms "the angels," which really is the messengers, or specifically the pastors of these seven churches. Keep in mind that this number "seven" is a representative number that points to SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. There were not just seven pastors during this church age. Nor were there just seven literal churches. In REVELATION 2 & 3 we find that there are seven representative churches spoken to in this present church age, which covers all the spiritual conditions found in churches today. Thus the seven churches are a complete representation of the churches of this church age, just like the seven representative pastors, the "seven stars" spoken of in REVELATION 1:16, are a complete representation of the pastors of the churches of this church age. So we see that it is Jesus who ...holdeth the seven stars in his right hand. AMOS 5:8 *Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:... .*

Furthermore in REVELATION 2:1 Jesus goes on to give SUFFICIENT TESTIMONY that it was indeed Him that was speaking unto this church at Ephesus, so He has John write: *...who walketh in the midst of the seven golden candlesticks.* This is an enhanced description of Jesus found in chapter 1. The seven golden candlesticks were first noticed by John in REVELATION 1:12, and explained to us in REVELATION 1:20 above, where we again note *...the seven candlesticks which thou sawest are the seven churches.* Here in REVELATION 2:1 we find that Jesus is walking

in the midst of the seven churches. (It is Jesus *...who walketh in the midst of the seven golden candlesticks.*) Jesus is walking in the midst of the seven churches during this church age, which is about over, as the righteous judge, judging the heart attitudes of men and women during this age. When Jesus has John write of Him *...who walketh in the midst of the seven golden candlesticks,* it is not necessarily an exclusive statement just to Ephesus, but a statement that applies to each of the seven representative churches of this church age. This is an important point to know, and to keep in mind: Jesus not only holds the pastors of this church age in his right hand, but He also walks in the midst of these churches in this church age. Jesus *...walketh in the midst of the seven golden candlesticks,* in other words, Jesus walks in the midst of each of these seven representative churches of this church age. MATTHEW 18:20 tells us: *For where two or three are gathered together in my name, there am I in the midst of them.* How many from each church will, like Enoch of old, walk with Jesus? The full overcomers of this church age will be those found walking with Jesus! The full overcomers of this church age will hear with open ears of hearing the words of the Lord spoken unto each of the seven churches found in REVELATION 2 & 3: ***...He that hath an ear, let him hear what the Spirit saith unto the churches....*** .

We find an additional admonition to each of the churches in this church age in the middle of REVELATION 2:23. This statement also applies to each of the seven representative churches of this church age; and specifically applies to each and every individual heart of those of us who have lived during this church age. REVELATION 2:23 *...and all the churches shall know that I am he which searcheth the reins* (used of the inmost thoughts, feelings, purposes, of the soul) *and hearts: and I will give unto every one of you according to your works.* Again we see here that that Lord Jesus Christ is most interested in the heart attitude. Let me repeat a statement made earlier in this study {See top of page 32}: Churches do not have ears to hear, but the individuals of a church certainly do. So we see that the phrase ***...He that hath an ear, let him hear what the Spirit saith unto the churches....***, is stated unto the hearing ears of individual people of each assembly. JEREMIAH 17:10 specifically states the Lord's interest in each and every individual, stating: *I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* The last part of REVELATION 2:23 is indeed a quote from JEREMIAH 17:10.

So in REVELATION 2:1 we found a two fold description of Jesus in His address to Ephesus. It was Jesus the righteous judge *...that holdeth the seven stars in his right hand...* and Jesus *...who walketh in the midst of the seven golden candlesticks.* Again these two statements apply to each of the seven representative churches of this church age. In REVELATION 2:8 we will find another two fold salutation, and a four-fold two part description of Jesus. REVELATION 2:8 *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;...* . We found Jesus described as "the first and the last" in REVELATION 1:11 and 18. We noted that this description of Jesus as *...the first and the last...* points us to the deity of Christ, something that is hard for our infinite minds to comprehend. In other words, how could Jesus always be, and always have been? From eternity's past to eternity's future He was, and is. In his gospel record this same Apostle John records the description of Jesus as the flying eagle, the eternal ageless one, stating in JOHN 1:1-3: *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.* The full overcomers grasps this concept of the eternalness of Jesus, by faith, and say in REVELATION 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.* In other words He is *...the first and the last.*

Our next two fold description of Jesus made to these Saints in Smyrna speaks of Him *...which was dead, and is alive.* This refers us back to REVELATION 1:18 where we found Jesus telling John: *I am he that liveth, and was dead; and, behold, I am alive for evermore,...* . He wants those of Smyrna to note that He was dead, true, but more importantly that He is alive! The emphasis being on the fact that even though He was dead, He is alive! Again Jesus told John in REVELATION 1:18 that He is *...alive for evermore, Amen.* We serve a risen Saviour, He is alive! Many seen Him alive after His resurrection, as noted in 1 CORINTHIANS 15; He is alive! The Apostle Paul meet Jesus on the road to Damascus, and found out yes indeed, He is alive! The fact that Jesus is alive was the theme of the Apostle Paul's life. In ACTS 25:19 we read: *But had certain questions against him (Paul) of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.* He is alive! To Timothy Paul wrote: 2 TIMOTHY 2:8 *Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:...* He is alive! Those Saints of the church of Smyrna are typical of all the full overcomers of this church age who suffered and died during this church age, but they all knew and believed in their heart Jesus, *...which was dead, and is alive.* As they died they went to the welcome open arms of Jesus, for He is alive! Furthermore the Saints of Smyrna all had hearing ears of faith to believe the words spoken by Him *...the first and the last, which was dead, and is alive, ...He that hath an ear, let him hear what the Spirit saith unto the churches....* .

The next church whom Jesus addresses is the church of Pergamos in REVELATION 2:12. REVELATION 2:12 *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;...* . Here we find Jesus addressing this assembly as *...he which hath the sharp sword with two edges.* This was our eighth description of Jesus as the righteous Judge found in REVELATION 1:13-16. REVELATION 1:16 told us: *...and out of his mouth went a sharp twoedged sword...* . We spent a page and a half of notes explaining that this sharp twoedged sword is the Word of God. HEBREWS 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* In the written word of God we find the doctrine, or the teachings that God wants us to know. In His address unto the church in Pergamos Jesus makes a singular salutation, which points them

to the Word of God, and the doctrine that God wants them to know. The reason Jesus makes such a simple address unto them is because there were those in the church of Pergamos which had gone off after other doctrines; teachings contrary to the word of God. Apostasy means an abandoning of what one has believed in. In JOHN 12:48 Jesus says: *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.* Those at Pergamos followed the doctrine of Balaam, and then they also followed the doctrine of the Nicolaitanes.

The Apostle Paul himself warned against following after other doctrines. To the elders at the church of Ephesus Paul spoke in ACTS 20:29 & 30: *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, (things that oppose or are against the plan of God) to draw away disciples after them.* Who is behind anything that opposes God? Satan. No wonder then that Satan's name comes up in this warning from the Apostle Paul found in 2 CORINTHIANS 11:13-15. 2 CORINTHIANS 11:13 *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.* Now turn back to REVELATION 2:12-17 where we read the address to the church in Pergamos, and note that Jesus, *...which hath the sharp sword with two edges;*... acknowledges the fact that He also knows in their assembly *...where Satan's seat is:* Turn in your Bible to GALATIANS 1, and see again another warning from the Apostle Paul concerning the preaching of false doctrine. GALATIANS 1:6 *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert (turn around, twist) the gospel of Christ. 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. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.* Those at Pergamos followed other doctrines than those found in the word of God. Simply put, those at Pergamos did not know the Word of God like they should; a condition found in way too many churches today. Jesus, *...which hath the sharp sword with two edges;*... tells those in Pergamos in REVELATION 2:16 -- *Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.* (Interestingly the word "repent" is found seven times in REVELATION chapters 2 & 3, which you can add to the list of "sevens" found in REVELATION. The word "repent" is found in REVELATION 2:5 twice; 2:16; 2:21; 2:22; 3:3; and 3:19. The word "repent" is not found in the address unto the church in Smyrna, or to the church in Philadelphia, the two churches that are representative of the full overcomers.) REVELATION 2:16 -- *Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.* Again this sword is the word of God, whom Jesus is. Also unto the church of Pergamos are these words of Jesus, *...which hath the sharp sword with two edges;*... spoken in REVELATION 2:23 applicable: *...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* Full overcomers from this church age will be followers of the doctrine of the Apostle Paul, the Apostle to this church age. Paul's teachings align perfectly with the Word of God, who is Jesus. The full overcomers of this church age have learned to listen unto Him *...which hath the sharp sword with two edges;*... and hear what it is that he says: *...He that hath an ear, let him hear what the Spirit saith unto the churches....*

We continue with the different descriptions of Jesus found in His addresses unto the seven churches of REVELATION 2 & 3. Jesus address unto Thyatira is next found in REVELATION 2:18. REVELATION 2:18 *And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;...* This two-fold description of Jesus takes us back to points four and five of our nine-fold description of Jesus Christ the righteous judge found in REVELATION 1:13-16. We mentioned earlier in that portion of scripture that eyes are for seeing. The eyes of the righteous judge *as a flame of fire* have always been looking deep into the hearts of men, and these fiery eyes lighten even the darkest of hearts to reveal unto Him all its secrets. Unto all the churches, and especially unto the church at Thyatira Jesus said in verse 23: *...and all the churches shall know that I am he which searcheth the reins (used of the inmost thoughts, feelings, purposes, of the soul) and hearts: and I will give unto every one of you according to your works.* Jesus searches the reins and the hearts with *...his eyes like unto a flame of fire.* Point five of our nine fold description of Jesus Christ the righteous judge found in REVELATION 1:15 explained *...his feet are like fine brass;*... which is the second part of His address unto the church of Thyatira. Again the feet are for walking, and the brass is always symbolic of judgment. We see here a picture of Christ the righteous judge as he walks among the church of Thyatira, judging the flesh where He walks, judging the heart attitudes, and judging in the minutest manner. Again verse 23: *...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* During His righteous judgment He *...will give unto every one of you according to your works.* Jesus then concludes his address unto those in Thyatira with these same words found in each of His seven addresses unto the seven churches: *...He that hath an ear, let him hear what the Spirit saith unto the churches....*

Four churches were addressed in REVELATION 2. Three more churches are addressed in REVELATION 3. The address unto the church at Sardis is mentioned next in REVELATION 3:1. REVELATION 3:1 *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars;...* Notice how Jesus addresses each church differently, and yet leaves no doubt as to the fact that it is indeed Himself Jesus Christ the righteous judge who is addressing them. Also in each address is a tone set as to how He is coming unto them.

Concerning the seven Spirits of God this is what we had to say earlier in this study. {See again page 33 of these notes}. *The seven Spirits of God*, found in REVELATION 1:4; 3:1; 4:5 and 5:6, are representative of the seven-fold complete and perfect executive power and wisdom of the Son of God vested in the Holy Spirit through out the earth. And how is the Holy Spirit through out the earth? In individual believers who have been filled with the Holy Ghost like the Saints at Jerusalem were on the day of Pentecost. In other words *the seven Spirits* express the seven-fold perfect and complete fullness of the Holy Ghost in whatever capacity He may act. We also previously learned that the seven stars are representative of the true gospel ministers from this church age, who have let the light of Jesus shine through their lives, and lead others to The True Light, thus illuminating millions during this present church age.

We last read of “the seven stars” in REVELATION 2:1 where Jesus addressed the church at Ephesus. In REVELATION 2:1 Jesus “...**holdeth** the seven stars in his right hand,” meaning that He is the power that holds fast or firmly the pastors who have given Him the ultimate authority in their lives. Pastors then feed the sheep of his flock. In JOHN 10:27-29 we read: *27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.* In other words Jesus has a firm eternal grip on His sheep; He holds them in His hand, and they shall never perish. Here in REVELATION 3:1 to the church in Sardis we find that Jesus “...**hath** the seven Spirits of God, and the seven stars; ” meaning that He wasn’t allowed here to hold them in His hand. To the church of Sardis we find that Jesus is not the ultimate authority in their lives. Jesus still is the power that holds fast or firmly the pastors who have given Him the ultimate authority in their lives, but those pastors from the church of Sardis have not given Him the ultimate authority in their lives. Thus we read in this address unto Sardis that Jesus “...**hath** the seven Spirits of God, and the seven stars;...” Jesus wants to impart upon those of the church at Sardis the power of the seven-fold perfect and complete fullness of the Holy Ghost, and in so doing He would be bringing divine light unto the pastors of this church, thus illuminating those in the church of Sardis to His glorious gospel, and allowing them to get saved. Then they could feed His sheep. Again the statement from REVELATION 2:23 applies: *...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* In REVELATION 3:1 Jesus further tells this church at Sardis “thou art dead.” Dead in trespasses and sins; as noted in EPHESIANS 2:1. They are also told to “repent” in verse 3. A few from this church do repent and get saved. REVELATION 3:4 tells us that only a few names are found in Sardis. Only a few from the church in Sardis yielded unto the seven-fold complete and perfect executive power and wisdom of the Son of God vested in the Holy Spirit through out the earth, and let Jesus become the ultimate authority in their lives. Only a few from the church in Sardis get saved. Yet in REVELATION 3:6 we find the statement made to each of the seven churches: ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

In REVELATION 3:7 we find Jesus addressing the church of Philadelphia. REVELATION 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;...* Here in Jesus’ address unto the church of Philadelphia we find four new descriptions of Jesus, which are not previously mentioned in the book of REVELATION. These four new descriptions of Jesus are: (1) Jesus *...that is holy*, (2) Jesus *...that is true*, (3) Jesus *...that hath the key of David*, and (4) Jesus *...that openeth, and no man shutteth; and shutteth, and no man openeth;...* We mentioned in the previous address how that Jesus addresses each church differently, and yet He leaves no doubt as to the fact that it is indeed Himself Jesus Christ the righteous judge who is addressing them. Also we mentioned in each address that there is a tone set as to how He is coming unto them. Unto the church of Philadelphia we find no prior clues in the book of REVELATION that this is Jesus who is talking unto them, and yet we know it is Jesus that is addressing them. Why the difference?

The church of Philadelphia represents the full overcomers from this present church age who are alive at his soon second coming. (The church of Smyrna figures those full overcomers from this church age who died before the Lord Jesus Christ came back). The full overcomers from this yet present church age get to know Jesus on a more personal, and closer level than the remaining five churches. They have learned to follow the advice of scripture. They have heard with their ears, and opened their heart to fully receive the word of God. They have embraced such statements as found in JAMES 4:8 *Draw nigh to God, and he will draw nigh to you.* The full overcomers represent the rib portion company that will be in the bride of Christ. Adam’s wife Eve was made from a small rib bone, found closest to Adam’s heart. The bride of Christ too will come from a small portion of the whole body of Christ found the closest to Jesus heart. After all it is the heart attitude that Jesus Christ the righteous judge is examining here in REVELATION chapters 2 & 3. Once again the statement quoted from JEREMIAH 17:10 found in REVELATION 2:23 applies where Jesus Christ the Word of God says: *...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* We expect the bride to be the closest to Jesus heart, and know Him by intimate names. A wife knows her husband by many names, such as, honey, lovey, dear, sweetheart, and so on. No one else knows him by these same names of endearment. Jesus wife too knows Him by many names. She has fallen in love with Him so much that she has learned everything she possibly could about Him, including His many names, and she adds some favorites of her own. The bride of Christ knows Him as Holy, the Holy Son of God. Furthermore the bride of Christ leads out in a tireless worship and praise of Him around the throne, and in the midst of the throne, as noted in REVELATION 4:8, where we read: *...and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* Obviously then she knows Jesus to be the one that *...saith he that is holy.*

REVELATION 3:7 is the first mention of the word “holy” in the book of REVELATION, however the word “holy” is already a familiar term to those of the Philadelphian church.

REVELATION 3:7 also mentions for the first time in REVELATION the fact that Jesus is He ...*that is true*. The bride of Christ knows Jesus to be true, for she has learned that the word of God is true. We mentioned this fact early on in this same study. {See page 18 of these notes}. Here is some of what we noted. Jesus Himself being the Word of God understood that every word said of God is true and full of truth. Is the alphabet true? Jesus stated in REVELATION 1:8 *I am Alpha and Omega, the beginning and the ending...* and again in REVELATION 1:11 *...I am Alpha and Omega, the first and the last...*, meaning (as Brother Hill put it in a sermon a few years ago) I am the alphabet. The alphabet is true. The reference in REVELATION 1 was to the Greek alphabet. The Hebrew alphabet is referenced in PSALMS 119. The Psalmist wrote in PSALMS 119:160 *Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever*. Stated another way: God is true, and Jesus is true, like the alphabet is true from the first letter unto the last. Jesus in His prayer of intercession found in JOHN 17 said it like this: JOHN 17:17 *Sanctify them through thy truth: thy word is truth*. We also know that Jesus Christ Himself is the Word of God that was made flesh and dwelt among us, as John wrote in JOHN 1. Later in 1 JOHN 5:20 we read: *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life*. Thus having learned to know Jesus Christ as being true, we find it no wonder that the full overcomer represented by the Philadelphian church knows that it is Jesus who is addressing them as He ...*that is true*, for they have learned by reading and knowing the Word of God that every letter written and spoken in the Word of God comes from Him who said *...I am Alpha and Omega, the beginning and the ending...* *...I am Alpha and Omega, the first and the last*. Jesus is He ...*that is true*.

The third description found of Jesus in REVELATION 3:7 in His address unto the church in Philadelphia states of Jesus ...*that hath the key of David*. What does this mean? Those in the Philadelphian rank will have learned and know what this statement means: Jesus ...*that hath the key of David*. We learned earlier in studying REVELATION 1:18 that “a key is a badge of power or authority.” {See page 50 of these notes, and REVELATION 1:18}. David we know as probably the most famous king of Israel, and as noted in ACTS 13:22, was a man after God’s own heart. ACTS 13:22 reads in part: *...he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will*. David had a hearing heart of faith. Jesus is ... *he which searcheth the reins* (used of the inmost thoughts, feelings, purposes, of the soul) *and hearts...* as we noted in REVELATION 2:23. 1 SAMUEL 13:14 states this in reference to David: *...the LORD hath sought him a man after his own heart...*. The fact that David sought the will and the heart of God was the key to the life of David that opened unto him all that God would have him to be. David went from being a lowly shepherd boy to the greatest king in the history of Israel, and he did so because he was a man after God’s own heart.

Consider the faith of David for a minute. He learned to trust God from the time he was a youth, and this faith and trust in God came, no doubt in my mind, as a result of the up bringing of his mother (who goes nameless in scripture). 1 SAMUEL 17 recalls some important faith building events in David’s life, which he himself recalled before king Saul when David, though a youth, came forward willing to fight against the Philistine giant Goliath. 1 SAMUEL 17:34 *And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: 35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee. ...45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. 47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands. We see here that David had learned to put his faith and trust in the Lord. The fact that David sought after the heart and will of God also put him in the hall of fame of faith of HEBREWS 11, as noted in HEBREWS 11:32.*

All of the Old Testament full overcomers found in HEBREWS 11 sought after the heart and will of God, or they never would have been the men and women of faith that they were. We cannot see the heart of man like the Lord does, thus Jesus reminds us again in REVELATION 2:23 *...I am he which searcheth the reins and hearts...*. We read in 1 SAMUEL 16:7 these words as Samuel was looking over Jesse’s boys to see which one the Lord wanted anointed king of Israel: *...But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart*. The LORD looketh on the heart, yet we as men look on the outward appearance. By looking on the outward appearance we could never see Moses, the murderer of an Egyptian, as a full overcomer. By looking on the outward appearance we could never see Rahab the harlot as being any thing other than a harlot. By looking on the outward appearance we could never see Rahab as being a grandmother to Jesus, much less an Old Testament worthy of faith. By looking on the outward appearance we could never see David as anything other than a mass murderer.

Scripture even states that *...Saul hath slain his thousands, and David his ten thousands...*, and as if to emphasize this point, this fact is repeated in three scriptures: 1 SAMUEL 18:7; 21:11 and 29:5. By looking on the outward appearance we could never see David as anything other than a worldly man who had an affair with another man's wife in the story of David and Bath-sheba, and the murderer of Uriah. By looking on the outward appearance would we ever want to be associated with such a fellow? By looking on the outward appearance we could never see Bath-sheba be a grandmother to Jesus. By looking on the outward appearance we may never see the overcoming heart of faith that is within. Remember again it is the heart attitude that the Lord is most interested in. Those mentioned in HEBREWS 11 had their hearts clearly focused on the power of God, thus, by faith, they were able to accomplish impossible things, regardless of their past failures. These points then introduce us to Him that we also know by the name of Jesus *...that hath the key of David*.

Look at ACTS 12 and there see literal locked doors opened that delivered Peter out of prison. ACTS 12:5 *Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.* Who unlocked these chains that bound Peter? Jesus *...that hath the key of David*. ACTS 12:8 *And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. 10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.* Who unlocked this iron gate of the prison that leadeth unto the city? Jesus *...that hath the key of David*. ACTS 12:11 *And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.* Peter knew Jesus, and also knew that Jesus was the one *...that hath the key of David*. For further proof of this read Peter's first sermon recorded for us in ACTS 2:14-36.

The fourth description of Jesus that we find in REVELATION 3:7 helps further explain the third description of Jesus *...that hath the key of David*. The fourth description being of Jesus *...that openeth, and no man shutteth; and shutteth, and no man openeth;...* . We have learned that a key is "a badge of power or authority," and as such it opens doors. A key for a car gives you the power to open the door, and further this same key allows you to start the car, and thus go where ever you can go in a car. The possibilities where this car key can take you are seemingly limitless. A key for a house gives you the power, and usually the authority, to get into the house, and stay there, or even live there and enjoy all that it opened up unto you. There is so much more to a house than just the key that unlocks it's door. We have already alluded to the fact of how the Old Testament full overcomers with their hearts clearly focused on the power of God, by the key of faith had untold doors unlocked and opened for them, thus allowing them to go on and accomplish and enjoy otherwise impossible things. The New Testament potential full overcomers also have before them this same opportunity, too use this key of faith to unlock doors that are before them, and go on and enjoy all that is opened unto them. Jesus tells the Philadelphian Saint in REVELATION 3:8 *...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.* Do you see three little keys also here in REVELATION 3:8? They are key number (1) *...for thou hast a little strength*, key number (2) *...and hast kept my word*, and key number (3) *...and hast not denied my name*. Another key of the Philadelphian Saint that allows Jesus *...that openeth, and no man shutteth; and shutteth, and no man openeth;...* is the open ears of the hearing heart of faith.

Let's look at this fourth description of Jesus being He *...that openeth, and no man shutteth; and shutteth, and no man openeth;...* a little closer. What is it that Jesus "openeth, and shutteth?" Doors. Often times invisible doors, that is invisible doors to our eyes, but not invisible doors to open hearts of faith. In order to be a participant in allowing Jesus to open and close doors of opportunity unto you, you first must open the door of your heart unto Him. Jesus explains this in REVELATION 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.* Brother Fuller used this scripture to lead over two hundred boys to the Lord over a period of years at the Golden State Youth Camp. Once you have opened the door of your heart, and let Jesus into your heart, seemingly limitless doors of opportunity from Him are opened to you. Doors of deliverance. Doors of healing. The door of receiving the Holy Ghost is opened to believers. And then there are the many doors of overcoming. There are also doors that are shut by Jesus. Who put your sins and iniquities behind the door of "I remember no more?" {See HEBREWS 8:12 & 10:17}. Who closed the door of harm on those who would have stoned the woman taken in the very act of adultery in JOHN 8:3-11? Who closed the door of the ark? Who opened the door of the Red Sea for the children of Israel? Who closed the same door of the Red Sea upon the Egyptians? Who shut up the doors of heaven in the time of Elijah so that it didn't rain for three and a half years? Who opened the doors of heaven to make it rain again? {See 1 KINGS 17:1 & 18:42-46, LUKE 4:25, and James 5:17 & 18}. Who, once allowed into your heart, said *"I will never leave thee, nor forsake thee?"* {See HEBREWS 13:5; DEUTERONOMY 31:6 & 8; and JOSHUA 1:5}. It is Jesus *...that openeth, and no man shutteth; and shutteth, and no man openeth;...* .

I want to discuss for a moment the doors of overcoming, for after all it is to the full overcomers found represented by the Philadelphian church that Jesus makes this statement concerning doors: Jesus being Him *...that openeth, and no man shutteth; and shutteth, and no man openeth;...* . Again Jesus tells the Philadelphian Saint in REVELATION 3:8 *...I have set before thee an open door,...* and this open door allows the Philadelphian Saint to be a full overcomer. What does it mean to be an overcomer? Simply put, it means to get the victory over whatever it is that our precious Lord and Saviour has opened the door for us to overcome. Daily we have these doors of opportunity placed before us. First of all do we recognize these opportunities to overcome? No, I don't think we always do. Sure we can see big things in our lives that we need to get the victory over, but being a full overcomer means taking the victory over even the smallest of things. The Apostle Paul wrote of these "things," and these "all things" in nearly all of his epistles. Paul defined a lot of these "things," these "all things" in ROMANS 8. ROMANS 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. ...35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* To the full overcomer all these "things" are really open doors of opportunity. They are the "things" placed in our lives by the Lord to help makes us become the full overcomer He wants us to be. Daily the Lord allows some "thing" or "things" to come before us to test us, that is to test our resolve to be full overcomers. We constantly 100% of the time need His help in this effort. If we are clearly focused on Him we can pass these tests.

For example if someone says something to you that you don't like, or don't agree with stirring up anger within, how do you react, or to say it another way, how do you overcome in that situation? Here is your open door of overcoming opportunity. It is here that your heart attitude is revealed. PROVERBS 15:1 *A soft answer turneth away wrath: but grievous words stir up anger.* The Apostle Paul wrote unto Timothy in 2 TIMOTHY 1:6 what it is that we need to stir up, and it is not anger. 2 TIMOTHY 1:6 *Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.* When you get angry follow these important overcoming instructions from the Apostle Paul. EPHESIANS 4:31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.* COLOSSIANS 3:8 *But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.* In following these instructions the full overcomer gets the victory over all these "things," the doors of overcoming opportunity, for the full overcomer knows it is Jesus *...that openeth, and no man shutteth; and shutteth, and no man openeth;...* .

We have examined a little concerning these four new descriptions of Jesus found in REVELATION 3:7. Let's now examine these descriptions from a different perspective. We know that Jesus is Holy, and that Jesus is true, and that Jesus is the Word of God who was made flesh and dwelt among us. Here in REVELATION 3:7 Jesus quotes from ISAIAH 22:22. While you take a moment to turn there, let me note a couple of points concerning the book of ISAIAH. ISAIAH is called the miniature Bible because it contains 66 chapters, each of which corresponds with one of the 66 books of the Bible. The 22nd book of the Bible is THE SONG OF SOLOMON, in which we of open ears and hearts of faith read about the Bride of Christ. ISAIAH 22 corresponds with THE SONG OF SOLOMON. 22 is also the number of LIGHT. Jesus is the True Light. {Review pages 40 and 41 of these notes}. Now read, and marvel, that Jesus the True Light would quote ISAIAH 22:22 to those of the church of Philadelphia, (the Bride of Christ), knowing that they would know it was Jesus Himself who was also referenced in this verse. ISAIAH 22:22 *And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.* The key that King David had to his kingdom was the power or authority to open or shut the kingdom of Israel to whom he pleased. David was not bound by some rule of man to leave his kingdom to his eldest son. David could choose whom he pleased to succeed him, and in 1 KINGS 1 we read that David chose his son Solomon as his successor. Jesus the King of Kings, and Lord of Lords, and of the lineage of David too is the power and authority that opens the kingdom of God unto all who believe on Him. JOHN 3:3 in part reads: *Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.* Not all who are born again will rule and reign with Him. In that regard Jesus the King of Kings, and Lord of Lords, and of the lineage of David also is the power and authority that opens or shuts the kingdom of God to ruling and reigning with Him to whom He pleased. The Philadelphian saint understands this, thus REVELATION 3:7 is no mystery to them. REVELATION 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;...* . Unto the church at Philadelphia Jesus also writes in verse 13 this same concluding statement He makes unto all of the seven churches addressed in REVELATION 2 & 3: ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

This bring us to the address Jesus makes unto the church at Laodicea, the seventh and final church to be addressed in REVELATION chapters 2 & 3. REVELATION 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;...* . Here we find three distinct descriptions of Jesus leaving no doubt that it was indeed He Jesus that was speaking.

The first description mentioned here in verse 14 is Jesus ...*the Amen*. We first noticed Jesus called by the name Amen in REVELATION 1:18. {See again page 48 of these notes}. There we noted that Amen is a distinct title. Amen means truth. Jesus is Truth. Again we note what one author has to say about the word "amen:" "The word "amen" is a most remarkable word. It was transliterated directly from the Hebrew into the Greek of the New Testament, then into Latin and into English and many other languages, so that it is practically a universal word. It has been called the best known word in human speech. The word is directly related -- in fact, almost identical -- to the Hebrew word for "believe" (amam), or faithful. Thus, it came to mean "sure" or "truly", an expression of absolute trust and confidence." Think of our Bible for a minute. We have the Old Test **AMEN** t, and the New Test **AMEN** t. In other words our Bible is truth, from cover to cover. Our Bible is the Word of God, the Truth, from cover to cover. Amen. So Jesus is telling those at lukewarm Laodicea ...*These things saith the Amen...*, in other words these things saith the Truth.

Notice the tone that Jesus is coming unto those of the church of Laodicea. He is saying to them "I am the Truth," indicating to them that they really did not know the Truth. They were more interested in worldly goods, and riches, to the point that they didn't know they were needy. Jesus is the true witness to this fact. They were needy of Him, The Truth, thus He made Himself available unto them in verse 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.*

We are in this church age given Paul's gospel. We are to know Paul's gospel. The full overcomers from this church age will know Paul's gospel. Paul received his gospel by the revelation of Jesus Christ (see GALATIANS 1:12). Paul knew Jesus told him the Truth. So Paul writes in 2 CORINTHIANS 1:18 *But as God is true, our word toward you was not yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.* In other words Paul is saying that all of the promises of God are wrapped up in His Son Jesus Christ the Truth, and His promises are yes, and His promises are Truth, Amen.

This bring us to the second description Jesus used of Himself in addressing the church of Laodicea. Not only is He the Truth, *the Amen*, but He is also ...*the faithful and true witness*. Those in Philadelphia knew Him to be true (see REVELATION 3:7), and now He addresses those in Laodicea as ...*the faithful and true witness*. Three times in the book of REVELATION do we find this title of Jesus: Faithful and True. Revelation 3:14 is the first use of this title, REVELATION 19:11 is the second, and REVELATION 22:6 is the third. We already found Jesus to be the faithful witness in REVELATION 1:5. REVELATION 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,...* . Brother Copley notes that this title of faithful witness shows that one of Jesus offices was that of Prophet. This title of ...*faithful and true witness...* augments the fact that Jesus is ...*the Amen*. In other words this title of ...*faithful and true witness...* shows Jesus to be a faithful witness for God and His truth, and He can approve of nothing which the God of truth would not approve. There were those in the time of Jeremiah who understood the fact that the Lord Jesus Christ is ...*the faithful and true witness...*, so we read this statement in JEREMIAH 42:5 *Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.*

There are literally hundreds of examples in scripture of the fact that Jesus Christ is ...*the faithful and true witness*. The Apostle Paul noted to Timothy one such example. We read this in 1 TIMOTHY 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.* This ...*faithful and true witness...* that Jesus Christ witnessed before Pilate is found in JOHN 18. We will read a couple of verses from that chapter. JOHN 18:37 *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. Jesus is the Truth, Amen. Jesus is ...the faithful and true witness..., Amen. Jesus told Pilate ...for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* Now we find this same Jesus asking those of Laodicea to hear His voice, and to know that he is ...*the Amen, the faithful and true witness*. It seems that those of Laodicea don't know Jesus to be true, Truth, and the Faithful and True witness, Thus at the conclusion of His address unto the church at Laodicea Jesus repeats for the seventh time: ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

One final description of Jesus is given to the church at Laodicea, which is Jesus ...*the beginning of the creation of God;*... . This is a new title or description of Jesus in the book of REVELATION, or rather this is an amplification of the titles already given of Him in REVELATION as being "The Beginning," "The First," "The Alpha," "The Which Was," "The Lord," and "The Almighty." This title of Jesus ...*the beginning of the creation of God;*... adds a exclamation point to the fact that Jesus is "The Amen," and that Jesus is "the faithful and true witness." This title of Jesus ...*the beginning of the creation of God;*... is like a guarantee that He is indeed the Truth, the Faithful and True.

When Jesus says he is ...*the beginning of the creation of God;*... it does not mean it was Him whom God created first, but rather He (Jesus) was the beginning of all creation. Several scriptures explain this fact; scriptures which those of the church at Laodicea need to know. Let's do a little Bible study of these important scriptures. COLOSSIANS 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: (God's dear*

Son of course is His only begotten Son Jesus Christ) 14 *In whom we have redemption through his blood, even the forgiveness of sins:* 15 *Who is* (that is Jesus “Who is”) *the image of the invisible God, the firstborn of every creature:* 16 *For by him* (By Jesus) *were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:* 17 *And he is before all things, and by him all things consist.* 18 *And he is* (Jesus 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.* EPHESIANS 3:9 *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.* JOHN 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; (Jesus) and without him was not any thing made that was made. ...10 He was in the world, and the world was made by him, and the world knew him not.* Now these three scriptures should be more than enough to prove that Jesus was the beginning of all creation, ...the beginning of the creation of God,... but the list of scriptures goes on. GENESIS 1:1 *In the beginning God created the heaven and the earth.* ISAIAH 45:18 *For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.* GENESIS 1:21 *And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.* GENESIS 1:26 *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.* (Brother Hill always asks after reading this scripture, “who is the “us” spoken of here, in other words whose image did God create man after?” The answer of course is Jesus. GENESIS 1:27 *So God created man in his own image, in the image of God created he him; male and female created he them.* 2 CORINTHIANS 4:4 in part tells us: ...*Christ, who is the image of God,...* . HEBREWS 1:3 refers to Jesus: *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.* COLOSSIANS 1:15 (above) tells us that Jesus is: ...the image of the invisible God. Again GENESIS 1:27 *So God created man in his own image, in the image of God created he him; male and female created he them.*) NEHEMIAH 9:6 *Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.* ISAIAH 44:24 *Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.* ISAIAH 45:12 *I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.* 1 CORINTHIANS 8:6 *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* HEBREWS 1:1 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; ...10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.* The full overcomers know Jesus is ...the beginning of the creation of God;... thus they lead out in praise and worship, stating this in REVELATION 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

We have now looked at some seventeen names, titles or descriptions of Jesus in His seven addresses unto the seven churches mentioned in REVELATION 2 & 3. These titles, names or descriptions of Jesus points us back to “the things which are ” mentioned in REVELATION 1:19. Additionally these names, titles and descriptions are qualities found of Jesus Christ the Righteous Judge as He walks among the churches today. Jesus Christ the Righteous Judge wants us to have hearing ears of faith that receive the things spoken to us of this church age. So He tells every church in His concluding remarks: ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** As a fair and righteous Judge, Jesus Christ makes it plain in His seven letters of REVELATION 2 & 3 unto the seven churches just what it is that He is looking for. In other words He makes it very plain as to what it is He is judging as the Righteous Judge. The Righteous Examiner is looking on the hearts of men and women, just the same as He always has. The difference to those of us in this church age when compared to the Old Testament Saints is that we of this church age are offered an opportunity to be in the Bride of Christ. The New Testament full overcomers will be those found in the Bride of Christ. Their heart attitudes will be perfect toward Him when examined by Jesus Christ the Righteous Judge.

So now, at long last, we will get to the main body of each letter written unto the seven churches, and discover just what it is that we of this church age are to hear from Him with our open ears of hearing, and our open hearts of faith. ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

Each of the statements that the Lord Jesus Christ makes unto the seven churches in REVELATION 2 & 3 is made in a heavenly language that only Holy Spirit filled individuals can properly receive and fully understand. Our theme verse of this study remains the same: ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** The word of God that we will now focus upon is the main body of each letter written unto the seven churches found in REVELATION 2 & 3. The first church Jesus addresses is the church of Ephesus.

The church of Ephesus was founded by the Apostle Paul. The fact that the Apostle Paul founded this church doesn’t automatically qualify them to be in the Bride of Christ, but it certainly was to their advantage to have been taught

and learned Paul's gospel. The question is then "Did they learn in their heart Paul's gospel?" That is what Jesus Christ the Righteous Judge is allowing them to see as He addresses them.

Since we know from scripture about the founding of the church of Ephesus, let's review what the Bible has to say about it. In the beginning of ACTS 18 we find the Apostle Paul in Corinth. We find there that the Apostle Paul was a tent maker, and that this craft had led him to stay with a certain fellow Jew and tent maker named Aquila, and his wife Priscilla. ACTS 18:1 *After these things Paul departed from Athens, and came to Corinth; 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.* Aquila and Priscilla had the privilege of learning first hand the gospel of the Apostle Paul hours upon end while they manufactured tents together. ACTS 18:11 tells us that the Apostle Paul stayed at Corinth a year and six months. In ACTS 18:18 & 19 we find Paul going unto Ephesus for the first time, and following him to Ephesus was his fellow tent maker Aquila and his wife Priscilla. Aquila and Priscilla stayed and settled in Ephesus. The Apostle Paul only stayed in Ephesus on this visit a short time and then left for Jerusalem, a fact that is hidden in ACTS 18:22. ACTS 18: 22 *And when he had landed at Caesarea, and gone up, (to Jerusalem) and saluted the church, he went down to Antioch.* Paul then returned to Antioch in Syria, thus concluding his second missionary journey. Meanwhile Aquila and Priscilla founded a church in their house, (see 1 CORINTHIANS 16:19 written from Ephesus, which in part reads: *...Aquila and Priscilla salute you much in the Lord, with the church that is in their house...*). An eloquent man named Apollos, who was mighty in scriptures, then visited Ephesus, and while there at Ephesus Apollos taught what he knew, that being the baptism of John the Baptist. Aquila and Priscilla heard Apollos speak, and took him in, and expounded unto Apollos the way of God more perfectly, ACTS 18:24-26 tells us. The gospel that Aquila and Priscilla taught Apollos was Paul's gospel, which they had learned from Paul himself. Some time passes and in ACTS 19 the Apostle Paul returns to Ephesus. ACTS 20:31 tells us that the Apostle Paul spent three years at Ephesus, establishing the church there. So powerful was Paul's ministry there that ACTS 19:10 in part reads: *...so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.* In ACTS 19:17-20 we read: *...and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of God and prevailed.* So mightily grew the word of God at Ephesus and the surrounding country that it greatly impacted the business of the idol makers. The idol makers at Ephesus made silver shrines unto the Greek mythological goddess Diana, whom many from Ephesus had worshipped before the Apostle Paul had come along. ACTS 19:23-41 tells of the great uproar at Ephesus against the Apostle Paul and his doctrine. After this uproar ACTS 20 tells us that Paul then left Ephesus and visited Macedonia and Corinth, and after a while Paul set off for Jerusalem. On his way to Jerusalem he passed close enough to Ephesus that he called the Ephesian elders to come see him one last time. ACTS 20:17-38 records Paul's last words spoken unto the elders at Ephesus.

ACTS 20:17 *And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 33 I have coveted no man's silver, or gold, or apparel. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him. 38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.* And so we see that these at the church of Ephesus got to learn first hand Paul's gospel, and were warned of Paul of men, like grievous wolves, that would enter in among them not sparing the flock, and he encouraged them to remember the words of the Lord Jesus.

Later on in Paul's life he wrote a letter to these same Ephesians. Brother Hill calls the book of EPHESIANS the high water mark of Paul's epistles. Some highlight statements from EPHESIANS concern our place in the heavenlies. EPHESIANS 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.* EPHESIANS 2:6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* Associated with the thought of being made to sit together in heavenly places in Christ Jesus is the thought of our inheritance that we have in Christ Jesus, a point that Paul emphasized unto the Ephesian Saints. First of all Paul told the Ephesian elders this in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Paul then wrote to the Ephesians of their inheritance in the following verses from EPHESIANS. EPHESIANS 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:...*1:14 *Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.* ...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,...* . In ACTS 20:32 above Paul told the Ephesian elders how to be built up by the word of God's grace. Paul reemphasizes this fact in EPHESIANS 2:20 *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.* In the book of EPHESIANS we read about the ages that are to come: EPHESIANS 2:7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.* In the book of EPHESIANS we find mention of mysteries, which in ages past we not made known. EPHESIANS 1:9 *Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:...* . EPHESIANS 3:3 *How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 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; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:...* . In EPHESIANS 5 we have explained for us the great mystery, the Bride of Christ, which is summarized in EPHESIANS 5:32 *This is a great mystery: but I speak concerning Christ and the church.* In EPHESIANS 6 Paul requests prayer for himself in making known these mysteries, stating in verse 19: *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.* In EPHESIANS 6:11-18 the Apostle Paul expounds on the warfare of the believer. EPHESIANS 6:11 *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.*

We have now reviewed a brief history of the church at Ephesus from scripture, and highlighted some of the doctrines taught there by the Apostle Paul. The most important component of any church is the people in it, AND HOW THEY LET THE LORD THROUGH THE HOLY SPIRIT WORK IN THEIR INDIVIDUAL LIVES. We have recorded for us in the book of EPHESIANS the name of one man, Tychicus (TIK ih kihs), whose name means "fortunate" or "fateful." The Apostle Paul had this to say about Tychicus. EPHESIANS 6:21 *But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.* COLOSSIANS 4:7 state from Paul that Tychicus is *...a beloved brother, and a faithful minister and fellow servant in the Lord.* Tychicus was one of several besides the Apostle Paul who ministered unto the Ephesian Saints. 2 TIMOTHY 4:12 *And Tychicus have I sent to Ephesus.*

2 TIMOTHY 1:16-18 indicates that Onesiphorus was another Saint that ministered unto the Ephesians. 2 TIMOTHY 1:16 *The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.* In 2 TIMOTHY 4:19 Onesiphorus ("bringing profit") is mentioned with Priscilla and Aquilla, whom we mentioned earlier as having a church in their house at Ephesus as noted in 1 CORINTHIANS 16:19. {See again page 62 of these notes}. Paul himself also again makes note of this fact in ROMANS 16. ROMANS 16:3 *Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house.* Now there may be some confusion here as to where Aquilla and Priscilla lived. Brother Copley helps us in this regard. Brother Copley notes in

the back of his EPHESIAN study book that ROMANS 16:1-20 properly belongs with the Ephesian letter. This really makes sense, especially considering that the Apostle Paul spent so much time there (three years at Ephesus). Certainly he made many friends there in addition to the enemies mentioned in scripture from that region. Why would he not acknowledge these people in scripture? It seems that he did, however the translators got that part of scripture tied in with ROMANS 16:1-20. ROMANS 16:1-20 lists 27 people, acquaintances of Paul from Ephesus. 27 was the number having to do with the PREACHING OF THE GOSPEL. Eight of these 27 are women. One of the meanings of the number eight is THE BRIDE OF CHRIST. Again the doctrine of THE BRIDE OF CHRIST is really expounded for us in EPHESIANS 5:21-33. Of the 27 listed in ROMANS 16:1-20, 19 were men. 19 is the number of FAITH. The Apostle Paul also wrote about the faith of those at Ephesus in EPHESIANS 1:15 & 16, which reads: *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers.* But the main point that we need to see here is that these Saints mentioned in this portion of our study were aids, and helpers, and teachers, and fellow labourers, and ministers, and even fellow Apostles (such as Timothy, Erastus, and Apollos) were at one time or another at Ephesus preaching and teaching, who along with the Apostle Paul were sent from the Lord to help establish the church at Ephesus!

Having now considered some of the history that we know from scripture of the church at Ephesus, let's once again repeat our opening remarks concerning the church at Ephesus, whom of the seven churches of REVELATION 2 & 3 Jesus first addresses. One of the meanings of Ephesus is "full purposed," and certainly these at Ephesus were full purposed having been fully grounded in Paul's gospel. In other words those at Ephesus were equipped to grow up into Christ in all things. The provision for them to be in the Bride of Christ was (in Brother Copley's words) "complete and adequate." The fact that the Apostle Paul founded this church of Ephesus doesn't automatically qualify them to be in the Bride of Christ, but it certainly was to their advantage to have been taught and learned Paul's gospel. The question is then "Did they learn in their heart Paul's gospel?" This is what Jesus Christ the Righteous Judge is allowing them to see as He addresses them.

In REVELATION 2:2 after His introductory statement unto the church of Ephesus Jesus points out this fact: *I know thy works,...* . This same statement is repeated by Jesus unto each of the seven churches: *I know thy works,...* . {See REVELATION 2:2; 2:9; 2:13; 2:19; 3:1; 3:8; and 3:15}. This statement *I know thy works*, is a manifestation by Jesus Christ that He knows their heart attitudes. For that reason Jesus makes this statement seven times, the SPIRITUALLY COMPLETE and SPIRITUALLY PERFECT number. When Jesus says *I know thy works* He is expounding and answering to the statement made in JEREMIAH 17:9 & 10. JEREMIAH 17:9 *The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* It is Jesus Christ the Righteous Judge who searches the hearts of men. It is Jesus Christ the Righteous Judge who knows the heart attitudes of men. It is Jesus Christ the Righteous Judge who knows the fruit of the heart. Here in REVELATION 2 & 3 Jesus Christ the Righteous Judge calls these heart attitudes "thy works." Again it is Jesus Christ the Righteous Judge who explains this fact to us in REVELATION 2:23 when He quotes from JEREMIAH 17:10: *and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* Again the word "reins" as used in the above texts focuses on the inner most thoughts, feelings, purposes, of the soul and hearts of men. Each and every heart attitude found in this church age is listed in Jesus' address unto these seven representative churches of REVELATION 2 & 3, and is encompassed in this statement made to each of the seven churches: *I know thy works.*

Several excellent qualities of this church of Ephesus are next found listed in the words of Jesus in verses 2 & 3. REVELATION 2:2 *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.* Jesus Christ the Righteous Examiner notes their labour, and he notes it twice, once in verse 2 and once in verse 3. The word "labour" in verse 2 is number 2873 in the Strong's Greek Concordance (kopos {kop'-os}), meaning "labor or toil unto weariness." The word "laboured" in verse 3 is number 2872 in the Strong's Greek Concordance (kopiao {kop-ee-ah'-o}), meaning "to labour or toil with wearisome effort." These two words are closely associated, one pointing to the other, and by the text we can see that this "labour" was for Christ's name's sake, for His gospel's sake, for the sake of the honor, glory and interest of Christ; in other words labour that was profitable unto the ministry. This includes all efforts made for the sake of Christ, whether it be studying (which we can all do), praying (which we can all do), being faithful (which we all can do), being a helper in a variety of ways, (which we all can do), witnessing (which we can all do), being a testimony (which we all are), and preaching or teaching (which some are also called to do).

Twice Jesus mentions the "patience" of those in Ephesus in verses 2 and 3 of REVELATION 2. "Patience" is a quality all full overcomers must have. HEBREWS 12 follows HEBREWS 11 the chapter of faith. HEBREWS 12 looks forward through this church age and sees the New Testament full overcomer. HEBREWS 12:1 references the Old Testament worthies of faith with the phrase "*Wherefore seeing we also are compassed about with so great a cloud of witnesses*" found in HEBREWS 12:1. Then HEBREWS 12:1 & 2 goes on to talk about "we" and "us" of this church age. HEBREWS 12:1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Again Jesus twice acknowledges the

“patience” of those at Ephesus in verses 2 & 3 of REVELATION 2. The quality of “patience,” and how it comes about is revealed in the following portions of scripture. ROMANS 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope; 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.* JAMES 1:2 *My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* So we see that all manner of trials, tribulations, and testings of our faith works patience in our lives. We must let “patience” have her perfect work in our lives in order for us to be one of those New Testament full overcomers who are running the race for the prize of the high calling of God in Christ Jesus, and running the race with “patience.” Brother Copley noted that the Ephesian Saints had the quality of “patient labor, and patient endurance.” In REVELATION 2:2 Jesus noted those of the church of Ephesus *...and thy patience*, and in verse 3 that they *...hast patience*. So far these are excellent heart attitude qualities that those of the church of Ephesus possessed.

Next in REVELATION 2:2 Jesus notes two positive qualities of those at Ephesus: *...and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.* Brother Copley notes of this statement that those of Ephesus were “intolerant of evil.” This was attributed to them as positive heart quality. Secondly those of Ephesus had tested, or proved, or tried those false apostles and found them liars. We are not told here in REVELATION exactly how the Saints of Ephesus examined these false claims of apostleship, but we know from other scriptures they did this by following the instructions of the Apostle Paul. In other words those of Ephesus indeed had open ears of hearing. Recall how Paul had warned them in ACTS 20:28 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* Recall how Paul had warned them in EPHESIANS 4:17 *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.* Recall how Paul had encouraged them in EPHESIANS 6:13 *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* All of these statements points us back to Jesus statement of REVELATION 2:2 *...and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.*

In REVELATION 2:3 we next read this statement from Jesus: *And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.* In verse 2 we read of their labour, and their patience, and how they could not bear them that were evil. As if reflecting in a mirror, just the opposite is stated in verse 3, that is, how they have borne, and hast patience, and has laboured without fainting for His names sake. It seems that in verse 2 their efforts were toward those who turned out to be false apostles and liars, and no doubt unbelievers. Here in verse 3 Jesus notes that these same efforts were indeed not wasted, nor unnoticed by the Lord, for though not individually noted, there were those who received positive spiritual benefit from the efforts of the Ephesian Saints directed in Jesus name. The word “borne” in verse 3 is the same word in the Greek as “bear” in verse 2. This word is number 941 in the Strongs Greek Concordance, and is found 27 times in the New Testament. 27 is the number that has to do with THE PREACHING OF THE GOSPEL. When Saul of Tarsus got saved the Lord told Ananias in Damascus this concerning Saul of Tarsus in ACTS 9:15 & 16: *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.* Saul of Tarsus went on to become the Apostle Paul, who hast borne them at Ephesus. Back to REVELATION 2. In verse 2 they of Ephesus could not bear or tolerate those that were evil and refused the Lord. Yet in verse 3 these same Ephesian Saints patiently took on themselves to uphold, support and sustain in prayer others by bearing one another’s burdens, thus once again demonstrating the fact that they knew Paul’s gospel. In GALATIANS 6:2 Paul wrote: *Bear ye one another's burdens, and so fulfil the law of Christ.* Again in ROMANS 15:1 Paul wrote: *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*

One more commendation, like an exclamation mark to the above statements, is made by Jesus Christ in His addressing the Ephesians when He notes that they *...hast not fainted*. This statement shows that even through all of these trials and burdens alluded to in verses 2 & 3, those of Ephesus did not despair, or grow weary and sink under the burden borne by them. This is another positive quality possessed by all full overcomers.

What we have noted so far in our studying Jesus address unto the church of Ephesus is that yes they did learn in their heart Paul’s gospel. Some of them even learned Paul’s gospel first hand from Paul himself. They possessed many qualities found in all full overcomers, and certainly everything we have studied of them so far indicates the heart attitude of someone that Jesus is well pleased with. Then Christ the Righteous Judge makes this soul searching statement against

the assembly at Ephesus in REVELATION 2:4 *Nevertheless I have somewhat against thee, because thou hast left thy first love.* The American Standard version of this verse reads: "But I have this against thee, that thou didst leave thy first love."

Examining the word "first" here we find that it means: first in rank, chief, principal, or preeminent. This word "first" is number 4413 in the Greek Strong's Concordance. It is the same word used in 1 JOHN 4:19 *We love him, because he first loved us.* How much did Jesus "first" love us? There are several answers to this question. Jesus "first" loved us means since before the beginning of time, in the eternity's past, He "first" loved us. Jesus "first" loved us means above all things He "first" loved us. Jesus "first" loved us means He created all things with His love for us "first" on His mind. Jesus "first" loved us means we are preeminent in His heart.

In this study we have examined several titles, names and descriptions of Jesus found in REVELATION chapters 1, 2 and 3. He has revealed Himself to John to be, "Alpha and Omega, the beginning and the ending, and the first and the last" in REVELATION 1 verses 8 and 11 and 17. He is the Beginning, The Alpha, the First, The Preeminence as well as the conclusion, the ending, and the last. REVELATION 1:5 describes Jesus like this: *...who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.* This "first love" He had for us led Him to the cross where He *...washed us from our sins in his own blood.* JOHN 3:16 describes this love like this: *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.* That is Divine preeminent love that we can not really understand, but we do accept it by faith. These at Ephesus had responded to Jesus by faith, and had grown in their love for Him to the point that He was indeed the preeminent love in their life. It was because of this "first love" for Him that they were able to patiently endure, patiently labour, and had no tolerance for evil, the qualities listed in REVELATION 2:2 & 3.

What then precipitated this statement of Jesus in verse 4: *Nevertheless I have somewhat against thee, because thou hast left thy first love....* ? You see in order for them to leave their first love, they must have had at one time Jesus as their first preeminent love. From that day on the road to Damascus the Apostle Paul had Jesus as his preeminent love. Paul asked Jesus in ACTS 9:6 "Lord, what wilt thou have me to do?" And Paul followed the instructions of Jesus from that day forward, each and every day looking forward to Jesus soon coming. Jesus was Paul's first preeminent love. In other words Jesus was first in Paul's life; first in everything. And, of course, this love grew on a daily basis. When Paul became many times a prisoner for his preaching the gospel of Christ, who did he give the credit too? Always Paul gave credit first to Jesus because Jesus was first in his life. In PHILEMON 1 & 9 Paul calls himself a prisoner of Jesus Christ, and in his letter to those at Ephesus Paul calls himself the prisoner of Jesus Christ for you Gentiles in EPHESIANS 3:1, and the prisoner of the Lord in EPHESIANS 4:1. We see in this, that, in everything in Paul's life, Jesus was first. No wonder then that he wrote the Corinthians to be followers of Paul as he was of Jesus Christ, (see 1 CORINTHIANS 11:1) for Paul put Jesus first in everything. Even in Paul's day among his own acquaintances there were those who weren't willing to follow Jesus to the point where Jesus was first place in their life in everything. Paul wrote to Timothy in 2 TIMOTHY 1:15 *This thou knowest, that all they which are in Asia be turned away from me...* . If they had turned away from Paul, we know that they had before this turned away from Jesus being their first love. That is, Jesus was no longer first in their lives; Jesus was not their first love. Paul wrote to the Galatians in GALATIANS 5:7 *Ye did run well; who did hinder you that ye should not obey the truth?* The answer to this question is that there were other people who persuaded those at Galatia to put something other than Jesus first in their life. Demas was a fellowlabourer with the Apostle Paul PHILEMON 1:24 tells us. We know that in order for Demas to be a fellowlabourer with Paul, Demas would of had to have put Jesus first in his life. However later in life Paul wrote unto Timothy this concerning Demas in 2 TIMOTHY 4:10: *...Demas hath forsaken me, having loved this present world...* . Demas had traded his preeminent love for Jesus by putting a love for this present world first. It is to those of a heart attitude like Demas that Jesus wrote in REVELATION 2:4 *Nevertheless I have somewhat against thee, because thou hast left thy first love.* Again at one time Demas had shown his first love for Jesus in his ministering with the Apostle Paul.

Recently I talked to a man in Houston who told me that every day when he wakes up he asks God to help him have that wonderful feeling of Jesus being so close in his life. As we talked I realized that Jesus was the preeminent love in his life; the first love whom the Ephesians had left. May we all learn from the church at Ephesus and keep Jesus first in our lives. May He be our preeminent love. Jesus will be the first love of all full overcomers.

Having left their first love puts these Ephesian Saints in a different category than full overcomer. Jesus tells them in verse 5 to *...Remember therefore from whence thou art fallen...* . In this study we have pointed out the different ones that helped establish the church at Ephesus, such as the Apostle Paul, Aquilla and Priscilla, Timothy, and many others. All of these people encouraged and taught the Ephesian Saints the importance of putting Jesus first in their life. They learned Paul's gospel first hand from Paul himself. Paul's emphasis was on being part of that rib portion Bridal company, and winning Christ as Bridegroom. In other words Paul taught about that "first love" relationship with Christ Jesus. Paul was a good friend to those at Ephesus, yet he taught about a friend that sticketh closer than a brother. PROVERBS 18:24 reads: *A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.* For me it wouldn't take much of a friend to stick closer to me than my brother does. However for Ron and Rick Underwood, two brothers who are in business together, it would take quiet a friend to be more loyal than they are to each other. Jesus is such a friend, however He wishes to be our first love. If a brother, or anyone else, or anything

else comes first between Jesus and me, (Jesus and you), He wants us to ...*Remember therefore from whence thou art fallen...* .

In scripture we are told to remember certain things, and we are told to forget certain things. The children of Israel were told to remember that they were servants, bondmen in the land of Egypt, {see DEUTERONOMY 5:15; 15:15; 16:12; 24:18; and 24:22 for starters}. They were told to remember that they were servants, bondmen in the land of Egypt, for the express purpose that they would also remember that it was the Lord God who redeemed them out of such bondage. Remembering our redeemer is a good thing to remember. Putting our redeemer first in our life is a better thought to remember. Solomon wrote in ECCLESIASTICS 12:1 to ...*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.* Remembering our creator is a good thing to remember. Paul spoke to the Ephesian elders to ...*watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.* Paul stated this in ACTS 20:31. Again in ACTS 20:35 Paul told the Ephesian elders: *I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.* The words and works of Jesus, and the words and the works of the Apostle Paul are also good things that we need to remember. The focus being on those things that will build us up to that preeminent inheritance that we have in Christ Jesus. We are also told to not remember certain things; things that would hinder us from running the race and winning God's best for our lives. Paul wrote in PHILIPPIANS 3:13 *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.* We are also told that God who knows all things, and who created all things, can bring Himself to remember our sins and iniquities no more if we have accepted Jesus Christ as our personal Saviour. {See HEBREWS 8:12 & 10:17.

Now here in REVELATION 2:5 Christ the Righteous Judge wants those of the church of Ephesus to...*Remember therefore from whence thou art fallen...* . The place they have fallen from is that first preeminent place that they once had, where Jesus was their first love. He wants them, and you and me if necessary, to call to remembrance the preeminent first love in which they once had with Jesus being first in their life. *Remember therefore from whence thou art fallen...* Jesus tells them. They in verse 4 had fallen from a place they once occupied, that being the place where Jesus was the "first love" of their life.

Let's look at the thought that is brought out by this word "fallen." According to Vine's Dictionary there is disagreement from original Greek manuscripts as to which Greek word was used here that translates into our English "fallen." However by looking at the context we can see that a descent from a higher place; a fall from a loftier position has taken place in the hearts of those at Ephesus. Again Jesus was once their first love, and now that love has been replaced by something or someone else. In other words Jesus is no longer the first love in their lives. They have "fallen" from their first love. Jesus encourages the Ephesian Saint to ...*Remember therefore from whence thou art fallen...* .

After remembering ...*therefore from whence thou art fallen...* Jesus encourages these Ephesian Saints to make a positive change in their lives for Him. This positive change will bring them back to the place where Jesus is the "first love" in their life. Jesus states it like this in REVELATION 2:5 *Remember therefore from whence thou art fallen, and repent, and do the first works;*... . This word repent in the Greek is metaneo, number 3340 in the Strong's Greek Concordance. Metaneo comes from two Greek words, meta meaning after, and implies change, and noeo meaning to perceive (in ones mind). In other words repent means to change ones mind for the better. Eight times Jesus uses this word "repent" in His addresses unto the churches, (REVELATION 2:5 (twice), 2:16, 2:21 (twice, once as repented), 2:22, 3:3, and 3:19. Eight was an important number for us to learn when we did our numbers study. The number eight has five different meanings: NEW CREATION; NEW BIRTH; NEW BEGINNING; RESURRECTION; and BRIDE. In His use of "repent" here in REVELATION 2:5 Jesus is encouraging the Saints at Ephesus to "repent" in the sense of a new beginning for them, so that they may be ready to be in that bridal company of the first rank in the resurrection. Two of these seven churches of REVELATION 2 & 3 are not told to "repent." They are the churches at Smyrna and Philadelphia; the two churches picturing the first rank full overcomers of those who have not left their "first love." Smyrna and Philadelphia the two churches representative of those who will be in the Bride of Christ.

Having now examined a little about remembering, and a little about the word fallen, and a little about the meaning of repent, we next find Jesus encouraging these Ephesian Saints to "*do the first works.*" Three things they are told to do here in verse 5: First is to ...*remember therefore from whence thou art fallen...* second is to ...*repent...* a point so important that it is repeated twice, and third is to ...*do the first works.* There are two "firsts" mentioned in Jesus address unto the church of Ephesus: (1) "first love," and (2) "first works." We discussed how the "first love" means first preeminent love, that love that is first in value in our lives. To the full overcomer Jesus is the preeminent love. Brother Copley notes that first preeminent love produces first preeminent works. These same Ephesian Saints were also instructed of Paul in his letter to them concerning these same preeminent works. Let's examine Paul's instructions to the Ephesians concerning works.

Our first scripture concerning works written to these same Ephesians is found in EPHESIANS 2:8 & 9 where Paul writes: *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.* Here we see that there is not any work we could possibly do to obtain salvation, yet rather we are saved by grace through faith, and that faith comes from God. Again our theme verse for this study is ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* The Word of God was made flesh and dwelt among

us JOHN 1 tells us, and this Word of God is none other than Jesus Christ Himself. So back to EPHESIANS 2:8 & 9 we see that our salvation didn't come by any of our works, but rather our salvation came by believing on the work that Jesus finished on the cross. 1 JOHN 4:19 tells us: *We love him, because he first loved us.* We are His first preeminent love, why should He not be our first preeminent love? Our first preeminent work then is to believe on Him whom God hath sent on our behalf to be made sin for us: (2 CORINTHIANS 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*). We read this in JOHN 6:28 *Then said they unto him, What shall we do, that we might work the works of God?* 29 *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

Continuing on to EPHESIANS 2:10 we find our second portion of scripture that Paul wrote unto the Ephesians concerning works. EPHESIANS 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.* We are His masterpiece, a preeminent first love work of the creator. We can respond only by faith and let Him *...Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.* (HEBREWS 13:21). Paul also wrote in PHILIPPIANS 1:6 *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.* Again we see our preeminent first work then is to believe on *...Christ Jesus unto good works, which God hath before ordained that we should walk in them.* His preeminent first work masterpiece is the Bride of Christ. The Bride of Christ will walk in the good preeminent first works that God fore ordained she should walk in. This is a walk of faith, and this is a work of faith. This is an important part of the "first works" spoken of in REVELATION 2:5.

The third scripture that the Apostle Paul wrote unto the Ephesian Saints concerning "first works" takes us to EPHESIANS 4:11 & 12 where we find what has been given us as an aid to "do the first works." EPHESIANS 4:11 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;* 12 *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* I don't think there was any greater number of apostles, or prophets, or evangelists, or pastors or teachers ever sent to any one church than that of Ephesus, unless it would have been the church at Antioch in Syria, or the church in Jerusalem. The church at Ephesus and the church at Antioch were Gentile churches for sure. And the work of the ministry here at Ephesus was for the building up and the perfecting of the Saints. It was a "first work" of faith that Paul was talking about here. Paul even goes on to state it as such in the verses that follow the above text. EPHESIANS 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:* 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;* 15 *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:* 16 *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

And then as his final instructions to the Ephesian Saints concerning their "first preeminent work" Paul wrote the Ephesians concerning their daily walk with the Lord. He does this in EPHESIANS chapter 5. EPHESIANS 5:1 *Be ye therefore followers of God, as dear children;* 2 *And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.* ...8 *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:* 9 *(For the fruit of the Spirit is in all goodness and righteousness and truth;)* 10 *Proving what is acceptable unto the Lord.* 11 *And have no fellowship with the unfruitful works of darkness, but rather reprove them.* The unfruitful works of darkness are not the "first works" we as Christians are to seek after. Paul then goes on to write in EPHESIANS 5:13 *But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.* 14 *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* 15 *See then that ye walk circumspectly, not as fools, but as wise,* 16 *Redeeming the time, because the days are evil.* 17 *Wherefore be ye not unwise, but understanding what the will of the Lord is.* The full overcomer will daily walk with the Lord, like Enoch of old did, Christ being the preeminent first love in their life, and His preeminent first love in their lives produces preeminent first works in their daily walk with Him. Remember also that the 5th chapter of EPHESIANS ends with the Apostle Paul revealing the mystery of the Bride of Christ.

Hopefully this helps us better understand this portion of REVELATION 2:5 *Remember therefore from whence thou art fallen, and repent, and do the first works;*... . Brother Copley notes that "first love works" are also found mentioned in 1 THESSALONIANS 1. 1 THESSALONIANS 1:2 *We give thanks to God always for you all, making mention of you in our prayers;* 3 *Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;* 4 *Knowing, brethren beloved, your election of God.*

The last half of REVELATION 2:5 is the judgment that Christ the Righteous Judge will bestow upon the church of Ephesus if they fail to *Remember therefore from whence thou art fallen, and repent, and do the first works;*... . The last half of REVELATION 2:5 reads *...or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.* The seven golden candlesticks were first noticed by John in REVELATION 1:12, and explained to us in REVELATION 1:20, where we noted *...the seven candlesticks which thou sawest are the seven churches.* Brother Copley notes that the candlestick, or lamp stand as we would call it, symbolizes light. We covered the following points earlier in this study concerning light. {See again pages 40 & 41 of these notes}. Jesus was the True Light from heaven. In JOHN 8:12 we read these words of Jesus, The True Light Himself: *Then spake Jesus again unto*

them, saying, *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* Again in JOHN 9:5 Jesus said: *As long as I am in the world, I am the light of the world.* Still later in JOHN 12 we read: JOHN 12:35 *Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. ...46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.* Jesus being The True Light of this world, knew that He always wouldn't be here. Yet He lives in the hearts and lives of believers all over the world. It is to these believers that Jesus spoke these words found in MATTHEW 5. MATTHEW 5:14 *Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* Again in JOHN 8:12 *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* To these same Ephesian Saints Paul wrote in EPHESIANS 5:8: *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:...*

The Saints at Ephesus were being warned of Jesus about the fact that their light was going out of their candlestick because Jesus was no longer their "first love." Without Jesus this world would be a dark place. Without Jesus being first place in an assembly, that meeting too would eventually become a dark place. There are in this world today many such dark places; places without Jesus. There are many churches today that have no place for Jesus. The church at Ephesus hadn't reached such a place, but had taken the first step toward that end by allowing other things to come in and take over the place of "first love" that Jesus once occupied there. True full overcoming Saints won't allow that to happen in their own individual lives, thus, if they have to, they move on taking the Light of Jesus with them. Brother Copley notes that the full overcomers, the faithful ones from the assembly of Ephesus, were indeed the lamp stand, or light bearers from the church at Ephesus. History records that nothing is left at Ephesus today of the church that the Apostle Paul founded there. Brother Copley further notes that those full overcomers of Ephesus moved on figuratively speaking to the church of Smyrna where they were faithful unto death, (see REVELATION 2:10).

So we see that there were those of the assembly of Ephesus who heeded the warning of Jesus in REVELATION 2:5 *Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.* However since the church at Ephesus no longer exists we know that there were those there who didn't allow Jesus to be the "first love" of their life. Thus Jesus removed their candlestick out of his place. The heart attitude of those of the church at Ephesus should speak volumes to our individual hearts. We too, like those of Ephesus, have had many sent our way that constantly pointed us to our "first love" Jesus Christ. Many have allowed Jesus to be the "first love" in their life; that preeminent love that is full overcoming love. Jesus said in JOHN 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* The full overcomer has cast his lot with his first preeminent love Jesus, and will overcome the world with Jesus, and all the hindrances in it. And then there is the seemingly innumerable multitude, (we are speaking of Christians here), who do not allow Jesus to be the "first love" of their life, and they move on with other "first loves" in their individual lives. Thus they miss God's best having loved this present world more than Jesus who overcame the world. To these individuals who have left their first love, we find less and less True Light in their lives. Without the True Light of Jesus and the guidance He has sent us with the Holy Spirit, their pathway grows dim. Without remembering where they once were, and changing their minds for the better, the road they walk down gets darker and darker. Soon in their lives there is no light to guide the way. It is a sad thing to talk to such individuals, and I have, and I pray for them. They are like those who have no candlestick, no lamp stand, no light to guide their way. Once the candlestick has been removed there is in fact no light to guide the way. REVELATION 2:5 *Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

Keep in mind it is Christ the Righteous Judge who makes this statement in verse 5: *Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.* Is this harsh judgment? I think not. Rather it is righteous judgment. We see in this statement that it is Jesus' hearts desire that we all have God's best, i.e. to *...do the first works*, that is to allow Jesus to have first place in our lives in everything we do or say. COLOSSIANS 3:23 *And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.* Jesus came to this world so that in the end we could all have God's best. Jesus died for all sinners. All who have accepted Him as their own personal Saviour are saved for ever more, and are potential full overcomers. The full overcomers are the ones who have Jesus as the first preeminent love in their life, and are called in HEBREWS 12:2 *...the joy that was set before him.* To those who have left their first love, Jesus writes and asks them to *...Remember therefore from whence thou art fallen, and repent,...* that is, to have a change in their heart and mind for the better, and to return to that better place they once had before they were fallen. That better place they had was when Jesus was the first love of their life. Not all of the churches found in REVELATION 2 & 3 ever had Jesus as their first place, first preeminent love in their lives. However these at Ephesus did at one time have Jesus as their first preeminent love. Should they of Ephesus neglect the warning of Jesus, then He, in His fairness to the full overcomer, has no choice but to

...come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. This is fair and righteousness judgment that is given unto the Ephesian Saint.

We next read this statement made unto the church at Ephesus. REVELATION 2:6 *But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.* This statement is made in reference to the high quality of the Ephesian Saint. It is a reflection of the kind of teaching that has prevailed in the church of Ephesus. There are those at Ephesus who have left their first love is a fact brought out in verse 4, but even so, they still hate the deeds of the Nicolaitans, a thing that Jesus Christ the Righteous Judge also hates. Obviously then the Ephesian Saint who has left his first love, hasn't fallen to the place where he loves the deeds of the Nicolaitans. It shows that these same Ephesian Saints have a closer tie with the statement of verse 2: *...and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:* than they do with the deeds of the Nicolaitans mentioned here in verse 6. The Nicolaitans were obviously a group or sect of people who didn't follow the doctrines of the Apostle Paul, one of the main the founders of the church of Ephesus, who said in ACTS 20:29 & 30 -- *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* A similar warning was made by the Apostle Paul in COLOSSIANS 2:8, which reads: *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

We should also note here this implied fact, that if one has left his first love of his heart, the world can not satisfy that place. To those of the church of Ephesus Jesus stated this: *...I have somewhat against thee, because thou hast left thy first love.* And what had lured them away from Christ being their first love was some other love, no doubt, some other worldly love. The Apostle John wrote these Holy Ghost inspired words in 1 JOHN 2. 1 JOHN 2:15 *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.* The deeds of the Nicolaitans no doubt fit into the category of the lust of the flesh, the lust of the eyes, and the pride of life, which the Ephesian Saint couldn't enjoy either. Once the Ephesian Saint left his first love, no worldly love would even come close to satisfying that now empty place in his heart. Solomon had all that the world could offer. God blessed him this way. God also made Solomon the wisest man that ever lived. Solomon didn't allow the Lord to have first place in his life, like his father David before him had, so we read these words of wisdom from Solomon five times in ECCLESIASTICS concerning his world loving efforts: *...all is vanity.* Meaning that even though all of the world was offered unto you, it is in the end still unsatisfying, and leaves one with an empty feeling. *All is vanity...* can be found in the following five verses of ECCLESIASTICS: 1:2; 1:14; 2:17; 3:19; and 12:8.

We need to learn lessons from those at Ephesus, and from Solomon. Those with hearing hearts of faith will positively respond to what their open ears of hearing will receive. We read this of Solomon in 1 KINGS 11:4 *For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. ...6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.* David was a man after God's own heart ACTS 13:22 records, and those at Ephesus were men and women after God's own heart too, that is until they left their first love. What has your own ears of hearing heard and responded too in this portion of our study. *He that hath an ear, let him hear what the Spirit saith unto the churches;...* REVELATION 2:7, and 2:11; 2:17; 2:29; 3:6; 3:13; and 3:22.

In the above discussion we found mentioned for the first time in scripture the Nicolaitans. We will have more to say about the Nicolaitans when we get to the study of the church at Pergamos. For now let it suffice to say that Nicolaitans means "conqueror of the people," or "destruction of people." In the Strong's Greek Concordance Nicolaitans is number 3532. In REVELATION 2:7 we find a word that has the same Greek root word in it as does Nicolaitans. Brother Copley also brings this out in his REVELATION study. This word is "overcometh." REVELATION 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.* One of the meanings then of Nicolaitans is "overcomer of the people."

In the Strong's Greek Concordance we find that the word "overcometh" mentioned in REVELATION 2:7 is number 3528. It means: to conquer, to carry off the victory, or to come off victorious, to overcome, to prevail, and to get the victory. We have spent hours here in Sunday School just talking about what it means to be a full overcomer. To be a full overcomer means to cast your lot with the original full overcomer, who is Jesus Christ our precious Lord and Saviour, and soon coming Bridegroom; the "first love" of all full overcomers.

Note some of the scriptures where we find this Greek word "overcometh" number 3528 in our Strong's Concordance. JOHN 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome <3528> the world.* REVELATION 5:5 *And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed <3528> to open the book, and to loose the seven seals thereof.* REVELATION 17:14 *These shall make war with the Lamb, and the Lamb shall overcome <3528> them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.* The above mentioned scriptures show that Jesus Christ the Lamb of God was indeed the originator of the meaning of full overcomer. The following verses show that those who fully cast their lot with the originator of full overcomer, can themselves become full overcomers. 1 JOHN 4:4 *Ye are of God, little children, and have overcome <3528> them: because greater is he that is in you, than he that is in the world.* 1 JOHN 5:4 *For whatsoever is born of*

God overcometh <3528> the world: and this is the victory that overcometh <3528> the world, even our faith. 1 JOHN 5:5 Who is he that overcometh <3528> the world, but he that believeth that Jesus is the Son of God? REVELATION 21:7 He that overcometh <3528> shall inherit all things; and I will be his God, and he shall be my son.

The number 3528 in our Strong's Concordance is the Greek word nikao {nik-ah'-o}, that translates to "overcome," and "overcometh," "conquer," "prevail," and "get the victory." The Greek word nikao adds up to 881. Let me explain. Several years ago I did a study here in Sunday School on the meaning of some of the numbers. Each number has a special meaning, and some numbers have more than one meaning. Furthermore each letter in the Bible has a numeric value based on it's value in Hebrew alphabet for the Old Testament, and it's Greek alphabet value in the New Testament. The reason that each letter in scripture has a numeric value is because in ancient times a numeric value was given to each of the letters, and that is how they also counted. We can somewhat understand this by our limited knowledge of the Roman numerals, which use letters to give numeric value. Adding the value of each individual letter in a word gives a numeric value to each word also in scripture. God in His infinite wisdom has each word meaning something in numeric value also. All of this is way beyond what we can comprehend with our little infinite minds. This means that each sentence adds up to some numeric value also, and that each paragraph adds up to some numeric value too. Only God knows for sure what numeric value this all adds up to. These days just about every time I look up a New Testament word, I also add up it's Greek numeric value to see what it adds up to. Most of these values are of little meaning to me now, but I am sure in the ages to come that they will be rich and meaningful.

One word we are all familiar with is Jesus. Look up Jesus in your Strong's Greek Concordance, and you will find that "Jesus" is number 2424. Jesus is Iesous {ee-ay-sooce'} in the Greek, six letters that add up to 888. To us then numerically Jesus is the number 888. Recall from our original numbers study that we found five meanings to the number 8. Five, we all know is the number of GRACE, and certainly Jesus points us to GRACE, having come to us full of GRACE and truth. The five meanings that we have for the number eight are: NEW CREATION; NEW BIRTH; NEW BEGINNING; RESURRECTION; and BRIDE. Each of these meaning also points us to Jesus, for He is the Genesis of all of these things. He is the beginning and the ending of the alphabet, the beginning and ending of the numeric system, and He is all in all, and everything in everything, the first and the last. We have found him to be so in this study, where in the first three chapters of REVELATION we have reviewed nearly fifty of His many names, titles and descriptions. Consider Jesus as the number 888. 888 is three 8's side by side. Three is a TRINITY, and Jesus is a part of the TRINITY. TRINITY was one of the meanings of the number three. The number three also is a number of the RESURRECTION, just like the number eight also is a number of the RESURRECTION. In JOHN 11:25 Jesus states: *...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: Jesus is the RESURRECTION of the number three, and Jesus is the RESURRECTION of the number eight. The number three is also the number of the HOLY SPIRIT. The HOLY SPIRIT is the third part of the TRINITY. Two verses (among many) which show the TRINITY are found in JOHN 14. JOHN 14:16 And I (Jesus Christ the Son) will pray the Father, (God the Father) and he shall give you another Comforter, (The Holy Ghost) that he may abide with you for ever. JOHN 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.*

Now back to our number 3528 in our Strong's Concordance is the Greek word nikao {nik-ah'-o}, that translates to "overcome," and "overcometh," "conquer," "prevail," and "get the victory." The Greek word nikao adds up to 881. 881 is seven numbers short of Jesus (888). The full overcomer (881) will never be Jesus (888), but the full overcomer (881), added together with the SPIRITUAL COMPLETE, and SPIRITUAL PERFECT number (7) will be a coequal with Jesus (888). The Bride of Christ will be coequal with Jesus, and will rule and reign with Him. This is what it means to be a full overcomer. This is the kind of encouragement that Jesus is speaking unto those of Ephesus when He states in REVELATION 2:7 *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh* (nikao {nik-ah'-o}, (881)) *will I give to eat of the tree of life, which is in the midst of the paradise of God.*

Brother Copley notes of this statement: *...To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,...* that "this is the first and main promise to full overcomers." We will explain this statement of Brother Copley by reviewing some of the remarks we made concerning the **tree of life**, and the one command that God gave Adam and Eve. {Here would be an excellent time to review pages 1 - 3 of these notes}. Recall as we started this study we talked about the hearing ears of Adam and Eve, and did they really believe the word of God? In GENESIS 2:9 we read: *And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.* Two tree's were emphasized in this verse; (1) the **tree of life**, and (2) the **tree of knowledge of good and evil**. God's one and only commandment to Adam and Eve was found in GENESIS 2:16 & 17: *16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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.* There was no limitation given to Adam or Eve concerning the eating of the **tree of life**, yet they never touched it.

In GENESIS 3 we read how that old serpent, Satan, deceived Eve, and how Adam went along with that deception. GENESIS 3:1 *Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* (We see in this statement that Eve

had heard with her ears God's one and only command given unto her.) 4 *And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.* In eating of the **tree of knowledge of good and evil**, Adam and Eve sinned. They sinned in that they didn't believe the word of God and the one and only command that He gave them. ROMANS 5:12 tells us: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.* Then we read back in GENESIS 3:22-24 these words of God: 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 for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 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.*

Our focus for the moment again turns to the **tree of life**. We find the **tree of life** having been mentioned three times in the book of GENESIS: GENESIS 2:9; 3:22; and 3:24, which we read above. We also find the **tree of life** mentioned three times in the book of REVELATION, kind of like book ends to the Word of God, which we call the Bible. The three scriptures in REVELATION that mention the **tree of life** are: REVELATION 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.* REVELATION 22:2 *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.* REVELATION 22:14 *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.* Note in REVELATION 2:7 where we now find the **tree of life**, ...in the midst of the paradise of God. This is a heavenly setting. Adam and Eve had an opportunity to eat of the **tree of life**, yet they never availed themselves of that opportunity. You and I also have an opportunity to eat of the **tree of life**, and REVELATION 2:7 also tells how this is: *...To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

Here is the full text of what Brother Copley notes of this statement: *...To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,...* that "this is the first and main promise to full overcomers. When the Lord created Adam and placed him in Eden, He gave him the privilege to "eat of the **tree of life**, which is in the midst of the garden." But when he sinned, he forfeited that privilege -- GENESIS 2:16 & 3:22. Redemption canceled that forfeiture, and did more. It provided that the new creation shall eat, not simply of that material, symbolic **tree of life**, but of Christ Himself, the **True Tree of Life**. When on earth, He announced Himself to be the "true bread from heaven." (End of quote from Brother Copley). Brother Copley here is referring to JOHN 6. In JOHN 6 Jesus gives the great discourse on the bread of life, stating in JOHN 6:48 *I am that bread of life.* Again in JOHN 6:51 *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

The **tree of life** in the garden of Eden was a real literal tree, just like Adam and Eve were real literal people. Adam and Eve are also types in their spiritual representations to us. The Apostle Paul tells us in ROMANS 5:14 tells us that Adam was a type or figure of him that was to come. In other words Adam was a type of Christ. It follows then that Eve was a type of the Bride of Christ. The first man Adam was made a living soul, and the last Adam (Christ) became a quickening spirit, 1 CORINTHIANS 15:45 tells us. The **tree of life** too has a spiritual representation, which we find here in type in REVELATION. That is why Brother Copley noted that Christ Himself is the **True Tree of Life**. The full overcomer takes advantage of the opportunity given him and eats of the **True Tree of Life**, feeding on the Word of God whom Jesus is. The full overcomer fully realizes that Jesus truly is that bread of life, and they feed on Him and His word daily, because Jesus is their first preeminent love.

When we last observed the **tree of life** in GENESIS 3:24 we read that God *...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.* The "flaming sword" mentioned in GENESIS 3:24 is representative to us of the Word of God. The Cherubim are noted in scripture in connection with the display of God's judicial authority, for they are one with the throne of God. The Cherubim are in fact representative of the full overcomers of this Church age. The potential full overcomers here on earth today follow the example of the full overcomers who have gone on before and *...keep the way of the tree of life.* REVELATION 2:7 again states in part: *...To him that overcometh will I give to eat of the tree of life,...* . The full overcomer is right now today enjoying eating of the **True tree of life**, and will continue to do so up in paradise. REVELATION 2:7 *...To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.* Hopefully now we can better see the same truth that Brother Copley noted of this statement: *...To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,...* that "this is the first and main promise to full overcomers." Brother Copley then goes on to note: "Smyrna-Philadelphia believers must feed on Christ as "the living bread" in order to be full overcomers. And in varying degrees all believers eat of "the **Tree of Life**." Brother Copley then goes on in his REVELATION study to note how these different degrees of overcoming correspond to the different ranks in the resurrection.

I think that we can now see after studying the church of Ephesus how that there were those of the church of Ephesus who indeed did remember from whence they fell, and returned to that place where Jesus Christ was their first

preeminent love. In so doing they became full overcomers. If we too have open ears of hearing we can hear what the Spirit saith unto the church at Ephesus, and in so doing we too can obtain God's best! Is your heart in tune with what was said here to the church of Ephesus?

"Faith, the ears of the soul" [Clement of Alexandria].

REVELATION 2:8 *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; 9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. 10 Fear none of those 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: be thou faithful unto death, and I will give thee a crown of life. 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.*

The church in Smyrna, and the church in Philadelphia are types, or figures of the full overcomers. Those of the church in Smyrna figure all the full overcomers who died during this church age. Those in Philadelphia figure all the full overcomers who are still *...alive and remain unto the coming of the Lord...* who, as 1 THESSALONIANS 4:17 tells us: *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.*

The full overcomers from the church of Ephesus who had the Lord as their first preeminent love went on to become Smyrna Saints. Smyrna is located 40 miles north of Ephesus; up on a map. The full overcomers are looking forward to being literally caught up together with the Lord, as noted in the above scripture from 1 THESSALONIANS 4. Interesting isn't it that the Lord had Smyrna located 40, the number of PERFECT TESTING, miles from Ephesus? We can see that the full overcomers from Ephesus became full overcomers after being PERFECTly TESTed, as do all full overcomers.

We noted the tone that Christ the Righteous Judge comes to Smyrna with when we looked at verse 8. {See page 52 of these notes}. In verse 8 we find Jesus described as *...the first and the last, which was dead, and is alive;*... and noted that this reference shows the eternalness of Jesus. We noted also that the full overcomers grasps this concept of the eternalness of Jesus, by faith, and say in REVELATION 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.* In other words He is *...the first and the last.* In His introduction to the church at Smyrna Jesus also emphasized the fact that even though He was dead, He is alive! The full overcoming Smyrna Saints all knew and believed in their hearts Jesus, *...which was dead, and is alive.* As they died they went to the welcome open arms of Jesus, for He is alive!

Smyrna means "myrrh." We have learned over the years that myrrh in scripture is symbolic with suffering. We will say more on that aspect of it shortly. Myrrh was also a plant that was used in the holy anointing oil as noted in EXODUS 30:23. Myrrh is also used as a perfume, and a disinfectant. Myrrh is very fragrant, and also very bitter, and as such represents bitterness of experience; suffering. {Study EXODUS 15:23 *And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.* Marah means bitter.} Myrrh is mentioned in connection with the purification's of women that the candidates for queen went through in ESTHER 2:12. Myrrh is also mentioned in PSALMS 45:8; PSALMS 45 being another picture we have in scripture of the Bride of Christ. Myrrh was used as an antiseptic, and was offered unto Jesus as a drink during His crucifixion as noted in MARK 15:23 *And they gave him to drink wine mingled with myrrh: but he received it not.* The wine mingled with myrrh would stupefy the senses, thus Jesus received it not, further showing us that He, holding nothing back, willingly suffered and died for us, the just for the unjust as noted in 1 PETER 3:18. 1 PETER 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:...* . Brother Copley notes that myrrh "figures the contriteness and brokenness of spirit which flows from a life that is tried and bruised. Smyrna Saints are full overcomers. They "are unto God a sweet savor on account of Christ" (2 CORINTHIANS 2:15); and thru the Holy Spirit, they disinfect and purify the whole church." (End of quote from Brother Copley.) Myrrh, besides being used for an antiseptic, was also used for embalming, as noted in JOHN 19:39. JOHN 19:39 *And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.*

In our Testimonies study we noted the following concerning myrrh. Myrrh is mentioned 8 times in the SONG OF SOLOMON. (17 times total in scripture). 8 is a number for the BRIDE, and 17 is the number pointing to VICTORY IN CHRIST JESUS. Sister Mooneyhan in her notes on the SONG OF SOLOMON notes this of myrrh. "Myrrh is always connected with sorrow and suffering. It seems to have been a custom of the women of that time (of THE SONG OF SOLOMON) to carry a bundle of myrrh between the breasts - to hang it around the neck with a chain, and wear it as a token of suffering. This is what it means to us -- suffering with Christ. We learn to welcome this, because suffering for Christ brings great good into our lives. We remember when the disciples were persecuted for Jesus' sake, they rejoiced because *"...they were counted worthy to suffer shame for His Name..."* -- ACTS 5:41. The Apostle Paul said, *"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake:..."* -- 2 CORINTHIANS 12:10." (End of quote from Sister Mooneyhan). Those Saints that are truly running for the prize of the high calling in Christ Jesus go on through "sufferings" (if need be), to become full overcomers. We say "if need be" quoting from 1 PETER 1:6-9 where we again read of suffering for Jesus sake. 1 PETER 1:6 *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 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 honour and glory at the appearing of Jesus Christ: 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: 9 Receiving the end of your faith, even the salvation of your souls.

Note again the suffering terms that Christ the Righteous Judge addresses the Saints at Smyrna with. REVELATION 2:9 *I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. 10 Fear none of those 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: be thou faithful unto death, and I will give thee a crown of life. 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.* There are seven elements of suffering that given here in these verses. Seven being representative here of the SPIRITUALLY COMPLETE and PERFECT suffering that those full overcomers of Smyrna would face. These seven elements are: (1) tribulation or trials which are spoken of in a general sense in verse 9; (2) poverty, which in itself causes suffering, and may in fact be a result of suffering; (3) the blasphemy of them, which is a strong irreverent talking against what one believes in, in other words the suffering of verbal persecution; (4) suffering things, that is suffering loss and persecution for the cause of Christ; (5) the trial of being cast into prison; (6) the kind of tribulation that comes as a testing of one's responsibility according to ability spoken of in verse 10, which is possibly the final defining trial of one's faith during this life, and; (7) death, the final act of suffering.

We have talked much about suffering with Christ Jesus in previous Sunday School Studies, a topic that is not popular to discuss in most churches today. 2 TIMOTHY 3:12 reads: *Yea, and all that will live godly in Christ Jesus shall suffer persecution.* This suffering way according to ROMANS 8:17 is a key part in becoming *joint-heirs with Christ*; that is, we can be *...joint-heirs with Christ if so be that we suffer with him, that we may be also glorified together...* with Him. In our Sons of God study we noted that the only way a Son of God can become a *joint-heir with Christ*, is to be willing to *suffer with him*. The Apostle Paul re-emphasizes this point in that often misunderstood scripture of 2 TIMOTHY 2:12; *If we suffer, we shall also reign with him: if we deny him, he also will deny us.* Brother Hill has often taught the truth of this statement by pointing out the fact that Paul is telling Timothy this; Timothy if we suffer with Jesus Christ, we shall also reign with Him, however if we, in our hearts, deny Him the right to suffer with Him, then He has no choice but to deny us the right of joint-heirship with Him. This has nothing to do with the fact of ones salvation, but has everything to do with living lives of faith, and going on to have Gods best in our lives. All Christians are heirs of God, but not all Christians are joint-heirs with Christ, for not all Christians are willing to suffer with Christ Jesus, and this is what ROMANS 8:17 is pointing out. So to be a *...joint-heir with Christ...* means to be willing to *...suffer with him*. Those Saints of Smyrna were willing to suffer with Christ, and thus they became full overcomers.

Speaking of Timothy, it is thought that he may have still be preaching at Ephesus when Paul wrote 2 TIMOTHY. This is because Paul sends greeting unto the Ephesian Saints such as Aquila and Pricilla in 2 TIMOTHY 4:19, and Onesiphorus, who is also mentioned in 2 TIMOTHY 1:16-18. Foxe's Book of Martyrs has Timothy as bishop of Ephesus until nearly the end of the first century. Foxe's Book of Martyrs has Timothy dying by being beaten with clubs by a group of idolaters after Timothy reprov'd them for their idolatry. We know from ACTS 19:23-41 the kind of uproar that the business of idolatry caused in Ephesus during Paul's time there. This kind of suffering that Timothy suffered for Christ's sake puts Timothy in the Smyrna rank of full overcomer.

Apelles mentioned in ROMANS 16:10 is thought also to have been one of the first bishops appointed in Smyrna. If that is true Apelles learned Paul's gospel from Paul himself at Ephesus. ROMANS 16:10 reads in part: *Salute Apelles approved in Christ.* Note that word "approved" used here in ROMANS 16:10. "Approved" comes from the Greek word dokimos {dok'-ee-mos}, number 1384 in the Strong's Greek Concordance. The history behind this Greek word dokimos {dok'-ee-mos} States: "In the ancient world there was no banking system as we know it today, and no paper money. All money was made from metal, heated until liquid, poured into molds and allowed to cool. When the coins were cooled, it was necessary to smooth off the uneven edges. The coins were comparatively soft and of course many people shaved them closely. In one century, more than eighty laws were passed in Athens, to stop the practice of shaving down the coins then in circulation. But some money changers were men of integrity, who would accept no counterfeit money. They were men of honour who put only genuine full weighted money into circulation. Such men were called "dokimos" or "approved." Apelles was approved in Christ ROMANS 16:10 tells us, which takes on a little more significance when we note that the Greek word dokimos {dok'-ee-mos} is only used seven times in New Testament scripture. Seven again is the number of SPIRITUAL PERFECTION or SPIRITUAL COMPLETION. While we are considering the word "approved" in this part of our lesson, let me make a quick reference to one of the seven scriptures where we find this word. 1 CORINTHIANS 11:19 *For there must be also heresies among you, that they which are approved may be made manifest among you.* These heresies (dissension's arising from diversity of opinions and aims) that were found among those of the church of Smyrna, and Philadelphia included those of the synagogue of Satan referenced in REVELATION 2:9 and 3:9, whom we will discuss shortly. For now make note that such heresies must be among us so that those that are approved as full overcomers in Christ Jesus may be made manifest among us.

Hopefully all of this gives us a little better insight into the kind of person that Apelles was. Further Apelles name means "without a receptacle," which points us to one aspect of the heart attitude of Christ. "Without a receptacle"

means that in Christ's heart nothing else but God's will can get in there, for His heart was full of God's will and was "without a receptacle" for anything else to get in. In other words He was "without a receptacle" for the wasteful corruptible things of this world. This also speaks to the character of Apelles who was *approved in Christ*. Apelles was also the seventh man mentioned in ROMANS 16.

It is also thought that Polycarp may have been the successor to Apelles as bishop of Smyrna. Polycarp's fame comes also from the Foxe's Book of Martyrs, and early church history. At the time of his martyrdom he had been a Christian eighty-six years. Foxe's Book of Martyrs records: "Polycarp, hearing that persons were seeking to apprehend him, escaped, but was discovered by a child. From this circumstance, and having dreamed that his bed suddenly became on fire, and was consumed in a moment, he concluded that it was God's will he should suffer martyrdom. He therefore did not attempt to make a second escape. Those who apprehended him were amazed at his serene countenance and gravity. After feasting them, he desired an hour for prayer, which being allowed, he prayed with such fervency, that his guards repented that they had been instrumental in taking him. He was, however, carried before the pro-counsel, condemned, and conducted to the market-place." History records that Polycarp was offered his freedom if he would only curse Christ. He then answered: "Four score years and six have I served Christ, and He has done me nothing but good. How then could I curse Him, my Lord and my Saviour?" The heathen in attendance, along with the Jews who were of the synagogue of Satan referenced in REVELATION 2:9, lobbied for Polycarp to be cast unto the lions. However the pro-counsel opposed this, but instead allowed the Jews to tie Polycarp unto the stake, and to carry the wood logs for the pile which eventually burned him. Foxe's Book of Martyrs goes on and records: "Wood being provided, the holy man earnestly prayed to Heaven, after being bound to the stake: and as the flames grew vehement, the executioners gave way on each side, the heat becoming intolerable. In the meantime the bishop sang praises to God in the midst of the flames, but remained unconsumed. ...After considerable attempts, they put him to death, and burnt his body." History records that on a hill facing north in Smyrna is a circular letter from the church of Smyrna describing Polycarp's martyrdom. Soon after Polycarp's martyrdom twelve Christian's associated with Polycarp were also put to death.

So we have noted some of the full overcomers from the church of Smyrna who were perfectly tested unto death, and found faithful, and approved unto God, workmen that needeth not to be ashamed of the gospel they loved and preached. {2 TIMOTHY 2:15 *Study to shew thyself approved <1384> dokimos {dok'-ee-mos}, unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*} We also noted seven elements of suffering mentioned in REVELATION 2:9 & 10 that these Saints went through.

I want to spend a little time on the third element of suffering found listed in verse 9: *...the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.* Earlier we noted the blasphemy of them, which is a strong irreverent talking against what one believes in, in other words the suffering of verbal persecution, specifically from those of the synagogue of Satan. Let's look at "the synagogue of Satan" in this part of our study. (There are 36200 web sites that reference the synagogue of Satan!) We find the term "the synagogue of Satan" in two scriptures: (1) REVELATION 2:9 *I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.* And (2) REVELATION 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.* Both of these scriptures are written to the full overcomers. REVELATION 2:9 is written unto the Saints of Smyrna, and REVELATION 3:9 is written unto the Saints at Philadelphia. REVELATION 3:9 tells us that these of "the synagogue of Satan" are liars; they are liars because they say they are Jews, and are not, but do lie. A scriptural term that defines such liars is "hypocrite." A "hypocrite" is one who pretends to be something that he is not, such as an actor, or a stage player. Such a person tries to deceive others into thinking that he is something that he is not. Some actors are real good at this, and can even fool themselves to the point that they too seek help to find out who they really are.

Scripture tells us that the father of all lies is the devil. JOHN 8:44 *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* When Jesus made this statement, who was He speaking too? The Jews, including the scribes and Pharisees. Note also what Jesus said unto these same Jews, including the scribes and Pharisees, before and after He made this statement of JOHN 8:44. JOHN 8:43 *Why do ye not understand my speech? even because ye cannot hear my word. ...JOHN 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.* Those of Smyrna, and those of Philadelphia heard with their open hearts of faith God's word. Those of Smyrna and Philadelphia had followed the instructions of Paul found in 2 TIMOTHY 2:15 *Study to shew thyself approved <1384> {see again page 80 of these notes} unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

As I glance through the New Testament scriptures that use the word "hypocrite," or "hypocrites," I find it is Jesus, the epitome of Truth, who is calling the scribes and Pharisees, and other unbelieving Jews "hypocrites," that is pretenders, dissemblers, liars. Seven times in MATTHEW 23 we find Jesus saying unto the scribes and Pharisees: *Woe unto you, scribes and Pharisees, hypocrites!* Jesus said this unto them because they were pretending to be something that they were not. In their case they were pretending to be righteous and they were not. They were pretending to be Masters, that is Master Teachers, but they were not for that title belongs to Jesus. They wanted men to call them father, but Jesus told them in MATTHEW 23:9 *And call no man your father upon the earth: for one is your Father, which is in heaven.* So we see that all along the way they were pretending to be something that they were not. Note further what

Jesus said unto these scribes and Pharisee hypocrites in MATTHEW 23: MATTHEW 23:28 *Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. ...33 Ye serpents, ye generation of vipers, (here Jesus equates these religious scribes and Pharisees with that same old serpent, Satan, who beguiled Eve) how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, (A to Z) whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation.* Many of the church of Smyrna were slain by these very ones of the synagogue of Satan.

The Apostle Paul too in addition to the mention above concerning heresies, (dissension's arising from diversity of opinions and aims), {see page 80 of these notes}, also referenced the subtlety of hypocrisy in this statement of GALATIANS 2. GALATIANS 2:13 *And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.* The word "dissembled" means: to act hypocritically with, and the word dissimulation means: hypocrisy, like the acting of a stage player, that is pretending to be something that they are not. The full overcoming Saint that is represented by those of the church of Smyrna, and the church of Philadelphia know the word of God well enough to recognize the false claims and actions of those who claim to be something that they are not. Those of the synagogue of Satan can be a great hindrance to someone that is running the race. The reason that the church of Smyrna and the church of Philadelphia had those of the synagogue of Satan around in the first place was to allow the potential full overcomer to separate the false from the truth. Like Jesus, these same full overcomers overcome the blasphemy of such hypocrites, and go on to obtain a crown of life.

A "crown of life" is one of the things given unto those full overcoming Saints of the church of Smyrna after they endured their perfect and complete seven-fold time of testing. REVELATION 2:10 *Fear none of those 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: be thou faithful unto death, and I will give thee a crown of life.*

Two scriptures mention the crown of life, JAMES 1:12 and REVELATION 2:10. JAMES 1:12 *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* REVELATION 2:10 *Fear none of those 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: be thou faithful unto death, and I will give thee a crown of life.* Comparing these two scriptures, and knowing what we have learned so far in this study, we see that those who received the crown of life, which the Lord hath promised to them that love him, also had that first place preeminent love of Christ in their heart. Also besides the crown of life being mentioned in both of these scriptures, we find that the Saints who get to wear this crown have been "tried" in both scriptures. We have already made mention of this rarely used Greek word that translates to our English "tried" in JAMES 1:12. This word "tried" in JAMES 1:12 comes from the Greek word dokimos {dok'-ee-mos}, number 1384 in the Strong's Greek Concordance, and is only used seven times in New Testament scripture, which when we studied it before translated to "approved," but here in JAMES 1:12 is translated this one time into our English as "tried." Now let's read JAMES 1:12 like this: *Blessed is the man that endureth fiery trials; for when he has been approved, he shall receive the crown of life, which the Lord hath promised to them that love him.* Those that were "tried" in REVELATION 2:10, and suffered tribulation ten days, were also approved of God and received *...a crown of life.* These two scriptures bring together the fact that this crown of life belongs to the full grown mature overcoming sons of God who fit the description of ROMANS 8:14-18. ROMANS 8:14 *For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

One final time I want us to remember that these Saints of the Smyrna church were tried and tested unto death suffering full overcoming Saints. There are seven elements of suffering listed in REVELATION 2:9 & 10. Seven being representative here of the SPIRITUALLY COMPLETE and PERFECT suffering that those full overcomers of Smyrna would face. These seven elements are: (1) tribulation or trials which are spoken of in a general sense in verse 9; (2) poverty, which in itself causes suffering, and may in fact be a result of suffering; (3) the blasphemy of them, which is a strong irreverent talking against what one believes in, in other words the suffering of verbal persecution; (4) suffering things, that is suffering loss and persecution for the cause of Christ; (5) the trial of being cast into prison; (6) the kind of tribulation that comes as a testing of one's responsibility according to ability spoken of in verse 10, which is possibly the final defining trial of one's faith during this life, and; (7) death, the final act of suffering.

Brother Copley notes this of the church in Pergamos: "Figuratively, the Pergamites were those of Ephesus who did not go on in full victory like the Smyrnians." We need to keep this thought in mind as we examine what Christ the Righteous Judge had to say unto this church in Pergamos. Recall that those in Ephesus who remembered that they had fallen from their first preeminent love, and repented of this fact went on to become Smyrnian full overcoming Saints in their suffering for the Lord, their love for Him being so great in their lives. But on the other side of the balance we find

those of Ephesus who did not remember or return to Christ as their first love, and they fell into the conditions found in the church of Pergamos.

Pergamos was a city of Mysia, and was located about 64 miles north of Smyrna. This city was built a century and a half before Christ by Eumenes II around a so called impregnable castle on a high point known as “the pine-coned rock.” The last king of Pergamos was Attalia, who bequeathed his kingdom to the Romans. Pergamos is somewhat famous for the invention of parchment. Pergamos was anciently famous for its library, which was said to have contained over two hundred thousand volumes. Pergamos was also famous for a large assemblage of temples of idols placed in a grove known as “the thank offering grove,” or Nicephorium. One of the more famous temples in the temple grove of Pergamos was the temple of Asklepios, known to the Pergamites as “the healing god.” Asklepios was also called “saviour,” and was known as “the god of Pergamos.” Pergamos was the first city in ancient Asia with a temple for worship of Augustus Caesar. Thus the Pergamites, on coins minted during ancient times, are called “the principal temple-care-takers of Asia.” Associated with the temple of Asklepios was a university for medical study. The Roman senate under the Roman Caesar, Tiberius, recognized the grove of Asklepios as having the right of sanctuary. Further Tiberius considered the serpent (Satan’s image) as sacred, thus he had charms and incantations made with images of the serpent on them, and ascribed unto the medical profession, which was associated with the temple of Asklepios.

Having considered some background information concerning Pergamos, and a little of the influence of Satan there, recall also that the Saints of Smyrna and Philadelphia knew the blasphemy of those that are the synagogue of Satan. Many of the Smyrna Saints were faithful martyrs of Christ. We mentioned some of them in our studying the church of Smyrna. We also find mention of a faithful Smyrna Saint here at Pergamos. His name was Antipas. Antipas means “against all.” It seems that Antipas was “against all” that was going in Pergamos against God, and as one account records, he was murdered by a mob of people there at Pergamos in honor of their highly esteemed god Asklepios, as a public demonstration of their opposition to the claims of the Lord Jesus Christ preached by Antipas. Note this statement made in REVELATION 2:13 of Antipas: *...Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.* There are eight scriptures in REVELATION that mention the word “faithful.” The previous time that the word “faithful” was used was in REVELATION 2:10 in connection with the Saints of Smyrna. Antipas joined them in verse 13. The times that the word “faithful” is used in REVELATION without being connected to Jesus Christ Himself the Faithful and True witness, it is spoken in reference to the full overcomers. Antipas fits this description of full overcomer, whole-hearted for the Lord. Caleb, one of the two Israelite spies who gave the good report in NUMBERS 13 & 14, his name means whole-hearted. Caleb is one of the Old Testament full overcomers, a man of overcoming faith, just like Antipas here in Pergamos.

Caleb and Antipas have a lot in common if you think about it. Caleb along with Joshua gave a positive report concerning the land of Canaan. Caleb himself stated in NUMBERS 13:30 *And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.* Lest we think that Caleb had an arrogant attitude, and was trusting in his own strength, scripture goes on to record in NUMBERS 14 the following facts of how Caleb and Joshua were counting on the strength of the Lord. NUMBERS 14:6 *And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: 7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. 8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. 9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not. 10 But all the congregation bade stone them with stones.* The difference between Caleb and Antipas was that those of the congregation in Antipas’ time who, if they didn’t participate in his slaying, at the least allowed Antipas to be slain among them. Caleb and Joshua and Moses would have been slain by the congregation had not the Lord Himself stopped them. Thus we see that those of Pergamos were not whole-hearted for the Lord like Caleb of old was; like Antipas among them was; like any full overcomer needs to be.

Brother Copley notes that the full overcomers citizenship is in heaven. This is stated for us in scripture in PHILIPPIANS 3. PHILIPPIANS 3:20 *For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* And so we note the positive qualities of the full overcomer.

Jesus also noted the following positive qualities of the church in Pergamos: REVELATION 2:13 *I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.* Antipas was true to the Lord, held fast the name of Jesus, did not deny his faith in Christ, and went on to suffer death as a full overcomer.

We have now considered some of the history of Pergamos, and the positive aspects concerning some of them of the church in Pergamos. Let’s now read what is said in scripture concerning them. REVELATION 2:12 *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast*

thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 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.

When we studied the different salutations that Jesus gave unto the seven churches we noted that unto the church in Pergamos Jesus makes a singular salutation, *These things saith he which hath the sharp sword with two edges*, which points them to the Word of God, and the doctrine that God wants them to know. The reason Jesus makes such a simple address unto them is because there were those (and it seems to be a majority) in the church of Pergamos which had gone off after other doctrines; teachings contrary to the word of God. After reviewing the history of Pergamos it is easy to see that those of Pergamos were used to thoughts and teachings contrary to the word of God. The majority of those at Pergamos had not *...turned to God from idols to serve the living and true God...* as those addressed in 1 THESSALONIANS 1:9 had done. Thus we find Jesus Christ the Righteous Judge mentioning in verse 13 Satan twice. Jesus knows that Satan is the one that is behind all of this idol worship, which we find prominent here at Pergamos. Jesus also knew where Satan's seat is.

By my count I find Satan referenced 30 times in the book of REVELATION: eight times as "Satan" (once plural); twice as "that old serpent;" twice as "the serpent;" five times as "the devil;" and thirteen times as "dragon." Thirty was the number having to do with THE BLOOD OF CHRIST or THE MINISTRY OF CHRIST, and certainly Satan is the enemy of THE MINISTRY OF CHRIST.

"Satan's seat" (verse 13) is representative of where "Satan's seat" is, which is in the world. Satan's seat is in the world. In EPHESIANS 2:2 we find Satan called "the prince of the power of the air." So we note that the church of Pergamos was a worldly church. Pergamos means much married, or much marriage. Such is the condition of the world today, given in much marriage. We hear of those that are married to their jobs. We hear of divorce and marriage. We all know those who have been married several times. Such is the way of the world. In ROMANS 7:4 we read this most important statement, which points us to the Bride of Christ: *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.* Those in majority of Pergamos are not interested in being married to Jesus Christ, for their interests, their loves, are for other things, specifically worldly things.

Those in majority of Pergamos allowed Satan to have a prominent seat in their assembly. We noted this in our study on "thrones." REVELATION 2:13 translates into our English this way: *I know thy works, and where thou dwellest, even where Satan's throne is....*. COLOSSIANS 3:1 states: *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* Where is Satan's throne? Let's first define throne. A throne is a symbol of the seat of authority and power and strength, greatness, glory and honour, and majesty. We read the heart attitude of Satan in ISAIAH 14:12-14: *How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.* Thus we should note that Satan himself wants power and greatness and glory and honour for himself, and in fact has a throne himself, for now he is *...the prince of the power of the air, the spirit that now worketh in the children of disobedience...* {see EPHESIANS 2:2}. Keep in mind that Satan is very subtle, and as such is very capable of having his throne subtly disguised where the spiritually unenlightened will not notice. The place where Satan's throne is in Pergamos type churches is right behind the pulpit!

Satan inspires many of the messages preached from the pulpits of Pergamos today! Keep in mind that Satan is well acquainted with the word of God, and even tempted Jesus by quoting scripture. Satan quoted from PSALMS 91:11 & 12, saying to Jesus in MATTHEW 4:6 and LUKE 4:10 & 11; *If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* Satan, of course, doesn't rightfully divide the word of truth, but rather sees to it that the word of truth is wrongfully divided, for, after all, that is his job, and he is really good at his job, which is *...to steal, and to kill, and to destroy...*. This is why the Apostle Paul wrote the Apostle Timothy these words found in 2 TIMOTHY, which states: Timothy I know you are an Apostle, a pastor and a teacher *...watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry....* {2 TIMOTHY 4:5} *...Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth...* {2 TIMOTHY 2:15}. *No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.* {2 TIMOTHY 2:4}. The Apostle Paul was always encouraging the Saints to *...press toward the mark for the prize of the high calling of God in Christ Jesus...* {PHILIPPIANS 3:14}., to *... Fight the good fight of faith...* {1 TIMOTHY 6:12}. Satan does his best to see that the Saints miss the high calling of God in Christ Jesus, and he does this through sermons preached from the pulpits of Pergamos today! What is the purpose of this church age? Ask most pastors and the sons of God this question and see if they know the answer. The fact is that most Saints don't have a clue what God's purpose is for this church age. The purpose of this church age is simply spelled out by James in ACTS 15:14 where he notes: *Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.*

Some of these people will go on to have God's best, and take the place that was previously occupied by Satan before iniquity was found in him. EZEKIEL 28:11-19 is a lamentation of the king of Tyre, but the language of this text

goes beyond the king of Tyre to Satan, the inspirer of all the wicked that Tyre did especially unto the children of Israel, God's chosen people. One of the more famous daughters of one of the kings of Tyre was Jezebel, daughter of Ethbaal, {1 KINGS 16:31}, whose name means "with Baal." (In your mind note these references and connections to Satan, and see how this applies unto the churches of Pergamos and Thyatira especially). EZEKIEL 28:11 *Moreover the word of the LORD came unto me, saying, 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.*

Note in the above portion some of the qualities that were formerly attributed unto Satan, that are now attributed unto the Bride of Christ. Satan once had a lofty position in the heavens, and now that lofty position is reserved for the Bride of Christ as she will rule and reign with Him. The precious stones given unto Satan are now mentioned in REVELATION 21 in connection with the bride, the Lamb's wife. These precious stones found in nature picture the unutterable value and preciousness of Christ in the Saints unto God Himself. The cherub also picture the full overcomers. And who could express the beauty of the Bride of Christ? The "workmanship" of the Bride of Christ is spoken of in EPHESIANS 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.* The music that Satan should of had towards God in his tabrets and pipes, is now expressed by the Bride of Christ in her endless singing of psalms and hymns and praise of worship, and spiritual songs of grace unto our Lord and Saviour Jesus Christ. {See EPHESIANS 5:19 & 20}. No wonder then that Satan does his best at this time during the church age to defeat God's people, and prevent them from having God's best. And he does this in part from his throne right behind the pulpits of the church of Pergamos today! Jesus Christ the Righteous Judge knows where Satan's seat is. Jesus Christ the Righteous Judge is He who has the sharp sword with two edges, known also as The Word of God. The Word of God is what those of Pergamos are only vaguely familiar with, a point that will be more evident as we continue to study the church of Pergamos.

Another of the meanings of Pergamos that I came across in my research states that Pergamos means "height or elevation." This goes right along with our thinking concerning Satan, for Satan wishes to be elevated in height upon his throne, thus distracting attention away from the throne of God. Satan's message from his throne right behind the pulpits of the church of Pergamos today is a simple message whose focus is on something other than having God's best. The Apostle Paul warns of such teaching calling it the "doctrines of devils" in 1 TIMOTHY 4:1. 1 TIMOTHY 4:1 *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;...* The churches of Smyrna and Philadelphia had their focus fixed upon Jesus and winning His best. The love of Jesus was first place in their lives; everything else paled by comparison. Here in REVELATION 2:12-17 we find the church of Pergamos has it's focus clouded by the prince and power of the air, known also as Satan, who subtly presents other things as being important. So much so that their focus, their interests, their love turns to loving other things more than Jesus, specifically worldly things, over which Satan's throne currently presides. Jesus states in MATTHEW 24:12 *And because iniquity shall abound, the love of many shall wax cold.* The Apostle John wrote in 1 JOHN 2:15-17 these words: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*

One of the subtle messages preached today in Pergamos type churches, which is to the defeat of many Saints, is a message taken out of context from 3 JOHN 1:2, which reads: *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.* The message that Satan sees gets across is *...prosper and be in health...* The world thinks of prosper as getting money and more and more money, and its by products, power and wealth, a couple of the idols of today's world. Wealth (number 2142 in the Strongs Greek Concordance) is a word used in connection with the idol makers of ACTS 19, who were in great opposition to the gospel message of the Apostle Paul. ACTS 19:25 records these words of Demetrius, a silversmith idol maker: *Sirs, ye know that by this craft we have our wealth.* The Greek word for "wealth" numerically adds up to 666! The message of wealth and money are so much the focus of many churches today. Label such churches Pergamos, for their idol grove is money and wealth. How many have had their focus turned to money by the pulpits of the church of Pergamos today? God only knows. The Apostle Paul wrote Timothy in 1 TIMOTHY 6:10 *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.* The next time you check out a so

called gospel message being preached on the radio or television or in a church, note what the focus of attention is upon. If the so called gospel message being preached on the radio or television or in a church, focuses upon the fact that you too can have more of what this world has to offer, that you too can *...prosper and be in health...*, take note that this message is Satan's message from his throne right behind the pulpits of the church of Pergamos today, which is a simple message whose focus is on something other than having God's best. If the focus of attention is upon the pastor, and his message is upon "me, myself and I," take note that this message is Satan's message from his throne right behind the pulpits of the church of Pergamos today, which is a simple message whose focus is on something other than having God's best. If the so called gospel message being preached on the radio or television or in a church, focuses upon politics or current worldly events, and not on the fact that Jesus is coming soon so get ready for you too can have God's best, then take note that their message is Satan's message from his throne right behind the pulpits of the church of Pergamos today, which is a simple message whose focus is on something other than having God's best. If the so called gospel message being preached on the radio or television or in a church focus is upon how they are preaching their last broadcast sermon unless they get a money filled envelope sent from you, take note that this message is Satan's message from his throne right behind the pulpits of the church of Pergamos today, which is a simple message whose focus is on something other than having God's best. The Apostle Paul warned us of Pergamos type churches when he made statements like that found in 2 CORINTHIANS 11:3, which reads: *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* To the Ephesian elders in ACTS 20 Paul made warning statements, which warned them, and us, of Pergamos type churches. Note what the Apostle Paul warned of in ACTS 20:28-30: *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*

If the focus of the gospel message being preached on the radio, or television, or in a church is solely upon Jesus, and having His best in your life, then you better pay attention to what is being said. If the gospel message being preached on the radio or television or in a church tells you how *...to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God....* {EPHESIANS 3:19}, then you better pay attention to what is being preached. In short, note the message, the doctrine that is being preached and where it is pointing you. If the message being preached is pointing to everything other than Jesus Christ and obtaining His best, then take note that this message is Satan's message from his throne right behind the pulpits of the church of Pergamos today, which is a simple message whose focus is on something other than having God's best. If the message being preached is pointing you upward to the throne of God, then you better pay attention to what is being said.

Again let's read REVELATION 2:13-15. REVELATION 2:13 *I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the **doctrine** of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast thou also them that hold the **doctrine** of the Nicolaitans, which thing I hate.* We have looked real hard at where Satan's seat is, and have noted some of Satan's doctrines that are being preached from his throne right behind the pulpits of the church of Pergamos today, which is a simple message whose focus is on something other than having God's best. Now let's zoom in (so to speak), and focus our attention on a little word used three times by Jesus In REVELATION 2 & 3 as He encouraged us of this present church age *...that hath an ear, let him hear what the Spirit saith unto the churches.* The word that demands our attention is "**doctrine**." We find it in REVELATION 2:14; 2:15 and 2:24.

The Greek word that is used in the above mentioned three scriptures in REVELATION that translates into our English "**doctrine**" is {did-akh-ay'}, number 1322 in the Strongs Greek Concordance. It is no accident that it is used thirty times in the New Testament; thirty being the number of the Ministry of Christ. "**Doctrine**" means: to learn or teach that which is being taught; instruction; the act of teaching. Jesus Himself taught "**doctrine**," and five times we read this statement concerning the "**doctrine**" that Jesus taught: they (the people) were "astonished at his **doctrine**." {See MATTHEW 7:28; 22:33; MARK 1:22; 11:18; and LUKE 4:32}. MARK 1:22 explains this astonishment of Jesus "**doctrine**" like this: *And they were astonished at his **doctrine**: for he taught them as one that had authority, and not as the scribes.* LUKE 4:32 tells us: *And they were astonished at his **doctrine**: for his word was with power.* The power with which Jesus spoke came from the Holy Ghost, and His authority came from God the Father. This was a manifestation of the seven-fold spirit that rested upon him referenced in REVELATION 1:4. {See again pages 33 & 34 of these notes}. The book of ISAIAH chapter 11 also gives a seven-fold description of the fullness of the Holy Spirit that rested upon Jesus Christ. ISAIAH 11:1 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 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; 3 And shall make him of quick understanding in the fear of the LORD:...* Note here in ISAIAH that the spirit of the Lord that rested upon Jesus was seven-fold: (1) the spirit of wisdom, (2) the spirit of understanding, (3) the spirit of counsel, (4) the spirit of might, (5) the spirit of knowledge, (6) the spirit of the fear of the LORD, and (7) the spirit of quick understanding in the fear of the LORD. So we note that Jesus Christ came unto us full of grace and truth, and spoke His doctrine to us with authority and power from on high. Note this portion of scripture from JOHN 7. JOHN 7:14 *Now about the midst of the feast*

Jesus went up into the temple, and taught. {This word “taught” is 1321 in the Strong’s Greek Concordance, and is the teaching of doctrine}. *15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

So we see that Jesus wants us to know the doctrine of God, the **doctrine** of the Word of God. It takes open ears of hearing, and open hearts of faith to receive the **doctrine** of the Lord. ISAIAH 28:9 states it like this: *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.* Remember how Jesus comes to those of the church in Pergamos? REVELATION 2:12 *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;...* . The sharp sword with two edges is a reference to the Word of God, whom Jesus Christ the Righteous Judge is! Those of Pergamos didn’t really know much of the **doctrine** of the Lord. They really weren’t “weaned from the milk, and drawn from the breasts,” for they were still babes in Christ, or no more than small children spiritually speaking. This is evident by their chasing after every wind of **doctrine**. EPHESIANS 4:14 states this after being told why apostles, prophets, evangelists, pastors and teachers of the **doctrine** of Christ were necessary: *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;...* . Those of the church in Pergamos were deceived by *...the doctrine of Balaam, and ...the doctrine of the Nicolaitans.*

In April 1952 Brother Hill first published an article entitled “Should doctrine be preached to-day?” It has since been made into a tract, which can be found in the back of the church today. I strongly encourage everyone here to get it and read it. Permit me to quote one paragraph from this article, written more than fifty years ago, and still full of relevant truth today.

“Today, so many of the Christians hear a man quote a little of the Bible and give a message, and they know so little of the Bible that they say, “Well, he had the Bible for it, so it must be so” -- when actually the man was possibly making the word of God of none effect. I tell you the Devil is capitalizing on the ignorance of the Christian today, and it will get worse as the days go on when the few who remain on the scene who do know the word are gone. I strongly urge Christians to get back to the old time Bible studies, and make it a policy to study and daily search the scriptures at home to see if these things be so. Be persuaded, not by man, regardless of how great, how good, or how popular he may be, but be persuaded only by the word of God. We need to get into a verse by verse chapter by chapter study of the old book, which is able to make us wise, build us up and to give us an inheritance on the other side. Today there is too much of a “here and there” study. We embrace and believe the portions that we like and want, but those portions which cut us, or go against our belief, we refuse to make an honest study of them. We need the whole counsel of God; we need a balance in the word of God that we might know what it is all about. We need a vision of all God intends to do in this age, and to have and understand this we must have all the truth. All of the truth takes all of the Bible! Do not accept everything you hear, whether I, or someone else tells you; but prove all things, hold fast to that which is good. Reject that which is evil and, my friend, you will never be able to prove that which is good until you know the good word of God. In other words, until you are taught the right teaching or doctrine, you say, “But Brother Hill, I feel like this is the truth,” nothing could be more dangerous than to trust your feelings. We live by faith and faith comes by hearing, and hearing of the word of God.” {ROMANS 10:17 our theme verse of this study}. “My friend, bad doctrine will perish, but good doctrine endures. It’s blessings of joy peace and comfort will roll on and on throughout the ceaseless ages, for it is the word of God, and the word of God is as good as He Himself.” (End of quote from Brother Hill’s tract on “Should Doctrine be Preached To-day?”).

Now having learned some things concerning **doctrine**, what good would it do us to study about *...the doctrine of Balaam, and ...the doctrine of the Nicolaitans...*? It would do us no good, other than to note this statement Jesus made to the church in Pergamos: *“I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.”* (REVELATION 2:14 & 15). Nicolaitans means “conqueror of the people” or “destruction of people;” in other words “overcomer of the people.” A full overcomer will not follow such doctrines. There are some points worth noting of these two doctrines, without elaborating too much on the doctrines themselves. Note first of all, as Brother Copley also noted in his REVELATION study, that those in Pergamos held to the doctrine of Balaam, and the doctrine of the Nicolaitans. In REVELATION 2:6 we found that the Saints of Ephesus would not tolerate the deeds of the Nicolaitanes, but here in Pergamos they closely followed the **doctrine** of the Nicolaitans, and the teachings of Balaam. Simply put those of Pergamos followed false teaching, and allowed someone, or something else besides Jesus Christ to assume a headship over them instead of Jesus Christ, who is the Head of the body of Christ.

Secondly note that Jesus Christ the Righteous Judge hates the deeds and the doctrine of the Nicolaitanes as noted in REVELATION 2:6 and 2:15. HEBREWS 1:9 states that Jesus loves righteousness and hates iniquity. ROMANS 14:23 tells us that *...whatsoever is not of faith is sin.* And 1 JOHN 5:17 in part reads: *All unrighteousness is sin;...* . The deeds and the doctrine of the Nicolaitanes therefore is sin. Along these same lines we thirdly note that the doctrine of Balaam included eating of things sacrificed unto idols, and to commit fornication. Such action is not only sin, but is categorized in ROMANS 1, and other scriptures, as ungodliness and unrighteousness of men. In the days of Noah such action was classified as “the wickedness of man.” GENESIS 6:5-7 reads: *And GOD saw that the wickedness*

of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. God destroyed man at that time by the great flood, except for Noah and his family, eight souls. To the children of Israel in EXODUS 20:3 God gave the first of His ten commandments: EXODUS 20:3 *Thou shalt have no other gods before me.* How often in scripture did the children of Israel violate just this first commandment? God only knows. God wants those who love Him to worship Him. Jesus stated it like this in JOHN 4:23 *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.* The full overcomers all worship God in spirit and in truth. Does it sound like those of Pergamos were truly worshipping God, when in fact they held to the doctrine of Balaam, and the doctrine of the Nicolaitans, and even had a seat for Satan? No. The fact is that they were worshipping something other than God, and following doctrines contrary to the word of God. Those of Pergamos had the attitude of good God, good Devil, good everybody.

Those of Pergamos fall short of the rank of full overcomer, for they were not whole heartedly devoted unto God. Again let me remind you of a statement we made earlier concerning Caleb. {Review page 84 of these notes}. Caleb, was one of the two Israelite spies who gave the good report in NUMBERS 13 & 14, and his name means whole-hearted. Caleb is one of the Old Testament full overcomers, a man of overcoming faith, just like Antipas here in Pergamos. Caleb and Joshua and Moses would have been slain by the congregation of Israel had not the Lord Himself stopped them. Thus we see that those of Pergamos were not whole-hearted for the Lord like Caleb of old was; like Antipas among them was; like any full overcomer needs to be.

Thus we read this statement of Jesus Christ the Righteous Judge in verse 16: *Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.* This word “repent” means to change ones mind for the better, in other words to change ones heart attitude, for after all it is the heart, and heart attitudes that Christ the Righteous Judge searches. Those at Pergamos were told to change their heart attitudes for the better towards God, and away from the strange doctrines that they were following; doctrines inspired of Satan. Brother Copley notes that those who repent of their toleration of these evil doctrines, will, in reality, become separated, for such repentance will cause separation. The Apostle Paul in 2 CORINTHIANS 6 writes: *14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? (Belial means worthlessness) or what part hath he that believeth with an infidel? (infidel - they that believe not, the unbelieving, faithless, or unbeliever) 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

Again in REVELATION 2:16 we read of “the sword of my mouth.” In REVELATION 2:12 we read of Him “which hath the sharp sword with two edges.” The eighth point in our nine-fold description of Jesus Christ the Righteous Judge found in REVELATION 1:16 noted *...and out of his mouth went a sharp twoedged sword:...* . {See again pages 42 & 43 of these notes}. We noted in that part of our study that HEBREWS 4:12 tells us that the Word of God, (whom Jesus is), is sharper than any twoedged sword. HEBREWS 4:12 reads: *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* We referenced our Philistine study on how David slew Goliath with Goliath’s own sword. That there was none like it. {See 1 SAMUEL 21:8 & 9}. This unique sword of Goliath became famous to the children of Israel as a symbol as to the power of the Word of God. We also mentioned that as the Righteous Judge, Jesus is using the Word of God to judge us now, to reprove us now, to correct us now, to instruct us now, to build us up now. Our every thought and intent of the heart is being judged or evaluated now as His word goes forth. To those of the church in Pergamos is written of Him *...which hath the sharp sword with two edges, ...Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.* It was the Word of God that was very much lacking there at Pergamos. The Word of God was lacking there at Pergamos because they were following other doctrines.

The fact that the Word of God was very much lacking there at Pergamos is further evidenced in Jesus concluding statement made unto the church of Pergamos. REVELATION 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.* Here again we find that phrase used seven times of Jesus in His concluding thoughts to each of the seven churches mentioned in REVELATION 2 & 3: *He that hath an ear, let him hear what the Spirit saith unto the churches;...* . Then He next talks of the “hidden manna.” Let’s review some things about manna.

Recall from EXODUS 16 the following: EXODUS 16:4 *Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.* Remember again our theme verse of this study? ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* The word of God here in

EXODUS 16 was spoken by the LORD unto Moses, who in turn relayed God's message unto the children of Israel for this purpose as stated in verse 4: *...that I may prove them, whether they will walk in my law, or no.* The word "prove" here means: to test, try, tempt, assay, put to the proof or test. DEUTERONOMY 8:2 *And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.* The purpose of God's testing the children of Israel, or you or me for that matter, is to reveal the heart attitude of the ones being tested, to prove whether or not they would believe the word of the Lord. Here in EXODUS 16 did the children of Israel hear with open ears, and open hearts of faith the word of the Lord? Our answer lies in the following verses from EXODUS 16:13 *And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.* 14 *And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.* 15 *And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.* 16 *This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.* 17 *And the children of Israel did so, and gathered, some more, some less.* 18 *And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.* 19 *And Moses said, Let no man leave of it till the morning.* 20 *Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.* We find that the children of Israel hearkened not unto Moses, thus in reality they hearkened not unto the word of God. Furthermore we read in EXODUS 16 these additional instructions from the word of God. EXODUS 16:21 *And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.* 22 *And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.* 23 *And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.* 24 *And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.* 25 *And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.* 26 *Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.* 27 *And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.* We see here in verse 27 that there were still in Israel those that refused to believe the word of God. 28 *And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?* 29 *See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.* 30 *So the people rested on the seventh day.* 31 *And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.* Note here in verse 31 that the color of manna was white, and we will comment more about this when we cover the "white stone" of REVELATION 2:17. {See page 93 of these notes}. Also note what EXODUS 16:35 tells us: *And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.* Forty is the number of perfect testing, and I in my mind wonder after forty years of collecting manna if there were still those who went out on the seventh day to gather manna.

Manna to us is a type or picture of feeding on the word of God. The children of Israel were perfectly tested forty years in the wilderness, and perfectly provided for by God, and fed manna seven days a week. (They didn't have to gather manna on the sabbath day, yet miraculously God saw to it, that if they followed His word, and His instructions, they could still feed on the manna on the sabbath day). One lesson that we can get out of this is to early in our day, start it by feeding on the Word of God. ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** The Apostle Paul writes in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Daily feeding on the word of God is what Paul was recommending here, with the result being built up in Christ Jesus.

Manna, the bread from heaven which fed the children of Israel in the wilderness for forty years, was given before Jesus Christ came down from heaven. In one sense manna foreshadowed the coming of Jesus Christ. In JOHN 6 we read these word of Jesus, the Word of God Himself manifest in the flesh: 47 *Verily, verily, I say unto you, He that believeth on me hath everlasting life.* 48 *I am that bread of life.* 49 *Your fathers did eat manna in the wilderness, and are dead.* 50 *This is the bread which cometh down from heaven, that a man may eat thereof, and not die.* 51 *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.* Now that Jesus Christ is risen from the dead we too can daily spiritually feed upon the true bread from heaven, which is Jesus Christ, the Word of God. We spiritually feed upon the Word of God, by faith, by believing that Jesus Christ is this true bread from heaven, who can daily sustain us and meet our every daily need. No longer is Jesus Christ represented to us as "manna," which means "what is it?" Here in JOHN 6 we find Jesus as "the old corn of the land" spoken of in JOSHUA 5:11 & 12. Sister Bodie points out that the phrase "the old corn of the land" "is typical of Christ of course; for He is the food of the soul in every stage of its growth; but now it is no more as the bread come down from heaven, the humbled lowly Christ -- the manna -- but as the risen exalted Christ, with all power in heaven and earth given into His hand. It is our blessed privilege not only to know Him as come down from heaven; but as also gone back to heaven. The manna emphasizes His death: the old corn, His resurrection.

The one expresses His humanity, tho not denying His divinity; the other proves His divinity; tho not denying His humanity as the “corn of the land” assures. The wilderness food is manna; but Canaan’s “fruit” is corn. Milk is for babes; but warriors need strong meat. Christians are not in the full victory of their redemption rights unless they are seeing their part and appropriating their place in the heavenlies, as one with Christ.” {End of quote from Sister Bodie JOSHUA study book page 23}.

ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* Having now reviewed a little bit concerning manna, consider this fact also. We find the word “manna” nineteen times in scripture. Nineteen we learned in our numbers study is the number having to do with FAITH. ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* Again manna is a type or figure of the importance of daily building our faith by feeding upon the word of God.

Now back to the reference to manna in REVELATION 2:17 *...To him that overcometh will I give to eat of the hidden manna,...* . Manna for the children of Israel in the wilderness was easily found if the children of Israel would get up early and gather it according to God’s word that we noted in EXODUS 16. If they waited too long in the day the manna would wax hot and melt, and it would be gone until the next day, assuming the next day was not the sabbath. God did not play hide and seek with the manna that fed the children of Israel in the wilderness. But here in REVELATION 2:17 we read of “hidden manna.” “Hidden manna” means it was hard to find. Such language here in REVELATION spiritually indicates that those overcomers of the church of Pergamos only had a meager comprehension of the Word of God. The word of God was like hidden manna unto them. With such limited comprehension of Christ we can see that any growth they had left them in the state of “babes in Christ.”

Next we find Jesus Christ the Righteous Judge making this statement also found in REVELATION 2:17. REVELATION 2:17 *...To him that overcometh will I... give him a white stone <5586>, and in the stone <5586> a new name written, which no man knoweth saving he that receiveth it.* Let’s focus on the “white stone” and see what it represents. The color white in scripture speaks of purity, righteousness, justification and innocence. We briefly noted in EXODUS 16:31 that the color of manna was “white.” And now we find the “white stone” referenced. Both of these references to the color white, which shows in type the fact that Jesus Christ’s pure white righteousness has covered the Saints that are found here in Pergamos. MATTHEW 5:8 *Blessed are the pure in heart: for they shall see God.* ISAIAH 1:18 tells us: *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* ROMANS 10:10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* 2 CORINTHIANS 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.* The we note that “white” represents purity, righteousness, justification and innocence.

The “white stone” further pictures this innocence. The “white stone” is twice mentioned in REVELATION 2:17. It is the number 5586 in the Strong’s Greek Concordance, and is used three times total in scripture, twice here in REVELATION 2:17. Recall that those of Pergamos were living under Roman rule, and well acquainted with Greek customs. One of the ancient Greek customs in their courts of justice was to vote for condemnation or acquittal by casting a white stone in a urn for acquittal, or a black stone for condemnation. When Saul of Tarsus went about condemning Christians to death, ACTS 26:10 indicates that he did this by casting his vote, (voice number 5586 in the Strong’s Greek Concordance), against them. ACTS 26:10 *Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice <5586> against them.* Thus we see the white stone implies justification, innocence, and victory. The color black represents death or suffering. Obviously the white stone then represented life, new life, the new life that we have in Christ Jesus, which we received when we were born again.

Also note in the “white stone was a new name written.” A new name written also signified a token of favor or approval. Brother Copley notes: “A new name having been written,” speaks of the new creation. As a reward for having overcome in this order, the overcomer shall receive from the Judge the unmarred assurance of being in the new creation. The Lord casts the ballot of approval into the urn of His own reckoning concerning His child. Wondrous grace!” {End of quote from Brother Copley.}

Again we want to note here the limited growth that those of the church of Pergamos had, with only a limited assurance that they were even “born again.” We see this in the “white stone was a new name written.” A new name was referenced also to the full overcomers of the church of Philadelphia in REVELATION 3:12, but there the new name given was written upon him, not a name written on a white stone, but rather a new name engraved in the heart of the full overcomer, which Jesus Christ the Righteous Judge calls “my new name.” We will get to REVELATION 3:12 later in this study, the Lord willing, but for now note what it says: *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.* Can you see the difference between the growth of the Pergamos Saint, and the Philadelphian Saint? The Saint of Pergamos has allowed every wind of doctrine to come into their life. The Pergamos Saint has followed the doctrine of Satan in other words, or in the least has been confused by those in their assembly who have taught such doctrine. The Philadelphian Saint has focused his attention on the word of God, and with open ears of hearing faith has kept God’s word. (See REVELATION 3:8 & 10). The Philadelphian Saint has walked right on through the open door of faith that has led them to the unsearchable riches of Christ Jesus. The Philadelphian Saint is constantly feeding upon God’s word, is deeply in love with Jesus Christ; loves His appearing, and is full of the Holy Ghost.

Thyatira has two meanings that I found: “odour of affliction” also “sacrifice of labor.” Let’s read what the scripture has to say concerning Thyatira.

REVELATION 2:18 *And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.*

Thyatira is located about 40 miles southeast of Pergamos, and lies between Pergamos and Sardis. On Paul’s second missionary journey ACTS 16 records how it was that Paul and Timothy and Silas and Luke came to a chief city in Macedonia called Philippi. The first person whose heart the Lord opened there at Philippi to receive Paul’s gospel was a woman named Lydia, a seller of purple, and she was visiting Philippi from her city of Thyatira. ACTS 16:14 is the first of four times in scripture where we find the city of Thyatira mentioned. The other three times we find the city of Thyatira mentioned is here in REVELATION chapters 1 & 2. At Thyatira it is recorded in history that there was a corporate guild of dyers during the time of the Roman empire. One account records that the waters of Thyatira were so suited for dying that nowhere was the scarlet of fezzes (purple) thought to be so brilliant and permanent as that made in Thyatira. History also records that Thyatira was founded by Seleucus Nicator, and named Thygaira in honor of his new born daughter. The name Thygaira signifies a “daughter.” Nearly all historic accounts of Thyatira mention in one fashion or another the female influence found there. Some note the Greek goddess Diana was greatly worshipped in Thyatira. Others note of a shrine just outside of Thyatira, which was considered sacred by a women prophetesses, a soocress or fortuneteller of Thyatira named Sambatha. REVELATION 2:20-24 recalls the Satanic influence that a woman named Jezebel had upon Thyatira. Brother Smith in his comments of Thyatira even notes that there may have been a real woman named Jezebel in Thyatira. History also tells that many of those of Thyatira worshipped Tyrimnas, the so called guardian god of Thyatira. The Thyatirian god Tyrimnas was represented with flaming rays for eyes, and feet of burnished brass. No wonder then that Jesus Christ the Righteous Judge contrasts Himself with the Thyatirian god Tyrimnas when He states: *...unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.* (REVELATION 2:18).

The first thing I want to make special note of in our text is the phrase found for the last time of forty-eight times in scripture here in verse 18: the words of the phrase **...Son of God.** The first time we find this phrase in scripture **...Son of God...**, is in the fiery furnace of DANIEL 3:25, where Jesus is found standing with Shadrach, Meshach, and Abednego; men who refused to worship the worldly idol that Nebuchadnezzar had set up. If you study DANIEL 3 you will find no mention of Daniel. In one respect Daniel pictures the full-overcomers who were translated before the time figuratively represented in DANIEL 3. Shadrach, Meshach, and Abednego also represent overcomers to us in the fact that they took their stand to go on with God no matter what the cost, even at the expense of their own lives. A brief capsule of the heart attitude of Shadrach, Meshach, and Abednego can be found in the following scriptures from DANIEL 3. DANIEL 3:12 *There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. 13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. 14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? 15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? 16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. 17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. 18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.* Now back in REVELATION 2:18-29 in Thyatira we find a religious system that has clouded the real value of the **Son of God.** False doctrines were rampant in Thyatira to the point that some of those of Thyatira, a majority it seems, worshipped a worldly system that took them even to the depths of Satan. They didn’t really know the **Son of God.** But a few in Thyatira, like Shadrach, Meshach, and Abednego of old, go on and overcome in a church in this condition, by refusing to follow idolatry, and go on and worship our God who is well able to deliver us.

Jesus Christ the Righteous Judge makes it fully known here in REVELATION 2:18 that it is He the **Son of God** who speaks. We know the Apostle John was the one who wrote the book of REVELATION, along with the gospel record of JOHN, and his three epistles, 1 JOHN, 2 JOHN, and 3 JOHN. The Apostle John in his writings uses the words “**Son of God**” more than any other author in scripture, yet he only is inspired this one time in the book of REVELATION to write the words “**Son of God.**” It is as if there was a special emphasis placed here especially for those of the church of Thyatira that they may know Jesus “**the Son of God.**” Look in the word of God penned by the Apostle John how he emphasizes the importance of knowing Jesus “**the Son of God.**” The following are just a few examples of or portions of scripture that John wrote emphasizing Jesus Christ the **Son of God**: JOHN 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. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.* (Those at Thyatira are having the light of the **Son of God** shine upon them, for He comes to them, the ...**Son of God**, who hath his eyes like unto a flame of fire...; in other words with eyes that bring light unto their evil ways.) JOHN 5:25 *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* JOHN 20:31 *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.* 1 JOHN 3:8 *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.* 1 JOHN 4:15 *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.* 1 JOHN 5:5 *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? ...10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. ...1 JOHN 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

So we see that Jesus Christ the Son of God was fully revealing Himself as the **Son of God** when He makes this statement in REVELATION 2:18: *And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;...* This statement revealing Himself as the **Son of God** is just another of the nearly fifty names, titles or descriptions that we have of Jesus in the first three chapters of REVELATION. The two-fold description next mentioned here in verse 18 shows Jesus Christ the Righteous Judge with eyes like unto a flame of fire, and feet like fine brass. Jesus was first revealed unto us in this manner in REVELATION 1:14 and 15 as part of the nine fold description we find of Him there as Judge. REVELATION 1:14 *...and his eyes were as a flame of fire.* Eyes, of course, are for seeing. Fire accomplishes two functions; burning, and purifying. A by-product of fire is heat and light. Fire, by its pure, penetrating, all consuming agency, symbolizes the holiness of God. We find the phrase “flame of fire” seven times in scripture. The eyes of the righteous judge *as a flame of fire* have always been looking deep into the hearts of men, and these fiery eyes lighten even the darkest of hearts to reveal unto Him all its secrets. Unto all the churches, and especially unto the church at Thyatira Jesus said in verse 23: *...and all the churches shall know that I am he which searcheth the reins* (used of the inmost thoughts, feelings, purposes, of the soul) *and hearts: and I will give unto every one of you according to your works.* Jesus searches the reins and the hearts with *...his eyes like unto a flame of fire.* Point five of our nine fold description of Jesus Christ the righteous judge found in REVELATION 1:15 explained *...his feet are like fine brass;...* which is the second part of His address unto the church of Thyatira. Again the feet are for walking, and the brass is always symbolic of judgment. We see here a picture of Christ the righteous judge as he walks among the church of Thyatira, judging the flesh where He walks, judging the heart attitudes, and judging in the minutest manner.

REVELATION 2:19 *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.* Note the emphasis here in verse 19 on their works. *...I know thy works;...* This same statement is repeated by Jesus unto each of the seven churches: *I know thy works;...* {See REVELATION 2:2; 2:9; 2:13; 2:19; 3:1; 3:8; and 3:15}. This statement made of Jesus *...I know thy works*, can be looked at from two perspectives; the outward appearance, which we all can see; and the inward heart attitude, which Jesus Christ the Righteous Judge is also examining.

Considering first the outward appearance, which we all can see. When Jesus states *...I know thy works;...* He lists, in a loving way, the positive qualities that He sees (if any) in each particular church. Churches are made up of individuals. Now consider us, (you and me), what we see in individuals when we glance upon them. We see the outward appearance sure, but do we see the outward appearance in a loving way, or in some other negative way, perhaps even in a condemning way? I thought about this from my own perspective as I walked through a crowded airport terminal building in Houston this week. There were thousands of people rushing for flights, and as I was going one way, and they another, I pondered the faces of all I saw. Each person was different; unique; from nearly every walk of life and from all parts of the world. Jesus died for all of them, just as He died for me. How many knew Him as their own personal Saviour only God knows. Yet He loved everyone of them. Then I asked myself, “do I

have compassion for these people?” How am I looking at these people? And I realized that I need to see these people in a different light than I was. I needed to see them in the Light of the Lord. Jesus truly has compassion on the ignorant, and on them that are out of the way as noted in HEBREWS 5:2, and I too then began to more appreciate this fact. I began to see a different perspective than I had before, and this thought ties in with our study of these seven churches of REVELATION 2 & 3.

Jesus is very positive about what He sees in each of these seven churches when He first looks on the outward appearance. Again each church is made up of individuals, so Jesus here is looking on the outward appearance, and also the hearts of the individuals in these churches. Jesus sees their works, and takes note of the positive results, if any, of their works. In a gracious loving way He first commends them for their works if there is anything for them to be commended for. We should also see this gracious loving side of Jesus Christ the Righteous Judge as He addresses each of these churches. We too should take this positive perspective as we look at individuals, for this is a loving perspective. Actually we are commanded of Christ to **love one another**. Thirteen times in scripture we are told this. Lets read these verses: JOHN 13:34 *A new commandment I give unto you, That ye **love one another**; as I have loved you, that ye also **love one another**.* JOHN 15:12 *This is my commandment, That ye **love one another**, as I have loved you.* JOHN 15:17 *These things I command you, that ye **love one another**.* ROMANS 13:8 *Owe no man any thing, but to **love one another**: for he that loveth another hath fulfilled the law.* 1 THESSALONIANS 4:9 *But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to **love one another**.* 1 PETER 1:22 *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye **love one another** with a pure heart fervently:* 1 JOHN 3:11 *For this is the message that ye heard from the beginning, that we should **love one another**.* 1 JOHN 3:23 *And this is his commandment, That we should believe on the name of his Son Jesus Christ, and **love one another**, as he gave us commandment.* 1 JOHN 4:7 *Beloved, let us **love one another**: for love is of God; and every one that loveth is born of God, and knoweth God.* 1 JOHN 4:11 *Beloved, if God so loved us, we ought also to **love one another**.* 1 JOHN 4:12 *No man hath seen God at any time. If we **love one another**, God dwelleth in us, and his love is perfected in us.* 2 JOHN 1:5 *And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we **love one another**.*

Why is this phrase “**love one another**” written thirteen times in scripture? Thirteen is the number of REBELLION. We find this phrase “**love one another**” thirteen times in scripture because the Lord wants us to “**love one another**.” If we don’t “**love one another**” then we are in REBELLION against Him. To King Saul we find this statement from the Lord in 1 SAMUEL 15:23 *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.* We don’t want to find ourselves in REBELLION against the Lord, nor do we want to be found rejecting the word of the Lord as did King Saul. I believe we all want to become full overcomers, and be found in that overcoming group of Saints from this church age known as the Bride of Christ. Should we be found in REBELLION against the word of the Lord, like King Saul, we too will be rejected from being queen! Therefore we are instructed to “**love one another**.” Remember ROMANS 5:8 *But God commendeth his **love toward us**, in that, while we were yet sinners, Christ died for us.* Back in JOHN 15:13 sandwiched between the two verses we read above, (JOHN 15:12 *This is my commandment, That ye **love one another**, as I have loved you.* & JOHN 15:17 *These things I command you, that ye **love one another**.*) we find this statement: *Greater **love** hath no man than this, that a man lay down his life for his friends.* Jesus loved us so much that He gave His life for us. 1 JOHN 3:16 *Hereby perceive we the **love of God**, because he laid down his life for us: and we ought to lay down our lives for the brethren.* 1 JOHN 4:9 *In this was manifested the **love of God** toward us, because that God sent his only begotten Son into the world, that we might live through him. ...1 JOHN 4:18 *There is no fear in **love**; but **perfect love** casteth out fear: because fear hath torment. He that feareth is not made perfect in **love**.* 19 *We **love** him, because he first **loved** us.* 20 *If a man say, **I love God**, and hateth his brother, he is a liar: for he that **loveth** not his brother whom he hath seen, how can he **love God** whom he hath not seen?* 21 *And this commandment have we from him, That he who **loveth God** **love** his brother also.**

Now having said all of this concerning how we are to “**love one another**,” let me also point out that we will not always be in agreement with one another, even though we “**love one another**.” However we are to be in agreement with Christ. In JOHN 8:1-11 we read the story of the woman brought to Jesus taken in the very act of adultery. She was brought to Jesus by the scribes and Pharisees in a very condemning way. I know Jesus wasn’t in agreement with her actions. We also find that Jesus wasn’t in agreement with the actions of the scribes and Pharisees who pointed out her faults, and condemned her. Jesus in His loving way pointed out to the scribes and Pharisees their own heart attitude, and then graciously told the woman after they all had left: “*Neither do I condemn thee: go, and sin no more.*” This is just one example of many of the grace of God, and how it is that we are to “**love one another**.” This is the loving perspective that Jesus has. Jesus knew her works, yet He showed her His grace, love, and compassion. This is the perspective of Jesus and how He views individuals. Bridal Saints will also have this perspective, and show grace, love and compassion for others. This is one way how we can be in agreement with Christ. In His prayer of JOHN 17, the true Lord’s prayer, we find this request of Jesus to God the Father on our behalf in verse 26: *And I have declared unto them thy name, and will declare it: that the **love** wherewith thou hast **loved** me may be in them, and I in them.* We too if truly “**love one another**” like God wants us too, we too will pray for one another. Study Paul’s letter unto PHILEMON and see the love of God in action in the life of a full overcoming Saint.

Thus we have noted the outward appearance that we can see in the statement Jesus makes unto all of the seven churches of REVELATION 2 & 3: *...I know thy works*. This statement *...I know thy works*, is also a manifestation by Jesus Christ that He knows their inner most heart attitudes. For that reason Jesus makes this statement seven times, the SPIRITUALLY COMPLETE and SPIRITUALLY PERFECT number. When Jesus says *I know thy works* He is expounding and answering to a statement made in JEREMIAH 17. We are heading toward the statement Jesus makes commentating on JEREMIAH 17:9 & 10, but let's look at the whole context of this text starting in JEREMIAH 17:5. In JEREMIAH 17:5 & 6 we find the heart attitude of the man who puts his faith and trust in man, his heart having departed from the Lord. In JEREMIAH 17:7 & 8 we find the heart attitude of the man who trusts in the Lord, and the many positive long term results that awaits him. JEREMIAH 17:5 *Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. 6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. 7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.* Having said all of this the Lord then next makes this statement concerning the heart attitudes of man. JEREMIAH 17:9 *The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* It is Jesus Christ the Righteous Judge who searches the hearts of men. It is Jesus Christ the Righteous Judge who knows the heart attitudes of men. It is Jesus Christ the Righteous Judge who knows the fruit of the heart. Here in REVELATION 2 & 3 Jesus Christ the Righteous Judge calls these heart attitudes "thy works." Again it is Jesus Christ the Righteous Judge who explains this fact to us in REVELATION 2:23 when He quotes from JEREMIAH 17:10: *and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* Again the word "reins" as used in the above texts focuses on the inner most thoughts, feelings, purposes, of the soul and hearts of men. Each and every heart attitude found in this church age is listed in Jesus' address unto these seven representative churches of REVELATION 2 & 3, and is encompassed in this statement made to each of the seven churches: *I know thy works*.

The five items found mentioned here in REVELATION 2:19 (works, charity, service, faith, and patience) all seem on the surface to be good things, and they are if they are done with the right heart attitude. There may have been many worthwhile things accomplished here as man views accomplishments. But, as noted above, the Lord Jesus Christ, the Righteous Judge, is examining Thyatira with His fiery eyes that reveal the true heart attitudes behind these works. Thus we note that Jesus sees the true heart attitude, and motive behind these works. Jesus says in MATTHEW 5:8 *Blessed are the pure in heart: for they shall see God.* The Apostle Paul writes: 1 TIMOTHY 1:5 *Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 2 TIMOTHY 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.* Peter writes along these same lines, and says: 1 PETER 1:22 *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:...* Brother Copley notes that Thyatira means "sacrifice of labor," but their labour is not wholesome, because they are not walking in the Spirit. The pure heart attitude is what Jesus Christ is looking for here. Jesus even tells those of Thyatira as much in verse 26 when He encourages them to keep my work. REVELATION 2:26 *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.* JAMES 1:27 tells us: *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.* Read what was taking place there at Thyatira and see that they were not unspotted from the world.

So Jesus Christ the Righteous Judge examines the hearts of the individuals that make up the church in Thyatira, and makes quick note of their works, and again their works, then their ministering service, of what kind it was, and their patience, and their faith, and then announces in verse 20: *Notwithstanding I have a few things against thee,...* Jesus announced that He had a few things against those in Pergamos because they followed the doctrine of both Balaam and the Nicolaitanes, and here in Thyatira they have sunk even one step lower, and have come to know the depths of Satan, as noted in verse 24. Jesus goes on to expound on this further step the Thyatiran church has taken, to know the depths of Satan, as mentioned above, by allowing a so called prophetess to teach and practice idolatrous deeds.

One may wonder how this was accomplished. Recall in our introductory statements that we noted that there was a corporate guild of dyers there at Thyatira, and that one of the meanings of Thyatira is "sacrifice of labor." In this portion we will see how they became to be known as the town of "sacrifice of labor." These trade guilds of Thyatira would be called trade unions today. In order to join such a union one would have to become involved in their practices, and attend their meetings and gatherings. Not to join the guild meant no work. No work meant no pay. One Bible scholar notes that these guilds, such as the guild of dyers, would meet frequently, and usually they met for a common meal. Part of the meal was at least in part a so called religious ceremony, mainly because meals were served in a heathen temple, and part of the meal would consist of meat that was offered unto the idols. This was just the way they conducted their business. Christians could not remain loyal to Christ and partake of such a meal. For Christians the pressure would mount by their piers to the point that they had to make a choice; their job or Christ. Enter in the false teachings of the prophetess here in Thyatira, who teaches that it was all right for Christians to go along with the requirement of the guild. In today's language, "when in Rome, do as the Romans do," for after all "business is business, do what you have to do."

“If Christian principles collide with business practices, then your principles must go, for after all you need to make a living and support your family.” From this point it is really only a short distance before moral standards are also compromised, and next anything goes. Certainly we have seen this way too much in our world today. We also note that if you don’t stand for something, then you will fall for anything. Such is the condition of Thyatira.

We are not to be worldly. In 1 JOHN 2:15 & 16 we read: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.* Here is some simple advice from the Apostle Paul, which if those of Thyatira would have followed they could easily not fallen into the condition that they did. 1 CORINTHIANS 5:9 *I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, (one aspect of railing is evil speaking, such as blasphemy) or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

This prophetess of Thyatira who took them into the depths of Satan as noted in verse 24 is called by Jesus, Jezebel. REVELATION 2:20 *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.*

We mentioned in our introduction of Thyatira the strong female influence found there, and the practice of sorcery and witchcraft also found there. {See page 95 of these notes}. No wonder then that Jezebel’s name is mentioned by Jesus, as a type of what was taking place, spiritually speaking, in Thyatira. Earlier in this study we talked about the influence of Satan on the king of Tyre. {Review page 86 of these notes}. We referenced EZEKIEL 28:11-19 where the language of this text goes beyond the king of Tyre to Satan, the inspirer of all the wicked that Tyre did especially unto the children of Israel, God’s chosen people. One of the more famous daughters of one of the kings of Tyre was Jezebel, daughter of Ethbaal, {1 KINGS 16:31}, whose name means “with Baal.” The name Jezebel is found 23 times in scripture. 23 is the number of death. Jezebel’s name means “Baal exalts,” or “Baal is husband to,” “unchaste,” or “non-cohabitant,” or “without cohabitation,” and “Isle of the dunghill.” 2 KINGS 9:22 refers to the many whoredoms and witchcraft’s of Jezebel. The mere mention of her name still brings back the rotten memory of her many sinful and wicked deeds. Brother Copley notes that Jezebel is known as the wickedest of women. I doubt if any of us know any women named Jezebel, for what a cruel thing it would be to name a daughter “Jezebel.” Jezebel maintained at her table four hundred and fifty prophets of Baal, and four hundred prophets of the goddess Asherah. {Study 1 KINGS 18:19}. With such a great contingent of false prophets, and sorcerers at her disposal, she was able to bring Phoenician idolatry on a grand scale to her weak husband Ahab’s court. She was responsible for the slaying of many of the prophets of the Lord as noted in 1 KINGS 18:4 and 2 KINGS 9:7. She even went beyond her limits as queen and sealed documents with Ahab’s seal that directly led to the death of Naboth. {Study 1 KINGS 21}. For a while she even had Elijah on the run in 1 KINGS 19. If she wanted some evil thing done, she did it, exercising the power and authority of her husband, which wasn’t hers to exercise in the first place. There are four scriptures that instruct wives to be in subjection to your own husbands. They are as follows: EPHESIANS 5:22 *Wives, submit yourselves unto your own husbands, as unto the Lord. COLOSSIANS 3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 1 PETER 3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 1 PETER 3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.* Jezebel never did follow this kind of instruction, for she was in total opposition to God. As Brother Copley notes: “She herself was her only husband.”

What is spiritual adultery or spiritual fornication? Simply put this refers to spiritual unfaithfulness. The marriage relationship is inferred here. We understand the marriage relationship from the natural perspective. HEBREWS 13:4 tells us: *Marriage is honourable in all, and the bed undefiled:...* . HEBREWS 13:4 also goes on to state: *...but whoremongers and adulterers God will judge.* We see this fact stated again also to the church in Thyatira. God Himself instituted the marriage relationship with the first man Adam and Eve back in GENESIS 2. GENESIS 2:24 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.* We read of Adam only having one wife; Eve. Adam is a figure also to us of Christ. Jesus too will have one wife. Isaac also had one wife back in the days when men had more than one wife. Isaac too is a type of Jesus, who too will have one wife. We covered this fact in our study of GENESIS 24. The Apostle Paul writes in 2 CORINTHIANS 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* Paul is speaking of our close personal spiritual relationship with Christ. The Apostle Paul further contrasts the natural marriage, and the spiritual relationship with Jesus in EPHESIANS 5. EPHESIANS 5:23 *For the husband is the*

head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ...31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. Again in 1 CORINTHIANS 6 the Apostle Paul uses the natural physical things to illustrate and contrast the spiritual things. 1 CORINTHIANS 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Then in ROMANS 7 the Apostle Paul uses the facts of the law and the marriage relationship to further illustrate the spiritual view of Christ, and the fact that He will have a bride. ROMANS 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Spiritual adultery or spiritual fornication then is allowing something or someone else to have that headship that belongs to Christ. In other words spiritual adultery or spiritual fornication is having close unlawful intercourse with the world, and even sinking unto the depths of what Satan has to offer as spoken of in REVELATION 2:24. COLOSSIANS 2:8 tells us: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Here is how JAMES 4:4 states it: Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. John writes in 1 JOHN 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 JOHN 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Having noted some of the dark history of Jezebel of Old Testament times, and defining spiritual adultery and spiritual fornication, let me give you some more of Brother Copley's comments concerning Jezebel and her vile actions. He writes: "Consider that there were about five hundred years between Balaam's seducing Israel into idolatry and the wicked career of Ahab and Jezebel, and yet see the similarity. The root was the same. The fruit was far worse. Accordingly, we find the same facts concerning these assemblies. In Pergamos the doctrine of Balaam is held; in Thyatira the wife of Balaam, so to speak, is the teacher, daring to "call herself a prophetess."

The dispensational setting of Thyatira no doubt figures the Roman Catholic denomination. Her abundant works, her charity ("sisters of charity:") etc. suggest this. "That woman Jezebel," is the one mentioned in MATTHEW 13:33 ...*The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.* The leaven is the evil doctrine of salvation by works and the evil practice of "friendship with the world." The woman is the denomination herself, self-styled "a prophetess." She has leavened all of Christendom with her evil teaching and practice. Her daughters, the state churches, and her grand-daughters, the lesser denominations and organizations -- all teach and practice some things akin to Catholicism. What else is the meaning of reverend, infant baptism, church spires, combinations, circumscription's and multiplied unreasonable, unscriptural doctrines and practices? Our only individual and assembly safety is to keep to "the simplicity of Christ." By these marked resemblance's of religious bodies to Catholicism we readily discover who are the daughters.

...Jezebel means, "without cohabitation." She pretended to be a mother without having a husband. She herself was her only husband. Is this not Rome? Yes, she has "works, and the last more than the first," but they are not "works of faith," but "works of flesh;" not "labors of love," but labor of law most stringent. Yes, she has faith, but it is faith in her own works and doctrine and clergymen. She glories in her wealth and numbers. Her children are legion, but they are not born of the Spirit. Christ as Head does not receive the glory of being her Husband. Her children are simply the offspring of self-effort." {End of quote from Brother Copley}.

Brother Smith in his commentaries from his prophecy course notes that the Roman Catholic church has set herself up as the teacher, especially in years past. But what was she teaching? It wasn't the word of God, but rather that the Pope is the head of the church, and that one should pray to the virgin Mary. These are just a couple of the many false doctrines taught in that system. Many of you grew up under this kind of teaching, and have since learned that this is false teaching. One commentator noted that the teaching of ...*the depths of Satan...* (see REVELATION 2:24) referenced "the deep things of Satan," a statement which may have even been a boast of the Nicolaitans. Her children that will be killed with death referenced in verse 23 is a statement concerning the second death spoken of in REVELATION 20. Her children includes her popes, cardinals, priests, Jesuits, (who are a great part of the rulers of the darkness of this present world, having given themselves over 100% to Satan), monks, friars, nuns, and all that join the Romish doctrines.

REVELATION 2:24 *But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.* 25 *But that which ye*

have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

In His letter to the church in Thyatira Jesus references some scriptural facts that are probably hidden to those in this assembly. We talked about in His addressing the church of Thyatira how Jesus plainly states the fact that He is the Son of God. This is because they are focusing their attention on something other than the Son of God. These other things that have their focus may have even become their idols. Jesus in verse 23 then quotes them JEREMIAH 17:10, and explains to them plainly that it is He, Jesus the Son of God who searches the innermost depths of the heart of a man to give every one of you according to your works. We noted that immediately prior to JEREMIAH 17:10 the scripture plainly points out the difference between a man who puts his faith in man, and a man who puts his trust and faith in the Lord. Now here in verse 27 Jesus references another portion of scripture, that being PSALMS 2.

PSALMS 2 is a Messianic Psalm, pointing to the promised Messiah, Jesus, and covers the time frame from this present church age on into the kingdom age in which Jesus rules the world with His bride, the rest of church having taken the subordinate places they chose for themselves during this present church age. Let me here insert a quote from Brother Copley, which will help clarify this thought. Brother Copley notes that the overcomers from the Thyatiran church achieve fourth rank rewards. He goes on to state: "There are three items in this reward. Our Lord will conquer the nations. (PSALMS 2:9); and rule them through the fourth rank overcomers. Compare REVELATION 19:15. Jesus will reign from heaven, His Bride will reign conjointly with Him. The 144,000, the man child, will reign subordinely to Him; and the overcomers of the Thyatira condition will reign subordinately to the 144,000. God only knows who are the last ones counted in the church." {End of quote from Brother Copley}. Now this is a lot to digest, so let's go back in our thinking to PSALMS 2, and note a couple of thoughts.

PSALMS 2 starts out: *Why do the heathen rage...* which is a reference to the Gentile nations. PSALMS 2 ends with these words in verse 12: *...Blessed are all they that put their trust in him.* Scofield in his notes states that this word "trust" is the characteristic Old Testament word for the New Testament word "faith" or "believe." Remember our theme verse in this study? ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* In PSALMS 2:12 we find that all they who put their faith and trust in the Lord are blessed! JEREMIAH 17:8 states the same thing: *Blessed is the man that trusteth in the Lord...* . Some put less faith and trust in the Lord as do others. In other words there are believers who put Jesus first in everything, and others who put Jesus first in hardly anything. Those of Thyatira fall into this latter category. They are not real familiar with JEREMIAH 17, nor do they know well the meaning of the scripture Jesus quotes in REVELATION 2:27 from PSALMS 2:9. PSALMS 2:7 *I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.* Their lack of familiarity with JEREMIAH 17, and PSALMS 2 is why Jesus quotes these scriptures to them, so that they will again know He is the Son of God that has so plainly addressed them.

Reconcile all of this back to our text of REVELATION 2, and note especially verse 26 & 27: *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.* The "rod of iron" is spoken of in four scriptures: PSALMS 2:9; REVELATION 2:27; 12:5; and 19:15. Iron was used both in making instruments for farming, and also instruments for war, such as swords. We find iron mixed with clay in the vision of Daniel 2, a weak combination that shows the deterioration that would be manifest in the Gentile rule at the latter days of the times of the Gentiles, which we are rapidly approaching. In DANIEL 2:40 - 44 we find Jesus, the Rock of Ages, conquering the rulership of iron mixed with miry clay, and setting up His Kingdom which shall never be destroyed. Strong's Concordance states: "with a rod of iron, indicates the severest, most rigorous rule." In the New Testament we find the Greek word that translates here as "rod" used twelve times; six times as rod, four times as staff, and twice as sceptre. {See Greek Concordance number 4464}. The two times we find the same Greek word used for "rod" translated "sceptre" is in HEBREWS 1:8. HEBREWS 1:8 *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre <4464> of righteousness is the sceptre <4464> of thy kingdom.* The Apostle Paul uses this same word in 1 CORINTHIANS 4:21 *What will ye? shall I come unto you with a rod <4464>, or in love, and in the spirit of meekness?* The Apostle Paul knew what it was like to be beaten with "rods" for in 2 CORINTHIANS 11:25 Paul writes: *Thrice was I beaten with rods...* . One of those times was in ACTS 16:22 & 23 after Paul and Silas had cast out a demon out of a soothsaying damsel of Philippi, who, prior to this time, had brought her masters great gain by soothsaying. The point we need to see here is that the Apostle Paul knew it was far better to be the recipient of the love of God, than to be the recipient of one being beaten by the rod. Paul knew that there would come a day when the secrets of men will be judged by Jesus Christ according to Paul's gospel. (ROMANS 2:16 *In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*) To those who welcome the truth of Paul's gospel it comes in love and tenderness. Thus Paul writes in ROMANS 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* To those who refuse Paul's gospel message, and refuse the salvation of Jesus Christ, He comes in judgment. Obviously those who overcome

in Thyatira know the salvation of Jesus. To the overcomers of Thyatira, who keep His works well unto the end of the time of the Gentiles, will Jesus give power over the nations.

REVELATION 2:28 *And I will give him the morning star.* In REVELATION 22:16 we read: *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.* Jesus is the morning star. Brother Copley notes that “the morning star, or day star, is the harbinger (one who foretells) of the day. In the closing end of the great tribulation period Jesus will appear to the saints as “the morning star,” an assurance of the millennial day just ahead, when He will come to Israel as “the sun of righteousness with healing in his wings....” MALACHI 4:2.” In LUKE 1:76-79 we read: *And thou, child, (a reference to John the Baptist) shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins, 78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.* The word “dayspring” found in verse 78 means a rising of the sun and stars, and is a reference to Jesus, the One who is the beginning for all the hopes, dreams and promises for Israel. In other words Jesus is the sun rising.

Implied in the statement “the morning star” is the consideration of light. We know from GENESIS 1:4 that *...God divided the light from the darkness.* In GENESIS 1:16 we read: *And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.* The light of a star, even a bright star, isn’t much when compared to the light of the moon, or especially the light of the sun. 1 CORINTHIANS 15:41 tells us: *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.* We mentioned above that Jesus is the morning star referenced in REVELATION 2:28. This also refers to the little light of the gospel that those overcomers of Thyatira allowed in their lives. Note what the Apostle Paul writes in 2 CORINTHIANS 4. 2 CORINTHIANS 4:3 *But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Those that followed the doctrine of Baal, such as Jezebel, worshipped stars. {Study DEUTERONOMY 4:19 with 2 KINGS 17:16 and 21:3-5}. No doubt those of Thyatira were familiar with this kind of worship, the worship of stars, which was a part of the idolatry that they lived among. However those of Thyatira who allowed “the morning star,” Jesus into their heart worshipped the only “star” worth worshipping. 2 PETER 1:19 states it like this: *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 hearts:...* . Thank God for the little star like light that those who got saved in Thyatira allowed in their heart and lives.

We read in JOHN the following concerning the light of Jesus: JOHN 1:4 *In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.* JOHN 8:12 *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* JOHN 9:5 *As long as I am in the world, I am the light of the world.* JOHN 12:35 *Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.* JOHN 12:46 *I am come a light into the world, that whosoever believeth on me should not abide in darkness.* Again thank God for the little star like light that those believers of Thyatira allowed in their heart and lives.

Again let’s read 1 CORINTHIANS 15:41 and note the different glories mentioned. 1 CORINTHIANS 15:41 *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.* We have just pointed out the star like glory that those of Thyatira had, but to the full overcomer, that is to those who are in the Bride of Christ, they will share with Jesus the sun glory, having been willing to suffer with Christ, that they may be glorified together as a co-equal with Him. {Study ROMANS 8:17}. We see this sun like brightness of the bride again in REVELATION 21. REVELATION 21:9 *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;...* . We see that it was Jesus who radiated this kind of jasper light in REVELATION 4:3 *And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.* Recall also in John’s REVELATION vision that he first saw the countenance of Jesus in REVELATION 1:16, and there stated: *...and his countenance was as the sun shineth in his strength.* It is this same light of Jesus that we find lighting the heavenly city in REVELATION 21. REVELATION 21:23 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.* What kind of light is reflecting in your heart and life?

Once again we come to that seven times spoken statement of Jesus: REVELATION 2:29 ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** The emphasis again in this study is on the hearing the Word of God with the believing heart of faith. Our theme verse is ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** PSALM 45 is a chapter that also points us to the Bride of Christ in it’s teaching, and in

PSALM 45:10 we have a statement that is like the Old Testament version of ROMANS 10:17. PSALMS 45:10 in part reads: *Hearken, O daughter, and consider, and incline thine ear;...* . Hopefully we are listening to and hearing the message that our hearts need to receive in order to have God's best. REVELATION 2:29 ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

The fifth church addressed in REVELATION 2 & 3 by Jesus Christ the Righteous Judge is Sardis. Five is the number of GRACE. TITUS 2:11 tells us: *For the grace of God that bringeth salvation hath appeared to all men,...* . And so as we study about Sardis we should also make note of the fact that the grace of God that bringeth salvation hath even appeared unto those of the church of Sardis, so let's see the gracious words of Jesus, who is full of grace and truth, as He spoke to Sardis.

REVELATION 3:1 *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 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. 4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.*

Sardis is located 33 miles south east of Thyatira. Sardis was the capital city of the Asia minor country of Lydia. Sardis was situated at the foot of Mount Tmolus, by the river Pactolus. Sardis was once a very flourishing and rich city, especially during the reign of one rich king named King Croesus. Later Sardis passed unto the rulership of the Romans, and under Roman rule Sardis sank rapidly in wealth and importance. Later it was destroyed by an earthquake, but rebuilt by order of the emperor. Then once again it was ruined by more earthquakes. Until recently all that remained of Sardis was ruins. One recent visitor named Arundell wrote the following in a book entitled "Discoveries in Asia Minor:" "If I were asked what impresses the mind most strongly in beholding Sardis, I should say its indescribable solitude, like the darkness of Egypt -- darkness that could be felt." Another author who stood among the ruins of Sardis wrote of the feeling of disgust that he had at the littleness of human glory, for in Sardis, all, -- all had passed away, all the past riches, all its past glory, and along with this all their dead religion. All that remained of Sardis was the tombs of forgotten monarchs, some fallen ruins, and a feeling of desolation. These kinds of statements bring a double meaning then to the statement we read in REVELATION 3:1 *...thou hast a name that thou livest, and art dead.* Another author called it "the city of death." What now remains of Sardis is a very poor average village that has been built up in the last 150 years.

Dispensationally speaking Sardis represents Protestantism. One author wrote in 1747 that Sardis is an emblem of the reformed churches from the Papal system, and represents the state of the church from the time of the reformation of Martin Luther until the end of this church age. The previous two churches of Pergamos and especially Thyatira expressed the darkness of the Papal system, and the depths of Satan in it, starting with the doctrine of Balaam and the Nicolaitanes, to the doctrines of Jezebel and her adulterous practices. We note in the above passage from REVELATION 3:1-6 that the Sardis church escaped the warnings of the previous two churches, having been reformed. Brother Copley thus notes that Sardis means: "escaping," or "that which remains," or "prince of joy." Brother Copley goes on to note that those who "escaped" the conditions of the church of Pergamos and Thyatira became Sardis; escaping with what little truth and life that remained. Other authors also note that Sardis means "red ones" from the red sarda stone found in the region of Sardis.

We examined REVELATION 3:1 earlier in this study, {see again page 33 and 54 of these notes}, however that was some time ago, so let's review some of the key points made in Jesus address unto the church in Sardis. REVELATION 3:1 *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.*

We first note the two "seven's" of verse 1. Seven is a representative number that speaks to us of SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. ISAIAH chapter 11 gives a seven-fold description of the fullness of the Holy Spirit that rested upon Jesus Christ. ISAIAH 11:1 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 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; 3 And shall make him of quick understanding in the fear of the LORD:...* . Note here in ISAIAH that the spirit of the Lord that rested upon Jesus was seven-fold: (1) the spirit of wisdom, (2) the spirit of understanding, (3) the spirit of counsel, (4) the spirit of might, (5) the spirit of knowledge, (6) the spirit of the fear of the LORD, and (7) the spirit of quick understanding in the fear of the LORD. Certainly Jesus exemplifies the number seven. *The seven Spirits* of God, found in REVELATION 1:4; 3:1; 4:5 and 5:6, are representative of the seven-fold complete and perfect executive power and wisdom of the Son of God vested in the Holy Spirit through out the earth. And how is the Holy Spirit through out the earth? In individual believers who have been filled with the Holy Ghost like the Saints at Jerusalem were on the day of Pentecost. In other words *the seven Spirits* express the seven-fold perfect and complete fullness of the Holy Ghost in whatever capacity He may act. In this present day church age the Holy Spirit is the agent involved, like Abraham's servant of old, who will bring and prepare a spiritually complete and perfect Bride for our heavenly Isaac, who is Jesus. The Holy Ghost is found

in individuals of each of these seven representative churches. Each of these seven representative churches has overcomers in them, that is men and women full of the Holy Ghost, and the seven-fold Spirit of God He represents. This is the same Holy Ghost whom Jesus told His disciples in JOHN 14:16 & 17 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

Here to the church of Sardis we find Jesus addressing them as “*he that hath the seven Spirits of God .*” In LUKE 4 in His earthly hometown of Nazareth Jesus was asked to speak one sabbath day. In His sermon Jesus quoted ISAIAH 61:1 & 2, which once again referenced the seven-fold spirit of the Lord which rested upon Jesus. Here is what LUKE 4 has to say: *16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 [point 1] The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; [point 2] he hath sent me to heal the brokenhearted, [point 3] to preach deliverance to the captives, [point 4] and recovering of sight to the blind, [point 5] to set at liberty them that are bruised, 19 [point 6] To preach the acceptable year of the Lord. 20 And [point 7] he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? Seven points [noted above] were made in this short sermon, showing that it was Spiritually perfect and complete in every way. If those of Sardis would only open their ears to hear the gospel message of Jesus they too would pass from death to life. JOHN 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* This is the message that those that livest, and art dead of Sardis need to receive into their hearts.*

The second “seven” of REVELATION 3:1 tells of “the seven stars.” This is the last time in REVELATION that we read of “the seven stars.” Previously we read of them in REVELATION 1:16; 1:20; and 2:1. We learned in past lessons that these seven stars are representative of the true gospel ministers from this church age, who have let the light of Jesus shine through their lives, and led others to The True Light, the Light of Jesus, thus illuminating millions during this present church age.

Here in REVELATION 3:1 to the church in Sardis we find that Jesus “*...hath the seven Spirits of God, and the seven stars;*” meaning that He wasn’t allowed here to hold them in His hand like he did at Ephesus. To the church in Ephesus REVELATION 2:1 tells us that Jesus was allowed to hold “the seven stars.” To the church of Sardis we find that Jesus is not the ultimate authority in their lives. Jesus still is the power that holds fast or firmly the pastors who have given Him the ultimate authority in their lives, but those pastors from the church of Sardis have not given Him the ultimate authority in their lives. They fall into the category of those listed in 2 TIMOTHY 3, especially verse 5, which reads: *Having a form of godliness, but denying the power thereof: from such turn away.* Thus we read in this address unto Sardis that Jesus “*...hath the seven Spirits of God, and the seven stars;... .*” Jesus wants to impart upon those of the church at Sardis the power of the seven-fold perfect and complete fullness of the Holy Ghost, and in so doing He would be bringing divine light unto the pastors of this church, thus illuminating those in the church of Sardis to His glorious gospel, and allowing them to get saved. Then they could feed His sheep.

REVELATION 3:1 *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.* Again we note that statement made seven times by Jesus Christ the Righteous Judge, once to each of the seven churches: *I know thy works.* It’s been a while since we reviewed the meaning behind this statement *...I know thy works...*, so let’s refresh our memory. *I know thy works...* is a statement pointing to the heart attitude. When Jesus says *I know thy works* He is expounding and answering to the statement made in JEREMIAH 17:9 & 10. JEREMIAH 17:9 *The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* It is Jesus Christ the Righteous Judge who searches the hearts of men. It is Jesus Christ the Righteous Judge who knows the heart attitudes of men. It is Jesus Christ the Righteous Judge who knows the fruit of the heart. Here in REVELATION 2 & 3 Jesus Christ the Righteous Judge calls these heart attitudes “thy works.” Again it is Jesus Christ the Righteous Judge who explains this fact to us in REVELATION 2:23 when He quotes from JEREMIAH 17:10: *and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* Once more the word “reins” as used in the above texts focuses on the inner most thoughts, feelings, purposes, of the soul and hearts of men. Each and every heart attitude found in this church age is listed in Jesus’ address unto these seven representative churches of REVELATION 2 & 3, and is encompassed in this statement made to each of the seven churches: *I know thy works.*

To this church in Sardis Jesus then makes this statement in REVELATION 3:2 concerning their works, their heart attitude before God: *...I have not found thy works perfect before God.* This word “perfect” is number 4137 in the Strong’s Greek Concordance, the Greek word “pleroo” that normally translates into our English as “to fulfill or fulfilled.” The thought of fulfilling something or to fulfill something is often time associated with the concept of the perfection that belongs to a full overcoming saint. One meaning of this word “perfect,” (number 4137 in the Strong’s Greek Concordance), is to make complete in every particular way, to render perfect, to carry through to the end some undertaking. We find in this statement *...I have not found thy works perfect before God...* a lack of this perfection that is

to be found in the heart and life of a full overcomer. Some different translations of this portion of verse 2 reads: *...nothing you have done is complete in the eyes of my God. ...I have found no works of thine perfected before my God. ...I have found none of your works meeting the requirements of my God. ...There are tasks my God expects of thee, and I find them unfilled.*

This brings us back to the concluding words of REVELATION 3:1 *...I know thy works, that thou hast a name that thou livest, and art dead.* What we must reconcile here is that Jesus isn't speaking unto the physically dead, but rather He is addressing the spiritually dead. This church of Sardis is full of the living dead, that is those who are physically alive. Jesus even acknowledges that they are physically alive and breathing when He says: *...thou hast a name that thou livest,...* . But Jesus also goes on to note that those of Sardis *art dead*, that is dead in trespasses and sins; in other words spiritually dead. For clarification of this thought let's read some verses from EPHESIANS 2. EPHESIANS 2:1 *And you hath he quickened, {made alive} who were dead in trespasses and sins;* 2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:* 3 *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.* 4 *But God, who is rich in mercy, for his great love wherewith he loved us,* 5 *Even when we were dead in sins, hath quickened {made alive} us together with Christ, (by grace ye are saved;)* 6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:* 7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.* 8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:* 9 *Not of works, lest any man should boast.* 10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Consider again the works of those of Sardis, their heart attitude. We just read in REVELATION 3:2 concerning their works, their heart attitude before God, that it wasn't right with God, for Jesus said: *...I have not found thy works perfect before God.* Yet in the above portion of scripture from EPHESIANS 2 we find the different heart attitude that is manifest in the works of the believer, for the believer is *...his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Again the heart of those of Sardis reflects the fact that their works is not perfect before God, because they are dead in trespasses and sins, not having yet accepted the fact that *...by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.* {EPHESIANS 2:8 & 9}. Those of Sardis need to be quickened, that is "made alive" as noted in EPHESIANS 2:1 & 5 above. Jesus states in MATTHEW 22:32 *...God is not the God of the dead, but of the living.* Those that are truly living in the Spiritual sense, of which Jesus is talking here to the church of Sardis, have been born again, accepting Jesus as their own personal Saviour. Again Jesus states in JOHN 11:25 & 26: *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?* It is these kinds of words, and this kind of teaching that those of Sardis need to hear, and receive, and believe. Those of Sardis too are told in REVELATION 3:6 to hear: *He that hath an ear, let him hear what the Spirit saith unto the churches.*

Notice also in REVELATION 3:1 that Jesus acknowledges the fact that they had a name. REVELATION 3:1 *...I know thy works, that thou hast a name...* . Their "name" becomes an important point of emphasis in the church of Sardis. What is in a name? If I mention a name of someone to you, in your mind you recognize this person by their name. Further the thought or feeling that is aroused in your mind by the mentioning, hearing, or remembering their name, and recalling their looks, their manner, their habits, their speech, and their interests is how one recalls a person. We find Jesus making mention of their "name(s)" here in Sardis four times, an indirect reference to their frail and weak spiritual condition. (Four is the number having to do with HUMAN WEAKNESS; MAN'S WEAKNESS; CREATION; and is an EARTHLY NUMBER.) Here is how Jesus makes mention of their "name" four times. REVELATION 3:1 *...I know thy works, that thou hast a **name**...* . Their collective "**name**" is referenced in verse 1, where they **named** Sardis are found to be living, yet dead. REVELATION 3:4 *Thou hast a few **names** even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.* Unfortunately in verse 4 the emphasis is on only a **few names**, of the potential **many names** in Sardis. Yet we are thankful for the **few names** herein mentioned. REVELATION 3:5 places the emphasis on the individual names found in Sardis, stating: *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his **name** out of the book of life, but I will confess his **name** before my Father, and before his angels.* Here also in verse 5 we note the importance that Jesus places on the individual believer. Again He looks on the heart, each individual heart, each individual believing heart, whom He knows by name.

Consider the story of the shepherd and the sheep in JOHN 10. The good shepherd referenced in JOHN 10 is Jesus. JOHN 10:11 reads: *I am the good shepherd: the good shepherd giveth his life for the sheep.* The sheep are the individual believers. JOHN 10:3 tells us in part: *...and the sheep hear his voice: and he calleth his own sheep by name,...* . This is how important we as individual believers are to Jesus, for he calleth his own sheep by name,... . JOHN 10:10 in part states this concerning His sheep: *...I am come that they might have life, and that they might have it more abundantly.* This life Jesus is talking about is His own Christ life, the new life we have in Christ Jesus as indicated in 2 CORINTHIANS 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* In JOHN 10:14 & 15 Jesus goes on to state: *I am the good shepherd, and know my sheep, and*

*am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. After this parable of the sheep, and His explanation of the parable of the sheep, later some Jews asked Jesus again if He was the Christ. Jesus again referenced the parable of the good shepherd and the sheep, and told them starting in JOHN 10:27: My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. This portion of scripture of JOHN 10:27-29 goes right along with the last part of REVELATION 3:5, which was spoken by Jesus to this church in Sardis where He emphasizes the fact that the born again believers have eternal life, they shall never perish, no man is able to pluck them out of God's hand, and He plainly tells them: ...I will not blot out his **name** out of the book of life, but I will confess his **name** before my Father, and before his angels.*

So we see the struggle that those of Sardis have receiving the simple truth of what it means to be born again. There is little growth found in this church for they haven't progressed much past the point of salvation. The collective "**name**" in Sardis referenced in verse 1 shows that the majority **named** Sardis are found to be living, yet dead. Stated another way, the majority in Sardis profess to be Christians, but Jesus sees their individual hearts, and knows that the majority in Sardis are not truly born again. Jesus told Nicodemus in JOHN 3:7 *...Ye must be born again.* Most in Sardis have never personally accepted Jesus as their Saviour, thus their individual name is not found in the book of life. The "book of life" where the **names** of the saved are written down is referenced in eight scriptures; PHILIPPIANS 4:3; REVELATION 3:5; 13:8; 17:8; 20:12; 20:15; 21:27 & 22:19. Recall that the number eight in part has to do with NEW CREATION, NEW BIRTH, & NEW BEGINNING. New birth means *"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."* {1 PETER 1:23}. Thank God for the *...few **names** even in Sardis...* mentioned in REVELATION 3:4, whom Jesus tells that *...they shall walk with me in white: for they are worthy.* These are a part of the innumerable multitude also mentioned in REVELATION 7:9 & 10, which reads: *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*

To the few names in Sardis that liveth, and are not dead in trespasses and sins, but are truly born again, Jesus mainly addresses in REVELATION 3:2-6. Jesus first tells them, actually exhorts them, and urges them to *"Be watchful."* This language is a wake up call. It is the present active to keep awake; to be vigilant; to be on the watch. There are different levels or degrees of watchfulness, just as there are different levels or degrees of growth in believers. Level one is what is being addressed here. That is, to in the very least, be awake. Those that are asleep are not watching for anything. Those of Sardis are to be awake, but to what, or for what reason? They are to *Be watchful*, but for what, or for what reason? Let's answer these kind of questions.

Sardis is one of the churches which is representative of some of the churches of this still present church age. At the close of this church age Jesus will come, and the first thing He will do is catch His Bride away. Those of Sardis are not really awake to this fact, nor are they being watchful for Christ's soon coming. A newborn baby isn't looking forward to being married, but rather is expecting to being fed and cared for. This is the basic level of growth found in Sardis. As we read Jesus encouragement to this church in Sardis it is evident that they are being encouraged to feed on the things of God, and the word of His grace, which is able to build them up, so that they too could reach that level of growth that the mature full grown Saints will have. However, for those of Sardis to achieve this level, they will first have to *"be watchful,"* that is to be awake.

Part two of Jesus' admonishment to the Saints of Sardis is to *...strengthen the things which remain, that are ready to die:...* This word "strengthen" is number 4741 in the Strong's Greek Concordance, and carries with it the thought of the establishment of the Saints of Sardis. Jesus is telling them to make stable, place firmly, set fast, fix in one's mind, to make firm, and confirm *...the things which remain, that are ready to die:...*

What "things" is Jesus talking about here. Jesus doesn't encourage us in the things of the world, but rather in the things of God. Jesus is encouraging, and admonishing those of Sardis to get their minds fixed and established on the things that are truly important, which are the things of God. In MATTHEW 22:21 and MARK 12:17 and LUKE 20:25 Jesus states: *...Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.* Jesus focus, and His teaching while here on earth was always upon the things of God. During the time of Jesus birth the shepherds were near Bethlehem were told by angels of Jesus birth. The angels told the shepherds many things concerning Jesus; heavenly things, important things of God. These same shepherds came unto the manger on the very same night they were told these important things of the angels. The shepherds shared this experience with Mary the Mother of Jesus, and Joseph, and others who would listen. LUKE 2:17 & 18 tells us: *And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds.* LUKE 2:19 tells us of Mary's reaction to these wonderful things told concerning her new born Son Jesus: *But Mary kept all these things, and pondered them in her heart.* In LUKE 2:20 we read how the shepherd reacted to the things of God that they had received on this night: *And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.* Always during Jesus ministry while here on earth His focus was upon the things of God. At age twelve Jesus explained to Mary and Joseph in LUKE 2:49 *...wist ye not that I must be about my Father's business?* Jesus stayed focused on the important things of God while here on earth. After His resurrection unto the two men from Emmaus Jesus told of the things that

were important in LUKE 24:27, which reads: *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.* We further read in ACTS 1:3 of the things that Jesus taught: *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:...* Jesus followers also taught the things of God, for that was their focus also. In ACTS 4:20 Peter and John answered the Sanhedrin after being threatened by them: *For we cannot but speak the things which we have seen and heard.* The things they had seen and heard was the gospel message preached by Jesus. Philip also preached the things of God, and in ACTS 8:12 we read: *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.* The Apostle of the Gentiles is the Apostle Paul. His focus and his teaching were also on the things of God. We read in ACTS 16:14 of the time that Paul first visited Philippi, where he taught the things of God. ACTS 16:14 reads: *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.* In ACTS 19 Paul arrives again at Ephesus, where we read in verse 8: *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.* Aquila and Pricilla were close followers of the Apostle Paul, and learned from Paul first hand his gospel of the things of God. In ACTS 18:25 we read about Aquila and Pricilla teaching a devout Christian, and evangelist named Apollos more than he already knew about the things of God. ACTS 18:25 states this concerning Apollos: *This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.* Paul wrote us of this church age several epistles concerning the things of God that we need to know. In GALATIANS 1:20 Paul writes: *Now the things which I write unto you, behold, before God, I lie not.* To Titus, another church Apostle, Paul wrote in TITUS 2:1 *But speak thou the things which become sound doctrine:...* To the Jews, who were given the law of God in the time of Moses, who were familiar with Old Testament scripture because they had it read to them every sabbath, Paul wrote in HEBREWS 2:1: *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.* Now here in REVELATION 3:2 Jesus encourages those of Sardis to *...Be watchful, and strengthen the things which remain, that are ready to die:...*

Let's consider for a moment how we are to be strengthened. Paul writes to the Corinthians in 1 CORINTHIANS 16:13 *Watch ye, stand fast in the faith, quit you like men, be strong.* An expounded translation of this verse reads like this: **Keep your eyes open for spiritual danger, stand firm in the faith, be brave, be courageous, be strong, be valiant, keep on acting like men; continue to grow in strength.** In EPHESIANS 6:10 Paul writes: *Finally, my brethren, be strong in the Lord, and in the power of his might.* After these encouraging words Paul writes how the brethren are to be strong in the Lord, and he tells about the armour of God, which the Spirit filled believers are to put on, and the prayer and supplication that is required in the lives of those who are strong in the Lord. Unto Timothy, the young man whom Paul took with him unto the ministry, Paul writes in 2 TIMOTHY 2:1 *Thou therefore, my son, be strong in the grace that is in Christ Jesus.* We see then that we are to be strengthened in the Lord. The Old Testament worthies of faith were always strengthened in the Lord. To the children of Israel concerning their enemies the Lord spoke through Moses these words found in DEUTERONOMY 31. DEUTERONOMY 31:5 *And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.* 6 *Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.* 7 *And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.* 8 *And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.* Later in DEUTERONOMY 31:23 Moses gave Joshua this charge: *And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.* After the death of Moses the Lord spoke these words unto Joshua in JOSHUA 1:5 - 9. *There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.* 6 *Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.* 7 *Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.* 8 *This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.* 9 *Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.* Later in JOSHUA 10:25 Joshua told the captains of the men of war of Israel these words: *...Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.* So by these few examples above, and many others found in scripture, we see how it is that we are to be strengthened, for we are to be strengthened in the Lord, by the power that is in the word of the Lord, which is the word of God.

Let's now return our focus back to these words of Jesus spoken unto the church in Sardis in REVELATION 3:2 *Be watchful, and strengthen the things which remain, that are ready to die:...* We have now shown that these things that need strengthened here in Sardis were the things of God; things that were learned from the word of God, however

note what little of the word of God they now have, for Jesus speaks of *...the things which remain*. In order for there to have been *...the things which remain...* there must have been a larger quantity of things before. In other words at one time those of Sardis had more of the word of God, but over time this word of God has been escaping them. Jesus is acknowledging the fact that prior to His now speaking unto them of Sardis, they had received more of the word of God. Truly the church of Sardis has shifted its focus from the things of God, unto something else. In so doing they have lost sight of what is really important, thus the admonition to be watchful, in other words wake up. Wake up to the important things, the important things of God, which in this assembly of Sardis are ready to die, but not yet extinct.

REVELATION 3:3 *Remember therefore how thou hast received and heard, and hold fast, and repent.* Three more points of admonition from Jesus Christ are found in this portion of REVELATION 3:3. In REVELATION 2:5 the church of Ephesus was admonished to *“remember therefore from whence thou art fallen,”* because they had left their first preeminent love of Jesus. Ephesus and Sardis are the only two of the seven churches told to “remember” something. These at Sardis were to remember therefore how they had received and heard. We see an entirely different kind of relationship here between Jesus Christ and the church of Sardis. The Sardis church hadn’t fallen from anything like the church at Ephesus had, rather Sardis was to remember therefore how they had received and heard. Received and heard what? These at Sardis were to remember therefore how they had received and heard the gospel message. Since Sardis is figurative of the doctrines preached during what we call the Reformation period, when Protestantism started, it is these simple doctrines that they are to remember. Martin Luther and others of this period broke off from the Roman Catholic church, and taught that one was justified by faith in Jesus Christ, not by the blessing of the Pope, or the selling of indulgences. Martin Luther taught the doctrine of the forgiveness of sins, that one was pardoned by the blood of Jesus Christ, who cleanseth us from all sin. {See 1 JOHN 1:7}. These are the simple doctrines of salvation, the foundation upon which all Christian lives are built. The Apostle Paul tells us in 1 CORINTHIANS 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.* In EPHESIANS 2:20 Paul tells us that *...Jesus Christ himself being the chief corner stone....* upon whom all Christian lives are built. It is this kind of teaching that needs to be remembered in Sardis type churches. Otherwise they will fit into the description that Jesus told of them in verse 1: *...that thou hast a name that thou livest, and art dead.* Again Jesus told them of Sardis in verse 2 of the things they have received and heard, the simple doctrines of salvation, that are ready to die.

HEBREWS 2:1-4 echoes this same kind of encouragement found here in this first part of REVELATION 3:3. HEBREWS 2:1 *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.* 2 *For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;* 3 *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;* 4 *God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?* Again REVELATION 3:3 reads: *Remember therefore how thou hast received and heard, and hold fast, and repent.* In comparing these two portions of scriptures we see once again the importance of hearing, and hearing the word of God.

The fourth point of admonition from REVELATION 3:2 & 3 concerns the words to *...hold fast*. REVELATION 3:3 *Remember therefore how thou hast received and heard, and hold fast, and repent.* “Hold fast” comes from the Greek word *tereo* {tay-reh'-o}, number 5083 in the Strong’s Greek Concordance, which is used 75 times in the New Testament, but is only used this one time with the meaning to “hold fast.” “Hold fast” as used here means to attend to carefully, or to take care of, to guard, or to observe, and expresses the thought of watching, to give heed, or to watch over something. In other words this admonition to “hold fast” is a reinforcement of what Jesus expressed in verse 2 above when He told those of Sardis to “be watchful.” It is again part of their “wake up call.” It is a part of their wake up call to receive and hear the word of God. They are to “hold fast” to give heed, or to watch over what they have received and heard of the word of God. As one translator puts it they are to “continue to obey” the teaching they have received and heard (of the word of God).

One of the main meanings of the Greek word *tereo* {tay-reh'-o}, number 5083 in the Strong’s Greek Concordance, is “keep,” and the following verses from REVELATION further magnify this meaning. REVELATION 1:3 *Blessed is he that readeth, and they that hear the words of this prophecy, and keep <5083> those things which are written therein: for the time is at hand.* The emphasis of this verse is again on retaining the things read, heard, and written in the word of God. To the full overcomers of the Philadelphia church we read again how this Greek word *tereo* {tay-reh'-o}, number 5083 in the Strong’s Greek Concordance, is used to emphasize the keeping of God’s word. REVELATION 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 <5083> my word, and hast not denied my name.* ...10 *Because thou hast kept <5083> the word of my patience, I also will keep <5083> thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.* REVELATION 14:12 uses the Greek word *tereo* this way: *Here is the patience of the saints: here are they that keep <5083> the commandments of God, and the faith of Jesus.* Again we *tereo* pointing us to the word of God. We also see this again in the last chapter of REVELATION, chapter 22, in the following verses: 7 *Behold, I come quickly: blessed is he that keepeth <5083> the sayings of the prophecy of this book.* ...9 *Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep <5083> the sayings of this book: worship God.*

Now let’s read again REVELATION 3:3 *Remember therefore how thou hast received and heard, and hold fast, and repent.* We should now see that the meaning here is for those of Sardis to remember what they have received and

heard of the word of God, and to keep that word, watch over it, pay more attention to it than anything else that they hear, and wake up to the fact that the word of God is the sustaining part of spiritual life that they are not paying enough attention to. Our focus now shifts to the fifth admonition Jesus gives unto Sardis, which is for them to repent. Repent is another one of the many things we find seven times in REVELATION. We find the word “repent” stated seven times to the churches of REVELATION 2 & 3. We have talked about this before in this study. {Review again page 53, 70, 90 and 91 of these notes}. We noted in lesson past that the word “repent” is found in REVELATION 2:5 twice; 2:16; 2:21; 2:22; 3:3; and 3:19. The word “repent” is not found in the address unto the church in Smyrna, or to the church in Philadelphia, the two churches that are representative of the full overcomers. The reason the word “repent” is not found mentioned unto the churches of Philadelphia or Smyrna is because it means to change ones mind for the better, and those of Philadelphia and Smyrna had already achieved the best, having repented much earlier. Each time the word “repent” is used to these seven church there is a personal application that can be applied to their particular situation. Unto Sardis we have found a negligence towards the word of God in the tone that Christ the Righteous Judge is addressing them. We found a similar kind of heart attitude addressed earlier in this study {see page 22 of these notes} when the voice of the Lord spoke unto Isaiah these words: ISAIAH 6:9 *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* We found that this portion of ISAIAH became a high water mark in Old Testament scripture concerning hearing with open hearts of faith. This statement is quoted time and time again in the teachings of Jesus and the Apostle Paul, experts of Old Testament scripture, and Master teachers of the gospel. One of the followers of the Apostle Paul, who was also a follower of Jesus, and an author of one of the New Testament gospel records is John Mark, who wrote the book of MARK. Mark also records Jesus quoting from ISAIAH 6:9 & 10, stating: MARK 4:12 *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.* Here in MARK we get a clearer understanding that it was Jesus intention to forgive their sins, if only their hardened hearts would allow their eyes to see, and their ears to hear and believe the Word of God. 2 PETER 3:9 states: *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.* There are plenty in Sardis that need to open their ears to this kind of teaching, for Jesus noted in REVELATION 3:1 *...that thou hast a name that thou livest, and art dead.* Then there are the “few names” mentioned in Sardis who have awakened, at least somewhat, to the importance of the word of God, which so many of that church have neglected. Unto them is written “repent,” which means changing their indifference to the word of God to a more active mind set, to remember what they have received and heard of the word of God, and to keep that word, to watch over it, to pay more attention to it than anything else that they hear, and to wake up to the fact that the word of God is the sustaining part of spiritual life that they currently are not paying enough attention to.

Recall an earlier statement that we made concerning this church of Sardis. It was to the few names in Sardis that livest, and are not dead in trespasses and sins, but are truly born again, that Jesus mainly addresses in REVELATION 3:2-6. Jesus first tells them, actually exhorts them, and urges them to “*Be watchful,*” and he does this in verse 2. We noted that this language is the voice of a wake up call. It is the present active to keep awake; to be vigilant; to be on the watch. There are different levels or degrees of watchfulness, just as there are different levels or degrees of growth in believers. Level one is what is being addressed here. That is, to in the very least, be awake. We have now seen how it is that those of Sardis are to be awakened to what is said in the word of God. For the most part Sardis has neglected the word of God, which before time they had received and heard. Most in Sardis fail to be watchful, to be awake to the word of God, thus they remain in a state of sleep, or even worse as Jesus noted in verse 1 *...thou livest, and art dead.* Jesus then addresses them this way in REVELATION 3:3 (b): *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.* Remember that the words “therefore” and “wherefore” in scripture take the whole of what has just been said prior, and focuses it like a spotlight on what is about to be said. Jesus warns those of Sardis that refuse to be watchful concerning the things of the word of God; that refuse to strengthen the things which remain of the word of God; that refuse to remember how they had received and heard the word of God; that refuse to hold fast too, or keep the word of God; that refuse to repent of their indifference word of God; that He will come on them like a thief, unexpectedly, *...then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.* {1 THESSALONIANS 5:3}. HEBREWS 2:3 *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? MATTHEW 24:42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 1 THESSALONIANS 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep*

sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep, we should live together with him. 1 THESSALONIANS 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 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. 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: 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. 18 Wherefore comfort one another with these words. LUKE 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. REVELATION 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

So we see that they of Sardis are to “be watchful,” but even if they are not awake to “be watchful” the fact still remain, as Jesus tells them, *...I will come*, and He emphasizes this statement twice in verse 3. Early on in this study {see pages 6 through 8 of these notes} we reviewed the number of times that the Lord told Abraham “I will.” Here is what we had to say: 30 times God told Abraham “I will.” 5 times God told Abraham “will I.” 2 CORINTHIANS 1:20 tells us in part: *For all the promises of God in him are yea, and in him Amen...* When God says “I will” He means “I will,” not I might, or maybe I will. HEBREWS 6:18 tells us that it is impossible for God to lie. Do you believe this? Those with open ears, with hearing ears, with listening ears, hear with open hearts and believe the Word of God. Again, to those of Sardis Jesus states twice: “I will come.”

We have now used a lot of scripture comment for us on this verse: REVELATION 3:3 (b): *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.* Here is what Brother Copley wrote concerning this verse. “Those who do not repent of the degenerate conditions in Christendom and watch, will not escape the tribulation period, but will remain on earth. They will end in Laodicea, where they will have one more opportunity to repent. Therefore, there are only two classes of people in Sardis -- those who are really saved, “a few names,” and the great number who have a reputation or a profession of being Christians. This explains verse 5 that puzzles so many saints -- “I will not blot out his name.” He who has life, the new birth, whatever his reputation, his name cannot be blotted out. He who has only a name and a profession of life, however great, will be overtaken as by a thief in the night. He will be visited by the terrible calamities of the end time. The Lord will come upon him in judgment. Thus it will be proven that he had a reputation and a profession only, that his name was never written in the Lamb’s book of life. As stated before, the overcomers in Pergamos constitute the Sardian company. Hence, all those who have fallen asleep in Jesus in the Pergamite order of overcomers, and those who will be translated from Sardis will be seen in heaven as the innumerable company of chapter seven. They constitute the greater part of “the Body of Christ.”” (End of quote from Brother Copley).

REVELATION 3:4 *Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.* Briefly before we commentated on this verse stating: thank God for the *...few names even in Sardis...* mentioned in REVELATION 3:4, whom Jesus tells that *...they shall walk with me in white: for they are worthy.* These are a part of the innumerable multitude also mentioned in REVELATION 7:9 & 10, which reads: *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.* {See again page 110 of these notes}. Brother Copley further notes that this statement of REVELATION 3:4 corresponds with the “white stone” mentioned given to those of the church of Pergamos. Here is a quick review of some of our comments from our lessons on Pergamos, {see again pages 93 & 94 of these notes for more information}. REVELATION 2:17 *...To him that overcometh will I... ..give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.* The “white stone” refers to the color white, which shows in type the fact that Jesus Christ’s pure white righteousness has covered the Saints that are found here in Pergamos. MATTHEW 5:8 *Blessed are the pure in heart: for they shall see God.* ISAIAH 1:18 tells us: *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* ROMANS 10:10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* 2 CORINTHIANS 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.* The we note that “white” represents purity, righteousness, justification and innocence. The “white stone” further pictures this innocence, so we noted that the white stone implies justification, innocence, and victory. The color black represents death or suffering. Obviously the white stone then represented life, new life, the new life that we have in Christ Jesus, which we received when we were born again. Once again we read in REVELATION 3:4 *Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.* Brother Copley also records that the only difference between the Pergamite and Sardian overcomers is this -- the former falls asleep in Jesus and the latter lives until He comes. Hence, each receives the same reward as the other, *...they shall walk with me in white: for they are worthy.*

REVELATION 3:6 *He that hath an ear, let him hear what the Spirit saith unto the churches.* We learn by repetition, and ISAIAH 28:10 explains how this is: *For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.* We don't always hear something the first time, nor do we learn everything the first time we hear it, or maybe even the second time, or the third time, or even the tenth time. So part of learning is hearing, and hearing precept upon precept. Part of learning is also reading. Reading and hearing go together, thus we are told in REVELATION 1:3 *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.* Then seven times in REVELATION 2 & 3 we read these Holy Ghost inspired words: *He that hath an ear, let him hear what the Spirit saith unto the churches....* . One of these seven times is here in REVELATION 3:6. REVELATION 3:6 *He that hath an ear, let him hear what the Spirit saith unto the churches.* We are currently living in the church age, and these words spoken of John in REVELATION 2 & 3 are specifically written unto us of this church age. This particular statement is emphasized: *He that hath an ear, let him hear what the Spirit saith unto the churches.* In this study we should learn this precept, for it is often repeated unto us, and it is indeed the Word of God. Do we have ears to hear the Word of God? HEBREWS 2:3 *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;...* . In LUKE 11:28 Jesus Himself said: *...Yea rather, blessed are they that hear the word of God, and keep it.*

Those of us who are alive and remain until the coming of the Lord should strive to be in the Philadelphia church, which we come to next in REVELATION 3. REVELATION 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; 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. 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. 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. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 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. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.*

Here are the physical facts concerning Philadelphia. It is located about 28 miles southeast of Sardis. It is situated near the eastern base of Mount Tmolus, and was founded and named by the Pergamene king, Attalus II Philadelphus. After the death of Attalus III Philometor, 133 BC, it together with his entire kingdom came by his will under the jurisdiction of the Romans. Philadelphia is subject to earthquakes and suffered a big one during the reign of Tiberius, and was rebuilt. Even though the original church building was destroyed by an earthquake, the real people of the church of Philadelphia remains immovably firm like *...a pillar in the temple of my God.* (See verse 12). Philadelphia's name means "brotherly love." The economy of those of the church of Philadelphia was relatively poor in resources, and lacking in worldly endowments, thus bringing a doubling meaning to the statement found in verse 8: *...thou hast a little strength.* Philadelphia still exists today.

We have already noted the following concerning the church of Philadelphia. They had nothing to repent of, and neither did Smyrna. The other five churches did have things to repent of. {See page 53 of these notes}. We have noted that the church of Philadelphia represents the full overcomers from this present church age who are alive at His soon second coming. (The church of Smyrna figures those full overcomers from this church age who died before the Lord Jesus Christ came back). {See page 55 of these notes}. The full overcomers from this yet present church age get to know Jesus on a more personal, and closer level than the remaining five churches. They have learned to follow the advice of scripture, which they know to be the Word of God. They have heard with their ears, and opened their hearts to fully receive the word of God. Unique to the seven churches is the following fact: Jesus mentions only to the church of Philadelphia that they kept His word (verses 8 & 10). Again our theme verse of this study is ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* Those of Philadelphia have kept the word of God; they have studied it intimately; they know what it says like a long love letter from their lover Jesus Christ. They are not swayed by world opinion. They have embraced such statements as found in JAMES 4:8 *Draw nigh to God, and he will draw nigh to you.* The Philadelphian saints knowledge and faith in the Word of God is the key of David referenced in verse 7. These full overcomers of Philadelphia represent the rib portion company that will be in the bride of Christ. Adam's wife Eve was made from a small rib bone, found closest to Adam's heart. The bride of Christ too will come from a small portion of the whole body of Christ found the closest to Jesus heart. After all it is the heart attitude that Jesus Christ the righteous judge is examining here in REVELATION chapters 2 & 3. Once again the statement quoted from JEREMIAH 17:10 found in REVELATION 2:23 applies where Jesus Christ the Word of God says: *...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* Jesus states to each of the seven churches: *"I know thy works."* To the church of Philadelphia Jesus gave a four fold description of Himself in verse 7, revealing some deep facts of Himself not mentioned before in REVELATION. One of these descriptions was of Him *"that is holy."* {See again pages 55-58 of these notes}. The bride of Christ knows Him as Holy, the Holy Son of God. Furthermore the bride of Christ leads out in a tireless worship and praise of Him around the

throne, and in the midst of the throne, as noted in REVELATION 4:8, where we read: *...and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* Obviously then she knows Jesus to be the one that *...saith he that is holy.* REVELATION 3:7 is the first mention of the word “holy” in the book of REVELATION, however the word “holy” is already a familiar term to those of the Philadelphian church.

There are many seven’s found in the book of REVELATION, another fact we have often noted in this study. We find in chapters 2 & 3 of REVELATION seven churches. To each one of the seven churches is found this phrase *...He that hath an ear, let him hear what the Spirit saith unto the churches....* . This phrase is repeated seven times for our spiritual perfection. However this is not the only phrase found repeated seven times in REVELATION 2 & 3. Here are some of the other phrases found seven times in REVELATION 2 & 3. In His address to each church the Lord repeats: (unto or to) *...the angel of the church* (in or of such and such city) *write...* . (See REVELATION 2:1; 2:8; 2:12; 2:18; 3:1; 3:7; and 3:14). Jesus repeats *These things saith* seven times. (See REVELATION 2:1; 2:8; 2:12; 2:18; 3:1; 3:7; 3:14). Seven times in REVELATION 2 & 3 Jesus says: *I know thy works* (2:2; 2:9; 2:13; 2:19; 3:1; 3:8; 3:15). Seven times in REVELATION 2 & 3 Jesus states: *He* (or *Him*) *that overcometh* (2:7; 2:11; 2:17; 2:26; 3:5; 3:12; 3:21). Seven times in REVELATION 2 & 3 Jesus uses certain words, emphasized seven times for our spiritual perfection. One of these words was **repent** found in REVELATION 2:5 twice; 2:16; 2:21; 2:22; 3:3; and 3:19. The word “repent” is not found in the addresses unto the church in Smyrna, or to the church in Philadelphia, the two churches that are representative of the full overcomers. The reason the word “repent” is not found mentioned unto the churches of Philadelphia or Smyrna is because it means to change ones mind for the better, and those of Philadelphia and Smyrna had already achieved the best, having repented much earlier. Another word found only seven times in REVELATION 2 & 3 is the word “**behold.**”

“**Behold**” means to see, to actively call to attention something that may be seen or heard or mentally apprehended in any way. In REVELATION 2 & 3 we find the word “**behold**” in the following verses: 2:10; 2:22; 3:8; 3:9 (twice); 3:11 and 3:20. Four of these seven times “**behold**” is spoken unto the church of Philadelphia. Each of these four times that Jesus speaks the word “**behold**” to the Saints of Philadelphia, He does so with an air of excitement in His voice. The excitement in His voice comes from the faith that He sees in the hearts of these full overcomers. Recall this from HEBREWS 11, the faith chapter: *1 Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. ...39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.* Do you see yourself in this 11th chapter of HEBREWS? Are you one of the “we” in verse 3? Are you one of the “us” in verse 40? If you are one of the “we” or “us” of HEBREWS 11 then you, we and us, are told to “**behold**” some things spoken here to the church of Philadelphia. Each one of these four “**beholds**” addressed to Philadelphia contains a promise that only Christ the Righteous Judge can make, thus He says four times “**Behold, I...**” . REVELATION 3:8 *...**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.* REVELATION 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.* REVELATION 3:11 ***Behold, I** come quickly: hold that fast which thou hast, that no man take thy crown.* All of us living in this present church age will fall into the state of one of these seven churches found in REVELATION 2 & 3. My prayer is that we who have heard this gospel message for so many years will be a part of those who by faith have **beheld** the open door that was before us, that we have learned and kept the Word of God, and will hold fast to that which we have learned.

Let’s look at these **behold, I** statements a little closer.

REVELATION 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.* Six facts are recorded here. Fact one is the statement repeated seven times, once to each of the seven churches: *I know thy works.* Fact two states: *...**behold, I** have set before thee an open door,...* . Dear potential full overcoming Saint, the fact is as a son of God you have already beheld the urging of the Lord, recorded in REVELATION 3:20, and opened the door unto Him. REVELATION 3:20 reads: ***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.* Jesus then goes on to state in REVELATION 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.* All of this is possible to every believer because he opened the door to let Jesus come into his heart, but not every believer wants to be a full overcomer. The Philadelphian Saint does want to be a full overcomer. Brother Copley notes that “Jesus opens a “door in heaven,” that the full overcomers may enter in; for they shall reign con-jointly with Christ after they likewise with Him judged Christendom, the world and angels --{study 1 CORINTHIANS 6}. They entered the open door of privilege on earth, accepting all the truth and walking in all the light, constantly looking for more and engaged in the divinely ordained good works” [End of quote from Brother Copley].

Fact three of the six recorded facts of verse 8 is the fact that no man can shut the open door that Jesus holds open for us. No man, not even you, for you are a man. There never has been a man alive who could overpower Jesus. 1 CORINTHIANS 1:25 states why this is true: *Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.* Jesus states here *...**behold, I...** ...set before thee an open door..., which ...no man can shut.* It is important to note that *...no man can shut...* this open door of opportunity, which is set before the potential full

overcomer. This eliminates the excuse then that so many Saints make of why they can't have God's best because so and so person hindered them. GALATIANS 5:7 & 8 reads: *Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you.* So and so person may indeed hinder you along the way if your focus is upon so and so person, or so and so circumstance for that matter. The full overcomer recognizes that there will be obstacles to overcome, even so and so person(s) to overcome, but their focus remains upon Jesus Christ the Author and Finisher of their faith. In the end the fact remains that Jesus still holds the door open, which no man can shut. Do you see Jesus holding the door of overcoming opportunity open for you? No man can shut this door. In HEBREWS 12:2 we find the full overcomer ...Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

REVELATION 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.*** Fact number four of the six facts listed here in verse 8 concerns this statement: ...for thou hast a little strength... . It is a wonderful place to come to the point where we no longer rely on our strength, but rather walk through that open door of opportunity by faith, which no man can shut. The whole chapter of HEBREWS 11 is filled with examples of Old Testament Saints who had a little strength, but with their faith in God they ...out of weakness were made strong... {HEBREWS 11:34}. God loves to do the impossible for the weak in strength, but strong in faith. JEREMIAH 32:27 reads: *Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?* The Philadelphian race course runner, like the hero's of faith mentioned in HEBREWS 11, often have let God show them ...Behold, I am the LORD, the God of all flesh: is there any thing too hard for me? We are told in ROMANS 8:31 *If God be for us, who can be against us?* The Philadelphian Saints have learned that the Lord is their strength. Consider the following scriptures {listed in the order they are found in the Bible} as a testimony to the fact that God can do much for those who ...hast a little strength... . EXODUS 15:2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. 1 SAMUEL 30:6 *And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.* The Lord was David's strength. NEHEMIAH 8:10 *Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.* PSALMS 18:2 *The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.* PSALMS 28:7 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. PSALMS 37:39 *But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.* PSALMS 46:1 God is our refuge and strength, a very present help in trouble. ISAIAH 26:4 *Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:* ISAIAH 40:31 *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.* ROMANS 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.* 1 CORINTHIANS 1:25 *Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.* 2 CORINTHIANS 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.* 2 CORINTHIANS 13:4 *For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.* EPHESIANS 6:10 *Finally, my brethren, be strong in the Lord, and in the power of his might.* PHILIPPIANS 4:13 *I can do all things through Christ which strengtheneth me.* HEBREWS 11:32 *And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.* So we see again that God loves to do the impossible for the weak in strength, but strong in faith. The New Testament worthies of faith, the New Testament full overcomers are the Philadelphian Saints who ...hast a little strength..., and have learned the truth found in the following scriptures: DEUTERONOMY 31:8 *And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.* 1 CHRONICLES 28:20 *...Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee,....* 2 CHRONICLES 20:15 *...Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.* PSALMS 18:39 *For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.*

Fact number five of REVELATION 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...***, is the fact that they of Philadelphia have ...kept my word... . What a vast difference we find here in the church of Philadelphia when compared with the previous three churches of Pergamos, Thyatira and especially Sardis; churches who knew very little of the word of God. Jesus emphasizes the fact that the Philadelphian Saint knows the word of God, and even more importantly has kept the word of God, for He twice makes note of this fact: first in REVELATION 3:8 ...and hast kept my word...; and second in REVELATION 3:10 ...thou hast kept the word of my patience... . These are high water mark statements made by the Lord concerning the New Testament worthies of faith. The Lord doesn't waste words or use

words loosely, and wants those who have ears to hear, to note what His word is, and what it states. ROMANS 10:17 again reads: ***So then faith cometh by hearing, and hearing by the word of God.*** My opinion, and your opinion don't count, for it is **the word of the Lord** that really matters. PSALMS 33:6 *By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.* Further the **word of the Lord** is enduring as noted in ISAIAH 40:8 *The grass withereth, the flower fadeth: but the word of our God shall stand for ever.* The Philadelphian full overcoming Saints know **the word of the Lord**, and have patiently received it, and further have yielded to the mighty working power of the active Holy Spirit to be a hundred-fold fruitful. MATTHEW 13:1-23, MARK 4:1-20, and LUKE 8:4-15 all tell of the parable of the sower, which is about the sowing of **the word of God**, where the importance of knowing **the word of Lord** is emphasized. We will read this story from LUKE 8. LUKE 8:4 *And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.* Again our lesson here concerns REVELATION 3:8 *...and hast kept my word...*; and REVELATION 3:10 *...thou hast kept the word of my patience...*. Fifteen times in scripture the Lord uses the phrase "my word". Fifteen is the number of REST. The Philadelphian Saint rests in the word of the Lord. In the following portions of scripture note the importance emphasized by the Lord of knowing His word. ISAIAH 55:6 *Seek ye the LORD while he may be found, call ye upon him while he is near: 7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 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.* In JOHN 5:24 we read: *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* In PSALMS 119 we read the phrase "**thy word**" thirty-five times, and find the following statements made, which are very familiar to the Philadelphian full overcomer: **Thy word** have I hid in mine heart,... {verse 11}. *I will delight myself in thy statutes: I will not forget thy word.* {verse 16}. *My soul melteth for heaviness: strengthen thou me according unto thy word.* {verse 28}. *Stablish thy word unto thy servant, who is devoted to thy fear.* {verse 38}. *...I trust in thy word.* {verse 42}. *This is my comfort in my affliction: for thy word hath quickened me.* {verse 50}. *They that fear thee will be glad when they see me; because I have hoped in thy word.* {verse 74}. *...I hope in thy word.* {verse 81 & 114}. **Thy word** is a lamp unto my feet, and a light unto my path. {verse 105}. *Order my steps in thy word: and let not any iniquity have dominion over me.* {verse 133}. **Thy word** is very pure: therefore thy servant loveth it. {verse 140}. *Plead my cause, and deliver me: quicken me according to thy word.* {verse 154}. **Thy word** is true from the beginning: and every one of thy righteous judgments endureth for ever. {verse 160}. *...my heart standeth in awe of thy word.* {verse 161}. *Let my supplication come before thee: deliver me according to thy word.* {verse 170}.

Again note these two statements of our text: REVELATION 3:8 *...and hast kept my word...*; and REVELATION 3:10 *...thou hast kept the word of my patience...*. We compare these two portions of scripture and note growth and development between the two. Think of it like this; the Lord states thou *...hast kept my word...*, and then to re-emphasize He states again *...thou hast kept the word of my patience...* noting this time that they have grown with **patience** in grace, and in the knowledge of our Lord and Saviour Jesus Christ. The emphases of the portion of our focus in REVELATION 3:10 is on **patience**, especially on the kind of **patience** required of the Lord to learn and then know His word. ROMANS 15:4 reads: *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.* In JAMES 1:2-4 we read: 2 *My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* This was the first portion of scripture that I studied after I was filled with the Holy Ghost, and it was like Brother Hill was right there with me explaining what this meant. The Holy Spirit was emphasizing to me in my life at the age of sixteen the importance of learning **patience**, and knowing the **patience** of the Lord. And how **patient** has He been with you and me over the years? And how long has He **patiently** waited for that soon coming day when He can take that bridal company to Himself? There are a few key points to remember when considering **patience**. **Patience** requires time, and is defined by

steadfastness, constancy, endurance, and perseverance. Looking back I wish I would have learned JAMES 1:5 before I learned JAMES 1:2-4. JAMES 1:5 states: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* I don't recall asking the Lord for **patience**, but I have asked in the past for some things that showed my lack of wisdom at the time. If a potential full overcomer asks the Lord for **patience** he, or she, is really asking for trials. I don't think any of us in our right mind want trials, but it is the trials and the trying of your faith that brings **patience**. Again this is stated in JAMES 1:2 & 3; *My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh **patience**.* The Apostle Paul made mention of this same fact also in ROMANS 5. ROMANS 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh **patience**; 4 And **patience**, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.* So we see that trials and tribulations is the way the Lord works in our lives, if we let Him, experience, hope, and perfection. Again JAMES 1:4 reads: *But let **patience** have her perfect work, that ye may be perfect and entire, wanting nothing.* Note that the Philadelphia type Saint let's **patience** have her perfect work to grow them up into maturity of godliness, and maturity of faith. The Apostle Peter stated the same thing this way in 1 PETER 1:6 *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 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 honour and glory at the appearing of Jesus Christ: 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: 9 Receiving the end of your faith, even the salvation of your souls.* Later James wrote more about **patience** stating in JAMES 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.* And then he recalled the tested life of Job, and wrote: JAMES 5:11 *Behold, we count them happy which endure. Ye have heard of the **patience** of Job, and have seen the end of the Lord; that the Lord is very pitiful, {very kind and full of pity} and of tender mercy.* What gave Job the **...patience** of Job...? Trials! Job himself stated this in JOB 23:10 -- *But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.* In focusing on the New Testament full overcomers, those who are in harmony with the Lord, and willing to suffering with Him, the Apostle Paul encouraged in HEBREWS 12:1 & 2 to *...run with **patience** the race that is set before us..., stating: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with **patience** the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* All of these statements are made to Saints, believers on the Lord Jesus Christ, and our focus is upon the Philadelphia full overcomers, the New Testament worthies of faith! Along the lines of **patience** consider the following two scriptures as further encouragement. PHILIPPIANS 4:6 *Be careful {anxious, impatient} for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. PSALMS 27:14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.*

We mentioned that there are six facts found in REVELATION 3:8, which again reads: *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.* Fact number six is found in this statement: *...and hast not denied my name.* This is a statement of no little significance. Our Lord and Saviour Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth; known also as the Alpha and Omega, the first and the last, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, The Word, The Word of God, the Lamb of God, and KING OF KINGS, AND LORD OF LORDS, is obviously known by many **names**, and this is just a partial list of them. One author wrote a book about the names of Jesus and lists over seven-hundred names of Jesus! When He makes the statement *...and **hast not denied my name**...* we must consider first the special importance of **His name**. PHILIPPIANS 2:9-11 tells us: *Wherefore God also hath highly exalted him, and given him a **name** which is above every **name**: 10 That at the **name of Jesus** every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* We should begin to see here the universal importance and **power and authority** contained in the **name of Jesus**. The Apostle Paul wrote another encompassing description of what it is to know the **name of Jesus** in COLOSSIANS 1:12-20, and stated this concerning Him: *12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 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. 19 For it pleased the Father that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.* The Apostle John began his gospel of JOHN making this statement in JOHN 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him;*

and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. To be born again in the first place one must call on the **name of the Lord Jesus**. ROMANS 10:9-13 states it like this: 9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* 10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* 11 *For the scripture saith, Whosoever believeth on him shall not be ashamed.* 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.* 13 *For whosoever shall call upon the name of the Lord shall be saved.* The Philadelphia full overcomer, the New Testament worthies of faith, have grown ...through patience and comfort of the scriptures..., and have learned the universal importance and power and authority all wrapped up in the **name of Jesus**. The Jewish Sanhedrin finally in ACTS 4 recognized that there was power manifest in the **name of Jesus**, and threatened Peter and John to quit using the **name of Jesus**, stating in ACTS 4:18 *And they called them, and commanded them not to speak at all nor teach in the name of Jesus.* 19 *But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.* 20 *For we cannot but speak the things which we have seen and heard.* We must remember that this is the same Jewish Sanhedrin whose same members had recently been involved with the crucifixion of Jesus, and, no doubt, there were those of this same Sanhedrin council who remembered Peter's denial of knowing Jesus at that time. However since the day of Pentecost Peter has been filled with the Holy Ghost, and has received heavenly power from on high to perform some amazing miracles in the **name of Jesus**. No wonder the unbelieving members of the Sanhedrin were perplexed! Note in the following scriptures, found in ACTS, what the Holy Ghost enabled Peter to do: ACTS 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ...* 41 *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.* ACTS 3:6 *Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.* 7 *And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.* 8 *And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.* One of the results of this event is told in ACTS 4:4 -- *Howbeit many of them which heard the word believed; and the number of the men was about five thousand.* When the Jewish Sanhedrin council asked *...by what power, or by what name have ye done this?...*, Peter in part answered: ACTS 4:10 *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. ...* 12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* Read for your self the events of ACTS 2-5, and note the importance that was placed on knowing the **name of Jesus**. After being again persecuted by the Jewish religious rulership note what is stated concerning the kingdom Apostles in ACTS 5. ACTS 5:40 *And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.* 41 *And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.* 42 *And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.* Another reason the Sanhedrin council was so intent that the Apostles not use the **name of Jesus** was because they remembered the power and authority of Jesus, and in their unbelieving minds they thought that they were the power and authority. Those of the Sanhedrin, which included chief priests, Pharisee's, Sadducees, and the elders and scribes well learned in Jewish law; they thought that they had eliminated the power and authority of Jesus by having Him crucified, but now they saw that they were again wrong, thus they commanded the Apostles *...that they should not speak in the name of Jesus...* Recall with me for a minute a couple of instances where Jesus power and authority were manifest. MARK 1:21 *And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.* 22 *And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.* 23 *And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.* 25 *And Jesus rebuked him, saying, Hold thy peace, and come out of him.* 26 *And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.* 27 *And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.* 28 *And immediately his fame spread abroad throughout all the region round about Galilee.* In MARK 2 we read: 1 *And again he entered into Capernaum after some days; and it was noised that he was in the house.* 2 *And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.* 3 *And they come unto him, bringing one sick of the palsy, which was borne of four.* 4 *And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.* 5 *When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.* 6 *But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.* 12 *And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified*

God, saying, *We never saw it on this fashion.* After many other demonstrations of His power and authority, Jesus was confronted by, no doubt, members of the Sanhedrin, who questioned His authority. This story is told in MATTHEW, MARK, and LUKE, but since we are in MARK let's read his account. MARK 11:27 *And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,* 28 *And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?* 29 *And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.* 30 *The baptism of John, was it from heaven, or of men? answer me.* 31 *And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.* 33 *And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.*

The main point that we should see in this portion of our study is that the Philadelphia Saints, the New Testament worthies of faith, are all in harmony with, and submit to the power and authority all wrapped up in the **name of Jesus**. Very much more could be said concerning the importance of knowing the **name of Jesus**, for we have just begin to point out the significance and importance of **His name**. Let's narrow our focus for a minute on the phrase "**my name**" found in our text of REVELATION 3:8 *...and **hast not denied my name**...*; "**my name**" referring to Jesus, which is also found in the following verses: MATTHEW 18:5 *And whoso shall receive one such little child in **my name** receiveth me.* MATTHEW 18:20 *For where two or three are gathered together in **my name**, there am I in the midst of them.* MATTHEW 19:29 *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for **my name's** sake, shall receive an hundredfold, and shall inherit everlasting life.* MARK 16:17 *And these signs shall follow them that believe; In **my name** shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* JOHN 14:13 *And whatsoever ye shall ask in **my name**, that will I do, that the Father may be glorified in the Son.* JOHN 14:14 *If ye shall ask any thing in **my name**, I will do it.* JOHN 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.* JOHN 15:16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in **my name**, he may give it you.* To Ananias concerning the future Apostle Paul the Lord stated in ACTS 9:15 -- *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear **my name** before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for **my name's** sake.* One last portion of scripture concerning the phrase "**my name**" takes us to ACTS 15 where we find some of the Christians and Church Apostles from Antioch meeting with the Christians and Kingdom Apostles in Jerusalem. James makes this statement found in verses 14-18, which I will give from an expounded translation: 14 *Simeon {Simeon Peter} hath declared the manner in which God at the first did visit the Gentiles, to take out of them a people dedicated to his name.* 15 *And to this agree the words of the prophets; as it is written,* 16 *There will come a time when I shall return, and will set up again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:* 17 *So that the men who remain might seek after the Lord, even all the Gentiles, who are called by **my name**, saith the Lord, who doeth all these things.* 18 *Known unto God are all his works from the beginning of the world.* These few scriptures only begin to introduce the thoughts which are found in REVELATION 3:8 where we read this statement: *...and **hast not denied my name**...*

To further appreciate what the Lord wants us to see here in REVELATION 3:8 concerning the Philadelphia full overcomer not denying His **name**, let's drop down to verse 12 and note the usage of the word "**name**" there. REVELATION 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**.* Let's compare now what Jesus said in verse 8 concerning the overcoming Philadelphia full overcomer with three of the five things He says in verse 12 concerning the overcoming Philadelphia full overcomer, and think of it like this; (1) since thou *...**hast not denied my name**...* *...I will write upon him the **name** of my God...*; and (2) since thou *...**hast not denied my name**...*, *...I will write upon him the **name** of the city of my God, which is new Jerusalem...*; and (3) since thou *...**hast not denied my name**...*, *...I will write upon him my new **name**.* The following comments of the above three things point specifically to the fact that the overcoming Philadelphia full overcomer are indeed the Bride of Christ. (1) Since thou *...**hast not denied my name**...* *...I will write upon him the **name** of my God...*; What does this mean? For the most concise answer let me quote Brother Copley's comments from his book on REVELATION. "First "the **Name** of my God." Some believers become such large "partakers of the Divine nature," that they appear like God Himself. {See REVELATION 19:10 and 22:9}. They become steadfast, faithful, immovable, uncompromising and fervent in love because they are "filled with all the fulness of God." Considering our second point; (2) since thou *...**hast not denied my name**...*, *...I will write upon him the **name** of the city of my God, which is new Jerusalem...*, Brother Copley notes that "there are three Jerusalem's. One is the earthly city where David's throne will be. Paul informs us of "the heavenly Jerusalem, the city of the living God," the present throne of God, whereon Jesus also is now sitting mediating for His people. This is the oldest city known." We read this in HEBREWS 12:22-24: 22 *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,* 23 *To the general assembly and church of the firstborn,*

which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. "This "Jerusalem which is above, is free, which is the mother of us all;" that is, our mother grace --GALATIANS 4:26 -- But Jerusalem which is above is free, which is the mother of us all. But the "new Jerusalem" will be composed of "living stones" (1 PETER 2:5,7) and will be the eternal habitation of God". [Let me interrupt Brother Copley's dialog here and refer to some explaining scriptures. First of all we read in EPHESIANS 2:20 ...Jesus Christ himself being the chief corner stone..., a statement made by Paul, which he got from ISAIAH 28:16, which reads: *Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.* In JOHN 1:42 Jesus made this statement concerning Peter: *And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.* Later in life Peter, now an Apostle, wrote the scripture Brother Copley referred to in 1 PETER 2:5 & 7. 1 PETER 2:5 *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.* 6 *Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.* 7 *Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,* 8 *And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.]* Brother Copley goes on and states: "What is "**the name**" of that city?" [Brother Copley here refers us to REVELATION 21:2 & 9, which reads: 2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.* ...9 *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.]* . "What is "**the name**" of that city? ...it is "the Bride, the Lamb's wife." Observe closely that the city itself is the Bride. "That great city," descending with the glory of God, with its huge wall and stupendous foundations, is declared to be "as a bride adorned for her husband." Not all of that heavenly company (of REVELATION 21) constitute the Bride of the Lamb. Her adornment is also a group of Saints. How then can any one teach that the whole Church will be the Bride?" To our third point; (3) since thou ...**hast not denied my name**..., ...*I will write upon him my new name*..., Brother Copley comments: "finally, the third glittering embellishment is "**my new name**." Pray tell what is that **name**. It cannot be "Jesus;" for that has been His well known personal **name** as a man for over nineteen hundred years. That is His honored **name** of authority and power by which alone men are saved and before whom all creation must bow. It cannot be "the Word of God" (found in REVELATION 19:13); for that was His **name** in the beginning, (as noted in JOHN 1:1). It cannot be an old **name**, or title, but a "**new name**." There is only one answer. If the new Jerusalem is the Bride and is to be engraven on the pillar-overcomers, it follows that the name "**Bridegroom**" will be His "**new name**." {End of quote from Brother Copley, however if you ever get a chance read Brother Copley's comments concerning FIRST RANK REWARDS in his REVELATION book}.

We are still considering that high water mark statement of REVELATION 3:8: ...*and hast not denied my name*..., and how this statement points us to the fact that the overcoming Philadelphia full overcomers are indeed the Bride of Christ. Consider the word "**my**" in our statement of REVELATION 3:8: ...*and hast not denied my name*... . This word "**my**" belongs to the Lord, our Saviour and soon coming **Bridegroom**. This word "**my**" is used by the Lord more times in reference to the church of Philadelphia than any other of the churches. The word "**my**" is used eight times in reference to the church of Philadelphia. We mentioned earlier in this study {see page 29} how the number eight has several meanings, one of them being **BRIDE**. This is why the Holy Spirit inspired the word "**my**" to be used eight times in this portion of scripture referring to the Philadelphia full overcomer, because they are the ones, along with the Smyrna Saints, who make up that bridal company.

Let's now consider again that high water mark statement of REVELATION 3:8: ...*and hast not denied my name*... as a whole statement made about the **BRIDE** of the **BRIDEGROOM**. So many examples are found in scripture concerning the husband-wife relationship. The husband-wife relationship foreshadows that heavenly relationship that the heavenly **BRIDEGROOM** will have with His **BRIDE**. Consider the following scriptures: 1 CORINTHIANS 11: 8 *For the man is not of the woman; but the woman of the man.* 9 *Neither was the man created for the woman; but the woman for the man.* GENESIS 1:26 *And God said, Let us make man in our image, after our likeness:...* 27 *So God created man in his own image, in the image of God created he him;...* GENESIS 2:18 *And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.* ... 21 *And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;* 22 *And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.* 23 *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.* 24 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.* ...GENESIS 1:27 *So God created man in his own image, in the image of God created he him; male and female created he them.* 1 CORINTHIANS 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.* COLOSSIANS 1:18 *And he is the head of the body, the church...* COLOSSIANS 3:18 *Wives, submit yourselves unto your own husbands, as it is fit in the Lord.* 19 *Husbands, love your wives, and be not bitter against them.* EPHESIANS 1:22 *And hath put all things under his feet, and gave him to be the head over all things to the church,* 23 *Which is his body, the fulness of him that filleth all in all.* ...5: 22 *Wives, submit yourselves unto your own husbands, as unto the Lord.* 23 *For the husband is the head of the wife, even as Christ is the*

head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Remember we are still considering that part of REVELATION 3:8: *...and **hast not denied my name**...* as a whole statement made about the **BRIDE** of the **BRIDEGROOM**. REVELATION 19:7 states: *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.* How did she make herself ready? By pursuing her own will, or by submitting herself to the headship of Christ? Brother Hawkins made this statement of this portion of scripture; “claiming the name of Christ is claiming the headship of Christ. Claiming the name of Christ is submitting to the authority of Christ.” {End of quote.} What would we think of a Christian wife who refuses to take the name of her husband? Probably several things, but most likely would be the fact that she is not totally willing to be in subjection to her own husband “*in every thing*” as is indicated in EPHESIANS 5:24. Obviously she is not following the plan of God presented in the above mentioned scriptures. Taking it one step further to the point of our lesson, what would we think of a Christian who refuses to acknowledge the headship of Christ? These are the Christians who have denied the name of their Lord and Saviour Jesus Christ, maybe not as their Lord and Saviour, but rather as the head of their lives. They are not a part of the Philadelphia full overcomers, and thus cannot be a part of the **Bride of Christ**. The Philadelphia full overcomers each submit personally to the headship, the power and authority of Christ in their lives. Remember this is a high water mark statement in REVELATION 3:8 concerning the overcoming Philadelphia full overcomers: these are Saints of whom the Lord states *...and **hast not denied my name**...*. Hopefully all of what we have said here will further help you note the fact that the overcoming Philadelphia full overcomers are indeed the Bride of Christ.

REVELATION 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.*** {For a complete review of the synagogue of Satan review pages 78-82 of these notes}. We find two portions of scripture that mention “the synagogue of Satan;” one is here in REVELATION 3:9 written unto the church of Philadelphia; and the other is found in REVELATION 2:9 written unto the church of Smyrna. Both of these churches represent the full overcomers of this church age. Both of these churches faced opposition from those of “the synagogue of Satan.” The inference here being that those of “the synagogue of Satan” are a necessary element in the life of a full overcomer. That is the influence of Satan can be found in the opposition that all full overcomers must face in this lifetime. This kind of opposition that we are talking about often times comes from those of “the synagogue of Satan.” Those of “the synagogue of Satan” are individuals who claim to be something that they are not. Jesus states that they of “the synagogue of Satan” claim they are Jews, and are not. They claim to be something that they are not. Jesus calls them liars here in REVELATION 3:9, and we know from JOHN 8:44 that Satan is the father of all lies. Let’s review that portion of scripture from JOHN 8 for a moment. JOHN 8:44 *Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* When Jesus made this statement, who was He speaking too? The Jews, including the scribes and Pharisees. Note also what Jesus said unto these same Jews, including the scribes and Pharisees, before and after He made this statement of JOHN 8:44. JOHN 8:43 *Why do ye not understand my speech? even because ye cannot hear my word. ...JOHN 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.* So we must note that those of the synagogue of Satan have ears that are shut up to receiving the Word of God. This is just exactly the opposite of the full overcomer who has open ears to willingly hear and fully receive the word of God, and has demonstrated this time and time again by their faith. Recall again our theme verse in this study: ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.***

We noted earlier in this study that the full overcoming Saint that is represented by those of the church of Smyrna, and the church of Philadelphia know the word of God well enough to recognize the false claims and actions of those who claim to be something that they are not. Those of the synagogue of Satan can be a great hindrance to someone that is running the race. Those of the synagogue of Satan are in direct opposition to the truth, just like Satan himself is in opposition to the truth. The reason that the church of Smyrna and the church of Philadelphia had those of the synagogue of Satan around in the first place was to allow the potential full overcomer to separate the false from the truth. Like Jesus, these same full overcomers overcome the blasphemy of such hypocrites, and go on to obtain a crown of life.

Now let’s read again REVELATION 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.*** Recall {see page 119 of these notes} that Jesus makes four “**Behold, I**” statements to those of the church of Philadelphia. Two of these four “**Behold, I**” statements are here in verse 9. We have already talked about this “**Behold, I**” statement of verse 9: ***Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but***

do lie;... Let's now examine the second "**Behold, I**" statement of verse 9, keeping in mind that these "**Behold, I**" statements reveal things that only the eyes of faith can see. REVELATION 3:9 (b) reads: **behold, I will make them to come and worship before thy feet, and to know that I have loved thee.**

We notice that Jesus here in verse 9 has repeated Himself by twice saying, "**Behold, I will make them...**" The "them" referred to is those of the synagogue of Satan; those who have aligned themselves with Satan; those who are in direct opposition to the truth, that are used of Satan in his effort to hinder the full overcomer. Jesus says of these of the synagogue of Satan: "**Behold, I will make them....**" Make them what? Jesus never makes the believer do anything, for if He did that would take away our God given free will. Those unbelievers of the synagogue of Satan never come to know Jesus as their own personal Saviour, they never in a true heart worship God, and they never acknowledge the love of Jesus. Thus Jesus states in REVELATION 3:9 three future facts concerning them of the synagogue of Satan: (1) **Behold, I will make them to come...**; (2) **Behold, I will make them to... ..worship...**; and (3) **Behold, I will make them to... ..know that I have loved thee.** There is a statement made in ISAIAH 45:23, which is referenced also in two New Testament scriptures, that further explains Jesus comments of REVELATION 3:9. ISAIAH 45:23 reads: *I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.* ROMANS 14:11 quotes from ISAIAH 45:23, and reads: *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* Paul also references ISAIAH 45:23 when he writes in PHILIPPIANS 2:10 & 11: *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Brother Hill noted in his PHILIPPIANS study book that not every tongue confesses Jesus as Saviour, citing Judas as an example. However all believers do confess that Jesus Christ is their own personal Saviour. So we see how it is that these three facts stated of Jesus in REVELATION 3:9 will happen: (1) **Behold, I will make them to come...**; (2) **Behold, I will make them to... ..worship...**; and (3) **Behold, I will make them to... ..know that I have loved thee.**

Let's focus for a moment on the word "to" as used here in REVELATION 3:9. "To" means here; "in order that," or "so that." In other words we find the meaning that Jesus intends is this: "**Behold, I will make them to come, in order that they will worship before thy feet, and so that they may learn to know that I have loved thee.**"

Consider these three statements of REVELATION 3:9: (1) **Behold, I will make them to come...**; (2) **Behold, I will make them to... ..worship...**; and (3) **Behold, I will make them to... ..know that I have loved thee.** All of these three statements contrasts the difference between the believer and the unbeliever. The believer with open ears of faith has heeded the call of Jesus to come unto Him. We find this call in MATTHEW 11:28-30 -- *Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.* The unbeliever never heeds this call to come unto Jesus. Secondly all believers in some degree worship God. Jesus stated in JOHN 4:23 & 24 *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.* The full overcomer has learned this fact, and willingly and freely long ago joined in this kind of worship. The unbeliever worships something other than God. Thirdly the believer enjoys the love of Jesus, and this is especially true of the full overcomer found in Philadelphia. Many scriptures point this fact out. Here is a brief few. JOHN 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.* JOHN 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.* JOHN 14:15 *If ye love me, keep my commandments. ...21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ...23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* JOHN 15:9 *As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ...12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends.* ROMANS 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 1 JOHN 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. ...4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. ...16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us.* These are but a few of the scriptures that point out the fact that the believers enjoy the love of Jesus. The full overcomers love Him intimately. The unbeliever never acknowledges or accepts the love of Jesus for himself. However there will come a time spoken of here in REVELATION 3:9 where the unbelievers of the synagogue of Satan will come, like is spoken in ISAIAH 45:23 *I*

have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Now perhaps having a better understanding of what is said in REVELATION 3:9 let's read it again. REVELATION 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.** What is the focus of this verse? Remember that these are words spoken by Jesus, and His focus is on the full overcomers of Philadelphia, who are indeed the Bride of Christ, and the joy that was set before Him, the reason He took those seven steps downward from His throne on high, and endured the cross. Jesus Bride is the focus of verse 9, and He wants everyone *...to know that I have loved thee.* So Jesus focus here in verse 9 is on His Bride. In return the focus of verse 9 for the full overcomer is Jesus. Jesus is the One who makes all of these things happen. To further illustrate the fact that Jesus is the focus of verse 9 from the perspective of the full overcomer, consider this. Who are they of verse 9 made to come and worship? Jesus says He will *...make them to come and worship before thy feet,...* . Where in scripture are we told to worship some Saint? The fact is we are never told to worship anyone or anything other than God. John twice in the book of REVELATION acknowledges that he himself fell at the feet of glorified full overcomers whom he mistook for Jesus. We read this first in REVELATION 19. REVELATION 19:5 *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 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. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: **worship God:** for the testimony of Jesus is the spirit of prophecy.* John was told to worship God. You would think that he wouldn't make this same mistake twice, but he did, as noted in REVELATION 22. REVELATION 22:6 *And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God.*** Again John was corrected when he tried to worship some Saint. Back to REVELATION 3:9 and the statement Jesus makes, stating that He will *...make them to come and worship before thy feet,...* . Jesus doesn't say that he will make them come and worship thy feet, or that they will come and worship the Philadelphia full overcomer. They will come like ISAIAH 45:23, ROMANS 14:11 and PHILIPPIANS 2:10 & 11 explains to us, and bow before Jesus. At that time Jesus will be on His throne, His Bride by His side, thus when they come to worship Jesus, they will in essence be bowing before the feet of the Philadelphian full overcomer, who is the Bride of Christ, Her focus also being on Jesus. Jesus is the focus of verse 9, but at the same time from Jesus perspective His Bride is His focus of verse 9.

Let's take a time out for a minute and review a fact or two concerning the study of REVELATION. REVELATION 1:1 states that this book of REVELATION is "The Revelation of Jesus Christ," or perhaps a better understanding of this is "A Revelation of Jesus Christ." Earlier in this study we found that in chapter 1, 2, and 3 of REVELATION we have over fifty different titles, names, and descriptions listed of Jesus Christ. Those of you who have a red letter edition of the Bible note that it is Jesus speaking here in REVELATION chapters 2 & 3. It is Jesus who is describing "the things which are" in this church age as noted in REVELATION 1:19. Jesus is describing "the things which are" in this church age from His Righteous Judge perspective. In each of the seven churches of REVELATION 2 & 3 Jesus Christ looks at the works found in each individual church. He looks first for the positive aspects in each church, and then gives His righteous assessment of each church from His Righteous perspective. He mainly looks for a reflection of Himself in each church, however he seldom finds things totally pleasing to Himself in each church. The two exceptions are Smyrna and Philadelphia. Jesus sees in Smyrna and Philadelphia a reflection of Himself, and He sees this reflection in the lives of the individual Saints of these two assemblies. Thus when He describes something positive in any of these seven churches, and especially in the church of Smyrna and Philadelphia, we are seeing a deeper "Revelation of Jesus Christ" as previously told in REVELATION 1:1. We need to be aware of His perspective as we view and review each of these verses.

REVELATION 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.* We have already covered the fact that the full overcomer of Philadelphia has kept the word of God, the word of His patience, as noted both in verse 8 and here in verse 10. {Review pages 121-129 of these notes}. This speaks to the faithfulness unto God of those of Philadelphia. In PSALMS 31:23 we read: *O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.* In MATTHEW 25 we find the parable of the servants entrusted with their masters talents. To the faithful servants in this parable was stated: *...Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things:...* . {SEE MATTHEW 25:21 & 23}. To the Bride of Christ the same principles of faithfulness apply, for we are told in 2 TIMOTHY 2:12 that those who qualify *...shall also reign with him:...* . These same full overcomers are seen in REVELATION 5:10 saying, (actually singing), *...we shall*

reign on the earth. So we note that the full overcomers are faithful unto God. Jesus also makes a promise unto them here in verse 10: *...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.*

Here in verse 10 is revealed a mystery which most Christians do not see or understand. I know this by reading the commentaries that are out there, and from talking to other Christians. We have been so blessed to have been raised in a place that teaches us the truth, and not some scholars opinion. The phrase *“the hour of temptation”* is what I am referring to here. *“The hour of temptation”* is known to us as the tribulation, which so soon will come upon the world. The reason most Christians don’t view the tribulation as we do is because they are taught that they will be kept from the hour of tribulation (temptation) like it says here in REVELATION 3:10. Make no mistake about it, all the full overcomers of the Philadelphia rank will be kept out of the tribulation, *“the hour of temptation”* spoken of here in REVELATION 3:10, however all Christians who are alive at the soon coming of our Lord and Saviour will not be in this Philadelphia rank. This is what the majority of Christians miss. They miss this because they are not taught the facts of scripture. They are not taught the facts of scripture because the teachers for the most part, and this includes the pastors, and so called scholars, do not know or rightly divide the word of truth. This brings us to the fact that the majority of Christians will miss God’s best, and go into the time of tribulation, which is so soon coming upon the world. We will discuss this aspect shortly, and go into it a some length. {Starting with the next paragraph}. Most Christians, and Christian teachers, and especially Christian scholars, do not recognize the overcoming qualities found in the Bride of Christ. Most Christians have been taught that the whole church is the Bride of Christ. No where does the scripture teach this. If you mention ranks in the resurrection to most Christians, they have not a clue what you are talking about. Much of the teaching that we have heard and learned here in Living Waters Tabernacle over the years has been along these lines. That is here at Living Waters Tabernacle different ranks in the resurrection have many times been taught, and often pointed out. Those that know their Bible and follow the teachings of Brother Copley and Sister Bodie also are familiar with this kind of teaching. The Bride of Christ is mentioned here at Living Waters Tabernacle in nearly every sermon, and not once has the Bride of Christ been taught here at Living Waters Tabernacle as being the whole church. The fact is that the Bride of Christ receives the first rank rewards, coupled with the fact that this group of overcoming Saints will be married to Jesus. This Philadelphia Church of REVELATION 3 represents those full overcomers in the Bride of Christ. This is why we are spending so much time pointing out these qualities in these lessons on hearing. All Christians don’t fit into this church in Philadelphia, though all could. Instead of elevating to the rank of full overcomers, most professing Christians today fall short of that overcoming rank, because, like those of Ephesus, they have left heir first preeminent love (Christ Jesus) for some of what this world has to offer, and in this end time are like those of Laodicea who are neither hot nor cold to the things of God. Only a small rib portion of the body of Christ come out of Philadelphia, and Smyrna. We will see this brought out further in scripture as we continue.

Note again what REVELATION 3:10 says: *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.* Consider just the Christians of the world today in this statement. How many Christians today have really kept *“the word of my patience?”* How many Christians today even know what the word of God says? How many Christians today rightly divide the word of truth? How many Christians today even have a Bible with a correct translation of scripture? The Philadelphia Saint’s know the word of God, they know a correct translation of scripture from a popular false translation of scripture, and have *...kept the word of my patience...* as noted here in REVELATION 3:10. To the rest of the Christians who are alive at the soon coming of Jesus we find them going into *...the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.* We find the vast majority of these same Christians who go into this *“hour of temptation,”* coming out of this *“hour of temptation”* in REVELATION 7.

Let’s examine *“the hour of temptation”* as it is described in REVELATION 7. REVELATION 7:9 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.* We took a long hard look at this portion of scripture when we did our study on THRONES. Some of what we said in that study will be repeated in this study.

Note some facts from this portion of REVELATION 7. First, *“the hour of temptation”* as it is called in REVELATION 3:10 is noted to be *“great tribulation”* in REVELATION 7:14. Fact number two, which was noted in our THRONES study, is that the word *“throne”* is mentioned seven times in the above verse of REVELATION 7:9-17. Seven is a number of SPIRITUAL COMPLETION, or SPIRITUAL PERFECTION. The full overcomers, known also as *“the four beasts”* or *“four living creatures”* as we can more properly term them, are found in connection with the throne

as noted in verse 11 of REVELATION 7. “The four beast,” known also to us as the full overcomers of this church age, or the Bride of Christ, are SPIRITUAL PERFECT, and SPIRITUALLY COMPLETE, thus rule and reign with Christ upon His throne. Fact number three concerns the “great multitude, which no man could number,” and their location and place in heaven. Note that they were found standing before the throne in verse 9 & 15, a place quiet different than that of the full overcomers. Compare verse 9 & 15, with verse 11. (More on this later). Obviously there are at least two different groups of Saints found here. Actually there are three for we find the “elders,” those Old Testament full overcomers of HEBREWS 11 fame, also mentioned in close connection to the throne of verse 11. Thus we see different ranks of believers here in heaven. Ranks is not the theme of popular teaching in Christian assemblies today.

Brother Hill in years past while referring to this portion of scripture of REVELATION 7 pointed out some of the errors of popular Christian teaching. As we noted above the majority of Christians today are taught that the whole church is the Bride of Christ, and that the whole church will be raptured at once. If that be the case then how can we find an innumerable multitude of Christians arriving in heaven during the middle of the great tribulation of REVELATION 7:14? Brother Hill asked this question. How did they get saved if there was no one left to tell them about the salvation of Jesus? If the whole church was indeed the Bride of Christ then all Christians would have been raptured, and no one would have been left to tell sinners about the salvation of Jesus. The light of the world is Jesus (JOHN 9:5), who shines through the lives of Christians (MATTHEW 5:14). Once this light is removed, then there would be no light left in this dark old world. How would His wife have made herself ready as noted in REVELATION 19:7 if all there was to getting ready was to be born again? In the natural when a baby girl is born she is not ready to be a bride. The same holds true for the Bride of Christ. A soul who is born again needs to grow up spiritually in order to be ready to be in the Bride of Christ. There are out there in the world today an innumerable company of Saints who have never advanced spiritually any further than the day they were born again. Some have been saved for decades, and are still spiritual infants. I know you all know this to be true.

In this portion of our study we are emphasizing the facts concerning “*the hour of temptation*” found in REVELATION 3:10, and we are doing this by noting that this “*hour of temptation*” is the same time as called the “*great tribulation*” of REVELATION 7:14. We find this same time period, or portions of this tribulation time period, called by many other names throughout scripture. JEREMIAH 30:7 calls it: *...the time of Jacob's trouble...* The book of JOEL chapters 1 and 2 call it: *...a destruction from the Almighty...* (1:15), *...a day of darkness and gloominess...* (2:2). PSALMS 2:5 calls it a time when the Lord shall *...speak unto them in his wrath, and vex them in his sore displeasure.* It is the *...week...* of DANIEL 9:27. The *...time of trouble...* noted in DANIEL 12:1. The *...great tribulation...* of MATTHEW 24:21. The time of *...indignation...* found in ISAIAH 26:20. This is an incomplete list of scriptures, but points out the fact that there are many scriptures concerning “*the hour of temptation*” found in REVELATION 3:10. Having made a quick reference to these other scriptures, I now want to expound some thoughts on “*the hour of temptation*” found in REVELATION 3:10 from the context of REVELATION 7:9-17 referenced above. {See page 133 of these notes}.

First note REVELATION 7:9 *...I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands.* This *...great multitude, which no man could number...* has been referred to by many as the innumerable company, or the innumerable multitude. We mentioned in our numbers study that this *...great multitude, which no man could number...* could possibly be the largest number recorded in scripture. To properly grasp this *...great multitude, which no man could number...*, we need to see where this group came from. Several scriptures help point this out. This innumerable multitude comes from an order of believers, or rank of believers from this church age, who were not ready when the Lord Jesus Christ came to catch His Bride away. This group constitutes the majority of the vast multitudes, which happens to be mainly the Gentiles, *...out of every nation and of all tribes and peoples and tongues...* that have believed on Jesus Christ throughout this church age. The church age has gone on now nearly 2000 years. If the current population of the earth is nearly 5 billion or more, then how many people have lived during this nearly 2000 year period known as the church age? An unknown number to you and me, and probably an unknown number to man. We could say then that during this church age a *...great multitude, which no man could number...* has lived. Furthermore during this nearly 2000 year period known as the church age an unknown number of people to you and me have accepted the Lord Jesus Christ as their own personal Saviour. Thus we come to a count of innumerable as to those who have been saved during this church age. Those who have been saved during this church age fall into two basic groups; (1) those who go on with the Lord to become full-overcomers in the Bride of Christ; and (2) those who don't.

1 CORINTHIANS 15:21-23 tells us a little about the fact that there are ranks in the resurrection, stating: *For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order...* (or rank). 1 THESSALONIANS 4:16 & 17 further tells us the method by which each rank will be called: *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: 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.* Paul then goes on in 1 THESSALONIANS 5 to state: *1 But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with*

child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Note that Paul is writing to the brethren, that is Christians, and he goes on to tell these Christians: 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. Again Paul is addressing Christians, warning them not to sleep as do others; other what? Other Christians. Sinners are not asleep, spiritually speaking, but rather are ...dead in trespasses and sins... as stated in EPHESIANS 2:1. Paul is warning those Christians of Thessalonica not to be caught sleeping as to the coming of the Lord like so many innumerable other Christians. Answer for yourself this question, are the majority of Christians even looking for the soon coming of the Lord from heaven, or are they asleep to the ...times and the seasons... and the plan of the Lord? MATTHEW 24:44 warns: *Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.* The coming of the Lord to catch up to heaven the rib-portion first-rank full-overcomers will, like a thief in the night, find the rest of ...a great multitude... of believers asleep. The majority of those that are asleep will arrive in heaven during the time period mentioned in REVELATION 7:9-17, which is an obviously later time than when the four living ones arrived in heaven. Consider again also the statement in 1 THESSALONIANS 4:16 *...the dead in Christ shall rise first...*. How many Christians have died during this church age who were not a part of the full-overcomers? An innumerable multitude. The majority of the rank of believers mentioned in 1 THESSALONIANS 5 that are found asleep when the Lord catches up the Bride to heaven will be the innumerable, the ...great multitude, which no man could number... group of REVELATION 7:9-17.

Note also here in REVELATION 7:9 that this ...great multitude, which no man could number... comes ...out of every nation and of all tribes and peoples and tongues... . In other words this group is mainly Gentile in origin. In REVELATION 5:9 we find another Gentile group, ...out of every kindred, and tongue, and people, and nation. This is the rank of full-overcomers singing the new song of the worthy glorified redeemer. So really when we compare these two verses (REVELATION 5:9 and 7:9) we see essentially the same Gentile redeemed people given the same opportunity. A relative small few of these people, those of REVELATION 5:9, went on to be full-overcomers, but most followed the great multitudes and settled for something less than God's absolute best, and ended up arriving in heaven in REVELATION 7:9. Both of these groups, or ranks, of people ...out of every nation and of all tribes and peoples and tongues..., came out of the church age.

Were these two groups, these two ranks of people really given the same opportunity? Jesus stated in ACTS 1:8 when He was giving commandments at the beginning of the church unto the apostles whom he had chosen: *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.* Note that they were told that they would be, after receiving the Holy Ghost, witnesses unto Jesus unto the uttermost parts of the earth. Did they immediately go out and preach the gospel unto all the earth, and unto ...every nation and of all tribes and peoples and tongues...? No. By the time of ACTS 8:1 we still see the Kingdom Apostles at Jerusalem, {study ACTS 8:1}, and by the time of ACTS 11:19 those that were scattered abroad unto the regions of Judaea and Samaria, and Phenice, and Cyprus, and Antioch, they were preaching the word to none but the Jews only. It was after the Apostle Paul was introduced on to the scene that the gospel was spread abroad unto ...every nation and of all tribes and peoples and tongues..., and the kingdom apostles themselves ventured far beyond the regions of Jerusalem preaching. It wasn't really until after the time of ACTS 15 that the kingdom apostles preached more and more unto the Gentiles. We see this as time goes on in the writings of Peter. Peter in 1 PETER 1:1 addresses his first letter *...to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia...*, and goes on to write another letter addressed *...to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ...* (2 PETER 2:1). The Apostle Paul made sure that everyone knew that he was speaking unto the Gentiles, stating in ROMANS 11:13 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.* So we see how it is during this church age that the same redeemed people ...out of every kindred, and tongue, and people, and nation..., are given equal opportunity to become full-overcomers. Ask yourself is this a true statement? ACTS 10:34 tells us *...Of a truth I perceive that God is no respecter of persons.* Note the following scriptures, and see how it is that all believers are given an equal opportunity to become full-overcomers. JOHN 7:17 states: *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.* JOHN 8:32 *And ye shall know the truth, and the truth shall make you free.* JOHN 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.* JOHN 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;* 17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.* JOHN 15:26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:* JOHN 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.* Thus we see that in order to know the truth we must have the Spirit of truth, which is the Holy Spirit, and He will guide us into all truth, and show us the things to come. Not all believers have received the Holy Ghost, and even some are like those of ACTS 19:2 who *...have not so much as heard whether there be any Holy Ghost.* I think that we could safely say today that an innumerable multitude of believers never receive the gift of the Holy Ghost, thus they could not possibly be in the Bride of Christ, having not accepted the guidance of the Holy Ghost for their own lives too lead them into all the truth.

Jesus while here on earth prayed a prayer of intercession for them that are believers. This prayer is recorded in JOHN 17. In JOHN 17:17 Jesus prays: *Sanctify them through thy truth: thy word is truth*. Ask yourself also this question, how many believers know the word of truth? Again we answer an innumerable multitude. Note what the Apostle Paul wrote unto the Apostle Timothy in 2 TIMOTHY 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*. Surely we would expect an Apostle to study, wouldn't we? Of course, so why did Paul encourage the Apostle Timothy to study the word of truth? Because it is the word of God, the word of truth, ...*which is able to build you up, and to give you an inheritance among all them which are sanctified...* ACTS 20:32 tells us this. Again 2 TIMOTHY 2:15 states: *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*. Since 2 TIMOTHY 3:16 states: *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...*, don't you suppose that we also are to ...*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*? Of course we are to study the word of God. In ACTS 17:10 & 11 we read that the Apostle Paul came unto Berea, and there he found eager ears to hear, and open hearts to receive the word of God. In ACTS 17:11 we read: *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so*. Note in 2 TIMOTHY 2:15 that we are not to study to shew ourselves approved unto man, but rather approved unto God. Further we are to study as a workman, that is a laborer in the word of God. How many believers don't labour in the word of God, don't study the word of God for themselves, don't search the scriptures daily? An innumerable multitude, thus they are cast about by every wind of doctrine, and are never able to come unto a knowledge of the truth. Again in 1 TIMOTHY 4:13 the Apostle Paul encouraged the Apostle Timothy to ...*give attendance to reading, to exhortation, to doctrine*. Again 2 TIMOTHY 2:15 states: *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*. Each and every believer needs to ask themselves do I study to shew myself approved unto God a workman that needeth not to be ashamed, or should I be ashamed that I don't study the word of God? The innumerable multitude will stand before the throne of God satisfied and exhilarated to be there, but also knowing that while here on earth they didn't avail themselves unto the opportunity that was theirs to ...*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*.

Again REVELATION 7:9 reads: *After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands*. Let's now note a couple of things in that phrase found in this verse ...*standing before the throne and before the Lamb...*. Here we see that the great innumerable multitude standing before the throne, and before the Lamb. There is a difference between sitting and standing. In REVELATION 4:6 we find the four living ones in the midst of the throne, that is seated next to Jesus, but here in REVELATION 7:9 we see the innumerable multitude standing before the throne, and before the Lamb; an obvious different place and position than that of the full-overcomers. Those of REVELATION 7:9 are of a different rank than those of REVELATION 4 & 5. Those of REVELATION 7:9 are of a different rank than those of the church of Philadelphia.

Consider the difference between sitting and standing for a moment. Note in verse 9 the position of this ...*great multitude, which no man could number...*; they stand ...*before the throne, and before the Lamb...*. The four living ones, (the Bride of Christ), were previously noted in REVELATION 4:6 to be ...*in the midst of the throne, and round about the throne...*, in other words they are closest to Jesus. They drew closest to Jesus while here on earth. JAMES 4:8 *Draw nigh to God, and he will draw nigh to you*. HEBREWS 4:16 reads: *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need*. The Philadelphia full overcomers of this church age will be the ones who most frequently, and most willingly, and most needful, and most freely, went most boldly unto the throne of grace to obtain mercy, and to find grace to help in the time of need. And while there they drew even nearer to the Lord, crawling up even on His lap (so to speak), and whispered into the Lord's ear a tender heart-felt thank you, and expressed their love for Him. The Philadelphia full overcomers of this church age will be the ones who have spent so much time at the throne of grace while here on earth, that they will fit right in being the closest to Jesus and His throne, which is with the throne of the Majesty in the heavens. Obviously the great multitude of believers never draw that close unto the throne of the Majesty in the heavens for, if they had, they too would be found with the four living ones, the full overcomers of this church age.

Back in REVELATION 7:9 we see that the great innumerable multitude standing before the throne, and before the Lamb, and in REVELATION 7:15 we again see this great innumerable multitude of whom it is stated: *Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them*. Note here in verse 15 that this innumerable multitude takes their place ...*before the throne* of God, and serve him day and night in his temple..., in other words they have taken their chosen place as servants, and as such they serve God day and night in His temple. The Philadelphia saints are found to be ...*a pillar in the temple of my God...* in REVELATION 3:12. There is a great difference between a servant in the temple of God and a pillar in the temple of God. A pillar refers to a solid main support, and in the case of a pillar in the temple of God it speaks of a full overcoming Saint who is solid in the things of God, a main support in the center of the temple (if you will). We find that the full-overcomers were made ...*kings and priests...* in REVELATION 5:10. This shows a far different place than that of a servant. Again those in the innumerable multitude of REVELATION 7:9 are of a different rank than those of the church of Philadelphia. We see the innumerable multitude referred to again as servants in REVELATION 19,

specifically in verses 5 and 6, which reads: *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. In REVELATION 22:3 we read: and his servants shall serve him...* Let's look at REVELATION 22 for a moment, and notice some other things about these servants. REVELATION 22 speaks about a time after the millennial kingdom age, and there we read: *1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads.* Again we see a big difference between those of the church of Philadelphia, and those of the innumerable multitude.

Here is another difference between the full overcomers of Philadelphia and those of the innumerable multitude. REVELATION 7:9 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. Why doesn't this innumerable multitude go on and state ...Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. ...For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.* {See REVELATION 4:11 and 5:9 & 10}? Because they have only recognized Him as their Saviour, and didn't enter into the deeper things of God, the training things that would have made them too kings and priests. 1 CORINTHIANS 14:20 states: *Brethren, be not children in understanding...*, and 2 PETER 3:18 instructs us to *...grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* The Philadelphia full overcomers grow up into a mature Saint in Christ Jesus, and in so doing make themselves ready to be the wife of Jesus.

In studying this *...great multitude, which no man could number...* let's next for a moment consider what REVELATION 7:13-17 has to say about them. REVELATION 7:13 *And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest.* In verse 13 we find one of the Old Testament full-overcomers asking John a couple of questions. The reason that questions are asked in the first place is "in seeking to learn or in testing another's knowledge," according to Webster's Dictionary. These questions were asked in order to aid the Apostle John's learning as to what it was he was seeing, and were not asked to embarrass him: *What are these which are arrayed in white robes? and whence came they?* If you don't know the answer to a question the simplest thing you can do is state "I don't know," and that is exactly what the Apostle John does in verse 14 when he states *...Sir, thou knowest.* Thus the elder gets to answer these questions that he himself asked; *What are these which are arrayed in white robes? and whence came they?* And the answer found in verses 14-17: *And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.* Note in verse 14 that this innumerable multitude *...came out of great tribulation.* Brother Copley notes a difference between the tribulation, and the great tribulation noting that the great tribulation occurs during the last half of the tribulation, where the focus then will be mainly on the Jews. Brother Copley goes on to state that the full-overcomers from the church of Philadelphia are kept *...from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth...* {REVELATION 3:10}, and that this is what is meant by "great tribulation" in verse 14 of REVELATION 7. To go through any of the tribulation time will be "great tribulation" for those who experience it. During the tribulation the restraints holding Satan back will be lifted, and that is why the tribulation will be so awful. During this present church age Satan is being restrained by the sons of God. {2 THESSALONIANS 2:7}. One of the biggest restraining force right now is the Bride of Christ; that group of full-overcomers from this church age, whom when removed from earth, will no longer be a restraining force opposing the working of Satan. Once these restraints are lifted even some what *...the working of Satan with all power and signs and lying wonders...* {2 THESSALONIANS 2:9} begins more and more to manifest itself, and the tribulation period begins. Another restraining force against Satan comes from the great multitude which no man can number of the sons of God in the innumerable multitude. After they of the innumerable multitude are taken away from the earth in chapter 7 of REVELATION, things here on earth get much worse; in other words the *...hour of temptation, which shall come upon all the world, to try them that dwell upon the earth...* {REVELATION 3:10}, gets worse and worse until it is called the time of great tribulation. MATTHEW 24:21 *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved...*

I believe we have now probably said enough about "the hour of temptation," which Jesus promises the Philadelphia Saint He we keep them from in REVELATION 3:10. Further we should now know, if you didn't before, that there are ranks in the resurrection, and that all of the church is not the Bride of Christ. The Philadelphia church does

however represent those that will be in the Bride of Christ, and her qualities are highlighted for us in REVELATION 3:7-13. Those in the Bride of Christ indeed have ears to hear what the Spirit says unto the churches.

REVELATION 3:11 **Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.** When we started studying the statements made by Jesus Christ the Righteous Judge concerning this church of Philadelphia we did so through the “eyes” (so to speak) of the four “**Behold, I...**” statements that Jesus made concerning Philadelphia. {Review page 119 of these notes}. Here in REVELATION 3:11 we have the fourth “**Behold, I...**” statement made unto the church of Philadelphia. Recall that “behold” means to “call to attention to what may be seen or heard or apprehended in anyway.” Another way of expressing this is to think of it like this; “look at me, behold, I... .” Four times in REVELATION Jesus says: “**Behold, I come...** .” (REVELATION 3:11; 16:15; 22:7; and 22:12). Four times in REVELATION Jesus says: “*I come quickly....* .” (REVELATION 3:11; 22:7; 22:12; and 22:20).

Let’s examine some facts. When Jesus first came to earth He did not come quickly. Recently Brother Hill in a Sunday morning service tracked the promised seed of Jesus from the time of Adam and Eve starting in GENESIS 3:15. At least four thousand years passed before Jesus came to earth from that time. Jesus did not first come to earth quickly. MATTHEW 1 & 2, and LUKE 1 & 2 tell the story of the birth of Jesus, and a little of His childhood. JOHN 1:1 & 14 tells that Jesus was with God from the beginning, and that in His time He was made flesh and dwelt among us. Jesus did not first come to earth quickly. PHILIPPIANS 2:5-8 tell of the seven complete and perfect steps that Jesus took down from His throne on high to dwell among us. PHILIPPIANS 2:5 *Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* So we see that this was a well thought out plan that was not executed quickly. God was very patient in sending His only begotten Son Jesus to us. JOHN 3:16-18 reads: *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. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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.* Further more John recorded these words of Jesus: JOHN 6:38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.* JOHN 12:47 *And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.* Jesus came into the world to save the world. The Apostle Paul wrote in 1 TIMOTHY 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.* Luke, a close follower of the Apostle Paul, recorded these words of Jesus in LUKE 5:32 *I came not to call the righteous, but sinners to repentance.* Again John records in 1 JOHN 4:9 *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.* Our point of this portion of this study being, when Jesus first came to earth He did not come quickly.

Jesus finished His work here on earth at Calvary. Before He left He had many things to say concerning His return. In JOHN 14:2 & 3 we read: *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. 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.* This fact was repeated in JOHN 14:28 *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.* MATTHEW 24, MARK 13, and LUKE 21 all go on to record answers of Jesus concerning the signs of His coming again to this world, and the end of this age, which we know as the church age; an age the disciples of Jesus knew nothing about. A review of the above listed chapters of MATTHEW 24, MARK 13, and LUKE 21 will give a brief description of the conditions occurring at the end of this church age. Just for example let’s read just a small portion of scripture from MATTHEW 24. MATTHEW 24:6 *And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows.* We hear and read of wars, and further rumors of war every day, and see nation rising against nation, and kingdom against kingdom, thus we know that we are right at the end of this age. In the world today there are famines. We also see pestilences in such things as mad cow disease, chronic wasting disease, bass virus (which has wiped out whole lakes population of bass), whirling disease (which has wiped out some years hatch of wild rainbow trout), all of this just in the animal kingdom. In some humans we find aids, SARS, and west Nile virus just to mention a few of the pestilences that weren’t around a few years ago, so again we know that we are right at the end of this age. In the last three weeks there have been major earthquakes in California, Iran, and Mexico. In fact earthquakes in different places are so common place now that we scarcely notice them anymore, just another reminder that Jesus is coming soon. Keep in mind when studying these events of MATTHEW 24, MARK 13, and LUKE 21 that Jesus was speaking to His Jewish disciples, and giving them the Jewish perspective of things. Jesus Jewish disciples at that time knew nothing about the church age, the age in which we are still living.

The Apostle Paul however is our Apostle, the Apostle to the Gentiles; {see ACTS 9:15; 26:16-18; ROMANS 11:13; 15:16; GALATIANS 2:2; 2:8; EPHESIANS 3:1; 3:6; 3:8; COLOSSIANS 1:27; 1 TIMOTHY 2:7; 2 TIMOTHY 1:11; and 4:17}; the one who was given the gospel for this yet present church age. In his first recorded epistle to the Gentiles, which we know as 1 THESSALONIANS, the Apostle Paul ends each chapter with an acknowledgment to the soon coming of our Lord Jesus Christ. In his last recorded epistle, which was written unto Timothy, Paul also writes a

brief description of the conditions occurring at the end of this church age. Brother Hill on a Wednesday night Bible study one time went over signs of the Lord's soon coming mentioned in both 1 & 2 TIMOTHY. 1 TIMOTHY 4:1 *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 2 TIMOTHY 3:1 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. ...13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.* These brief descriptions of the conditions occurring at the end of this church age given by both our Lord and Saviour Jesus Christ, and the Apostle Paul as inspired by the Holy Ghost, are a part of "*the word of my patience,*" which the Philadelphia full overcomers have "*kept*" during this age. (REVELATION 3:8 & 10). The full overcomers of Philadelphia also are well aware of what was stated in ACTS 1:9-11 Jesus was taken up into heaven: 9 *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 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.* Certainly Jesus is coming soon!

What does all of this have to do with our text? REVELATION 3:11 ***Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.*** We have shown that Jesus first came to earth some two thousand years ago, and that He promised to come again, facts which most all believers are aware of. So what makes this "***Behold, I...***" statement of greater value to the Philadelphia Saint than it is to any other believer? The Philadelphia Saint has latched on with full assurance of understanding, with full assurance of hope, and with full assurance of faith to the doctrines taught in the word of God. The Philadelphia full overcomer understands and believes the urgency of the statement "***Behold, I come quickly...***" This kind of urgency is not found in any of the other churches, except Smyrna. The secret to their success is that they already see Jesus first in everything. These of Philadelphia, and those of Smyrna already heeded Jesus advice, and "*look at me, behold, I...*" In their daily life the full overcomer sees Jesus in everything. Every good thing, and every disaster that comes their way the full overcomer takes it from the Lord, knowing that the Lord already has come in for them. Further knowing also that the Lord has designed all of these life events especially for them. The full overcomer sees with eyes of faith, and believes what they have heard with open ears of hearing, thus in so doing they are looking unto Jesus, the Author and Finisher of their faith, and are beholding that it is Him who is and has come in so quickly for them. In other words, the full overcomer is already (from Jesus perspective) "*looking at me, behold, I come quickly...*"

REVELATION 3:11 ***Behold, I come quickly:...*** The word "quickly" is another one of those things found seven times in the book of REVELATION. The seven times we find the word "quickly" in REVELATION is 2:5; 2:16; 3:11; 11:14; 22:7; 22:12; and 22:20. "Quickly" then becomes a part of the SPIRITUAL COMPLETE or SPIRITUAL PERFECT blessed hope of the full overcomer. In other words it is the full overcomer who sees the Lord coming quickly. Meanwhile other Saints look for some delay in the Lord's coming. We see this in the lives of Christians everywhere today, otherwise why do they do what they do, and live like they live? Their focus is not on Jesus, like the full overcomers is. Most Christians are just like the world, and have worldly goals that they want to achieve. There is nothing wrong with having goals, as long as the goals are in line with God's plan for your life. Is Jesus (look at me, ***Behold, I come quickly***) first place in your life, or does some other plan or goal interfere with Jesus being first in your life? To the full overcomer Jesus (look at me, ***Behold, I come quickly***) is first place in their life, first in everything. Let's see how this is.

Let's examine for a few minutes the life of the Apostle Paul, our Gentile Apostle, and see how he saw the coming of our Lord Jesus Christ. First of all as Saul of Tarsus, Paul wasn't looking for the coming of our Lord Jesus Christ. However Jesus (look at me, ***Behold, I come quickly***) appeared unto Saul of Tarsus as a bright light, and Saul of Tarsus believed Jesus when He told him He was going to make him a minister and a witness unto the Gentiles. {See ACTS 9:1-9 & 26:12-18}. From that day forward Paul never lost focus of Jesus, and His plan for Paul's life. That was just the first of many appearances that Jesus made unto Paul. Jesus (look at me, ***Behold, I come quickly***) appeared unto Paul as promised to him in ACTS 26:16, and taught Paul the gospel that Paul was to preach. This is recorded for us in GALATIANS 1:11 & 12, which reads: *But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

Again Jesus (look at me, ***Behold, I come quickly***) appeared unto Paul during one of the darkest hours of Paul's life, that being the time he was arrested at Jerusalem. From that point on in his life Paul was held prisoner the majority of his life. ACTS 23:11 tells of Jesus (look at me, ***Behold, I come quickly***) appearing unto Paul: *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* Now it was years before Paul got to bear witness at Rome, but this plan of the Lord's also went

along with one of Paul's goals, which he wrote before this time in ROMANS 15:24 *...I will come to you: for I trust to see you in my journey...* . So we see with Jesus first place in your life you can also achieve your goals if you will just let Jesus take charge of the planning of the journey. Paul got to preach to those of Rome, and even to those of Caesar's household! Furthermore Paul's journey to Rome had all the expenses paid by the Roman empire. This journey didn't cost Paul a cent. Neither was this journey like Paul envisioned it.

Another dark hour in the life of the Apostle Paul occurred on this journey to Rome. Again Jesus (look at me, **Behold, I come quickly**) appeared unto Paul, or sent an angel to appear unto Paul, in ACTS 27:24 & 25 during the time of a tempestuous storm at sea, and here is what was told Paul: *...Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.* In the end it was as told Paul, for all 276 souls on board that fateful ship escaped safe to land.

The last time Jesus (look at me, **Behold, I come quickly**) appeared unto Paul before Paul's death that we have recorded for us in scripture is found in 2 TIMOTHY 4. In this 4th chapter Paul first acknowledges in verse 1 *...the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*... . Thus we see Paul's focus as a full overcomer was totally on Jesus. Paul then goes on to encourage Timothy to do like he has done, and put the Lord first in everything in his own life. Paul then states in verses 6 - 8: *For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 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.* Paul loved Jesus appearing, and had in his life seen Jesus many times, as we have noted in this portion of our study. All full overcomers also acknowledge that Jesus (look at me, **Behold, I come quickly**) has numerous times come in for them along life's journey. Paul also acknowledges that many race course runners lose sight of God's best along the way, and like Demas in verse 10, *...having loved this present world...*, settle for something less than God's best. Paul then tells about his time before Caesar to answer the charges brought against him. Paul writes in 2 TIMOTHY 4:16-18: *At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.* Note here in verse 17 that Jesus (look at me, **Behold, I come quickly**) appeared unto Paul, and stood with Paul, and strengthened Paul, and delivered Paul, and preserved Paul, and continued to be first place in Paul's life, even to the end of Paul's life. Hopefully this gives us a better perspective on how it is in the life of a full overcomer that Jesus (look at me, **Behold, I come quickly**) is first in their life, and that they love Jesus (look at me, **Behold, I come quickly**) appearing.

REVELATION 3:11 **Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.** We have spent quite a bit of time looking at this thought of Jesus: "look at me, **Behold I come quickly.**" Let's spend a few moments looking at the last part of this sentence: *...hold that fast which thou hast, that no man take thy crown.* Zoom in to the thought of *...which thou hast.* What did these of Philadelphia have that Jesus was interested in? (I will give you a hint: Jesus wasn't looking at the outward appearance, but rather He was looking on their heart). Jesus Himself listed four items of things that the Philadelphia Saint had: (1) *...for thou **hast** a little strength...* REVELATION 3:8; (2) *...and **hast** kept my word...* REVELATION 3:8; (3) *...and **hast** not denied my name...* REVELATION 3:8; and (4) *...thou **hast** kept the word of my patience...* REVELATION 3:10. Are these loud and boisterous things, or are these quiet inward working things? A better way to express our answer to this question is to note that the Philadelphia Saint had the spiritual qualities that God the Father and His Son Jesus Christ are the most interested in. Recall what JOHN 4 tells us: JOHN 4:23 *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.* What these Philadelphia Saint's had latched onto was the deeper spiritual things expressed for us in this church age in Paul's gospel! ROMANS 16:25 & 26 reads: *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.* The Philadelphian Saint has latched on to Paul's gospel because it was given unto Paul to fill up the word of God. This fact is told us in COLOSSIANS 1:25 -- *Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil (fill up) the word of God;*... . 1 CORINTHIANS 1:4-8 reads: *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.* Similarly Paul writes in 1 THESSALONIANS 3:13 *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.* And again in 1 THESSALONIANS 5:23 Paul states: *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.* So we see that the focus of the Apostle Paul was Jesus Christ, and that he encouraged us to be established in his gospel, so that we too might be blameless unto the coming of our Lord Jesus Christ. In 1 THESSALONIANS 2:19 Paul writes: *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? No wonder then that Paul writes in 1 CORINTHIANS 11:1 *Be ye followers of me, even as I also am of Christ.* In 2 CORINTHIANS 4:5 & 6 Paul further tells us why we are to be followers of Paul, as he followed Christ: *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* So we see here, in part, that the Philadelphian Saint “hast” some important things that the Lord Jesus Christ is interested in; deeper spiritual things of His word that were taught by the Apostle Paul, and incorporated into what is called Paul’s gospel. Jesus knowing that there will come a day when according to ROMANS 2:16...*when God shall judge the secrets of men by Jesus Christ according to my gospel.*

Jesus is coming soon!

REVELATION 3:11 **Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.** Let’s now briefly look at the last phrase of this sentence: *...that no man take thy crown.* This crown is a symbol of triumph showing an exalted rank, given as an honour for distinguished service. The only other church in REVELATION 2 & 3 to have a “crown” mentioned was the Smyrna church. Again both Smyrna and Philadelphia figure the full overcomers from this church age. The overcomers from these churches will receive crowns. We also see here in this last phrase of verse 11 that this crown can be taken by man. In other words man can rob you of this crown. The warning here concerns spiritual focus. We have already noted that the deeper spiritual things that these of Philadelphia rank have latched on to are lessons learned from Paul’s gospel. However there is a majority of man out there that doesn’t understand or go along with Paul’s gospel, for as even Peter noted in 2 PETER 3:15 & 16 that Paul has written “some things hard to be understood.” Thus often Paul’s gospel is not preached, or if it is, it is not understood, for most men lack spiritual understanding. Do you hear gospel preachers today emphasizing the sufferings that the Apostle Paul emphasizes, or do you hear the preachers today emphasizing the doctrines of prosper and being in health? Listen to what Paul wrote in HEBREWS 2:10 speaking of Jesus: *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.* The doctrines of men focus on worldly things, but the doctrine of Paul focuses on the spiritual things of God. The doctrines of men today draw attention to themselves, but the doctrine of Paul draws attention to our Lord and Saviour Jesus Christ. This is why Jesus warns those of Philadelphia to *...hold that fast which thou hast, that no man take thy crown.* What do your ears hear? ROMANS 10:17 **So then faith cometh by hearing, and hearing by the word of God...** *...that no man take thy crown.*

A majority of the sufferings that the Apostle Paul endured was because men did not like, nor agree with his doctrine. Why were the Jews so disposed to rid the earth of the Apostle Paul? They did not like, nor agree with his doctrine. In ACTS 17:6 they complained that Paul had turned the world upside down with his doctrine. Why did Alexander the coppersmith do Paul much evil? (2 TIMOTHY 4:14). He did not like Paul’s doctrine, nor did he agree with Paul’s teaching. Why did they of Philippi cast Paul and Silas in prison? They did not like, nor agree with Paul’s doctrine. Why did the silversmiths of Ephesus create such an uproar against Paul and his followers? Because they did not like, nor agree with Paul’s doctrine. The list goes on and on, and even on and on today of those who don’t like or agree with Paul’s doctrine. Paul did not allow these men to take his crown. Note what Paul wrote Timothy, his close follower and fellow Apostle: 2 TIMOTHY 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.* Again we see it was men like Hymenaeus and Philetus who didn’t agree with, nor go along Paul’s doctrine. Once more Paul wrote to Timothy in 2 TIMOTHY 3:8 warning him of men such as *...Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.* This is why the Apostle Paul wrote in ROMANS 16:17 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.* So we note that those of Philadelphia are to keep their focus on Jesus Christ, (look at me, **Behold, I come quickly**); to latch onto the deeper spiritual things found in the gospel record left us of the Apostle Paul, (*...hold that fast which thou hast...*); and to *...Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ...* (COLOSSIANS 2:8), (*...that no man take thy crown*).

To the Philadelphia full overcomer Jesus stated this in REVELATION 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.* This verse contains a crescendo of facts, many of which we have already talked about. For example we have already mentioned that seven times in REVELATION 2 & 3 Jesus states: **He** (or **Him**) **that overcometh** (2:7; 2:11; 2:17; 2:26; 3:5; 3:12; 3:21). {Review page 118 of these notes}. Seven times in REVELATION 2 & 3 Jesus uses certain words, emphasized seven times for our spiritual perfection. These of Philadelphia are in the end Spiritually Perfected Saints.

We also already studied the word “overcometh.” {Review these notes starting with page 74}. We find it to be number 3528 in our Strong’s Concordance the Greek word nikao {nik-ah'-o}, that translates to “overcome,” and “overcometh,” “conquer,” “prevail,” and “get the victory.” It means: to conquer, to carry off the victory, or to come off

victorious, to overcome, to prevail, and to get the victory. We have spent hours here in Sunday School just talking about what it means to be a full overcomer. To be a full overcomer means to cast your lot with the original full overcomer, who is Jesus Christ our precious Lord and Saviour, and soon coming Bridegroom; the “first love” and main focus of all full overcomers. The Greek word nikao numerically adds up to 881. Jesus is Iesous {ee-ay-sooce'} in the Greek, six letters that add up to 888. To us then numerically Jesus is the number 888. 881 is seven numbers short of Jesus (888). The full overcomer (881) will never be Jesus (888), but the full overcomer (881), added together with the SPIRITUAL COMPLETE, and SPIRITUAL PERFECT number (7) will be a coequal with Jesus (888). The Bride of Christ will be coequal with Jesus, and will rule and reign with Him. This is what it means to be a full overcomer.

REVELATION 3:12 *Him that overcometh will I...* . {The following discussion comes from page 8 of these notes}. Early in this study we were discussing Abraham, and stated: 30 times God told Abraham “I will.” 5 times God told Abraham “will I.” 2 CORINTHIANS 1:20 tells us in part: *For all the promises of God in him are yea, and in him Amen...* . When God says “I will” He means “I will,” not I might, or maybe I will. HEBREWS 6:18 tells us that it is impossible for God to lie. Do you believe this? Those with open ears, with hearing ears, with listening ears, hear with open hearts and believe the Word of God. ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** Now here in REVELATION 3:12 we find Jesus stating: *Him that overcometh will I...* . Further in verse 12 Jesus goes on to state: *...I will write upon him the name of my God...*, and still further in verse 12 Jesus states: *...I will write upon him my new name.* These are promises made to the Philadelphia full overcomer by Jesus Christ. {We have already made some comments on verse 12 in pages 126 & 127 of these notes}.

REVELATION 3:12 *Him that overcometh will I make a pillar in the temple of my God...* . What is a pillar, and how is it used? A pillar is a column supporting the weight of a building in the natural. Metaphorically it speaks of the solid main support that the Philadelphia Saint has in a spiritual sense in the heavenly and eternal temple of God. It is Jesus, through the help of His promised Holy Spirit, who will make the Philadelphia full overcomer solid in the things of God, a main support in the center of the temple. Let's consider the “pillar” Saint for a minute. These are the ones who know their Bible and are able to correctly and scripturally answer the questions of others; the ones to whom others turn for answers, and help concerning spiritual things. We all have sought the advice and help of other Saints along our journey here on earth. The true Philadelphia race course runner realizes that this race is a race with patience, a life time endurance contest so to speak. We all need the help and support that other race course runners can give in one sense, and yet more importantly, we all individually need to run our own race too. In the full overcoming long run the full overcomer looks unto Jesus the author and finisher of our faith, as noted in HEBREWS 12:1. He is the one who can advise us, help us, and answer our deepest questions, and help us with our most dire and impossible needs. He may use other race course runners to help in this regard. Note how the Holy Spirit helps Paul to help us along these lines in PHILIPPIANS 4:19 *--But my God shall supply all your need according to his riches in glory by Christ Jesus.* The Philadelphia full overcomer knows this to be true for himself. That is what is meant by the thought of “pillar” Saint.

We also see here in verse 12 the thought of *...the temple of my God*. In studying these seven churches of REVELATION 2 & 3 we have found that nearly all of them, if not all of them, had some kind of massive worldly temple in them. Ephesus was famous for the worship of their so called great goddess Diana, (study ACTS 19), and history records the temple to Diana took 220 years to build! During this church age there has been under construction a fitly framed together building that groweth unto a holy temple in the Lord. A temple that has been under construction nearly two thousand years. The Apostle Paul records it like this: EPHESIANS 2:19 *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.* In 1 CORINTHIANS 3 Paul further writes along these lines, and discusses the building of the temple of God, making again reference to the foundation stating in verse 10 *--According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.* Paul then goes on to note the kind of building materials that can be built upon this foundation, and that being of gold, silver, precious stones, (good long lasting building materials that will stand the fiery test, which represents spiritual things), and wood, hay, and stubble (building material that will not stand the fiery test, which represent worldly things). Paul was using these illustrations to show different levels of growth in the body of Christ as a close study of 1 CORINTHIANS 3 further reveals. Then Paul writes in 1 CORINTHIANS 3:16 *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? In 2 CORINTHIANS 6:16 Paul goes on to write: ...for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.* The Philadelphia full overcomer builds upon the foundation of Jesus Christ gold, silver, and precious stones, gems and nuggets from the word of God, and grows in grace and knowledge of our Lord Jesus Christ to the point that they become pillars in this *...temple of my God*. It is Jesus, the main focus of the Philadelphia full overcomer, who states in REVELATION 3:12 *Him that overcometh will I make a pillar in the temple of my God...* .

REVELATION 3:12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out:...* . This phrase *...and he shall go no more out:...* shows that the pillar Saints of Philadelphia will have this place forever, a point which Brother Copley also notes. There is another thought here too. To see it helps us understand how the Philadelphia full overcomer got to be a full overcomer in the first place. The word “out” is number 1854 in the

Strong's Greek Concordance, and is more commonly translated "without." The Philadelphia full overcomer got to be a full overcomer in the first place by going without the camp. HEBREWS 13:13 states: *Let us go forth therefore unto him without the camp, bearing his reproach.* We see in HEBREWS 13:12 that Jesus Christ Himself ...*suffered without the gate,* so this going without the camp illustrates the willingness of the full overcomer to suffer with Christ. The Shulamite in the SONG OF SOLOMON had to go without the camp to find Him who her soul loved, and so it is with all full overcomers. Quietly without the camp the full overcomer comes to know that close fellowship with Jesus. Rebekah in GENESIS 24:58 made her own mind up, and told her family that she would go without her camp to become a bride to Isaac. After she became Isaac's wife she never more went out. REVELATION 3:12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out:...*

REVELATION 3:13 *He that hath an ear, let him hear what the Spirit saith unto the churches.* Again let me repeat a statement made before in this study. This phrase ...*He that hath an ear, let him hear what the Spirit saith unto the churches...* is mentioned in the concluding statements to each of the seven churches found in REVELATION 2 & 3. So important is this statement that the Lord has it emphasized to us of the church age SEVEN times. Seven once again is the number of SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. The full overcomer, represented by the church of Philadelphia and Smyrna, will be SPIRITUALLY COMPLETE, and SPIRITUALLY PERFECT. The full overcomer will have spiritual ears that are in tune with the Word of God; ears that hear the word of God, ears that listen to the word of God, ears that receive with open hearts of faith the word of God, thus open ears that believe the Word of God. In fact they are so in tune and in communion with God, that like Enoch of old, one day they carried this conversation on into heaven. Those of Philadelphia will be translated first at the Lord's soon coming. *He that hath an ear, let him hear what the Spirit saith unto the churches.*

The last of the seven churches addressed in REVELATION 2 & 3 is the church of Laodicea. Laodicea represents Christendom at the end of this church age; a time defined by their lukewarmness, manifest by the fact that they did not stand for anything! {Review pages 48, and 59-61 of these notes for more information concerning Laodicea}. Laodicea means "rights of the people," or "the people's rights," or "justice of the people."

REVELATION 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; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 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: 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. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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. 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. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.*

Let us first review a little of the history of Laodicea. Laodicea is now in ruins, but was located east of Ephesus forty plus miles, and was eighteen miles west of Colosse, and six miles south of Hierapolis, (see COLOSSIANS 4:13). The physical location of Laodicea was on a flat-topped hill approximately one-half mile square. Laodicea was located at the junction of several important well traveled highway routes. Laodicea was most famous for its black wool industry, and manufactured garments from raven-black wool produced by the sheep of the surrounding area. From this extremely lucrative industry great wealth was achieved by the citizens of Laodicea. They also manufactured Phrygian powder for the eyes, a product which also increased their wealth. (No wonder then that Jesus mentions for them to "*anoint thine eyes with eyesalve, that thou mayest see*" in REVELATION 3:18, for they were familiar with such a product). Around 60 AD Laodicea was destroyed by an earthquake, and was rebuilt without the aid of Rome, who offered assistance, which was refused by the Laodiceans who used their own wealth to rebuild the city. History records that the annual contribution of just the Jews of Laodicea for Jerusalem was 20 pounds of gold, which in today's dollars would be around \$100,000.00. Not bad for a small town one-half mile square! Jesus also took notice of the riches of Laodicea in REVELATION 3:17, and their attitude because of their riches was a dangerous one, that attitude being: *...I am rich, and increased with goods, and have need of nothing.* The Apostle Paul also wrote a warning to the rich in 1 TIMOTHY 6. In 1 TIMOTHY 6:9 Paul wrote: *But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.* A few verses later Paul writes again; 1 TIMOTHY 6:17 *Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy....* A wall also was built around the town of Laodicea. An aqueduct was also built through the town bringing the hot water of Hierapolis to Laodicea, however by the time the water got to Laodicea it was lukewarm, just like the conditions described of Laodicea by Jesus in REVELATION 3:16.

We also have some other information about Laodicea recorded in scripture, mainly because of their close location to Colosse. Paul mentioned Laodicea four times in his letter to the COLOSSIANS: see COLOSSIANS 2:1; 4:13; 4:15; and 4:16. In COLOSSIANS 2:1 Paul writes: *For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.* This was a spiritual conflict that Paul had for all the Saints, a daily conflict, which he also mentions in 2 CORINTHIANS 11:28 -- *Beside those things that are*

without, that which cometh upon me daily, the care of all the churches. So concerned was Paul for those of Laodicea, and the surrounding towns, that he wrote them an epistle. We see this in COLOSSIANS 4. We will read starting in verse 12. COLOSSIANS 4:12 *Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.* 13 *For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.* 14 *Luke, the beloved physician, and Demas, greet you.* 15 *Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.* 16 *And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.* (A better translation of this last portion of verse 16 reads: “And read the letter I wrote to them.”) 17 *And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* 18 *The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.* We know we have in New Testament scripture 14 epistles written by the Apostle Paul. Each of these epistles were addressed unto certain churches, or certain people. Each of these fourteen epistles were so treasured by these churches, or people, that they had them read by those they came in contact with, and copied them and spread them around to the point that these epistles have become a part of the New Testament scripture; words inspired by the Holy Ghost. Here in COLOSSIANS 4:16 we see that the Apostle Paul intended these epistles of his to be read by different Saints, for he wrote: *And when this epistle is read among you, cause that it be read also in the church of the Laodiceans...* . In Paul’s first epistle that we have record of written to the Thessalonians Paul wrote in 1 THESSALONIANS 5:27 --*I charge you by the Lord that this epistle be read unto all the holy brethren.* So what happened to the epistle written of Paul to the Laodiceans? We don’t have a record of it. Apparently the epistle to the Laodiceans wasn’t so treasured by them of Laodicea like the other epistles of other cities and peoples were. This epistle to those of Laodicea has been lost. We see here then in Laodicea a lack of interest in the deeper things of God, for they treated lightly the epistle of the Apostle Paul. Like Jesus says of them, they were “...neither cold nor hot...” to the important things of God.

In COLOSSIANS 4:12-18 which we read above we find two people whose names scripture and history records also in Laodicea. One is Nymphas, which is found in verse 15: *Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.* Some translations record Nymphas as being a female. The masculine meaning of Nymphas is “bridegroom,” and the female rendering of Nymphas is “bridal.” No doubt there were bridal Saints in Laodicea at one time, however also note at this time the church at Laodicea was held in a house, meaning that there wasn’t a lot of people who attended. If there were enough church going people in Laodicea, don’t you think that they, with their riches, would have built a church? Sure they would. And maybe they did over time.

The other person whose name comes up in history as being associated with Laodicea is Archippus. It is thought at the time of the writing of REVELATION that Archippus was the pastor of the church in Laodicea, making him *...the angel of the church of the Laodiceans...* addressed in REVELATION 3:14. Whether this be true or not I have no way of knowing. In scripture Archippus has a good reputation. Archippus name means “governor of the horses,” “master of the horse,” or “horse chief;” in other words, a keeper of the race horses. Twice we find him mentioned in scripture. In PHILEMON 1:2 Paul calls him “*our fellowsoldier,*” meaning an associate in labours and conflicts for the cause of Christ. In COLOSSIANS 4:17 we read this statement of Paul: *And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* COLOSSIANS 1:7 indicates that Epaphras was the main minister at Colosse, and PHILEMON 1:3 also shows that Epaphras was closely associated with Archippus. It seems that the ministry of Archippus at the time of the writing of COLOSSIANS was as the pastor of Colosse in the absence of Epaphras. It is not hard to see that if a need arose for a pastor at Laodicea, that Archippus could easily fill this need, Laodicea being only eighteen miles from Colosse. Again in COLOSSIANS 4:17 Archippus was also warned of Paul to *...Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Tradition records that Archippus was martyred near Laodicea. Again I have no way of knowing whether or not Archippus ever was the minister of Laodicea or not, but he easily could have been at one time. The circumstances of his martyrdom are not known by me either. However there is an interesting connection to what Paul writes to Archippus in COLOSSIANS 4:17, and to what Jesus has John write unto the church in Laodicea in REVELATION 3:18.

The connection between these two verses revolves around the Greek word “blepo” number 991 in the Strong’s Concordance. Simply put “blepo” has to do with the senses on how we perceive something, either mentally, physically, or spiritually. Actually one aspect of this study on hearing concerns the word “blepo” in a round about way, for it is also how we see things. We spent several pages of notes going over ISAIAH 6:9 & 10 and it’s being quoted in scripture many times in the New Testament. {Review pages 22-26 of these notes}. One of these places was ACTS 28:25-28. ACTS 28:25 *And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,* 26 *Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing (“blepo”) ye shall see, (“blepo”) and not perceive:* 27 *For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.* 28 *Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.* Going to MARK 4:12 we find Jesus Himself quoting ISAIAH 6:9 & 10. Then in MARK 4:24 Jesus uses the Greek word “blepo” to focus on hearing. MARK 4:24 *And he said unto them, Take heed (“blepo”) what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.* Note that the emphasis here was to take heed on what you hear, as well on what you perceive with your eyes. This emphasis was similarly placed on Archippus when

Paul wrote him in COLOSSIANS 4:17 *And say to Archippus, Take heed ("blepo") to the ministry which thou hast received in the Lord, that thou fulfil it.* In REVELATION 3:18 Jesus warns those of Laodicea to hear and especially see ("blepo") the spiritual condition that they are in, stating: *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 ("blepo").*

Having now introduced Laodicea, let's get to text concerning the church of Laodicea. REVELATION 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; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 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: 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. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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. 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. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.* First note the over all picture here. Even though this church at Laodicea was rich and in need of nothing concerning worldly goods, they did not have Jesus Christ. He was on the outside knocking to get in. Thus they were spiritually speakingwretched, and miserable, and poor, and blind, and naked. Even so, Jesus was near by showing His divine love, but on the outside knocking to get in.

Let's start taking a closer look at these verses. REVELATION 3:15 and 16: *15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.* We see the words "cold" and "hot" contrasted here three times. The Greek word used for "cold" here is *psuchos* {psoo-chros} number 5593 in the Strong's Greek Concordance, used four times in scripture, three in this address to the Laodiceans. It is an adjective, meaning that it describes something, usually a noun, like cold water, which this same word describes in MATTHEW 10:42. Here in REVELATION 3:15 and 16 we see that the word "cold" describes something we can not see, which is their heart attitude toward the Lord. But the heart attitude here is not a cold one, for Jesus says: ...*that thou art neither cold.* On the other hand Jesus says: ...*that thou art neither... ..hot.* The Greek word for "hot" is *zestos* {dzes-tos} number 2200 in the Strong's Greek Concordance, used three times in scripture, all three times in this address to the Laodiceans. It also is an adjective that is supposed to be used to describe something, but as we note here in REVELATION 3:15 and 16 the word "hot" describes something we can not see, again that being the heart attitude toward the Lord. However, as we noted above, the attitude of the Laodicean heart is neither a "hot" one towards the Lord. Jesus says in verse 15: *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*

I would thou wert cold or hot. One way of expressing this Laodicean attitude is by using the word indifferent. Being indifferent means showing no preference one way or the other, or like Jesus states: *neither cold nor hot.* The Laodicean has no passion, no interest, no concern, no positive, no negative, no feeling for the Lord one way or the other. *I would thou wert cold or hot.* One translation of this portion reads: "It would be better if you were either cold or hot." The reason these of Laodicea were indifferent towards Jesus is because they do not recognize Jesus for who He is.

Jesus in verse 14 gives these of Laodicea a three fold introduction of Himself stating who He is: ...*the Amen, the faithful and true witness, the beginning of the creation of God.* {Review pages 48, 59 & 60 of these notes}. Recall earlier in this study when we went over these titles and descriptions of Jesus that we noted that Amen is a distinct title. Amen means truth. Jesus is Truth. Again we note what one author has to say about the word "amen:" "The word "amen" is a most remarkable word. It was transliterated directly from the Hebrew into the Greek of the New Testament, then into Latin and into English and many other languages, so that it is practically a universal word. It has been called the best known word in human speech. The word is directly related -- in fact, almost identical -- to the Hebrew word for "believe" (amam), or faithful. Thus, it came to mean "sure" or "truly", an expression of absolute trust and confidence." So Jesus is telling those at lukewarm Laodicea ...*These things saith the Amen...*, in other words these things saith the Truth. Jesus is saying to them "I am the Truth," indicating to them that they really did not know the Truth. They were more interested in worldly goods, and riches, to the point that they didn't know they werewretched, and miserable, and poor, and blind, and naked.

Secondly in verse 14, Jesus addressed Himself to those of Laodicea as ...*the faithful and true witness,* and He did so because they did not know Him to be ...*the faithful and true witness.* Those of Laodicea need to know Jesus as he is described in REVELATION 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,...* . This title of ...*faithful and true witness...* augments the fact that Jesus is ...*the Amen.* In other words this title of ...*faithful and true witness...* shows Jesus to be a faithful witness for God and His truth, and He can approve of nothing which the God of truth would not approve. Jesus is ...*the faithful and true witness...*, Amen. Jesus told Pilate (JOHN 18:38) ...*for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* Now we find this same Jesus asking those of Laodicea to hear His voice, and to know that he is ...*the Amen, the faithful and true witness.*

The third description of Jesus to those of Laodicea given in verse 14 is an amplification of the titles already given of Him in REVELATION as being “The Beginning,” “The First,” “The Alpha,” “The Which Was,” “The Lord,” and “The Almighty.” This third title of Jesus given unto the Laodiceans is *...the beginning of the creation of God;...* a statement which adds a exclamation point to the fact that Jesus is “The Amen,” and that Jesus is “the faithful and true witness.” This title of Jesus *...the beginning of the creation of God;...* is like a guarantee that He is indeed the Truth, the Faithful and True. {More about this on page 152 of these notes}.

Had those of Laodicea truly known who Jesus is they would not have been so indifferent towards him; *...neither cold nor hot.* So Jesus says to them of Laodicea in REVELATION 3:16 *So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.* Here we find the word “lukewarm” used to further describe this Laodicean condition. Lukewarm is the Greek word *chliaros* {khlee-ar-os'} number 5513 in the Strong's Greek Concordance, and is used only this one time in scripture. Lukewarm pictures a lack of warmth, and indicates here a lack of warmth of feeling or enthusiasm. If someone treats us in such a manner as this, we tend to gravitate away from that person. The attitude of the full overcomer in this instance is to pray for such a person, but still how can two walk together except they be agreed? {See AMOS 3:3}. The answer is they can't. Like Jesus said in verse 15 *...I would thou wert cold or hot.* So we see that the thought of this Greek word *chliaros* {khlee-ar-os'} number 5513 in the Strong's Greek Concordance speaks of the lukewarm conditions found at Laodicea, which afforded the Lord no refreshment. Brother Copley and Vine's Dictionary both explain where this Greek word *chliaros* {khlee-ar-os'} (lukewarm) derives it's meaning. It is akin to the Greek verb *chlio*, which is not found in scripture. *Chlio* means to become warm, or soft, to melt, to luxuriate, and as Brother Copley noted this kind of attitude is that of a reveler that is found in the statement from 2 TIMOTHY 3:4 *...lovers of pleasures more than lovers of God.*

Let's see how this attitude of lukewarmness relates to our study on hearing. This lukewarm heart attitude towards the Lord noted in Laodicea shows that they are all wrapped up in the cares of this world. Jesus had some things to say about this in MATTHEW 13:22, (and other scriptures). {See also pages 23, 24, 32, and 127 of these notes}. MATTHEW 13:13 *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.*

They of Laodicea have been caught up in the cares of this world and the deceitfulness of riches to the point that the Word of God has been choked out of their lives. This is why Jesus tells them in REVELATION 3:16 *So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.* This word “spue” is found this one time in scripture, and means to throw up, or to vomit. We have heard the expression that it leaves a bad taste in our mouth. Well to the Lord so detestable is their lukewarm condition at Laodicea that it not only leaves a bad taste in His mouth, it makes Him throw up. Recall in REVELATION 1:16 this statement: *...and out of his mouth went a sharp twoedged sword:...* We found this to be the eighth point in our nine-fold description of Jesus as the righteous judge in REVELATION 1:13-16, and there we noted to the Bible student there is no mystery here. {Review pages 3, 42, 52, and 91 of these notes}. HEBREWS 4:12 tells us that the Word of God, (whom Jesus is), is sharper than any twoedged sword. HEBREWS 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.* As the righteous judge, Jesus is using the Word of God to judge us now, to reprove us now, to correct us now, to instruct us now, to build us up now. Our every thought and intent of the heart is being judged or evaluated now as His word goes forth. So we see His Righteous judgment in this statement to those of Laodicea: REVELATION 3:16 *So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

Recall also a point we many times in this study have already covered. To each of the seven churches Jesus makes the statement: *I know thy works.* Each and every heart attitude found in this church age is listed in Jesus' address unto these seven representative churches of REVELATION 2 & 3, and is encompassed in this statement made to each of the seven churches: *I know thy works.* Here in REVELATION 2 & 3 Jesus Christ the Righteous Judge calls these heart attitudes “thy works.” Here at Laodicea “thy works” are neither cold nor hot. JEREMIAH 17:9 tells us: *The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* It is Jesus Christ the Righteous Judge who searches the hearts of men. It is Jesus Christ the Righteous Judge who knows the heart attitudes of men. It is

Jesus Christ the Righteous Judge who knows the fruit of the heart. Here in REVELATION 2 & 3 Jesus Christ the Righteous Judge calls these heart attitudes “thy works.” Again it is Jesus Christ the Righteous Judge who explains this fact to us in REVELATION 2:23 when He quotes from JEREMIAH 17:10: *and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* The word “reins” as used in the above texts focuses on the inner most thoughts, feelings, purposes, of the soul and hearts of men. Here at Laodicea their heart attitude is lukewarm, neither cold nor hot. REVELATION 3:16 *So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

Jesus next tells those of Laodicea why He was spewing them out of His mouth: REVELATION 3:17 *Because thou sayest, I am rich, and increased with goods, and have need of nothing;... .* What a heart attitude! Forget the riches and the worldly goods for a second, and just think of the heart attitude that says it has need of nothing. How sad a condition this is. And yet we find this kind of Laodicean attitude surrounding us especially today: that is “I have this, I have that, I am not a needy person, so why do I need the Lord?” Seventeen times in scripture we read of the “poor and needy.” Not once do we read of the “rich and needy,” yet this is the condition of the Laodicean, “rich and needy.” Seventeen is the number that has to do with VICTORY IN CHRIST JESUS. There is no VICTORY IN CHRIST JESUS in the Laodicean church, for Jesus is left there on the outside knocking to get in. So they of Laodicea say in their ignorance “I *...have need of nothing;... .*” Jesus goes on to state in verse 17 what kind of miserable attitude this really is: *...thou art wretched, and miserable, and poor, and blind, and naked.*

REVELATION 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:...* . Jesus here is pointing out how they of Laodicea have been deceived, and don’t even know they have been deceived. And He does it very graciously by saying: *Because thou sayest,... ..and knowest not...* . Keep this contrast in mind as we study the Laodicean condition. This is a key point in understanding the Laodicean condition. They believe in something other than the Word of God. Again as we noted above they of Laodicea have been caught up in the cares of this world and the deceitfulness of riches to the point that the Word of God has been choked out of their lives. {MATTHEW 13:22 quoted on the previous page}. The reality is that Satan has deceived them of Laodicea, and yet they do not know they have been deceived. In REVELATION 12:9 we find this statement concerning Satan: *...that old serpent, called the Devil, and Satan, which deceiveth the whole world...* . It is Satan who has deceived the Laodicean into thinking he is something, when the reality is that he knows not that he is really nothing. *Because thou sayest,... ..and knowest not...* . Satan tempted Jesus with worldly power and riches too, (see MATTHEW 4:1-11; MARK 1:12 & 13; and LUKE 4:1-13), but Jesus being the Word of God, knew the Word of God, and refuted Satan’s temptations quoting Himself from the Word of God, saying: *...it is written...* . Think of it like this: Jesus refuted Satan’s temptations by saying to him *Because thou sayest,...* thus and so, *...and knowest not...* the true meaning of the Word of God where *...it is written...* . These of Laodicea do not know the Word of God, thus they are easily deceived by Satan, who has sold them a bill of goods, and made them think that they have it made because they have some worldly riches. However the reality remains: *Because thou sayest,... ..and knowest not...* . If those of Laodicea will truly hear these words of Jesus, there is hope for them; they can be cured of their ignorance, and saved of their arrogance.

Let’s examine this statement a little closer: REVELATION 3:17 *Because thou sayest, I am rich, and increased with goods, and have need of nothing;...* . Recall in verse 14 Jesus makes a statement unto the church of Laodicea that He is *...the beginning of the creation of God.* {Once again a review of pages 60 and 61 of these notes covers our thoughts on this statement}. When we made our introductory statements concerning the different descriptions and titles of Jesus found in His addresses to these seven churches we noted some facts concerning this title of *...the beginning of the creation of God.* We noted that when Jesus says he is *...the beginning of the creation of God;...* it does not mean it was Him whom God created first, but rather He (Jesus) was the beginning of all creation, and we used several scriptures to point this fact out. Three outstanding portions of scripture which further explain that Jesus is *...the beginning of the creation of God...* introduced our discussion of this fact. These three portions of scripture are found in COLOSSIANS 1:12-18; EPHESIANS 3:9; and JOHN 1. COLOSSIANS 1:12 *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: (God’s dear Son of course is His only begotten Son Jesus Christ) 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is (that is Jesus “Who is”) the image of the invisible God, the firstborn of every creature: 16 For by him (By Jesus) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is (Jesus 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. EPHESIANS 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. JOHN 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; (Jesus) and without him was not any thing made that was made. ...10 He was in the world, and the world was made by him, and the world knew him not.*

Having now reviewed these facts, how impressed do you think Jesus is with worldly riches? Not much at all for He created all of these riches. The cattle on a thousand hills are His. He created the stars in heaven. He created all things, and all of His creation are His, facts which we just read above. Recently I gave my little nephews and niece one

Susan B. Anthony dollar each. Now imagine these kids going up to Bill Gates, if they could, and showing him their one Susan B. Anthony dollar, and telling Bill Gates “I am rich, and increased with goods, and have need of nothing.” How foolish that would be to him. How unimpressed he would be. Now consider what these of Laodicea have said here in REVELATION 3:17 *...I am rich, and increased with goods, and have need of nothing;...* . How impressed is Jesus the creator of all things with such a foolish statement? Jesus is so displeased with such a statement that it makes Him throw up, manifest again by His statement in verse 16 *...because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.* If you really want to know what Jesus is impressed with, it is the heart of faith. ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** Rich or poor it doesn’t matter, anyone can still have the heart of faith.

We are still looking at this statement: REVELATION 3:17 *Because thou sayest, I am rich, and increased with goods, and have need of nothing;...* . In the Greek the word “rich” used here, and the word “goods” used here are about the same. “Rich” is number 4145 in the Strong’s Greek Concordance, and means: wealthy, abounding in material resources. “Goods” is number 4147 in the Strong’s Greek Concordance, and means: to be rich, to have abundance of outward possessions. You may recall from our study of the different numbers, and what they mean, that the Greek word for “wealth” used in ACTS 19:25 numerically adds up to the number 666, which is the same number associated with the beast or anti-Christ of REVELATION 13:18. So we note the anti-Christ undertones of the statement made by those of Laodicea: *...I am rich, and increased with goods, and have need of nothing;...* . This is the heart attitude of the wealthy Laodicean church.

Brother Hill has often made this statement: “We are not interested in what you have, but rather on what has you.” This statement goes right along with one the Apostle Paul made in COLOSSIANS 3:2 *Set your affection on things above, not on things on the earth.* You see the Laodicean has his affection set on his riches and worldly goods, which are the earthly things that he has, but worse, these are the same things which has him. The Laodicean believes the bumper sticker I once say, which reads: “He that has the most toys wins.” Of course this is not a quote from scripture, but rather expresses the heart attitude of the Laodicean. In Laodicea with such attitudes, no room is left in individual hearts and minds for God. Again this is a part of *...the deceitfulness of riches...* spoken of in MATTHEW 13:22.

God is not against riches. He blessed some of the more prominent men in scripture with riches. Consider first Job. JOB 1:1 *There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. 2 And there were born unto him seven sons and three daughters. 3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.* Forty two chapters in the Word of God are devoted to Job, not because he was the greatest of all the men of the east, but to show us the importance of a life, and especially the importance of a life that trusts in God. We find God’s opinion of Job in JOB 1:8 *And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?* Again in JOB 2:3 we read: *And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.* In JOB There are not forty two chapters devoted to the luxurious life that Job led, but rather forty two chapters of the severe testings that Job went through because he loved and feared God. In the end we find that Job had a better, and closer understanding of God. His heart had been drawn more towards God because of what God took him through. JOB 42:1 *Then Job answered the LORD, and said, 2 I know that thou canst do every thing, and that no thought can be withholden from thee. 3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. 4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. 5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee. 6 Wherefore I abhor myself, and repent in dust and ashes.* Note that Job had open ears to hear the Word of God spoken to him. After this time of testing and trial, God blessed Job, who already was the greatest man of the east, and we read in JOB 42:10 *...the LORD gave Job twice as much as he had before.*

Another of the Old Testament prominent men was Abraham. The first time that we read the word “rich” in scripture is in association with Abraham, who was called Abram at that time. We read this in GENESIS 13:2 *And Abram was very rich in cattle, in silver, and in gold.* How rich was Abraham? GENESIS 13:14-17 tells us: *And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.* How much is that land worth today? Men are still fighting for possession of it. GENESIS 14:14 records that Abraham had three hundred and eighteen trained servants, born in his own house. GENESIS 24:1 records that *...the LORD had blessed Abraham in all things.* We know that just because Abraham was rich didn’t mean that he didn’t have any trials. Abraham never trusted in his riches, but rather put his faith and trust in God. So much so that GALATIANS 3:7 records that Abraham is the father of the faithful. GALATIANS 3:7 reads like this: *Know ye therefore that they which are of faith, the same are the children of Abraham.* HEBREWS 11 gives a brief record on how Abraham became one of the Old Testament worthies of faith. HEBREWS 11:8 *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not*

knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God. Abraham had an upward look, never trusting in his riches, but rather always trusted in God, and is left as an example to us of what it means to: *Set your affection on things above, not on things on the earth.* (COLOSSIANS 3:2).

The third of the rich men in Old Testament scripture that I want to consider is David. David wasn't born rich, and even David himself said in 1 SAMUEL 18:23 *...I am a poor man, and lightly esteemed...*. But David in God's time became rich as God blessed him and made him king of Israel. Read and study 2 SAMUEL 12:1-4. Even though David made many mistakes in his life, he had this testimony of God left for us in ACTS 13:22 *...I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.* Several scriptures tell us that David's heart was perfect with the LORD his God. {See 1 KINGS 11:4; 1 KINGS 15:3 and 2 KINGS 14:3}. If you have spent anytime studying about David you will know that he trusted in the Lord, and not in his riches. David wrote in PSALMS 62:10 *...if riches increase, set not your heart upon them.* David encouraged Israel and his son Solomon to also have perfect hearts toward the Lord. {Study 1 CHRONICLES 28 & 29}. In 1 CHRONICLES 29:19 David prayed this prayer unto the Lord for Solomon: *And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.*

Job, Abraham and David are examples of prominent men in scripture, who though rich, never ceased to trust in God, rather than in their riches. God blessed one more man in Old Testament scripture with more riches than anyone else. This man was Solomon, one of the sons of David. Let's read some things about Solomon.

1 KINGS 3:5 *In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. 6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. 7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. 8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. 9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; 12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. 14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.*

Solomon inherited his father David's gift of writing, and wrote PROVERBS, ECCLESIASTICS; and THE SONG OF SOLOMON: scripture that we know was written by the man given a wise and understanding heart. In addition to this wisdom of Solomon, the Lord gave him unbelievable riches, which you can read about in 1 KINGS 10:14-29 and 2 CHRONICLES 9:13-28. If you think that these riches satisfied Solomon, then think again, for he wrote in ECCLESIASTICS 1:2 *Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.* In the end we read this of Solomon in 1 KINGS 11:4 *For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.*

What does all of this have to do with our text of REVELATION 3:17? REVELATION 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...*

God isn't against riches, as we see above, rather it is the heart attitude that is of interest to Him. Riches are not the problem with those of Laodicea, it is their heart attitude towards God that is the problem. Job, Abraham, and David were rich men who had their heart focused upon God. They trusted God and not their riches. Solomon too started out this way, but he became distracted in time from following wholly after God, and *...when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.* {1 KINGS 11:4}. Those of Laodicea have hearts that are not perfect towards God either, for they have trusted in their riches, and have even said that they *...have need of nothing.* But even the rich too are in need of a Saviour, for ROMANS 3:23 still tells us: *For all have sinned, and come short of the glory of God.* These of Laodicea are a needy people, yet they do not see their need. Again seventeen times in scripture we read of the "poor and needy." Not once do we read of the "rich and needy," yet this is the condition of the Laodicean, "rich and needy."

Five is the number of GRACE. Jesus full of grace and truth, and rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, graciously, and lovingly mentions five points that reveal the true condition here at Laodicea. These five points, or conditions are things that riches won't reveal, nor are they things that riches can eliminate. These five points are found in the heart that doesn't know the Lord. Jesus lists these five points when He tells those of Laodicea in verse 17: *...and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:...*. These five conditions of the heart without Jesus are spiritual conditions that Jesus is making known to the Laodicean.

The first condition is that of being wretched. The word “wretched” is found twice in scripture. Wretched means: (1) enduring toils and troubles, or being (2) afflicted, wretched. The usage here is that of being afflicted, and the affliction here is sin. JEREMIAH 2:29 tells us in part: *...ye all have transgressed against me, saith the LORD.* ROMANS 3:23 we quoted above: *For all have sinned, and come short of the glory of God.* And ROMANS 5:12 states: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.* “All have sinned” just doesn’t apply to those of Laodicea, but there are many who know this truth who won’t tell those with worldly riches of this their wretched sinful spiritual condition. Jesus Himself tells these of Laodicea *...that thou art wretched.* In ROMANS 7:24 we find the other time in scripture the word “wretched” is used. In ROMANS 7:24 the Apostle Paul asks a question, which he answers in ROMANS 7:25. ROMANS 7:24 *O wretched man that I am! who shall deliver me from the body of this death?* 25 *I thank God through Jesus Christ our Lord.* The Apostle Paul realized that it was Jesus Christ our Lord that was his deliverer, and his Saviour who delivered him from his wretched sinful condition, a condition which all sinners are delivered from when saved by the precious blood of Jesus. Even the rich of Laodicea need this deliverance by salvation, for again Jesus Himself tells these of Laodicea *...that thou art wretched.*

Secondly Jesus tells the Laodicean *...that thou art... ..miserable.* The Greek word for “miserable” is only found twice in scripture. It is number 1652 in the Strong’s Greek Concordance where we find that “miserable” means: to be pitied. In the world we do not pity the rich, rather most envy them. However that is not the way the Lord views the rich of Laodicea. Jesus pities those of Laodicea, for Jesus tells the Laodicean *...that thou art... ..miserable.* Again this speaks of their pitiful sinful condition. Number 1653 in the Strong’s Greek Concordance is the word “pity,” which translates into our English language like this: have mercy on, obtain mercy, show mercy, have compassion, have compassion on, have pity on, have mercy, have mercy upon, and receive mercy. Pity means: to have mercy on; to help one afflicted or seeking aid; to help the afflicted, to bring help to the wretched; and to experience mercy. We should see here our rich compassionate Saviour Jesus Christ reaching out in His unlimited grace to those of the Laodicean condition when He tells them *...that thou art... ..miserable.* He is not condemning for their miserable condition, but rather reaching out to them with open arms if they will only have an open ear and hear what the Spirit saith unto them. The Laodicean needs his spiritually blind eyes opened to the fact that Jesus recognizes them as pitifully miserable, and cry out like the blind man in LUKE 18:39 *...Thou Son of David, have mercy on me,...* so that they too, like the blind man in LUKE 18 could be saved.

REVELATION 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..* . The third thing Jesus states of the spiritual condition of the Laodicean is that they are not only wretched, and miserable, but that they are also “poor.” They are not “poor” in the worldly sense, having obtained much riches and worldly goods, but rather they are spiritually destitute: “poor.” Remember that Jesus is using spiritual sign language as He speaks here in REVELATION. This wretched miserable poor condition found at Laodicea is due to their destitute or spiritual lacking condition. One definition of “poor” is lacking material possessions. Here in Laodicea they are lacking in spiritual possessions. In Laodicea they say they *... have need of nothing,...* and don’t realize that they are in need of a Saviour. They are without Jesus. In JOHN 15:5 Jesus states: *...for without me ye can do nothing.* They of Laodicea need to do what David records he did in PSALMS 34:6 *This poor man cried, and the LORD heard him, and saved him out of all his troubles.* Hannah, the mother of Samuel, prayed this prayer recorded in 1 SAMUEL 2:7 & 8: *The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. 8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD’S, and he hath set the world upon them.* We know from Jesus message to those of Laodicea in REVELATION 3:14-22 that those of Laodicea who repent, and open the door of their heart unto Jesus, He will save them, and has offered them the opportunity to become overcomers, and sit with Him in His throne.

The fourth indictment that Jesus Christ the Righteous Judge makes against Laodicea is *...that thou art... ..blind...* . Again this kind of language that Jesus was using tells of their spiritual condition: they of Laodicea are spiritually blind, that is, without sight. Jesus has healed many of physical blindness, and no doubt has delivered many more from their spiritual blindness. Recall in LUKE 4 this passage of scripture that Jesus read from ISAIAH 61: LUKE 4:16 *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.* (Brother Hill recently referenced this portion of scripture in his sermon on the 18 silent years of Jesus). I want to focus on that portion in verse 18 which reads: *...recovering of sight to the blind,...* . Now compare LUKE 4:18 & 19 with ISAIAH 61:1 & 2, which reads: *The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD,...* . Where in ISAIAH 61:1 or 2 do we read the statement *...recovering of sight to the blind,...* ? It appears we don’t read this statement in ISAIAH 61:1. Yet we know from REVELATION 19:13 and many other scriptures that Jesus Himself is The Word of God, so we know He didn’t get it wrong when he stood up to read this portion of scripture there at Nazareth. We find

that in fact Jesus was opening this scripture unto them of Nazareth to open their blind eyes as to whom He was. As Brother Hill noted in his recent sermon, Jesus lived among them 18 years, yet they didn't view Him as anything other than the carpenters son. But God had sent Him *...to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind...*. The statement of LUKE 4:18 *...recovering of sight to the blind...* is hidden in ISAIAH 61:1 in this statement: *...the opening of the prison...*. The word "prison" used in ISAIAH 61:1 means: opening (of eyes), wide. The word "prison" used in ISAIAH 61:1 is number 6495 in the Strong's Hebrew Concordance, and is only found this one time in scripture! How many people are blind to the fact that they are really trapped in the prison of sin? ISAIAH 42:6 & 7 reads like this: *I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.* Those of Laodicea are really trapped in the prison of sin. Only Jesus can deliver them from this condition, which they are blind too.

Saul of Tarsus too was trapped in this prison of sin, but he didn't know it until he was blinded by the Light brighter than the noon day sun of Jesus. That bright Light of Jesus penetrated the heart of Saul and opened his spiritual eyes to the fact that he was in this prison of sin, and Saul of Tarsus let Jesus take his sin, and free him from that prison. So Saul's spiritual eyes were opened on that road to Damascus, yet the Lord let his natural eyes be blinded for a season. ACTS 9 tells what happened next: *8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. ACTS 22 records this event like this: 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. ACTS 26:16-18 further tells us that Saul's spiritual focus was then 20/20, for the Lord Jesus Christ told him: *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* From that time forward Saul of Tarsus followed the Lord Jesus Christ, and became the Apostle Paul, our Gentile Apostle. Yes Jesus does give sight to the blind, both physically and spiritually.*

The point of this whole discussion is to show that even though those of Laodicea are blind as to their spiritual condition, it is Jesus Christ who can deliver and heal them of their blindness, just like He as healed so many of their blind conditions before.

The fifth condition or indictment that Jesus Christ the Righteous Judge makes against Laodicea is *...that thou art... .. naked.* Spiritually naked means to be without Jesus; void of Christ righteousness. Before sin entered into the world we find Adam and Eve in the garden of Eden. GENESIS 2:25 tells us: *And they were both naked, the man and his wife, and were not ashamed.* Sin entered into the world in GENESIS 3, and ROMANS 5:12 tells us: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:...*. In GENESIS 3 we read: *7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 9 And the LORD God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. ...21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.* And so we find the first shedding of blood here in scripture, which foreshadowed the fact that without shedding of blood there is no remission for sin. {See HEBREWS 9:22}. EPHESIANS 1:7 speaks of Jesus Christ: *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;...*. This is how our sinful naked spiritual condition is clothed, with Christ's righteousness. ISAIAH 61:10 reads: *I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh*

himself with ornaments, and as a bride adorneth herself with her jewels. Those of Laodicea are naked because they have not clothed themselves with the garments of salvation.

In these five indictments we find nothing mentioned of their hearing. This is because they of Laodicea are not deaf, nor are they dumb. Jesus expects them to hear His words. That is why Jesus repeats this encouragement in verse 22: *He that hath an ear, let him hear what the Spirit saith unto the churches.* They of Laodicea are to hear these words of Jesus and move away from their indifferent “*neither cold nor hot*” position. They are encouraged how to do this in verses 18 through 20.

We now come to what may be the most important verse written to those of Laodicea. If any one verse we have studied so far describes the importance of hearing, this is it, verse 18 of REVELATION 3 -- *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.* Why is this verse so important? Consider the context in which it is written. Jesus has searched the hearts of those in Laodicea and found them neither cold nor hot. They of Laodicea fail to see that they are indeed a needy people, desperately in need of a Saviour. Jesus Himself has graciously pointed out five (GRACE) conditions that He sees lacking here in Laodicea, which we found listed in verse 17, and that being *...that thou art wretched, and miserable, and poor, and blind, and naked.* Then Jesus carefully chooses His words, as He always does, and always has, and always will, and says: *I counsel thee to buy of me...* . There is no point in us reading any further until we hear and understand these important and well chosen words spoken to those of Laodicea.

I counsel thee to buy of me... . Let’s read a little about who the “I” is spoken here, which of course is Jesus. We have often noted that this book of REVELATION is really a study or REVELATION OF JESUS CHRIST. REVELATION 1:1 even starts out by telling us this: *The Revelation of Jesus Christ,...* . ISAIAH 11:1-4 also gives the following description of Jesus: ISAIAH 11:1 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 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; 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: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.* Note here in ISAIAH that the spirit of the Lord that rested upon Jesus was seven-fold: (1) the spirit of wisdom, (2) the spirit of understanding, (3) the spirit of counsel, (4) the spirit of might, (5) the spirit of knowledge, (6) the spirit of the fear of the LORD, and (7) the spirit of quick understanding in the fear of the LORD. Seven is the number of SPIRITUAL COMPLETION or SPIRITUAL PERFECTION, which we know Jesus is. One of the seven-fold manifestations of the Spirit that rested upon Jesus was the spirit of counsel. ISAIAH 9:6 further describes Jesus this way: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.* So we should note that Jesus, the “I” spoken here in REVELATION 3:18, is also the Counsellor spoken of in ISAIAH 9:6.

What is the purpose of a Counsellor? A Counsellor is one who gives advice, but the thought here is much more than that of an opinion, it is professional advice like one would get from a highly paid specialist or professional consultant who really is an expert on what he is talking about, such as an attorney specializing in a certain type of law for example. 1 JOHN 2:1 tells us: *...we have an advocate with the Father, Jesus Christ the righteous:...* . He is our specializing attorney in other words. The purpose of the Counsellor is to give correct advice that will save the one getting the advice more trouble down the road. No matter what the advice given by the Counsellor, it does no good unless the one to whom the advice is given hears the advice, and heeds the advice. PROVERBS 19:20 *Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.* PROVERBS 12:15 *The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.* These words of REVELATION 3:18 *I counsel thee...* are indeed a wake up call to open up the ears of the Laodicean hearer to receive very important counsel; counsel that comes from the Lord Jesus Christ Himself. To those of Laodicea, or found in the Laodicean condition, there are not more important words to hear than these spoken of by Jesus Himself; *I counsel thee.* PSALMS 33:11 *The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.* JEREMIAH 23:18 asks two questions: *For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?* Those of Laodicea need too hear the counsel of Jesus.

REVELATION 3:18 *I counsel thee to buy of me...* . Jesus is counseling those of Laodicea *...to buy of me...* but what can one buy of Jesus? I encourage each of us to think long and hard about this question: what can one buy of Jesus? One can not buy salvation, for our salvation has already been bought and paid for, however not all men accept this as fact. Yet scripture plainly tells us this is so. ROMANS 5:6 tells us in part: *...Christ died for the ungodly.* Two verses later in ROMANS 5:8 we read: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* 1 CORINTHIANS 6:20 tells us: *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.* 1 CORINTHIANS 7:23 nearly says the same thing: *Ye are bought with a price; be not ye the servants of men.* 1 CORINTHIANS 15:3 in part tells us: *...that Christ died for our sins according to the scriptures.* 1 PETER 1:18 and 19 reads: *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot.* So we see that the price of our salvation has been bought and

paid for by our precious Lord and Saviour Jesus Christ, thus one can not buy salvation, which brings us back to our question: what can one buy of Jesus? One can not buy one blessing from the Lord, and yet the Christian should know from EPHESIANS 1:3 that we Christians are already blessed *...with all spiritual blessings in heavenly places in Christ...* a point Brother Hill has emphasized time and time again to those of us who have ears to hear such things. So again what does Jesus mean when He says *...I counsel thee to buy of me...*? What is Jesus selling, and what is the price?

Recall that these of Laodicea are rich in worldly goods, and have even said they are in need of nothing, so it seems that it would be no trouble for them to purchase whatever it is that Jesus has to sell. Again what is Jesus selling, and what is the price? Jesus says in REVELATION 3:18 *I counsel thee to buy of me...*. To understand this statement we need to define what it means to buy something. Jesus isn't interested in money, and never has been. He had it all up in heaven, and yet when He came down here to earth He came as the poorest of the poor. Worldly riches never interested Him in the least, and it is still that way with Him today. So when Jesus counsels *...thee to buy of me...* He is not considering or even suggesting that an exchange of money take place. When Jesus counsels *...thee to buy of me...* He is suggesting that a change of heart take place. Buying means an agreement between two parties where an exchange takes place. Here is the deal as explained by Jesus in MATTHEW 16:26 *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* Here is Jesus answer: REVELATION 3:18 *I counsel thee to buy of me...*. In order for those of Laodicea to buy of Jesus they will have to move from their indifferent neither cold nor hot heart attitude.

We have all heard the statement that goes along these lines: "You got to think outside of the box." In other words don't get trapped in old traditional thinking if you want to be creative, or understand things that are beyond the norm, your norm, "think outside of the box." There is a sense here at Laodicea where they are trapped in a box with their thinking; their thinking being *...I am rich, and increased with goods, and have need of nothing...*. We have labeled this kind of thinking or heart attitude "indifferent," that is, as Jesus said neither cold nor hot. Jesus is trying to get the Laodicean to think outside of his normal comfort zone, this "box" which has him trapped if you will, and consider how one who thinks he has need of nothing can actually buy something he doesn't have, and to buy this something or something's from Jesus. Jesus is doing His best to release the Laodicean out of his old traditional indifferent thinking, and move him towards the kind of thinking that Jesus Himself has. Jesus Himself thinks way outside the box. ISAIAH 55:8 and 9 clearly explain this. Reading from ISAIAH 55:6 *Seek ye the LORD while he may be found, call ye upon him while he is near: 7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* When Jesus says in REVELATION 3:18 *I counsel thee to buy of me...* He is encouraging the Laodicean to "think outside of the box;" to have a change of heart.

Jesus also knows that for the rich Laodicean this will not be an easy thing. While on earth Jesus was confronted by a rich young man who inquired of Jesus how he could have eternal life. We read this story in MATTHEW 19; MARK 10; and LUKE 18. We will look at the account of this story from MATTHEW 19. MATTHEW 19:16 *And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.* There are many lessons in this portion of scripture, but the one I want to focus upon is the fact on how hard it was for this rich young man to have a change of heart, and "think outside his box" and move to follow Jesus. The same heart attitude is found at Laodicea. Jesus even went on here in MATTHEW 19 to explain to His disciples how hard it was for the rich to have a change in heart, stating: 23 *...Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.*

Again when Jesus says in REVELATION 3:18 *I counsel thee to buy of me...* He is encouraging the Laodicean to "think outside of the box;" to have a change of heart, and to come on and follow Him. Remember that worldly riches never interested Jesus in the least, and it is still that way with Him today. When Jesus counsels the Laodicean *...to buy of me...* He is not considering or even suggesting that an exchange of money take place. When Jesus counsels *...thee to buy of me...* He is suggesting that a change of heart take place. Buying means an agreement between two parties where an exchange takes place. REVELATION 3:18 *I counsel thee to buy of me...*.

ISAIAH 55 explains the meaning here of *...I counsel thee to buy of me.* ISAIAH 55:1 *Ho, 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. 2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. 3*

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Let's examine these verses a little closer.

The word "Ho" demands our listening attention. In other words "Ho" is a cry commanding our ears to hear. It is similar to the statement of REVELATION 3:18 *...I counsel thee,...* which is another statement that seeks the attention of the hearing ear. In ISAIAH 55:2 we again have another statement that seeks the attention of the hearing ear, which is "hearken diligently unto me,... ." Again in ISAIAH 55:3 we find the Lord crying out this encouragement: "Incline your ear, and come unto me: hear, and your soul shall live;... . " Ho... ..I counsel thee,... ..hearken diligently unto me,... ..Incline your ear, and come unto me: hear, and your soul shall live;... are all statements for wide open ears to heed.

The next requirement beyond having wide open ears to hear is to have a heart that is thirsty for the satisfaction that only the Lord can give: ISAIAH 55:1 *Ho, every one that thirsteth...* . To those of Laodicea Jesus was encouraging them to thirst after the things that money can not buy, and He did it by telling them in REVELATION 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.*

The next step we see in ISAIAH 55:1 is to *...come ye to the waters.* In JEREMIAH 17:13 we find that the LORD is *...the fountain of living waters.* In JOHN 4 we have the story of the Samaritan woman who came to the well to draw water, and there found Jesus sitting on the well. Jesus asks her for a drink. Then in JOHN 4:10 & 11 we read: *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Then in JOHN 4:14 Jesus told the woman at the well: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. Later in JOHN 7:38 we read: He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Once more ISAIAH 55:1 tells us: *Ho, every one that thirsteth, come ye to the waters,...* . Look again at the individual Laodicean in REVELATION 3:14-22, and notice that the Laodicean only has to recognize that this well of living water is standing right outside the door of his heart, knocking and waiting for the invitation to come in.*

ISAIAH 55:1 *Ho, 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.* We find next once again that money matters not unto the Lord. He even notes that the blessing He has to give are without money, without price. God gives freely of His grace, but will not sell us anything. So why does He say *...come ye, buy, and eat; yea, come, buy wine and milk without money and without price;... ..I counsel thee to buy of me...* ? Recall our definition of "buying" means an agreement between two parties where an exchange takes place. {See page 160 of these notes}. Here is the deal, and it is the best deal ever offered mankind, much better than zero per cent financing: God will take our trespasses and sins in exchange for a heart free from sin, if we will only by His grace accept the fact, and believe in our heart that Jesus Christ bought us there on the cross of Calvary with the price of His own precious shed blood.

Let me share some scriptures which express this agreement between two parties where an exchange takes place. JOHN 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. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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. ...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. JOHN 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. ROMANS 3:23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:... . ROMANS 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. ROMANS 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? 1 CORINTHIANS 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. EPHESIANS 2:1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

Do you BUY all of this? In other words, do you believe all of this? If you do then you should understand ISAIAH 55:1 *Ho, 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. 2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your*

soul delight itself in fatness. 3 *Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.* Furthermore you should now also understand our text of REVELATION 3:18 *I counsel thee to buy of me...* where Jesus is seeking an agreement between two parties, Himself and the Laodicean, where an agreed to exchange is sought. MATTHEW 18:11 *For the Son of man is come to save that which was lost.*

REVELATION 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.* Three items are expressed in this exchange offered by Jesus here in REVELATION 3:18. They are (1) *gold tried in the fire, that thou mayest be rich;* (2) *white raiment, that thou mayest be clothed,* and (3) *anoint thine eyes with eyesalve, that thou mayest see.* Here is the important point to note: Jesus has these three items, those of Laodicea lack these three items. Let's examine these three times a little closer.

First we find listed *...gold tried in the fire.* Gold in scripture is an emblem of purity, a metal least tarnished, and speaks to us of deity (the divine nature of God), divine life, and Godly perfection. Gold points us upward in this respect. In heaven gold is a prominent feature. We see in the book of REVELATION Saints with crowns of gold there in heaven, and the Holy city Jerusalem is pure gold, like unto clear glass, and the streets of the city are pure gold, as it were transparent glass. Jesus in speaking unto the Laodicean about *...gold tried in the fire...* is referencing the fact they lack the divine life that only He Jesus Christ the Righteous can give. We are not redeemed by silver or gold. Peter tells us in 1 PETER 1:18-21: *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.* The Apostle Paul also tells us some things concerning redemption. In ROMANS 3 we read: 23 *For all have sinned, and come short of the glory of God;* 24 *Being justified freely by his grace through the redemption that is in Christ Jesus:* 25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;* 26 *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* Concerning Christ Jesus Paul writes in EPHESIANS 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;...*

The *...gold tried in the fire...* carries with it also the thought of the faith that is required to obtain salvation. We find *...gold tried in the fire...* in this statement of 1 PETER 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 honour and glory at the appearing of Jesus Christ.* Remember our theme verse of this study? ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** EPHESIANS 2:8 further tells us: *For by grace are ye saved through faith; and that (faith that cometh by hearing is) not of yourselves: it is the gift of God.* In this exchange that Jesus is strongly encouraging those of Laodicea to partake in, the first part of His three part deal is: *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich...* That is Jesus wants them to accept His gracious offer of giving them a heart of faith like *...gold tried in the fire...* in exchange for their *...wretched, and miserable, and poor, and blind, and naked...* sinful condition. *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? {HEBREWS 2:3}.*

The second part of this requested exchange Jesus urges the Laodicean to accept is: REVELATION 3:18 *I counsel thee to buy of me...* *...white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear...* We mentioned earlier in our discussion on the condition of nakedness found here in Laodicea how that those of Laodicea are naked because they have not clothed themselves with the garments of salvation. {Review page 159 of these notes}. The white raiment spoken of here speaks of Christ's righteousness. Again ISAIAH 61:10 tells us: *I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.* Recall in our introductory statement of Laodicea that we said Laodicea was most famous for its black wool industry, and manufactured garments from raven-black wool produced by the sheep of the surrounding area. From this extremely lucrative industry great wealth was achieved by the citizens of Laodicea. We think of a black night as one that has no light. Such blackness symbolizes life without Christ, and to those without Christ JUDE 13 tells us *...is reserved the blackness of darkness for ever.* In a way this black wool industry of Laodicea figures life without Christ; a sinful naked condition. Wool (un-dyed) itself symbolizes purity and whiteness. None could be purer than Lamb's wool from the Lamb of God. ISAIAH 1:18 mentions both the white snow, and wool, stating: *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* The exchange Jesus is suggesting to the Laodicean is one where their raiment of black wool be exchanged for His *...white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear...*

Third Jesus urges the Laodicean to *...anoint thine eyes with eyesalve, that thou mayest see.* Recall that the Laodiceans got some of their wealth by the manufacture of Phrygian powder for the eyes. Apparently this eyesalve was used as a medicine for sore or weak eyes. Spiritually speaking Jesus has already declared that they were "blind." We already discussed in LUKE 4:18 how that Jesus came in part to give *...recovering of sight to the blind...* a statement

which was hidden in ISAIAH 61:1 in this statement: *...the opening of the prison...* where we also noted that those of Laodicea are really trapped in the prison of sin. We also previously noted how Saul of Tarsus natural eyes were blinded by the bright Light of Jesus on the road to Damascus. And that while his natural eyes were blinded, his spiritual eyes were then opened to receive the fact that Jesus Christ came to save sinners, of whom Saul of Tarsus perceived he was chief. Saul of Tarsus soon received the gift of the Holy Ghost and scales then fell from his natural eyes, and he again saw, but more importantly he went on with the Lord from that day forward becoming our Apostle, the Apostle Paul. Later on Paul wrote about the blinded minds of the unbeliever in 2 CORINTHIANS 4. 2 CORINTHIANS 4:3 *But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* This same Jesus Christ who saved the Apostle Paul is now appearing unto the church of Laodicea and strongly encouraging them to *...anoint thine eyes with eyesalve, that thou mayest see.* They need to see Him, Jesus Christ, as their own personal Saviour.

If you ever watched day time TV you may have seen “Let’s Make a Deal.” In that show the winning contestant had a choice of what was behind door number one, or door number two, or door number three. Three doors are presented in REVELATION 3:18 if you want to think of it like that for a minute. Jesus is offering the Laodicean what is behind door number one, and door number two, and door number three! Everything behind all three doors! If the Laodicean will accept Jesus Christ as their own personal Saviour, they will receive His Divine Life; He will cloth their shameful nakedness with His garments of Eternal Salvation; and He will open their spiritually blind eyes, and enable them to see with new eyes of faith all that He has offered them in this greatest of deals. Remember our definition of “buying.” “Buying” means an agreement between two parties where an exchange takes place. Here again is the deal. In exchange for a *...wretched, and miserable, and poor, and blind, and naked...* sinful condition, Jesus is willing to take all of that worthlessness in trade for an open heart of faith like *...gold tried in the fire...* which will accept His salvation, and put on His *...white raiment,* the garments of His salvation, and His righteousness, having their once blinded eyes opened and enlightened that they may also know what is the hope of His high calling, and what the riches of the glory of His inheritance in the saints is, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power is! {See EPHESIANS 1:18 & 19}. This is the best deal ever offered. Aren’t you glad you bought into it? REVELATION 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.*

REVELATION 3:19 *As many as I love, I rebuke and chasten: be zealous therefore, and repent.* Our King James version of the Bible may not make the intended message of verse 19 clear to our modern English trained ears, so let me give an expounded translation of this verse. *“I correct and discipline all whom I love: Therefore, shake off your complacency and repent.”* Now let’s examine this verse a little closer.

Remember as we read this statement of verse 19 it is Christ the Righteous Judge who is making this statement. It is not a statement of confusion, but rather a statement made to move the lukewarm Laodicean off of his lukewarm spot, and move him to the loving warmth of the open arms of Jesus. REVELATION 3:19 contains two parts no matter which translation of the Bible you read. Part one contains Jesus action toward the Laodicean, and part two encourages the Laodicean to take positive action towards Jesus.

Here is part one of REVELATION 3:19 *As many as I love, I rebuke and chasten:...* . Three thoughts demand our attention in this statement; “I love,” “I rebuke,” and I (implied) “chasten.” We find the statement “I love” 22 times in scripture. In our meaning of the numbers study we learned that the number 22 is the number associated with LIGHT. In GENESIS 1:4 we learned that God divided the light from darkness. The blind live in darkness, and blindness was one of the conditions Jesus mentioned to the Laodicean in verse 17. We also know from many scriptures that Jesus is the Light of the world. Jesus Himself said in JOHN 8:12 *...I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* Again in JOHN 9:5 we read these words of Jesus: *...I am the light of the world.* JOHN 12:46 *I am come a light into the world, that whosoever believeth on me should not abide in darkness.* Jesus does not want these of Laodicea to abide in darkness anymore either, so He says unto them: *As many as I love,...* . *As many as I love,...* includes the ungodly: *As many as I love,...* includes all sinners: *As many as I love,...* includes all of the people in the world, none is left out! ROMANS 5:6 *For when we were yet without strength, in due time Christ died for the ungodly.* ROMANS 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* 1 CORINTHIANS 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;...* . JOHN 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. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

Having now shown a little of “*his great love wherewith he loved us,*” (see EPHESIANS 2:4) let’s tie in two products of His love; rebuke and chastening. REVELATION 3:19 *As many as I love, I rebuke and chasten:...* . As we examine these two words, rebuke and chastening, we must see them in the light of the proof of His divine love. These two words, rebuke and chastening, are not used by the Lord here as a means of embarrassing them in front of others, but rather is used as a means of correcting one He loves in an individual one-on-one manner. Each individual Laodicean will have to make his own choice of whether or not he will accept Jesus as his own personal Saviour. The word “rebuke” (number 1651 in the Strong’s Greek Concordance) means to convict, refute, or confute, which is to prove a person to be in error, to call to account, to show one his fault, and by conviction to bring to the light, or to expose one’s short comings. Lovingly Jesus has exposed the short comings of the Laodicean in REVELATION 3:15-18. PROVERBS 27:5 *Open rebuke is better than secret love.* ECCLESIASTES 7:5 *It is better to hear the rebuke of the wise, than for a man to hear the song of fools.*

The word “chasten” carries with it the thought of a teaching tool. “Chasten” (number 3811 in the Strong’s Greek Concordance) means to train children, to cause one to learn, to be instructed or taught or learn. “Chasten” means to correct with words, as well as to chastise with blows of scourging. To the Laodicean the Lord has used words of chastening in the previous verses of REVELATION 3:15-18. The Apostle Paul in his defense speech before the Jews of Jerusalem used this same Greek word in ACTS 22:3 *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught <3811> according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.* Thus we get a better picture of how the word “chasten” is used as a teaching tool, and a tool of correction. PSALMS 94:12 *Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;...* .

Having now examined the three thoughts of “*I love,*” “*I rebuke,*” and I (implied) “*chasten*” in our text of REVELATION 3:19 *As many as I love, I rebuke and chasten,...* let’s consider the scripture where this statement comes from. We first find this thought expressed in PROVERBS 3:11 & 12, which reads: *11 My son, despise not the chastening of the LORD; neither be weary of his correction: 12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.* We learned in a Sunday school lesson a while back the manner of a Jewish synagogue service. Matthew Henry’s Commentary states that in the Jewish synagogues they had seven readers every sabbath, the first a priest, the second a Levite, and the other five Israelites of that synagogue. The reading of the law and the reading of the prophets was divided each Sabbath day service so as to be read over once every year. This would mean that on each Sabbath day two portions of scripture would be read, in course, one from the five books of Moses (the law), and one from the other books of the Old Testament (the prophets). Further the PSALMS and PROVERBS became a part of their everyday learning. I make mention of these facts to bring to our attention something written in the book of HEBREWS. The book of HEBREWS was written for the express purpose to reveal to the Jew’s that the God who spoke unto the Hebrew fathers in the Old Testament through the law and the prophets, was the same God who sent His only begotten Son to earth, that by means of death He became the mediator of the new testament. {Study HEBREWS 9:15}. Of course God’s only begotten Son is Jesus. Now let’s go to HEBREWS 12 and read something. And as we go to HEBREWS 12 consider where HEBREWS 12 is placed in scripture. HEBREWS 12 comes right after that most wonderful chapter of HEBREWS 11 wherein we find the Old Testament worthies of faith: the full overcomers from the Old Testament. The first word we read in HEBREWS 12 is the word “wherefore.” As we have been taught here so many times before by our Pastor, the words “wherefore” and “therefore” are like spotlights which bring our focus from what has just been said, and channel all of those thoughts into a bright spotlight on what is about to be said. So when we read the word “wherefore” in HEBREWS 12:1 we are to consider the Old Testament worthies of faith from HEBREWS 11 as examples to “we” and “us” and “you” and “me” of what we are about to read in HEBREWS 12. HEBREWS 12:1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*

Do you see PROVERBS 3:11 & 12 here in HEBREWS 12:5 & 6? The Jews to whom the book of HEBREWS was written would have. PROVERBS 3:11 & 12, which reads: *11 My son, despise not the chastening of the LORD; neither be weary of his correction: 12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.* HEBREWS 12:5 & 6: *And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* It is from PROVERBS 3:11 & 12 that Jesus quotes our text of REVELATION 3:19 *As many as I love, I rebuke and chasten,...* .

Now consider this: which of the Old Testament worthies of faith went through life without rebuke or chastening from the Lord? The answer is none, for they all were perfected through divinely inspired testings; things which taught them that they could indeed trust the Lord. And these divinely inspired testings included the loving rebuke and chastening of the Lord. Again we read in HEBREWS 12:5 & 6: *...My son, despise not thou the chastening of the Lord,*

nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. HEBREWS 12:11 further tells us: Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Again thank God ...for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (EPHESIANS 2:4-9).

REVELATION 3:19 *As many as I love, I rebuke and chasten: be zealous therefore, and repent.* We will now examine the second part of this text: *...be zealous therefore, and repent.* The word “zealous” (number 2206 in the Strong’s Greek Concordance) is a verb that requires movement on the part of the Laodicean. The Laodicean is already in a state of lukewarmness, neither cold nor hot, and this word “zealous” is Jesus encouragement for them to move in the pursuit of good; that is they should make their move toward Him. Jesus further encourages them to make this move toward Him when He urges the Laodicean to “repent.” We have covered the meaning of the word “repent” previously, {see pages 53 and 70 of these notes}, noting that “repent” in the Greek is *metanoeo*, number 3340 in the Strong’s Greek Concordance. *Metanoeo* comes from two Greek words, *meta* meaning after, and implies change, and *noeo* meaning to perceive (in ones mind). In other words “repent” means to change ones mind for the better; that is to make a positive move toward Jesus. We also pointed out that the word “repent” is found seven times in REVELATION chapters 2 & 3, showing us once again the SPIRITUALLY COMPLETE, and SPIRITUALLY PERFECT plan of God. There also is urgency expressed in this statement: *...be zealous therefore, and repent.* This same urgency was expressed by Peter in ACTS. ACTS 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Again in ACTS 3:19 we read: Repent ye therefore, and be converted, that your sins may be blotted out,...* . Jesus want those of Laodicea to *...be zealous therefore, and repent.* In 1 TIMOTHY 2:4 we read that God our Saviour would *...have all men to be saved, and to come unto the knowledge of the truth.* This includes all of Laodicea. REVELATION 3:19 *As many as I love, I rebuke and chasten: be zealous therefore, and repent.* Jesus further want them to repent now. 2 CORINTHIANS 6:2 quotes from ISAIAH 49:8 and reads: *(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)*

REVELATION 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.* This statement is the easiest to understand of all the statements Jesus has made unto the Laodicean. The reason being is because God’s plan of salvation is a very simple plan. Even the simplest of people can “open the door” of their heart and let Jesus in. Let’s look at this verse a little closer.

Behold, I... . Behold (comma) I. The comma sets this *Behold, I* statements of Jesus as very important. The comma is like a pause between Behold and I. The reason for the pause is to see Jesus. We need to take time to see, to behold Jesus. We have noted that eleven times in REVELATION Jesus makes this statement: *Behold, I...* . The word “behold” means to call to attention to what may be seen or heard or apprehended in anyway. In other words Jesus is saying “look here,” “see me,” “hear me knock,” “hear my voice,” “hear my voice pleading open up and let me in.”

Behold, I stand... . This is really an awesome statement. Consider the difference between standing and sitting. Standing requires more energy. When the President or someone important enters a room, out of respect those in attendance stand. Now here we find Jesus, the image of the invisible God and the creator of all things visible and invisible, the most important One who has ever walked this earth; we find Jesus standing in respect of us! Let me explain what I mean here. We know that ACTS 10:34 tells us *...that God is no respecter of persons,...* and yet here in REVELATION 3:20 we find Jesus patiently standing outside the door of the sinner, waiting for the invitation to come in and take away forever our load of sin. And as Jesus stands there patiently waiting for the invitation to come in to the heart of the sinner, He does so with the same kind of respect that we show to someone important by standing. To Jesus we all are important, and many scriptures tell us this fact. He considered each one of us so important that He willingly died for us. ROMANS 5:6-8 tells us: *For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* HEBREWS 12:2, which we read above, tells us *...Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* So we see that Jesus willingly died for each of us when we were yet sinners; that He loved us enough to die for us when we were yet sinners; that He, in part, for the joy of seeing one saved endured the cross. Further we read in LUKE 15:7 of the joy and rejoicing in heaven over one sinner that repenteth. LUKE 15:3 *And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.* Some two thousand years ago Jesus died for us, while we were yet sinners, and He still considers each sinner important enough to stand before their hearts door patiently waiting, and ready at a moments

invitation to come in and sup with him. Thus we find Jesus at the end of this church age saying unto the lukewarm Laodicean ...*Behold, I stand...*

REVELATION 3: 20 *Behold, I stand at the door...* . Now in REVELATION 3:20 we have a door, and we find this door mentioned twice in this verse. This door is the door to your heart. There is only a latch on the inside. Only you can willingly open the door. On the outside of the door here in verse 20 we find Jesus standing. We would never know someone was standing outside a door. But when they knock we would know someone was there. Here in verse 20 we find Jesus standing outside the door of your heart, and knocking, hoping you will open up and invite Him in. Again only you can willingly open the door.

In the Strong's Greek Concordance we find that this word "door" is number 2374, and that it is found 39 times in the New Testament, twice in REVELATION 3:20. When we did our meaning of numbers study we found that the number 39 had to do with CHANGE. When a sinner opens the door of his or her heart and asks Jesus to come in a tremendous CHANGE takes place; the greatest CHANGE ever, passing from death unto life. JOHN 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* REVELATION 3:20 *Behold, I stand at the door,... ..open the door.* Once more only you can willingly open the door. JOHN 10:2 tells us: *But he that entereth in by the door is the shepherd of the sheep.* Jesus is the good Shepherd of the sheep. Both JOHN 10:11 & 14 tells us this is true. JOHN 10:11 *I am the good shepherd: the good shepherd giveth his life for the sheep.* ...14 *I am the good shepherd, and know my sheep, and am known of mine.*

Consider this thought also in your mind for a moment. When a sinner opens the door of his heart and asks the good Shepherd Jesus to come in, Jesus brings with Himself many more doors; doors of opportunity; doors of victory; doors of His will; doors of overcoming; seemingling endless doors; doors that will take Him ages to come to open and show the believer the exceeding riches of his grace in His kindness towards us! {See again EPHESIANS 2:7} But before any of these doors are available to the sinner they first must open the door of their heart and receive Jesus as their own personal Saviour. Thus Jesus says in REVELATION 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.* The theme of this study is hearing, and specifically on how we hear the Word of God. Our theme verse is ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.*** And Jesus Christ the Righteous Judge has a theme repeated to each of these seven church in REVELATION 2 & 3, which is: ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** Here in verse 20 we find Jesus standing at the door of the heart of mankind. Yet there is not any of us who have heard someone "standing." Jesus doesn't expect us to hear Him standing either. However there are two (SUFFICIENT TESTIMONY) things Jesus wants each person to hear: (1) His knocking, and (2) His voice.

Consider His knocking first. His knocking is an invitation for the hearer to come to attention, to take action, and to open the door. When someone knocks on the door of our house they want us to open the door. It is our choice to open the door, or to not open the door, and there may be in our mind many reasons not to open the door, yet the final decision on whether or not to open the door rests with us. So it is with the door of our heart too. We can open up to whom we hear knocking and see who or what it is, or we can leave our door closed.

In this study we have many times referenced Saul of Tarsus. Saul of Tarsus was there at the stoning of Stephen in ACTS 7:58. Saul of Tarsus heard Stephen's powerful Holy Ghost inspired sermon of ACTS 7. Did anyone get saved in ACTS 7? Scripture doesn't record even one soul getting saved in ACTS 7. But we do find in the knocking of the Lord Jesus Christ there in ACTS 7, and we find it in these verses spoken unto the Jewish Sanhedrin: ACTS 7:51 *Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.* 52 *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:* 53 *Who have received the law by the disposition of angels, and have not kept it.* We find all these words of Stephen spoken of in ACTS 7 knocking on the heart of Saul of Tarsus, and time passes. In ACTS 8:1-3 we find Saul of Tarsus making havock of the Christians, and persecuting them even unto death, like Stephen. Yet the testimony of each of these Saints were also knocking on the heart of Saul of Tarsus. Hear Paul's own words concerning this knocking starting in ACTS 22:3. ACTS 22:3 *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.* 4 *And I persecuted this way unto the death, binding and delivering into prisons both men and women.* 5 *As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.* ...19 *And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:* 20 *And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.* Again in ACTS 26 Paul recalls the days before he met Jesus and says starting in verse 9: *I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.* 10 *Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.* 11 *And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.* In ACTS 9 Jesus Himself arrests Saul of Tarsus on the road to Damascus, then Jesus asks Saul of Tarsus: ...*Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.* {See ACTS 26:14} Meaning "Saul, Saul, why are you attacking me so cruelly? It is not easy for you

to kick against the knocking that you feel in your heart and your conscience.” Thankfully Saul of Tarsus opened the door of his heart and let Jesus come in by acknowledging that Jesus was Lord, and asking Jesus what Jesus want him, Saul of Tarsus, to do. Did anyone get saved as a result of Stephen’s sermon in ACTS 7? Saul of Tarsus did, and scripture records that he went on to turn the world upside down for Jesus Christ! {See ACTS 17:6}. Of course by now you know that Saul of Tarsus went on to become the Apostle Paul, by whose gospel millions through the centuries have got saved. Did anyone get saved as a result of Stephen’s sermon in ACTS 7? Yes, thank God, millions have.

REVELATION 3:20 *Behold, I stand at the door, and knock: if any man hear my voice,... .* Again we find that there are two things Jesus wants each person to hear: (1) His knocking, and (2) His voice. Focus for a moment on hear my voice,... . In GENESIS 3:8 & 10 we found Adam and Eve responding to the voice of God. We noted early on in this study that Adam and Eve didn’t at first following the instructions of the voice of God, for they at the first really didn’t believe the Word of God. We also noted early on in this study that Abraham (GENESIS 22:1 & 11), Jacob (GENESIS 31:11, 46:2), Moses (EXODUS 3:4), Samuel (1 SAMUEL 3:4-8), and Isaiah (ISAIAH 6:8) all answered the call of the voice of the Lord with either “here am I” or “here I am.” We also noted that each one of these six is mentioned one way or another in HEBREWS 11 simply because they had open hearing ears of faith; ears that heard the voice of the Lord. Saul of Tarsus, whom we just read about above, heard the voice of Jesus saying “Saul, Saul,...” and Saul of Tarsus answered in faith “what wilt thou have me to do.” In JOHN 10 we find the story of the good Shepherd, whom Jesus is, which we also pointed out above, and Jesus notes the following in that chapter. JOHN 10:3 *...the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. JOHN 10: 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.* When Jesus was brought before Pilate in JOHN 18:37 Jesus in answer to Pilate’s question in part stated: *...Every one that is of the truth heareth my voice.* Jesus is urging the Laodicean also to hear my voice.

REVELATION 3:20 *Behold, I stand at the door, and knock: if any man hear my voice, and open the door... .* We see next here in REVELATION 3:20 that Jesus is urging the hearer to take action. After each person hears (1) His knocking, and (2) His voice, he wants the hearer to take action, and to (3) *open the door* of his heart, thus allowing Jesus to come in. These same three steps offered unto the Laodicean have also for centuries been offered to Israel. The following portions of scripture help point this out.

After the children of Isreal crossed the Red Sea we find this. EXODUS 19:3 *And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.* But did the children of Israel do all that the Lord spoke unto them? Did they obey His voice? NUMBERS 14:22 tells us: *Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice.*

Move ahead in time to the time of the prophet Jeremiah. We read the following concerning Israel. JEREMIAH 7:21 *Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: 23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. 24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. 25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: 26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.* Here we find that still the children of Israel still as a whole people did not obey the voice of the Lord.

Move ahead further in time again to the time of the Apostle Paul. Here is what Paul wrote in ROMANS 10 concerning his people Israel. ROMANS 10:1 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* Paul then notes how the children of Israel have not submitted themselves unto the righteousness of God, stating in verses 2 & 3: *For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* In ROMANS 3:21 & 22 Paul has already explained that the righteousness of God is by faith of Jesus Christ unto all, and upon all them that believe. ROMANS 3:21 *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.* Paul then in ROMANS 10 goes on to explain the simplicity of salvation. ROMANS 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto*

righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 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. 13 For whosoever shall call upon the name of the Lord shall be saved. Paul then goes on to point out that the children of Israel have heard the Word of God from the time of Moses through the time of the prophets, but have collectively failed to open in faith the door of their hearts and confess with their mouth the Lord Jesus, and believe in their heart that God hath raised Him from the dead. It is in this same portion of scripture that Paul writes ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.***

Now let's return unto the Laodicean in REVELATION 3:20. The individual Laodicean has an opportunity to believe Jesus just like the individual Jew, the children of Israel, have had all of these centuries. Jesus Himself encourages the lukewarm Laodicean to move away from his lukewarm indifferent position toward the open waiting loving arms of Himself. He has counseled them in verse 18, told them He loves them in verse 19, and here in verse 20 is encouraging the individual Laodicean to take action, and to *...open the door...* of their heart and let Him in. REVELATION 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.*

Once an individual takes that most important step in his or her life and opens the door of their heart and invites Jesus in, He says: *I will come in to him.* This is forever. JOHN 6:47 tells us: *Verily, verily, I say unto you, He that believeth on me hath everlasting life.* Again in JOHN 10 we read these words of Jesus: 27 *My sheep hear my voice, and I know them, and they follow me:* 28 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.* 29 *My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.* 30 *I and my Father are one.*

Let's look a little closer at these two words of promise spoken by Jesus unto the Laodicean "I will." REVELATION 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.* Early on in this study we went over the number of times the Lord spoke these same "I will" words unto Abraham, and found it to be thirty times. In addition to the Lord telling Abraham "I will" thirty times, He also told Abraham "will I" meaning "I will" five more times. {See again page 8 of these notes}. I even gave out a hand out of those particular scriptures on the Sunday morning that we went over these facts. There are 1535 scriptures in which we find the words "I will," and the majority of them have to do with promises that the Lord makes unto someone, or a group of someone's. The same thing applies to the 369 scriptures which contain the words "will I." Eighteen times in REVELATION chapters 2 & 3 Jesus Himself speaks the words "I will." Now here in REVELATION 3:20 we find Jesus again speaking these same words "I will." Recall a statement that we made when going over the number of times God told Abraham "I will." 2 CORINTHIANS 1:20 tells us in part: *For all the promises of God in him are yea, and in him Amen...* When God says "I will" He means "I will," not I might, or maybe I will. HEBREWS 6:18 tells us that it is impossible for God to lie. Do you believe this? Those with open ears, with hearing ears, with listening ears, hear with open hearts and believe the Word of God. ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.***

REVELATION 19:13 tells us that Jesus is "The Word of God," and so we know when Jesus Himself says "I will" that He means "I will." In other words "I will" means it is a done deal. "I will" spoken by Jesus carries with it a lot of promises. Here are just a few examples of the promises made by Jesus when He said "I will." In MATTHEW 8 we are given several examples of healing done by Jesus. In MATTHEW 8:1-4 Jesus heals a leper, who in verse 2 states: *"Lord, if thou wilt, thou canst make me clean."* Then in verse 3 we read: *"And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."* Next in MATTHEW 8:5-13 we find the story of a centurion who had a sick servant, and in verse 7 we read: *"And Jesus saith unto him, I will come and heal him."* Was this a bogus promise made by Jesus? Of course not, for when Jesus says "I will" He means "I will," not I might, or maybe I will. So we read in MATTHEW 8:13 *"And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."* When Jesus promises healing He delivers healing. Another "I will" promise is found in MATTHEW 11:28 *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* When Jesus promises rest He delivers rest; rest for the soul. Another "I will" promise of eternal security is found in JOHN 6:37 *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.* When Jesus promises He will in no wise cast out He means you are with Him eternally secure. In JOHN 14:3 we find an "I will" promise of Jesus coming again: *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.* JOHN 14 contains a lot of "I will" promises made by Jesus, and verse 14 is a good one for open hearing hearts of faith to latch on to: JOHN 14:14 *If ye shall ask any thing in my name, I will do it.* When Jesus promises I will do it, He will do it. In JOHN 14:16 Jesus promises to send the Holy Ghost, (see also verse 26) in another of His many "I will" promises: JOHN 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* Jesus had our Heavenly Father send the Holy Ghost on the day of Pentecost. There are many other examples of the "I will" promises made by Jesus, and one good one that the Apostle Paul uses is found in HEBREWS 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.* When Jesus promises I will never leave thee nor forsake thee, He means never. All of these "I will" promises start when the believer opens the door of his heart and asks Jesus to come in. REVELATION 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.*

Now all of these “I will” promises statements are really like the tip of the iceberg (so to speak) of what Jesus will do. Recall that we said when we open the door to our heart and let Jesus come in, He brings with Him a seemingly endless number of doors; doors of opportunity; doors of victory; doors of His will; doors of overcoming; doors of healing; doors of meeting our daily needs; and many other doors that will take Him ages to come and to open and show the believer the exceeding riches of his grace in His kindness towards us! {See again page 169 of these notes}. We find this true in this part of His statement to the Laodicean: *I will come in to him, and will sup with him,...* . In one respect think of this statement ...*I will come in to him, and will sup with him,...* like this: Jesus brings with Him the door to the dining room, along with the meal, including the table and chairs, and the drink, and the desert, for Jesus Himself is our sustaining spiritual food and spiritual drink, our spiritual feast, The Word of God upon whom we feed! {Here review pages 92 & 93 of these notes}. We discussed earlier in this study some things concerning Jesus Christ The Word of God being the true bread from heaven which spiritually daily sustains us. Manna, the bread from heaven which fed the children of Israel in the wilderness for forty years, was given before Jesus Christ came down from heaven. Manna to us is a type or picture of feeding on the word of God. The children of Israel were perfectly tested forty years in the wilderness, and perfectly provided for by God, and fed manna seven days a week. (They didn’t have to gather manna on the sabbath day, yet miraculously God saw to it, that if they followed His word, and His instructions, they could still feed on the manna on the sabbath day). In one sense manna foreshadowed the coming of Jesus Christ. In JOHN 6 we read these words of Jesus, the Word of God Himself manifest in the flesh: *47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.* Now that Jesus Christ is risen from the dead we too can daily spiritually feed upon the true bread from heaven, which is Jesus Christ, the Word of God. The Apostle Paul used the children of Israel as an example unto us in 1 CORINTHIANS 10, so let’s read in part what he had to say concerning the subject of feeding upon The Word of God, whom Jesus is. 1 CORINTHIANS 10:1 *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. ...11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.* Paul also told the elders of Ephesus this in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Daily feeding on the word of God is what Paul was recommending here, with the result being built up in Christ Jesus.

Now back to this portion of REVELATION 3:20 *...I will come in to him, and will sup with him,...* . The word “sup” (number 1172 in the Strong’s Greek Concordance) is defined by Vine’s Expository Dictionary of New Testament Words to mean “the taking of the chief meal of the day.” Ponder that definition for a moment, and consider the importance of that statement “the taking of the chief meal of the day.” Is Jesus the chief meal of your day? (Spiritually speaking, of course). We have learned in this study that the full overcomer of Philadelphia and Smyrna put Jesus first in their life every day. Those of Ephesus who have so many good qualities have left their first preeminent love, but Jesus wants all of His children to grow up in Him to the point that they daily and always have Him as their chief meal of the day! If this is a hard concept for you to understand then learn more how to feed on Him.

I think we all enjoy meal time, and some of us more than others. (I know some of the Brothers here at church have been asked never to come back to some of the “all you can eat” places here in town, because they apparently ate more than “all you can eat.” They were just following that scripture in COLOSSIANS 3:23 where we are told: *And whatsoever ye do, do it heartily, as to the Lord, and not unto men.*) If we want to have close fellowship with someone we get together for a meal, not so much as to see how much each other can eat, but to have an enjoyable meal and good fellowship. Some of our best conversations occur over a meal, especially when Jesus is the main focal point of that meal. Jesus followers had some of their best fellowship with Jesus during a meal. Jesus performed His first miracle at a marriage in Cana of Galilee, which included a feast. {Study JOHN chapter 2}. Many of the lessons that Jesus taught was during the time of a feast of one kind or another. Most of JOHN chapters 13, 14, 15, 16 and 17 were words of Jesus spoken at the meal time of the last passover. Eating and feasts are found throughout scripture. However the important thing to Jesus is the close fellowship that one can have with Him, like two people at meal time.

Consider the dining table where upon we enjoy this chief meal of the day, where we sup with Him. What does Jesus bring to the table? Everything! He is the table, and He provides everything presented on the table. In EXODUS 25:23-30 we have described for us a piece of furniture found in the tabernacle in the wilderness called the table of shewbread. Brother F. H. Benton notes that this table is referenced twenty five times in scripture. Twenty five is the product of five times five: GRACE squared if you will. We also learned in our numbers study that the number twenty five is the number that has to do with the FORGIVENESS OF SINS. It is through the blood of Jesus Christ that we have FORGIVENESS OF SINS. The phrase “FORGIVENESS OF SINS” is found five times in scripture, again pointing us to the fact that “by GRACE ye are saved” (see EPHESIANS 2:5). {The five scriptures where we find the phrase FORGIVENESS OF SINS are: ACTS 5:31; ACTS 13:38; ACTS 26:18; EPHESIANS 1:7; and COLOSSIANS 1:14}. In other words what we are saying is that the table of shewbread, and everything about it points us to Christ. The table of shewbread was made of shittim wood overlaid with gold. The shittim wood represents Christ’s humanity, and the gold

represents His Divinity. In NUMBERS 4:7 we read: *And upon the table of shewbread they shall spread a cloth of blue,...* which represents the overall heavenly character of the ministry of Christ. All of the things we mentioned here concerning the table of shewbread in one aspect or another point us to Jesus Christ. Jesus Christ is the table, and He provides everything presented on the table where we can daily enjoy the chief meal of the day when we sup with Him!

About twenty years ago Brother Hill preached a series of sermons on the 23rd PSALM, which in my mind ranks right up there with the best series of sermons he ever preached. A booklet was published from this series of sermons called "The Shepherd's Psalm." Most of us have it, and reference it many times a year in our daily devotionals. PSALMS 23:5 in part reads: *Thou preparest a table before me in the presence of mine enemies:...* Let me read a couple of quotes from "The Shepherd's Psalm" concerning this verse, focusing in on the table of God reference here in this verse. "God furnishes a table that sustains people forever. It holds the richest, the best, the greatest and the most satisfying food there is. There are not words to tell the meaning of this table. Some Christians search for excitement everywhere but this table. Here is a feast that is personally prepared by God who loves us like we would never imagine. He is the chef of all chefs. The one who put the honey in the honeysuckle for the hummingbird. He is the one who prepared the moss covered cups in the beautiful cool stream to slake the thirst of the panting stag. And He is the one who has prepared for our souls the very sweetest meal that there could ever be. There is nothing that can keep us from enjoying the fatness of this table except our unbelief. There are no requirements for coming to this table. It is for whosoever will. Most of the 'brilliant' minds in this world know nothing about this table because this knowledge comes by revelation, not by education." (End of first quote from "The Shepherd's Psalm").

As I read this I thought about "the whosoever will." "The whosoever will" were the group of people who gathered themselves unto David at the cave Adullam in 1 SAMUEL 22:1 & 2, and they became his mighty men. Note their qualifications in 1 SAMUEL 22:2. 1 SAMUEL 22:2 *And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.* Those that were in distress, those that were in debt, those that were discontented were the "whosoever will" that gathered themselves unto David. It is from such a collection of "whosoever will" DDD's that the Lord Jesus Christ calls to the table to sup with Him in REVELATION 3:20. This is where He too finds His mighty men. MARK 8:34 & 35 records these words of Jesus: *And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*

Let me again quote some selections from "The Shepherd's Psalm." "We will never know the Shepherd at His best until we realize the abundance of His provision, and we can never be cut off by the enemy regardless of the circumstances. God is the master of every situation." "He preparest a table before me." "Notice that this table is prepared before ME: It is personal.. Will we take the steps to that table? Of course, between us and the table might be a furnace. Between us and that table might be some lions. Between us and that table could be a lot of things, but if God says this is the way and we take the steps, we will be eating the feast. He will not mock us with food when we are starving nor will He leave us stranded. Here we have a mansion, a harp, and a crown, and all of those wonderful, beautiful, unspeakable things which eye has not seen nor ear heard; the things we cannot, even at our best imagine."

"Mephibosheth's crippled condition was hidden when he sat at David's table and ate. Our imperfections are hidden as well, as we feast at the table of God. God is love and He sees us as perfect under the blood of His Son. Paul said, *"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?"* (ROMANS 8:32). It is God's good pleasure to give us the kingdom."

"When God gave His son, He gave us everything He had to give: Jesus in the manger, Jesus on the cross, Jesus in the grave and Jesus resurrected. All of this is sufficient proof that He is for us, and if He be for us, who can be against us? (ROMANS 8:31). God is able to make all grace abound toward us and to supply our every need as He lives within us. Paul said, *"...Nevertheless I live; yet not I, but Christ liveth in me..."* (GALATIANS 2:20). That is the sufficiency. Our lives can be filled with far more than we desire for ourselves. God never intended for any of His children to have second best. He wants every one of us to have the best."

"The only prerequisite for coming to the table of God is that we must have a need. It makes no difference who we are because in God's eyes one soul is potentially as valuable as another. His workings in lives may be different but the quality of each life can be equally rich. God will provide exactly what we need in our lives as we live by faith."

"It is our nature to enjoy dining in beautiful and elegant surroundings, but God serves this meal in the presence of our enemies. This is so we will learn to trust Him. We may look at this table and dread what we see and draw back from it, but the distasteful thing that He has placed on the table before us is something that is given in love. The enemy can be so close, yet the Lord is our shield. He is with us from the moment we give our hearts to Him and will never leave us or forsake us." (End of selected quotes from "The Shepherd's Psalm").

REVELATION 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.* We have noted many things concerning this table where Jesus wishes to sup with us. One thing He can not provide at this table is your and mine close fellowship. In fact that is all He is asking for, that is the opportunity for you, and me, to have close fellowship with Him. This now brings us to probably the most important concept of this whole verse, and we find it in this statement: *I will come in to him, and will sup with him, and he with me.* We have pointed out many important things about this verse. For instance we noted the

importance that Jesus places on just one life, considering each one of us important enough that He not only died for us, which is more than we can fathom in the first place, but that He also stands patiently waiting outside our hearts door for the invitation to come in. He could sit, but considers each one of us important enough to stand up for! Once we invite Him in, He seeks that close fellowship that two people can have like at a feast for two, and He brings the feast with Him! Delicacies that only He can prepare and enjoy one on one with you, and me. The list goes on of course on what we have found in this verse, but now let's see something in this statement made to those who have invited Him into their heart: *I will come in to him, and will sup with him, and he with me.* Now focus on these words in this statement: *I... ..with him, and he with me.* Repeat these words in your heart until you begin to understand them: *I... ..with him, and he with me.* This is the culmination, the essence, the zenith, the highest point from Jesus perspective that the Lord Jesus Christ can have with any one individual: *I... ..with him, and he with me.* This is why He waited so long for each sinner to get saved, standing at his hearts door and knocking to get in so as to engage in the close fellowship of *I... ..with him, and he with me.* Those that will be in the Bride of Christ will be the ones who fully enjoy the benefits of this statement: *I... ..with him, and he with me.*

This is quite a statement, *I... ..with him, and he with me.* It has three important parts. The first part is *I... ..with him.* Jesus wants every believer to know above all things that once asked into their heart, Jesus is forever with him, and dwelling within him. That is the essence of the *I... ..with him* part of this statement. It is not *I... ..with him* until such and such a time. It is not *I... ..with him* until he makes a mistake, or takes a turn for the worse, or makes a wrong move, or has a bad day, or whatever. JEREMIAH 31:3 in part reads: *...Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.* ROMANS 8:35 tells us: *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* One translation of this verse asks: **What can ever part us from the love of Christ?** In JOHN 14:6 Jesus tells us that He is the truth, and 2 JOHN 1:2 tells the believer that Jesus *...which dwelleth in us, ...shall be with us for ever.* There are no if's, and's or but's in the statement *I... ..with him.*

The second part of *I... ..with him, and he with me...* is *...and.* "And" is a connecting word which is used to bring two parts together. It means: also; in addition too; moreover; and plus. In our statement of REVELATION 3:20 *I... ..with him, and he with me,* "and" connects Jesus with the believer; in that order. It connects *I... ..with him* to *...he with me.* Think of it for yourself like this: Jesus plus me, or Jesus in addition too me. *I... ..with him, and he with me:* Jesus with the believer, and the believer with Jesus.

The third part of *I... ..with him, and he with me...* is *...he with me.* The *...he with me...* part of this statement is spoken from Jesus perspective where He yearns for that close fellowship that the believer can have with the creator of all things! Isn't it is something that Jesus the creator of everything died for us so that He could bring us to the fullness in everything, and yet there are those believers who scarcely give Him the time of day? Jesus wants that close fellowship of *...he with me.*

In order for each individual believer to enjoy this close fellowship with the Lord Jesus Christ they must fulfill the *...he with me...* part of this statement: *I... ..with him, and he with me.* Jesus wants each and every believer to have close fellowship with Him. He so looks forward to the times He can have together with us the individual believer. This is where He can show us "all things." Let's just consider some of the "all things" found in scripture that He has already revealed unto us. COLOSSIANS 1:16 *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 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.* ROMANS 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?* 2 CORINTHIANS 9:8 *And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.* ROMANS 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.* Once the individual believer grows in grace and knowledge of our Lord Jesus Christ by having close fellowship with Him, he too like the Apostle Paul can say: *I can do all things through Christ which strengtheneth me.* (PHILIPPIANS 4:13). Ask yourself "How much time do I give Jesus?" Each one of us knows in our hearts how much time we spend with Him. When we ask Jesus into our heart is forever with us, and within us, but He wants us to enjoy that close fellowship with Him also, now, and forever and always. Jesus wants each believer to have that close fellowship of *...he with me.*

How close does Jesus want we believers to be with Him? Is He the preeminence of our individual life? Even though He created all things, and by Him are all things, there is something He gave us as believers free will in, and that is how close a relationship we choose to have with Him. Someone told Brother Copley one time: "Sidney you believe too much." Brother Copley told this party that "no he didn't believe enough." Jesus wants each and every believer to have as much close fellowship with Him as is possible. The Apostle Paul did this, and expressed it like this in PHILIPPIANS 1:21 *For to me to live is Christ, and to die is gain.* (One translation of this verse reads: For to me to live is Christ, and if I die I should merely gain more of Him). In EPHESIANS 3:14-21 the Apostle Paul prays that the individual believer would better get to know the love of Christ, and the "exceeding abundantly above all" relationship that the individual believer can have with Christ Jesus! The full overcomer understands this for the each full overcomer has entered into that closest relationship that any believer can have with Jesus, thus fully entering into and fulfilling that desire of Jesus of *...he with me.* The Apostle Paul in writing HEBREWS encouraged us HEBREWS 12:2 states to look

“...unto Jesus the author and finisher of our faith... ” This statement came after reviewing The Old Testament hero’s of faith. Enoch was the first one translated in scripture having “*this testimony, that he pleased God.*” This statement is found in HEBREWS 11:5, which also tells us “*By faith Enoch was translated that he should not see death.*” HEBREWS 11:6 then tells us: *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.* Enoch diligently sought God, and God translated Enoch. Enoch had that close fellowship with God, which is exactly the kind of close fellowship Jesus the author and finisher of our faith wants each and every individual to have with Him. 1 JOHN 2:1 tells us: *...we have an advocate with the Father, Jesus Christ the righteous.* Do you want to have that close walk with God like Enoch had? Then Jesus needs to become the preeminence of your individual life. Jesus is the one who can bring us close to God. The Bible doesn’t say that Enoch diligently sought a good job with good pay, five weeks annual vacation, 100% health benefits paid for, a good retirement program, a company car and unlimited expense account, unlimited access and use of the company airplane, or that Enoch sought a nice house in a nice neighborhood with good reliable transportation, or that Enoch looked for popularity, fame and fortune, and his picture on a box of Wheaties. Enoch had a singular focus, for the Bible says Enoch diligently sought God. HEBREWS 11:6 tells us, and gives us the pattern for full overcoming Spiritual success, which is to *...diligently seek him.* We are to diligently seek and look unto *...Jesus the author and finisher of our faith...* After all He is the designer and engineer and architect and final inspector of our faith. Again Jesus wants each believer to have that close fellowship of *...he with me.*

While on earth Jesus pointed the open hearted hearer to diligently seek first the things of God. Just for one example, of which there are many in scripture, let’s read a portion from MATTHEW 6, where Jesus said starting in verse 25 *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

Consider David for a moment, and the close fellowship of *...he with me...* that David had with the Lord. David made plenty of mistakes in his life yet scripture records that he was an Old Testament worthy of faith, and a man after God’s own heart. The biggest secret to David’s success, if there was a secret, was that David learned the close fellowship of *...he with me.* David made our Lord and Saviour Jesus Christ the preeminence of his life. David learned from an early age to *...diligently seek him.* In 1 SAMUEL 17 we find David as a youth appearing before King Saul of Israel. David gave Saul this testimony: 1 SAMUEL 17:34 *And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: 35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. 37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.* So we see that David from an early age learned to *...diligently seek...* the Lord. In return David found Christ our Lord to be many things to him. David truly enjoyed the close fellowship of the Lord: *I... ..with him, and he with me.* Let me quote a few words of David plucked from some of the different PSALMS David wrote, which helps us further illustrate that David enjoyed the close fellowship of *...he with me.* David wrote in the PSALMS: *But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head: ...my righteousness,... ..my King, and my God... ..in thee do I put my trust: ...My defence... ..my goodness.* PSALMS 18:2 *The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.* David further wrote: *The LORD is my light and my salvation: ...my candle: ...my strength, and my redeemer, my help. The LORD is my shepherd... . The LORD is my strength and my shield; my heart trusted in him: ...my strong rock, for an house of defence to save me... ..and thou forgavest the iniquity of my sin. Selah. Lord, all my desire is before thee... ..my hope is in thee.* On your own take time to read PSALMS 18 along with 2 SAMUEL 22, PSALMS 40, and PSALMS 103 (for starters), and note that David fully enjoyed that close relationship of the Lord and himself: *I... ..with him, and he with me.* David wrote in PSALMS 18:30 *As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.* All full overcomers enjoy a close relationship between Jesus and themselves: *I... ..with him, and he with me.*

REVELATION 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.* We have spent a lot of time on this one important verse, and have even examined it from the view point of a full overcomer. This verse in fact takes a sinner with open ears of hearing and will make him a Saint. This verse takes a new born Christian and offers him the opportunity to be a full overcomer. This verse allows Jesus Christ, who is the faithful witness, the first begotten of the dead, the prince of the kings of the

earth, the Alpha and Omega, the beginning and the ending, the first and the last, and the Almighty to forever live in the heart of the one who invites Him in. {Read again REVELATION 1} This verse raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory. {See 1 SAMUEL 2:8} This verse takes the open hearted hearer, and changes his focus from himself, and his self efforts, and puts the spotlight on Jesus the supplier of all types and kinds of needs. This verse can even move the indifferent lukewarm Laodicean off the path to hell, and on to heavenly heights unimaginable. Hopefully now we all have a better appreciation for the importance of this verse in scripture.

We have spent many pages considering the Laodicean in this study, and have found Jesus to be very patient with them, very long suffering, very loving and compassionate with them. He has noted their pathetic condition of being neither cold nor hot toward Him. The focus of the Laodicean has been on themselves: *...I am rich, and increased with goods, and have need of nothing.* (REVELATION 3:17). Turn on your television or radio to religious programming and note where the emphasis is placed. The emphasis for the most part is placed on individuals first; buildings and meetings first; programs and entertainment first; their dire straits and financial needs first; and if mentioned at all, Jesus is mentioned last. Brother Smith in the April 2004 edition of the Grace and Glory magazine writes: “Wickedness and ungodliness will increase as the day of the Lord nears. Paul wrote to the Thessalonians not to be mistaken that the day of Christ is at hand before the following occurs: *Let no man deceive you by any means: for that day shall not come, except there come a falling away (apostasy) first, and that man of sin be revealed...* (2 THESSALONIANS 2:3).” Apostasy is defined as an abandoning of what one has believed in. This is the condition of so called Christian attitudes at the end of this church age. For the most part in Laodicean meetings today Christ is seldom mentioned, for as REVELATION 3:20 also notes, Christ is on the outside waiting the invitation to come in. As we have noted earlier many times in this study it is individual believer that will open their hearts door unto Jesus, thus allowing the most wonderful transformation in their life to begin.

There are however overcomers from Laodicea, just as there have been overcomers in all of the other six churches of REVELATION 2 & 3. In JOHN 16:33 we read these words of Jesus: *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* Brother Copley notes that “all believers are overcomers in some measure,” and he references 1 JOHN 5:4 & 5, which explains why he can make such a statement. 1 JOHN 5:4 tells us: *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?* And so we read these concluding words of Jesus spoken to the Laodicean church in REVELATION 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.* This shows that the close fellowship that Jesus longs for with the believer continues forever: *I... ..with him, and he with me.* For the Laodicean this has been quiet a transformation: from sitting on the fence being neither cold nor hot, to being allowed to sit with Jesus in His throne; from focusing on themselves and their plans, to focusing on Jesus and His plan; from focusing on their temporal earthly riches, to focusing on the exceeding abundant everlasting riches that are only found in Christ Jesus our Lord. REVELATION 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.*

REVELATION 3:22 *He that hath an ear, let him hear what the Spirit saith unto the churches.* Who is making this statement? Those of you who have a red letter edition of the Bible can see that this statement is in red, indicating that Jesus Christ Himself made this statement. We have from the beginning of this study pointed out that Jesus Christ Himself made this statement once to each of the seven churches found in REVELATION 2 & 3. This means that Jesus said seven times in these two chapters: *He that hath an ear, let him hear what the Spirit saith unto the churches.* {Review pages 4 & 5 of these notes}. We have many times in this study noted that the book of REVELATION is full of the number seven. We find the number seven itself 54 times in the book of REVELATION, plus there are numerous other seven’s cleverly hidden by the Holy Spirit also in this book, some of which we have also pointed out as we discovered them. For example Jesus also said seven times: (unto or to)...*the angel of the church* (in or of such and such city) *write...* (See REVELATION 2:1; 2:8; 2:12; 2:18; 3:1; 3:7; and 3:14). Jesus said: *These things saith* seven times; (2:1; 2:8; 2:12; 2:18; 3:1; 3:7; 3:14). Jesus said: *I know thy works* seven times; (2:2; 2:9; 2:13; 2:19; 3:1; 3:8; 3:15). Jesus also said: *He (or Him) that overcometh* seven times; (2:7; 2:11; 2:17; 2:26; 3:5; 3:12; 3:21). We also found in REVELATION 2 & 3 the word “repent” mentioned by Jesus Christ the Righteous Judge seven times, yet it was not found mentioned unto the full overcoming ranks of Smyrna or Philadelphia. These are but a few examples of the number seven found in REVELATION. We know from our meaning of the numbers study that the number seven is a number which points us to SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. Here in REVELATION 3:22 we find the seventh time Jesus makes this statement: *He that hath an ear, let him hear what the Spirit saith unto the churches.* Since this is the seventh time we have come across this phrase let’s see if we can completely and perfectly understand the importance of these words: *He that hath an ear, let him hear what the Spirit saith unto the churches.*

We made this statement early on in this study {from page 32 of these notes} Churches do not have ears to hear, but the individuals of a church certainly do. So we see that the phrase *...He that hath an ear, let him hear what the Spirit saith unto the churches....*, is stated unto the hearing ears of individual people of each assembly. JEREMIAH 17:10 specifically states the Lord’s interest in each and every individual, and reads: *I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* Jesus then quoted from

JEREMIAH 17:10 in the following statement made in REVELATION 2:23 *...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* The word “reins” as used in the above texts focuses on the inner most thoughts, feelings, purposes, of the soul and hearts of men. Each and every heart attitude found in this church age is listed in Jesus’ address unto these seven representative churches of REVELATION 2 & 3. So let us note the “He” in this statement *...He that hath an ear, let him hear what the Spirit saith unto the churches....*; “He” means each and every one of us, for we are all a part of *...every one of you*. None of us are exempt from this statement: *...He that hath an ear, let him hear what the Spirit saith unto the churches.* Churches don’t have ears, individuals have ears.

Furthermore I found that this statement is only found seven times in scripture, all here in REVELATION 2 & 3: ***He that hath an ear.*** How many ears do you have? One or two? All of us have two ears, but may only be able to hear out of one. Helen Keller had two ears she couldn’t hear out of, and two eyes she couldn’t see out of, but by the time someone was able to communicate with her and tell her about Jesus, she already knew who Jesus was because Jesus had revealed Himself to her! The Lord told Moses in EXODUS 4:11: *...Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?* So we note that it was the Lord Himself who made Helen Keller both blind and deaf, but He had no problem communicating to her who He was. Jesus isn’t asking here how many ears we have, but rather is asking that the spiritual ear we have been in tune with Him. He gave us all two ears, whether good or bad, and one mouth, indicating in one respect that we should be twice as much willing to hear, and listen as we are to speak. Remember our theme verse of this study: ROMANS 10:17 ***So then faith cometh by hearing, and hearing by the word of God.***

REVELATION 3:22 *He that hath an ear, let him hear what the Spirit saith unto the churches.* Let’s now turn our attention to the *...let him hear...* part of this statement. We find the phrase *...let him hear...* eighteen times in scripture. In our meaning of the different Bible numbers study we found that the number eighteen is the number of BONDAGE. BONDAGE is first defined by Webster as being in serfdom or slavery. In our thinking on BONDAGE let’s consider the bond servant. The bond servant is described for us in EXODUS 21 and DEUTERONOMY 15. In these chapters we find that the Hebrew servant was to be freed from his BONDAGE in the seventh year. There was however one exception allowed, and that being if the servant stated that he did not wish to be free because he loved his master, his wife and his children. Once this was stated by the slave, the master of the servant was to then take an awl, and thrust the ear of the servant through the door post, and that servant was then to be his bond servant forever. Note that the bond servant willingly gave his ear unto his master. Jesus Christ Himself gave His ear unto God the Father and took upon Himself the form of a bond servant in PHILIPPIANS 2:7, which we will read in a minute. To show that Jesus was bond servant unto His Father let’s read JOHN 8:29 *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.* Now reading in PHILIPPIANS 2:5-8 we find those seven humbling steps downward that Jesus took down from heaven to be our redeemer. PHILIPPIANS 2:5 *Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, (bond servant in the Greek) and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* In giving His ear unto God the Father, Jesus demonstrates what it takes to be a full overcomer. All full overcomers too will, like the bond servant, give their ear unto Christ. *He that hath an ear, let him hear what the Spirit saith unto the churches.* Brother Copley also notes that “great prominence is given to a listening ear. If we put our ears up to God’s will and let Him bore them thru with the awl of truth, we will learn the deep secrets of the Lord.” Are you willing to give your ear to Him? REVELATION 3:22 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

Again we find the phrase *...let him hear...* eighteen times in scripture, and eighteen is a number having to do with BONDAGE. We never seem to think of BONDAGE in a positive sense, and yet one of the meanings of BONDAGE is -- subjection to some force, compulsion, or influence. Strong’s Greek Concordance states that BONDAGE can be used in a good sense meaning -- to yield obedience. It is in this good sense of BONDAGE that we need to yield obedience with our ears so we can hear what it is the Lord wants us to hear. *He that hath an ear, let him hear what the Spirit saith unto the churches.* Let’s look at some positive examples of how this phrase *...let him hear...* is used in scripture. EZEKIEL 3:27 *...Thus saith the Lord GOD; He that heareth, let him hear;... .* MATTHEW 11:15 *He that hath ears to hear, let him hear.* MATTHEW 13:9 *Who hath ears to hear, let him hear.* MATTHEW 13:43 *...Who hath ears to hear, let him hear.* MARK 4:9 *And he said unto them, He that hath ears to hear, let him hear.* MARK 4:23 *If any man have ears to hear, let him hear.* MARK 7:16 *If any man have ears to hear, let him hear.* LUKE 8:8 *...He that hath ears to hear, let him hear.* LUKE 14:35 *He that hath ears to hear, let him hear.* One time to each of the seven churches in REVELATION Jesus says: *He that hath an ear, let him hear what the Spirit saith unto the churches.* And in REVELATION 13:9 for the final time in scripture we read: *If any man have an ear, let him hear.* Hopefully we have all yielded obedience in some measure with our ears to hear the Word of God spoken unto our open hearts of faith. Jesus has even encouraged the Laodicean church to “Hear my voice” in REVELATION 3:20. *He that hath an ear, let him hear what the Spirit saith unto the churches.*

The last phrase in this text that we will examine is “***the Spirit saith:***” REVELATION 3:22 *He that hath an ear, let him hear what the Spirit saith unto the churches.* Once again we find this phrase “***the Spirit saith***” only seven times in scripture; all in REVELATION chapters 2 and 3. The Spirit is the Holy Ghost who inspired the Apostle John to write

the book of REVELATION in the first place. We know much of what we know concerning the Holy Ghost because of John's writings.

Turning to JOHN 14 and reading through chapter 16 we find the following statements Jesus made the evening of His last supper just before His crucifixion. JOHN 14:15 *If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ...25 These things have I spoken unto you, being yet present with you. 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.* Recall on Easter Sunday this year we gave a lesson on how well the disciples of Jesus listened and heard what He said. {A copy of this lesson can be found at the end of this study}. We went over several portions of scripture where Jesus plainly told them that He would be killed and rise again the third day. They all heard Him say this many times, yet when He arose from the dead on the third day as He said He would, none of the disciples believed it! These words of Jesus that He would arise the third day were brought to their remembrance, and recorded for us, after the Holy Ghost was given unto them on the day of Pentecost. In JOHN 15 we read: 26 *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning.* Then in JOHN 16 Jesus says: 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. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 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. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*

ACTS 1 tells us that all the kingdom Apostle were present when Jesus uttered His last words on earth recorded in ACTS 1:8. 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.* Ten days later the Apostle John was there in Jerusalem on the day of Pentecost, which is recorded for us in ACTS 2. ACTS 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* It was Peter and John who became the main spokesmen in the early chapters of ACTS, who performed mighty miracles by the wonder working power of the Holy Ghost just as Jesus had told them in ACTS 1:8.

It is the Apostle John who wrote these words in 1 JOHN. 1 JOHN 3:23 *And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. ...5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. 2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

Then we read in 2 TIMOTHY 3:16 & 17: *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.* The men who wrote scripture were inspired by the power of the Holy Ghost to write the things they did. It was the Apostle John who was shown *A 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: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.* (REVELATION 1:1 & 2). And finally it was the Apostle John who carefully recorded seven times these words of Jesus: *He that hath an ear, let him hear what **the Spirit saith** unto the churches.*

We have now extensively examined REVELATION chapters 1 through 3 in this study. We have studied ...*what **the Spirit saith** unto the churches*, all seven of them. Have you heard with an open ear of hearing ...*what **the Spirit saith** unto the churches?* *He that hath an ear, let him hear what **the Spirit saith** unto the churches.* What the Spirit hath said

unto the churches is the word of God. ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

RESURRECTION

The movie “The Passion of Christ” has awakened many around the world to the life and death of Christ. However the movie ends with little emphasis on the resurrection of Jesus. Since today is Easter I think it is a good day to remember that we serve a risen Saviour, for Jesus is alive today, and He lives within many of our hearts, and wants to live within all of our hearts, as we have been pointing out in the last several weeks of our Sunday School lessons. There is not any religion out there in the world today whose leader has died, and has been resurrected from the dead. Mohammed is dead. Buddha is dead. And the list goes on, but one fact remains: JESUS IS ALIVE. Jesus Himself said in REVELATION 1:18 *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*

For the last several months our focus has been on how we hear the word of God. Our theme verse in our study on hearing has been ROMANS 10:17. ROMANS 10:17 reads: *So then faith cometh by hearing, and hearing by the word of God.* There is not room for unbelief in the true meaning and definition of faith. HEBREWS 11:1 defines faith like this: *Now faith is the substance of things hoped for, the evidence of things not seen.* Our whole belief system based on faith is all in vain Paul tells us if Jesus Christ is not raised from the dead. The 15th chapter of 1 CORINTHIANS is known as the resurrection chapter. In this chapter the Apostle Paul puts the spotlight on Jesus our resurrected Saviour, who is the focus of our Christian belief. 1 CORINTHIANS 15:12 *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins.* Thank God that we serve a risen Saviour! Thank God that we serve ...*I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen.* (REVELATION 1:18) In this lesson we will emphasize the fact that Jesus is risen from the dead. We serve a risen Saviour. He is not left hanging on a cross, but is alive for evermore, as we just noted in REVELATION 1:18. And as we go through this we will also note that this was a hard lesson of faith for the disciples of Jesus to believe.

MATTHEW 28:1 *In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said.*

Let's focus for a few minutes on these words: he is risen, as he said. Our theme of our Sunday School lessons in the last year or so has been on hearing, and how we hear the word of God. In REVELATION 19:13 we find that Jesus Himself is called “The Word of God,” for the fact is Jesus is THE WORD OF GOD. We have noted that anytime we study the Bible, which we also know as the word of God, we are in one fashion or another studying about Jesus, “The Word of God.” Jesus disciples followed Him for three years, and Jesus had close association with His disciples and other followers during this time. During these three years Jesus told all of them many things, however, like us, they did not always really hear with open hearts of faith and believing what Jesus said at first. In other words they listened okay, and heard with their ears Jesus words, but the importance of His words didn't properly register with them upon their first hearing them. The reason these words often didn't register properly in the ears of the hearer was because of some unbelief on the part of the hearer.

Recall the story of Adam and Eve for a moment; how that Eve followed the instructions of the serpent because she really didn't believe the word of God, at first. In other words the importance of God's instructions didn't properly register with Eve the first time she heard it. So it is often times with us also, and so it was with Jesus disciples too. Important words of Jesus seemed too hard to believe, so they registered as question marks of unbelief in the minds of the hearer. Look again at the words spoken by the angel in MATTHEW 28:6 ...he is risen, as he said. “When did He say that?” may have been the thought racing through their minds as they witnessed this scene. Yet as we progress with this thought we will see numerous times Jesus plainly told His disciples of His resurrection three days after His death.

The Apostle John, author of five books in the New Testament, expressed some of these hard to be understood words of Jesus when years later he penned The Gospel according to JOHN. As we read these portions of scripture recall that when these words of Jesus were first spoken they often didn't register properly in the ears of the hearer, and the hearers we are referencing here for the most part are Jesus closest followers, His disciples.

JOHN 2:12 *After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And*

found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Notice that the importance of these words spoken by Jesus didn't properly register in the hearts of the disciples until after Jesus resurrection. A similar statement is noted by John in JOHN 12. JOHN 12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

Now we would think that Jesus disciples, of all people, would have listened closer to what Jesus had to say, but John records some interesting facts in JOHN 20. JOHN 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home.

Again these words of MATTHEW 28:6 echo out: ...he is risen, as he said. And now we find in JOHN 20:9 For as yet they knew not the scripture, that he must rise again from the dead. Why was it that Jesus own disciples, those who had been the closest followers of Jesus while He was here on earth; why didn't they know the scriptures that Jesus must rise from the dead? Had they not heard Jesus own words concerning this fact? Again we have to attribute their ignorance to not hearing properly, or understanding properly Jesus own words, which were indeed the word of God spoken by The Word of God Himself. Let's now look at some more scriptures which plainly point out the fact that Jesus told his disciples many times that He would rise again three days after His death.

MATTHEW 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Mark records Jesus same account this way: MARK 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. Luke recorded it like this: LUKE 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Once again the gospel records show at a later time Jesus again plainly told His disciples of His death and resurrection. MATTHEW 17:22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. MARK 9:31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

A third time is recorded for us in the gospel records how that Jesus once again told His disciples of His death and resurrection, further emphasizing the fact stated by the angel in MATTHEW 28:6 where we read: ...he is risen, as he said. The first record of this third account is found in MATTHEW 20. MATTHEW 20:17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. Mark records it like this: MARK 10:32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. This same account in LUKE reads: LUKE 18:31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again.

We have now looked at eight scriptures which plainly state that Jesus would be resurrected the third day after His death. We also learned in our meaning of the numbers study that one of the meanings of the number eight was RESURRECTION, because Jesus was raised from the dead on the eighth day, which is also known as the first day of the week. However the above eight scriptures we have already read are not the end of the scriptures which foretold of Jesus

resurrection on the third day after His death. We also learned in our meaning of the numbers study that the number three also had a meaning of RESURRECTION, because Jesus was resurrected from the dead three days after His crucifixion and death. Jesus Himself told his disciples early on in His ministry that when He died He would be three days and three nights in the heart of the earth. We read this in MATTHEW 12:40 *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.* (Jesus here was quoting from JONAH 1:17, which reads: *Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.*) By now we would expect Jesus disciples to believe the word of God which they themselves heard Jesus Himself speak on how He would be raised from the dead three days after His death. But they didn't for the Apostle John was honest enough to record for us those words we read earlier in JOHN 20:9 *For as yet they knew not the scripture, that he must rise again from the dead.* Mark also recorded the disciples unbelief on what they had heard in MARK 16. MARK 16:9 *Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.*

Others also besides Jesus disciples heard Jesus speak of His resurrection on the third day after His death, and they though unbelieving in heart, acted upon these words of Jesus. We will read these facts from two accounts, one in MARK 15, and the other in MATTHEW 27. MARK 15:25 *And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. 29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days. 30 Save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. MATTHEW 27:57 *When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.**

Earlier we read part of the account in MATTHEW 28, and JOHN 20 of Jesus resurrection. Now we will read Luke's account of Jesus resurrection this way in LUKE 24. LUKE 24:1 *Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. Note verse 8 again: *And they remembered his words.* ROMANS 10:17 reads: ***So then faith cometh by hearing, and hearing by the word of God.*** That has been our theme verse in our study on hearing. Faith is the essence of believing. After Jesus resurrection was when Jesus disciples really *...remembered his words*, really for the first time believed the words of Jesus that He had previously spoke to them on how He would on the third day rise again. Prior to this time they had heard these words with seemingly indifferent ears of hearing. Again the Apostle John probably best stated it year later as he wrote JOHN 2:22 *When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.* So we note that this believing of scripture by the disciples of Jesus took time and repeated hearing before it developed into the full assurance of faith spoken of in HEBREWS 10:22. HEBREWS 10:22 *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.**

ROMANS 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

How long did it take you to believe that God hath raised Jesus from the dead? That Jesus is alive forever more?

CONCLUDING THOUGHTS

We have now spent several months in our lessons on hearing. We have covered lesson on hearing from GENESIS to REVELATION; from Adam to you. In REVELATION 1:19 we read these instructions Jesus gave unto John the writer of the book of REVELATION: *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;...* . "The things which are" is the facts mentioned in REVELATION 2 and 3, which are Jesus own words unto the seven representative churches of this yet present church age in which we are still living.

We have examined these words of Jesus rather extensively. Stepping back and seeing the whole overview of chapters 2 and 3 we note the following. First Jesus addressed each of the seven churches a little differently, and used one or more of His many names and titles in his opening remarks to each church. Secondly Jesus addressed the current state of each church, and He did so without respect of persons. In other words Jesus in His addresses unto the different churches never once mentions their numbers, whether being great or small; He never mentions their color, their so-called status in life, their money, whether or not they are tall or short, or fat or thin; nor does He mention the color of their hair, the kind of house they live in, the kind of clothes they wear, their job or their lack of a job, nor any such vain thing. Jesus does however search “*the reins and hearts*” (REVELATION 2:23) of each and everyone, and addresses them accordingly. Jesus points out their good qualities, which He always seems to look for first, and then He points out the short comings (if there are any) in a loving way so that immediate and positive results can be obtained from each individual if they have open ears of hearing. Third He points out the rewards awaiting the different kinds of overcomers from each of these churches. And finally Jesus concludes His statements to each church with the following words: ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

It has been our intention from the beginning of this study to point out that each and everyone of us need to pay close attention to what we hear, and especially how we hear the Word of God. We need to hear with open hearts of hearing, and **believing**. We have pointed out many examples in this study on the hearing ears of the full overcomer. It should be each of our individual goals to be a full overcomer, and if this is what you have purposed in your heart, then your ears of hearing need to be open ears of faith. Clement of Alexandria wrote: “Faith, the ears of the soul.” ROMANS 10:17 became our theme verse of this study, and reads: ***So then faith cometh by hearing, and hearing by the word of God.*** The word of God also tells us in AMOS 8:11 *Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.*

In our lesson entitled “RESURRECTION” given on Easter Sunday (in our notes above) we pointed out how that Jesus Himself told His disciples many times that He would be killed and rise again the third day. Yet they didn’t really have open ears of faith to believe such statements, even though these words were repeated to them several times on several different occasions. We pointed out that the reason His disciples didn’t really believe His many times spoken words that He would be killed and rise again the third day was because of their seemingly indifferent ears of hearing. In other words Jesus own disciples, His closest followers, didn’t really embrace with open hearts of faith future facts that Jesus was pointing out to them. Hopefully we have learned some lessons from them.

Even after His resurrection it took some convincing for all of His disciples to really believe it. Probably the Apostle John best expressed this thought best in JOHN 20. JOHN 20:19 *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

Then in ACTS 1 we read: ACTS 1:1 *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:...* . It took forty days (forty the number of PERFECT TESTING) to convince His own disciples by many infallible proofs that He was indeed alive. ACTS 1:4 & 5 go on to state: *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* Not to many days hence translated into ten days, as noted in ACTS 2:1-4 when they were all filled with the Holy Ghost. ACTS 1:8-11 tells us: *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 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 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.*

We have pointed out that Jesus own disciples, His closest followers, didn't really embrace with open hearts of faith future facts that Jesus was pointing out to them. And that it took forty days of many infallible proofs that He was indeed alive to really get the disciples to pay close attention to what it was He was telling them. Now consider your and my ears of hearing. How many times do we have to be told that Jesus is coming again before we really hear with hearing ears of faith such a statement? We have an advantage over the disciples of Jesus prior to His resurrection, because we have been given the Holy Ghost to aid our hearing and learning. And really we are without excuse for not knowing that Jesus is coming soon. ACTS 1:11 should ring loud and clear in our ears of faith: 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.

Take what you have learned in this study and focus you ears of hearing on the following scriptures from the word of God. Jesus said in JOHN 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.* Again in JOHN 14:28 Jesus says; *Ye have heard how I said unto you, **I go away, and come again unto you.*** To the church in Thyatira Jesus said in REVELATION 2:25 *But that which ye have already hold fast **till I come.*** Jesus said to the church in Philadelphia: REVELATION 3:11 *Behold, **I come quickly**; hold that fast which thou hast, that no man take thy crown.* In REVELATION 22 the final chapter in the Bible we read these concluding words of Jesus: in verse 7 -- *Behold, **I come quickly**;* in verse 12 -- *And, behold, **I come quickly**; and my reward is with me, to give every man according as his work shall be.* And in verse 20 -- *...Surely **I come quickly.*** Jesus had much to say about His coming again, and these are but a few of the many verse in scripture where He told of His coming.

The Apostle Paul is the Apostle unto the Gentiles, who was given his gospel by the revelation of Jesus Christ GALATIANS 1:12 tells us. Here are but a few of the many scriptures Paul writes concerning the soon coming of our Lord and Savior Jesus Christ. 1 CORINTHIANS 1:3 *Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.* 4 *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;* 5 *That in every thing ye are enriched by him, in all utterance, and in all knowledge;* 6 *Even as the testimony of Christ was confirmed in you:* 7 *So that ye come behind in no gift; **waiting for the coming of our Lord Jesus Christ:*** 8 *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

Each chapter of 1 THESSALONIANS ends with the mention of Jesus soon coming. 1 THESSALONIANS 1:6 *And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:* 7 *So that ye were ensamples to all that believe in Macedonia and Achaia.* 8 *For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.* 9 *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;* 10 *And **to wait for his Son from heaven**, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*

1 THESSALONIANS 2:17 *But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.* 18 *Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.* 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**?* 20 *For ye are our glory and joy.*

1 THESSALONIANS 3:11 *Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.* 12 *And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:* 13 *To the end he may stablish your hearts unblameable in holiness before God, even our Father, **at the coming of our Lord Jesus Christ** with all his saints.*

1 THESSALONIANS 4:13 *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.* 14 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* 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.* 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:*** 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.*** 18 *Wherefore comfort one another with these words.*

1 THESSALONIANS 5:1 *But of the times and the seasons, brethren, ye have no need that I write unto you.* 2 *For yourselves know perfectly that **the day of the Lord so cometh** as a thief in the night.* 3 *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape* 4 *But ye, brethren, are not in darkness, that that day should overtake you as a thief.* 5 *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.* 6 *Therefore let us not sleep, as do others; but let us watch and be sober.* 7 *For they that sleep sleep in the night; and they that be drunken are drunken in the night.* 8 *But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.* 9 *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,* 10 *Who died for us, that, whether we wake or sleep, we should live together with him.* ...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.*** 24 *Faithful is he that calleth you, who also will do it.*

The above scriptures are but a fraction of the scriptures the Apostle Paul wrote us concerning the soon coming of our Lord and Saviour Jesus Christ. You can search many other scriptures telling of Jesus soon coming for yourself.

We can be like Jesus disciples, who were told by Jesus Himself many times that He would be killed and be raised to life again the third day, and didn't believe, or we can have open ears of hearing that truly hear the word of God, and believe what it says, knowing that the Word of God is the Truth: JESUS IS COMING SOON!

The seven Spirits of God, found in REVELATION 1:4; 3:1; 4:5 and 5:6, are representative of the seven-fold complete and perfect executive power and wisdom of the Son of God vested in the Holy Spirit through out the earth. And how is the Holy Spirit through out the earth? In individual believers who have been filled with the Holy Ghost like the Saints at Jerusalem were on the day of Pentecost. In other words *the seven Spirits* express the seven-fold perfect and complete fullness of the Holy Ghost in whatever capacity He may act. In this present day church age the Holy Spirit is the agent involved, like Abraham's servant of old, who will bring and prepare a spiritually complete and perfect Bride for our heavenly Isaac, who is Jesus. The Holy Ghost is found in individuals of each of these seven representative churches. Each of these seven representative churches has overcomers in them, that is men and women full of the Holy Ghost, and the seven-fold Spirit of God He represents. {See REVELATION 2:7; 2:11; 2:17; 2:26; 3:5; 3:12; and 3:21}.

Jesus Himself being the Son of God had the Holy Spirit abiding upon Him as told in JOHN 1:32-34 by the witness of John the Baptist. JOHN 1:32 *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.* The book of ISAIAH chapter 11 gives a seven-fold description of the fullness of the Holy Spirit that rested upon Jesus Christ as we just read in JOHN 1. ISAIAH 11:1 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 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; 3 And shall make him of quick understanding in the fear of the LORD:...* . Note here in ISAIAH that the spirit of the Lord that rested upon Jesus was seven-fold: (1) the spirit of wisdom, (2) the spirit of understanding, (3) the spirit of counsel, (4) the spirit of might, (5) the spirit of knowledge, (6) the spirit of the fear of the LORD, and (7) the spirit of quick understanding in the fear of the LORD.

REVELATION 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.*** REVELATION 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.*** REVELATION 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.*** REVELATION 2:29 ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** REVELATION 3:6 ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** REVELATION 3:13 ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** REVELATION 3:22 ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

We are encouraged to hear the Word of God with open hearts from GENESIS 1 through REVELATION 22. JESUS IS COMING SOON. Have you ever heard this statement? Have you ever listened to this statement? Do you believe this statement? Turn to REVELATION 22. The book of REVELATION is full of the number seven. We read seven times this statement from the book of REVELATION last week in this study: ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** We find the number seven itself 54 times in the book of REVELATION. In REVELATION 22 we find three times this statement of Jesus, ***I come quickly***, and seven times in REVELATION 22 we find the word ***come***. REVELATION 22:7 ***Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.... 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 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. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.***

21 *The grace of our Lord Jesus Christ be with you all. Amen.* Verse 18 is the last reference in scripture that we have to hearing. Verse 17 is the last reference we have to the Bride of Christ who says **come**. Next we read of the hearer, And let him that heareth say, Come. Do you detect a difference between the Bride and the one that heareth? Both say **come**, or do they? The Bride says **come** having heard with the hearing ear of the open heart of faith, which means she believed and embraced the Word of God in her overcoming walk of faith. Him that heareth is encouraged to say **come**, and is encouraged to believe and embrace the Word of God like the full overcomers with the hearing ears of the open hearts of faith before him.

Then seven times in REVELATION 2 & 3 we read these Holy Ghost inspired words: *He that hath an ear, let him hear what the Spirit saith unto the churches....* . We are living in the church age, and these words spoken of John in REVELATION 2 & 3 are specifically written unto us of this church age. Do we have ears to hear the Word of God? HEBREWS 2:3 *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;...* . In LUKE 11:28 Jesus Himself said: *...Yea rather, blessed are they that hear the word of God, and keep it.*

We mentioned earlier, {see pages 2 & 3 of these notes}, of a phrase found seven times in REVELATION, and that phrase being: ***He that hath an ear, let him hear what the Spirit saith unto the churches....*** . This phrase is mentioned in the concluding statements to each of the seven churches found in REVELATION 2 & 3. We noted earlier in this study so important is this statement that the Lord has it emphasized to us of the church age SEVEN times. Seven is the number of SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. The full overcomer will be SPIRITUALLY COMPLETE, SPIRITUALLY PERFECT. The full overcomer will have spiritual ears that are in tune with the Word of God; ears that hear the word of God, ears that listen to the word of God, ears that receive with open hearts of faith the word of God, thus open ears that believe the Word of God. We find the phrase ***...He that hath an ear, let him hear what the Spirit saith unto the churches....*** in the following verses: REVELATION 2:7; 2:11; 2:17; 2:29; 3:6; 3:13; and 3:22.

REVELATION 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; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 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: 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. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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. 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. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.*

Thank God we are a needy people

MATTHEW 6:25 *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

LUKE 12:16-34

MARK 12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath

cast more in, than all they which have cast into the treasury: 44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

Isa 41:17 When the poor and **needy** seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

Pr 11:28 He that trusteth in his **riches** shall fall: but the righteous shall flourish as a branch.

1Sa 2:7 The LORD maketh poor, and maketh **rich**: he bringeth low, and lifteth up.

Ps 62:10 Trust not in oppression, and become not vain in robbery: if **riches** increase, set not your heart *upon them*.

Pr 22:2 The **rich** and poor meet together: the LORD *is* the maker of them all.

Ec 5:19 Every man also to whom God hath given **riches** and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this is* the gift of God.

Ec 6:2 A man to whom God hath given **riches**, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: *this is* vanity, and it *is* an evil disease.

Ro 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.

2Co 8:9* For ye know the grace of our Lord Jesus Christ, that, though he was **rich**, yet for your sakes he became poor, that ye through his poverty might be **rich**.

1Ti 6:9 But they that will be **rich** fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

1Ti 6:17 Charge them that are **rich** in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

Col 3:2* Set your **affection** on things above, not on things on the earth.

Ac 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own **heart**, which shall fulfil all my will.

Ro 10:9* That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine **heart** that God hath raised him from the dead, thou shalt be saved.

Ro 10:10* For with the **heart** man believeth unto righteousness; and with the mouth confession is made unto salvation.

1Co 1:26* For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty <1415>, not many noble, *are called*:

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: 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. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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. 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. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Jer 5:21 Hear now this, O foolish people, and **without understanding**; which have eyes, and see not; which have ears, and hear not:

indifference

Lu 11:42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

Mt 22:5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

fervent

Pr 26:23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

Lu 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Ac 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

Ac 18:25 This man was instructed in the way of the Lord; and being **fervent** in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Ro 12:11 Not slothful in business; **fervent** in spirit; serving the Lord;

2Co 7:7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your **fervent** mind toward me; so that I rejoiced the more.

Jas 5:16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual **fervent** prayer of a righteous man availeth much.

1Pe 4:8 And above all things have **fervent** charity among yourselves: for charity shall cover the multitude of sins.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with **fervent** heat, the earth also and the works that are therein shall be burned up.

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?

distant

Thyatira = " of affliction" also "sacrifice of labor"

contracted superlative of 4253; TDNT - 6:865,965; adj

AV - first 84, chief 9, first day 2, former 2, misc 7; 104

- 1) first in time or place
 - 1a) in any succession of things or persons
- 2) first in rank
 - 2a) influence, honour
 - 2b) chief
 - 2c) principal
- 3) first, at the first

Re 2:4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love <26>.

Re 2:19 I know thy works, and charity <26>, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

Re 1:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved <25> us, and washed us from our sins in his own blood,

Re 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 <25> thee.

Re 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved <25> not their lives unto the death.

Re 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved <25> city: and fire came down from God out of heaven, and devoured them.

The question is then “Did they learn in their heart Paul’s gospel?” This is what Jesus Christ the Righteous Judge is allowing them to see as He addresses them.

Re 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;

Re 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called **Faithful and True**, and in righteousness he doth judge and make war.

Re 22:6 And he said unto me, These sayings *are* **faithful and true**: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Re 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins (used of the inmost thoughts, feelings, purposes, of the soul) and hearts: and I will give unto every one of you according to your works.

SEVEN TIMES IN REVELATION 2 & 3 WE FIND THE WORD “REPENT”, YET IT IS NOT FOUND MENTIONED UNTO THE CHURCH OF SMYRNA OR PHILADELPHIA.

Am 5:8 Seek him that maketh the **seven stars** and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

Re 1:16 And he had in his right hand **seven stars**: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

Re 1:20 The mystery of the **seven stars** which thou sawest in my right hand, and the seven golden candlesticks. The **seven stars** are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Re 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the **seven stars** in his right hand, who walketh in the midst of the seven golden candlesticks;

Re 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the **seven stars**; I know thy works, that thou hast a name that thou livest, and art dead.

De 23:14 For the LORD thy God **walketh in the midst** of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

Re 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who **walketh in the midst** of the seven golden candlesticks;

Re 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.

Re 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am **the first and the last**:

Re 2:8 And unto the angel of the church in Smyrna write; These things saith **the first and the last**, which was dead, and is alive;

Re 22:13 I am Alpha and Omega, the beginning and the end, **the first and the last**.

REVELATION 1: 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

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.

Joh 7:24 Judge not according to the appearance, but judge **righteous judgment**.

There are many seven's found in the book of REVELATION. We find in chapters 2 & 3 of REVELATION seven churches. To each one of the seven churches is found this phrase ...**He that hath an ear, let him hear what the Spirit saith unto the churches**.... . This phrase is repeated seven times for our spiritual perfection. However this is not the only phrase found repeated seven times in REVELATION 2 & 3. Here are some of the other phrases found seven times in REVELATION 2 & 3. In His address to each church the Lord repeats: (unto or to)...*the angel of the church* (in or of such and such city) *write*... . (See REVELATION 2:1; 2:8; 2:12; 2:18; 3:1; 3:7; and 3:14). Jesus repeats **These things saith** seven times. (See REVELATION 2:1; 2:8; 2:12; 2:18; 3:1; 3:7; 3:14). Seven times in REVELATION 2 & 3 Jesus says: **I know thy works** (2:2; 2:9; 2:13; 2:19; 3:1; 3:8; 3:15). Seven times in REVELATION 2 & 3 Jesus states: **He (or Him) that overcometh** (2:7; 2:11; 2:17; 2:26; 3:5; 3:12; 3:21). Seven times in REVELATION 2 & 3 Jesus uses certain words, emphasized seven times for our spiritual perfection. One of these words was **repent** found in REVELATION 2:5 twice; 2:16; 2:21; 2:22; 3:3; and 3:19. The word "repent" is not found in the address unto the church in Smyrna, or to the church in Philadelphia, the two churches that are representative of the full overcomers. The reason the word "repent" is not found mentioned unto the churches of Philadelphia or Smyrna is because it means to change ones mind for the better, and those of Philadelphia and Smyrna had already achieved the best, having repented much earlier.

- (1) *He that hath an ear, let him hear what the Spirit saith unto the churches* (2:7; 2:11; 2:17; 2:29; 3:6; 3:13; and 3:22).
- (2) (unto or to)...*the angel of the church* (in or of such and such city) *write*... (See REVELATION 2:1; 2:8; 2:12; 2:18; 3:1; 3:7; and 3:14).
- (3) *These things saith* (2:1; 2:8; 2:12; 2:18; 3:1; 3:7; 3:14)
- (4) *I know thy works* (2:2; 2:9; 2:13; 2:19; 3:1; 3:8; 3:15)
- (5) *He (or Him) that overcometh* (2:7; 2:11; 2:17; 2:26; 3:5; 3:12; 3:21)

Re 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.

Re 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.

Re 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*.

Re 2:26 And he that **overcometh**, and keepeth my works unto the end, to him will I give power over the nations:

Re 3:5 He that **overcometh**, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Re 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.

Re 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.

Re 2:4 Nevertheless **I have** *somewhat* against thee, because thou hast left thy first love.

Re 2:14 But **I have** a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Re 2:20 Notwithstanding **I have** a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Re 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.

Re 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.

Re 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.

Re 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else **I will come** unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Re 2:16 Repent; or else **I will come** unto thee quickly, and will fight against them with the sword of my mouth.

Re 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.

Re 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.

Again we repeat that we should be looking for the soon coming of our Lord and Saviour Jesus Christ, who will end this church age by catching away His Bride. In REVELATION 1:19 we read these words of Jesus spoken to the Apostle John concerning his writing this book of REVELATION: *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter....*, three things. REVELATION 2 & 3 speaks of seven churches, which tells us of *...the things which are*, and as such gives us an excellent picture of the church today during this yet present church age. The full-overcomers come out of two of these churches, Smyrna and Philadelphia, and receive crowns, a fact which we have studied in lessons past. These full-overcomers from this church age are the Bride of Christ.

Re 2:1 Unto the angel of the **church** of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Re 2:8 And unto the angel of the **church** in Smyrna write; These things saith the first and the last, which was dead, and is alive;

Re 2:12 And to the angel of the **church** in Pergamos write; These things saith he which hath the sharp sword with two edges;

Re 2:18 And unto the angel of the **church** in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

Re 3:1 And unto the angel of the **church** in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Re 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;

Re 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;

Mr 4:16 And these are they likewise which are sown on stony ground; who, when they have **heard the word**, immediately receive it with gladness;

Mr 5:36 As soon as Jesus **heard the word** that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Lu 8:15 *But that on the good ground are they, which in an honest and good heart, having **heard the word**, keep it, and bring forth fruit with patience.*

Ac 4:4 Howbeit many of them which **heard the word** believed; and the number of the men was about five thousand.

Ac 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which **heard the word**.

Ac 19:10 And this continued by the space of two years; so that all they which dwelt in Asia **heard the word** of the Lord Jesus, both Jews and Greeks.

Eph 1:13* In whom ye also *trusted*, after that ye **heard the word** of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Ac 8:14 Now when the apostles which were at Jerusalem heard that Samaria had **received the word** of God, they sent unto them Peter and John:

Ac 11:1 And the apostles and brethren that were in Judaea heard that the Gentiles had also **received the word** of God.

Ac 17:11 These were more noble than those in Thessalonica, in that they **received the word** with all readiness of mind, and searched the scriptures daily, whether those things were so.

1 THESSALONIANS 1:6 *And ye became followers of us, and of the Lord, having **received the word** in much affliction, with joy of the Holy Ghost: 7 So that ye were ensamples to all that believe in Macedonia and Achaia.*

1 THESSALONIANS 2:13 *For this cause also thank we God without ceasing, because, when ye **received the word** of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*

REVELATION 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.* REVELATION 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.*

REVELATION 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.* REVELATION 2:29 ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

REVELATION 3:6 ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** REVELATION 3:13 ***He that hath an ear, let him hear what the Spirit saith unto the churches.*** REVELATION 3:22 ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

REVELATION 3:22 ***He that hath an ear, let him hear what the Spirit saith unto the churches.***

In the above seven verse from REVELATION on what was the emphasis? Was the emphasis on the ear? Or the hearing? Or the listening? Or the believing? All of these play an important part, but the real emphasis is on the hearing with the believing heart. So in this study we will examine the hearing heart of faith.

Joh 14:6 Jesus saith unto him, I am the way, the **truth**, and the life: no man cometh unto the Father, but by me.

Joh 17:17 Sanctify them through thy **truth**: thy word is **truth**.

Mt 13:58 And he did not many mighty works there because of **their unbelief**.

Mr 6:6 And he marvelled because of **their unbelief**. And he went round about the villages, teaching.

Mr 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with **their unbelief** and hardness of heart, because they believed not them which had seen him after he was risen.

Ro 3:3* For what if some did not believe? shall **their unbelief** make the faith of God without effect?

Ro 11:30* For as ye in times past have not believed God, yet have now obtained mercy through **their unbelief**:

Mr 7:37 And were beyond measure astonished, saying, He hath done **all things** well: he maketh both the deaf to hear, and the dumb to speak.

9: And He said: "Yes, go. But tell My people this: Though you hear my words repeatedly, you won't understand them. Though you watch and watch as I perform My miracles, still you won't know what they mean." 10 Make this people thick in the head, for the heart of this people is stupefied; and their ears are dull of hearing; and they have shut their eyes; so that they cannot see with those eyes, hear with those ears, understand with that heart, and turn back to me, and win healing.

Jesus had a hard time understanding such unbelief.

14:21* In the law **it is written**, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

1Co 14:21* In the law it is written, With *men of* other tongues and other **lips** will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Isa 6:8 Also I heard **the voice of the Lord**, saying, Whom shall I send, and who will go for us? Then said I, Here *am I*; send me.

Ac 7:31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, **the voice of the Lord** came unto him,

Zec 7:11 But they refused to hearken, and pulled away the shoulder, and **stopped their ears**, that they should not hear.

Ac 7:57 Then they cried out with a loud voice, and **stopped their ears**, and ran upon him with one accord,

Isa 6:8 Also I heard **the voice of the Lord**, saying, Whom shall I send, and who will go for us? Then said I, Here *am I*; send me.

Ac 7:31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, **the voice of the Lord** came unto him,

Here am I

Ge 22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, **Here am I**, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

Ge 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, **Here am I**.

Ge 27:1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, **here am I**.

Ge 27:18 And he came unto his father, and said, My father: and he said, **Here am I**; who *art* thou, my son?

Ge 31:11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, **Here am I**.

Ge 37:13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, **Here am I**.

Ge 46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, **Here am I**.

Ex 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**.

1Sa 3:4 That the LORD called Samuel: and he answered, **Here am I**.

1Sa 3:5 And he ran unto Eli, and said, **Here am I**; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

1Sa 3:6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, **Here am I**; for thou didst call me. And he answered, I called not, my son; lie down again.

1Sa 3:8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, **Here am I**; for thou didst call me. And Eli perceived that the LORD had called the child.

1Sa 3:16 Then Eli called Samuel, and said, Samuel, my son. And he answered, **Here am I**.

2Sa 1:7 And when he looked behind him, he saw me, and called unto me. And I answered, **Here am I**.

2Sa 15:26 But if he thus say, I have no delight in thee; behold, **here am I**, let him do to me as seemeth good unto him.

Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, **Here am I**; send me.

Here I am

Ge 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, **here I am**.

1Sa 12:3 Behold, **here I am**: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you.

1Sa 22:12 And Saul said, Hear now, thou son of Ahitub. And he answered, **Here I am**, my lord.

Isa 58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, **Here I am**. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

PART OF HEARING IS FOLLOWING INSTRUCTIONS.

Ge 3:8 And they heard **the voice of the LORD** God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Isa 6:8 Also I heard **the voice of the Lord**, saying, Whom shall I send, and who will go for us? Then said I, Here *am I*; send me.

Ac 7:31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, **the voice of the Lord** came unto him,

Zec 7:11 But they refused to hearken, and pulled away the shoulder, and **stopped their ears**, that they should not hear.

Ac 7:57 Then they cried out with a loud voice, and **stopped their ears**, and ran upon him with one accord,

Ro 10:17* So then **faith cometh by hearing**, and hearing by the word of God.

Ro 10:17* So then <686> **faith** <4102> **cometh by** <1537> **hearing** <189>, and <1161> hearing <189> by <1223> the word <4487> of God <2316>.

4102 **pistiv** 80+10+200+300+10+200=800 pistis {pis'-tis}

from 3982; TDNT - 6:174,849; n f

AV - faith 239, assurance 1, believe + 1537 1, belief 1,
them that believe 1, fidelity 1; 244

1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it

1a) relating to God

1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ

1b) relating to Christ

- 1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God
- 1c) the religious beliefs of Christians
- 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same
- 2) fidelity, faithfulness
 - 2a) the character of one who can be relied on

Mt 13:14 And in them is fulfilled the prophecy of Esaias, which saith, **By hearing** ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

Ro 10:17* So then faith *cometh* **by hearing**, and hearing by the word of God.

Mt 13:14 And <2532> in <1909> them <846> is fulfilled <378> (5743) the prophecy <4394> of Esaias <2268>, which <3588> saith <3004> (5723), **By hearing** <189> ye shall hear <191> (5692), and <2532> shall <4920> (0) not <3364> understand <4920> (5655); and <2532> seeing <991> (5723) ye shall see <991> (5692), and <2532> shall <1492> (0) not <3364> perceive <1492> (5632):

Ro 10:17* So then <686> faith <4102> *cometh* **by** <1537> **hearing** <189>, and <1161> hearing <189> by <1223> the word <4487> of God <2316>.

189 **akoe** 1+20+70+5=96 akoe {ak-o-ay'}

from 191; TDNT - 1:221,34; n f

AV - hearing 10, ears 4, fame 3, rumour 2, report 2, audience 1, misc 2; 24

- 1) the sense of hearing
- 2) the organ of hearing, the ear
- 3) the thing heard
 - 3a) instruction, namely oral
 - 3a1) of preaching the gospel
 - 3b) hearsay, report or rumour

Hab 2:4 Behold, his soul *which* is lifted up is not upright in him: but the **just shall live by** his faith.

Ro 1:17* For therein is the righteousness of God revealed from faith to faith: as it is written, The **just shall live by** faith.

Ga 3:11* But that no man is justified by the law in the sight of God, *it is* evident: for, The **just shall live by** faith.

Heb 10:38 Now the **just shall live by** faith: but if *any man* draw back, my soul shall have no pleasure in him.

Joh 9:31 Now we know that God heareth not **sinners**: but if any man be a worshipper of God, and doeth his will, him he heareth.

the word of the LORD is found 8 times

Isa 1:10 Hear **the word of the LORD**, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

Isa 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and **the word of the LORD** from Jerusalem.

Isa 28:13 But **the word of the LORD** was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Isa 28:14 Wherefore hear **the word of the LORD**, ye scornful men, that rule this people which *is* in Jerusalem.

Isa 38:4 Then came **the word of the LORD** to Isaiah, saying,

Isa 39:5 Then said Isaiah to Hezekiah, Hear **the word of the LORD** of hosts:

Isa 39:8 Then said Hezekiah to Isaiah, Good *is* **the word of the LORD** which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

Isa 66:5 Hear **the word of the LORD**, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

Three times in ISAIAH we find the word “hearing.” Thirteen times in ISAIAH we find the word “hearken.”

Isa 28:23 Give ye ear, and hear my voice; **hearken**, and hear my speech.

Isa 34:1 Come near, ye nations, to hear; and **hearken**, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

Isa 51:1 **Hearken** to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

Isa 55:2 Wherefore do ye spend money for *that which* is not bread? and your labour for *that which* satisfieth not? **hearken** diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness.

Ten times we read the phrase “the LORD hath spoken” in ISAIAH.

Isa 1:2 Hear, O heavens, and give ear, O earth: for **the LORD hath spoken**, I have nourished and brought up children, and they have rebelled against me.

Isa 1:20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of **the LORD hath spoken it**.

Isa 16:13 This *is* the word that **the LORD hath spoken** concerning Moab since that time.

Isa 16:14 But now **the LORD hath spoken**, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* feeble.

Isa 22:25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for **the LORD hath spoken it**.

Isa 24:3 The land shall be utterly emptied, and utterly spoiled: for **the LORD hath spoken** this word.

Isa 25:8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for **the LORD hath spoken it**.

Isa 37:22 This *is* the word which **the LORD hath spoken** concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Isa 40:5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of **the LORD hath spoken it**.

Isa 58:14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of **the LORD hath spoken it**.

Isa 8:1 Moreover the **LORD said unto me**, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz.

Isa 18:4 For so the **LORD said unto me**, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

Isa 36:10 And am I now come up without the LORD against this land to destroy it? the **LORD said unto me**, Go up against this land, and destroy it.

Recall again what the Apostle Paul said in COLOSSIANS 3:2 *Set your affection on things above, not on things on the earth*. As time went on Solomon became distracted from keeping his attention on God. 1 KINGS 11 explains what happened to this rich man Solomon. 1 KINGS 11:1 *But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;* 2 *Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.* 3 *And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.* 4 *For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.* 5 *For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.* 6 *And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.* 7 *Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.* 8 *And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.* 9 *And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,* 10 *And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.*

We read in 1 KINGS 9:3-9 what it was that the Lord had commanded Solomon. 1 KINGS 9:3 *And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.* 4 *And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:* 5 *Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.* 6 *But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:* 7 *Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:* 8 *And at this house, which is high, every one that passeth by it shall be*

astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? 9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.