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Okay, so we're going to continue our study in Revelation. We're going to do a quick review of what we've gone over, not much intensity on that, but we're going to start with an overview of the complete seven churches and get into the letter of Ephesians to Ephesus. I will say this, I've already begun to prepare the going into the study after we finish the seven letters into Ephesians, and we'll pick up with a review of Ephesus in more spiritual detail than we're covering with just the letters before we actually get into Ephesians and see how Ephesians apply to us in our daily lives.

Remember Ephesians is the epistle of Paul to the Ephesians church, and he's writing to them because they're the model church, which that is what we are. So we're going to, the first three chapters of Ephesians is doctrine, the last three chapters of Ephesians is how to implement that, and that applies to our lives today. So we're going to begin, we're going to begin this with some prayer and then we'll get started.

Father, thank you for this evening. Thank you for the truth that you're offering us. Father, in 2 Timothy 2 15, you tell us to study to show ourselves approved and in Revelation, you indicate that as we study this and we keep your word of Revelation, that you're going to provide a blessing to us.

We ask that you honor that and declare it in our lives. Father, we ask that you open our hearts and our minds and give us the information that you would like for us to carry away from tonight's teaching, and we ask that basically we honor you in all of this, and we want to make sure that you use us as vessels for your glory. We ask all these things in my name.

Okay, let's go. Amen. All right, so we're going to start this and it's going to be a little bit of a review.

So remember that we talked about the timeline and that basically that Genesis mirrors Revelation, Revelation mirrors Genesis. So creation began in timeliness through the thought of God, configuring creation, creation of heaven and earth. During the creation time, Lucifer rebelled, luring of angels, germination of bodies, and then we get into the fact of the seven days.

And from those seven days, we understand that there's a conversion feature that God gave through Peter to tell us about how we can look at times of the biblical scriptures, and he indicated that one day to the Lord is a thousand years, a thousand years of one day. This is the formula to convert that which is of what is going on in Revelation. So we can see basically the first four days is the 4,000 years of the building of the nation of Israel.

The next 2,000 years is the age of the church, and then we have the millennium corresponding to day seven of creation. And the 2,000 years is split up into two chapters within the Bible. Acts has the first 30 years and Revelation has the last roughly 2,000 years on that, which is called the age of the church.

Now, we haven't got into dispensations yet, but number six in the dispensation list is the age of the church. So that says that the first five dispensations took place during this point in time right here. Okay, so we're going to get into that as we close down Revelation at the end.

We're going to start bringing in the rest of the Bible to this. So the first five dispensations occurred in the 4,000 year period. This is the sixth dispensation.

The seventh dispensation is actually Christ coming again. Now, the period of Christ's death, you recall, was 33 and a half years. He started his ministry at age 30 because that was the Jewish requirement that priests could not start their ministry until age 30, and they lasted for 20 years.

If you go back to numbers, we saw that on Sunday for quite a bit of Scripture. Now, so Christ's ministry was three and a half years. This is kind of unique because it corresponds to many three and a half year time periods in the Bible, which is considered 1,260 days, 42 months, times, time, and a half time, which is corresponding to Daniel's nine prophecy talking about the Great Tribulation.

So we have seven churches during this period, okay? So Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia, Laodicea, and then comes the Tribulation. These seven churches were selected for a particular purpose. Number one, they outline exactly in this order of conditions of history.

In this order, they line up to be a foretelling of the history of the church. Any other order, that would not happen. Any other selection, that would not happen.

So basically, we talked about this, that we're in the period of time window now of Christ returning, depending upon what you select as your start date. If you select Pentecost, which is on May 22nd, year 33 AD, 2,000 years later would be May 22nd, 2033, okay? So, and that's done through Hosea. That's biblical Scripture.

Now, there's seven, two, four, six, seven areas of each letter for each church. And this is the outline that was provided in the handout for you to outline each one of the letters to the church and fill out what you think is there. We're going to go over in detail to sort of give you the the template as to what you should have done, corrected as you go.

But this is the seven areas tied to every one of these churches. And you're going to find that the promise to the overcomer is unique in the first three, which you're going to see, and in the last four. And we'll get into that as we get further into the letters of the church.

So the seven churches, why did Christ pick the seven churches to write these letters? The seven churches are these. There's a dozen, there's several dozen other that he could pick. The church of Jerusalem, Rome, Antioch, all kinds of other churches.

There were like a hundred and over a hundred churches that they could pick from. But in the Bible, the number seven implies completeness. Now you're going to see a lot about sevens, especially when we start getting into the proving out the Bible.

King James version and all this stuff, which I've already begun to write. We're going to get that up and going as a project. But seven is something that's very unique in the Bible, in various ways.

It determines completeness. So these seven somehow are completely representative of the church in total. What I said is the age of the church.

You're going to find as we go through each one of these, you're going to see history from Acts 2.38 all the way through to today. You're going to see church history be outlined by the conditions of these churches during the time of John's writing. So the degree they were in the order, or they anticipate the history, the prophetic history of the church, which is completely astonishing.

Nobody would have, in reading the letters at that time, nobody would ever known. But when we look back over time, these seven churches provides the actual history of the age of the church. So the Old Testament is the account of the nation of Israel, which we find in Romans 11.1.8. You need to understand this, unless we should read it real quick.

I say then, hath God cast away his people? God forbid. This is Paul writing to Roman, for I am in his light, the seed of Abraham, the child of Benjamin. And we'll get into what all of that means later.

God hath not cast away his people, which he foreknew what the scripture saith of Elias. How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets and dig down thine altars, and I am left alone, and they seek my life. But what saith the answer of the Lord to him? I have reserved to myself 7,000 men who have not bowed the knee to the image of Baal.

This 7,000 is going to come up again, as we get through in Revelation. But even so then, at this present time, also there is a remnant according to the election of grace. What he's saying is there's a remnant of the 12 tribes that are going to be a remnant in Revelation in accordance to the election of grace.

We find that this is the 144,000, 12,000 from each tribe. And if by grace, then is that no more of works, otherwise grace is no more grace. But it be of works, then it is no more grace, otherwise work is no more work.

But then Israel hath not obtained that which he seeketh for, but the election hath ordained it, and the rest were blinded. And okay, so what God did is when he came and they rejected him, and we'll get more in this when we go to the Olivet Discourse after we get through Ephesians before we get into the rapture, what God did was to blind their eyes at that time, to open their eyes in Revelation 7. So for the period of time from the time that Christ rode the donkey into Jerusalem to the period of time that begins Revelation chapter 7, Israel eyes are blinded to him. Now you see that because they didn't have a temple.

The temple was taken away in 70 AD by Titus, and you find that basically they had no way of sacrificing, therefore they had to recreate their religion. They're on their own. That's where the Talmud came.

That's where all of this idolism came from the Talmud, child sacrifice, all these things that are going on throughout Israel, the Jewish people today. And so they were not open their eyes or ears until the day of the Lord, which is the day of the second coming of Christ. Now the New Testament is the account of man.

It's focused at the Gentile. That's us. So you cannot make the church, which is us, and the Israelites the same.

Israelites are a group of people that are being managed separately, and Gentiles are another group of people that God opened up as the mystery that was hidden from the beginning of time that Paul gets to reveal in Ephesians. So the New Testament is the account of man, the mystery, the age of the church in Colossians 1, 20, 60, 29. This is Paul's letter to the church of Colossians saying the mystery which has been hidden from the ages and from generations but now has been revealed to his saints.

So all about the church, all about the ability of the Gentiles were not revealed since the beginning of time. Now you're going to find it prophesied in Isaiah that the Gentiles are going to be taken care of, but you didn't know how they were going to be taken care of until Paul talks about this, about the age of the church. So to them God willed to make known what are the riches of glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

So basically we have two camps. Israel was of the Old Testament to the birth of Christ. When they rejected him going into Jerusalem on the donkey, he blinded their eyes to not be open until revelation, and he picked up and created the church which gave the Gentile the ability to access him to go back home.

Now the church period. For all believers in Christ, both Jews and Gentiles, the church age period started in Acts with Ephesus. This is the Acts 238 church.

The church age period is for 2,000 years, and we find this in Isaiah 6 and 2, again with the scripture talking about the two days, being with 2 Peter's algorithm to know the two days is 2,000 years, and in the third day. So that means that after the 2,000 years, any time after that he can come. Now we can take from this with our hermeneuticals, which is our interpretation, we can apply this verse to several points in time.

The birth of Christ, the death of Christ, the resurrection of Christ, the ascension of Christ, or the birth of the Apostolic Assembly, Acts 238. If you take this, if you take the Bible literally, it's going to be Acts 238 or May 22nd, 33 AD. Now, Revelations 1, 4 through 5 starts the greetings to the seven churches.

John to the seven churches which are in Asia. Now Asia is not what we consider today. Asia is Asia Minor, which is basically Turkey.

Grace be unto you. Now this is a statement that John did, but it's a Paul statement. If you go back and look at all of Paul's epistles, he starts off with grace be unto you.

So what Paul did was set aside from the addressing of Gentiles differently than they address the Jewish community. Grace be unto you, because it's grace that gives us our salvation. And peace from him, which is talking about Christ, which is, and which was, and which is to come, which are the three things that Jesus told John to write about, which is, which is him, which we've gone over in the first chapter, which was, okay, which was, which is, we're talking about that now with the churches, and which is to come, that will get into beginning with Revelation chapter 4. And from the seven spirits, which are before his throne, okay, seven spirits are basically the seven compartmentalizations of the Holy Spirit.

We're going to get into that, we'll get that in Isaiah and Ezekiel. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead. Okay, now this is a way of identifying Christ.

Okay, there's seven of these, or there's more than that through scripture, but basically Christ identifies him with a phrase in each one of the letters. It's unique to note that the phrase that he chooses, or chooses, sorry, phrase that he chooses to use applies to the situation of the church, and the prince of the kings of the earth unto him that loved us and washed us from our sins in his own blood. When we get into the understanding of the Bible, you're going to see that all of the Bibles that have been written since the King James Version are done from the point of allegory from, not from the Antioch school, but from the school that's tied to Rome.

So a lot of the new Bibles that you guys may be using are not doctrinal sound. John is referred to with no additional title. So basically what he does is he puts himself as one of us to these churches.

The word grace or charis is a common Greek greeting, and here contains a deep theological term because it's the term Paul used to greet all Gentile letters. The word peace and shalom is referred to the peace of God, which is basically what is used to address the Israelis. Some view these seven spirits are referring to the angels of the seven special ones.

The term angels appears 74 times, 104 in the New Testament, nine times in the seven special ones. However, in Isaiah, we're given the seven spirits. We're going to get there when we get to that point in the scriptures in chapter four.

Isaiah 11, two, and the spirit of the Lord shall rest upon him. These are the seven spirits. The spirit of the Lord shall rest, the Lord, the spirit of wisdom, understanding, the spirits of counsel, might, spirit of knowledge, and the fear of the Lord.

These are the seven compartmentalizations or the splitting up of the Holy Spirit with regards to how we interact with that through our bodies. So let's continue. One, six, and hath made us kings and priests unto God and his father to be glory and dominion over things.

Now Israel, kings were from the tribe of Judah and priests were the tribe of Levi. They were completely separate, and they were mandated to stay separate. The phrase, and hath shall made us kings, and we're going to get to this when we get in chapters four and five, is because there are only three places in scripture that detail being king and a priest at the same time.

First Peter 2, 9, and 10. The first one is in Genesis 14, Melchizedek being a king and a priest. What he was telling the Jews was there's a new way coming to bear.

Remember that. We talked about that in a prior educational piece. The second was in Psalms and Hebrews, which talked about Jesus Christ being from the line, if you will, of Melchizedek, Jesus Christ being both the king and a priest.

And lo and behold, in Revelation, according to the scripture says, you and I as believers are stated as in kings and priests. So we are kings and priests in the eyes of Christ, according to the scripture. The work of Christ on behalf of the believers caused John to burst from an inspired doxology of Christ to him.

In the present, Christ loves believers with an unbreakable love. This is Romans 8, 35 to 39. Christ's love also caused him to make us to be a kingdom, not the millennium kingdom, but the sphere of God's rule, which believers entered into salvation.

We live on this earth in the kingdom of heaven. Our citizenship, according to Paul, is once we receive salvation, our citizenship is in the kingdom of God. So that is the split of the two kingdoms.

7 and 9. Behold, he cometh with clouds and every eye shall see him, and they also which pierced him and all kindreds of the earth shall well because of him, even so. All right, what he's given this is basically a foreshadowing of the fact that Christ is coming in the clouds. I am the Alpha and the Omega, the beginning and the end, saith the Lord, which is and which was and which is to come, the Almighty.

This is another identification that he uses in the letters, in one of the letters to the seven churches. I, John, who also am your brother and companion. In other words, he sets himself out to be one of us in tribulation and in the kingdom and patience of Jesus Christ, which is the isle that is called for the word of God and for the testimony of Christ.

What John is saying is I am no different than you. We're all going to go through the tribulation in accordance to how Christ has laid it out. And we're going to do that in the patience of Jesus Christ.

You're going to see as we get into furtherance in the revelations beginning in chapter four, that basically there's one of the seals of the of the scrolls that Christ opens. It basically is the rapture of the people that have been saved during the tribulation. And he gives them white robes and tells them to be patient until this is all over.

So the phrase every eye shall see him is a physical and personal observation. We get that in Daniel 7.13. Seeing with your own eyes, which pierces him is also mentioned in Zechariah 12.10. We're going to get into all of this. I am Omega, the first and last.

The Lord prefers himself as the first and the last seven times in scripture. Completeness. Here's the references for you.

I, John, specifically reference five times in Revelation. Why must Christ return? People deny his second coming, 2 Peter 3. The truth of his second coming coming appears in more than 500 verses throughout the Bible. One out of every 25 verses in the testament refers to a second coming.

There's about six chapters throughout the Bible talking about creation. The entire Bible, the rest of the entire Bible points to a second coming. That's the importance of this.

Christ repeatedly spoke of his return. The scripture references for you the promises of God required Christ's return in Genesis 49.10. Messiah's earthly reign in Daniel. The promise from Jesus requires his return.

In other words, he promised Mary that he would sit on the throne of David. The throne of David's not been here since Christ came. So it's got to happen.

He's got to reign on earth on the throne where David sat. Guaranteed by the Holy Spirit of his return. God's program for the church following the rapture.

Use your scriptures for your study. End of tribulation. Christ's program for unbelievers.

Covenant with Israel. All of these. There's many, many more.

I just selected these. All of these point to his return and why he must return. Because there's a lot of prophecy of the Old Testament and some in the New Testament that basically are incomplete until he comes.

I was in the spirit. John says four times. This is critical because it's a reference of his mind in writing this.

On the day of the Lord at Patmos. The day of the Lord is a term that you need to set apart because the day of the Lord by scripture is his second coming. So he said, I was in the spirit on the day of the Lord.

So he had to transcend time in this vision to see what was going on on the day of the Lord. He had to be there to see the throne of heaven and he was carried away in the wilderness and carried to a mountain. Now, John was in the spirit, but the key phrase here is on the day of the Lord.

John, through the spirit, was brought forward through time and was given the ability to see. That's critical. This is not hearsay.

This is not. He actually saw this and what's going to happen he was able to see it the day of the Lord even though he is on the island of Patmos in chapter four. He is in the spirit and at the throne room of heaven.

Now, you can go back in scripture and see other times when this happened to people. Enoch. Paul went to the third heaven.

He didn't go up there as a human being. He went up there in spirit form. So there's many points in scripture where basically this happened.

So there's another phrase to pay attention to. Thunders, voices, lightnings, and an earthquake. The first time we see this phrase is in regard to the throne and another referring to the opening of the seven seals, the trumpets, and the bowls.

Okay, now here we go. The time we give. Okay, the churches, period of Christ, the time period of the age of the church for the 2,000 years, the seven churches, the things that are.

Why these seven churches? These are questions that need to be answered. Why not Jerusalem? Why not Rome? This is the divine outline in the book of Revelation. The entire book is like a cover letter that is then sent to the seven churches.

All churches got the letters. Oh, and even if you look at the epistles, when apostles wrote a letter to the church, all churches showed the letter to everybody else. In other words, they copied the letter and sent it to all the other churches because they wanted to know what Paul was writing about.

So the epistles even to the Ephesians that we're going to go through was sent to all the churches. There's four levels of interpretation or application of these seven letters. There's a local one.

These were actual churches. These have been proven by researchers in history. There's admonitory, which says all of the churches, meaning all of them.

So the message is applied to each of the church. There was a homiletic, the phrase, he that hear hath an ear, which makes this a personal letter that applies to us. And there's a prophetic.

In this particular order, they profiled the layout of history of the church. They fill the gap implied in Daniel 9, 26 and between Revelations 12, 5 and 6. So when you look at the 70 weeks of Daniel, which we're going to get into in detail, there are 69 weeks, there's a gap, and there's one week. That gap is the church.

70 Zion elements of in each letter. The name of the church. Each church name proves to be significant to its particular unique message.

The title of Christ chosen. Jesus will select a title from those listed in chapter one to represent himself to each of the seven churches. A title characteristics for the letter.

Commendations, good news, concern, the bad news, exhortation, what to correct, the promise to the overcomer. This will prove that we're going to see this as an interesting structural element because it's going to tell you what churches are going to go into the millennium. Not the millennium, the Great Tribulation.

And he that hath an ear, what the Spirit says to the churches, which is this is a close, but this applies to us. So all of the seven letters applies to us. Every detail will prove important.

Even the placement of the closing phrase will prove important. So the church of Ephesus. The word Ephesus means my darling or the desired one.

In Revelation two and one, 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. I know thy works and thy labor 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 has found them liars. Okay, so what basically the church was.

When we get into the history of Ephesus after we get through the seven letters, you're going to see that Ephesus was in the most pagan environment possible and has borne and has patience and for my name's sake has labored and has not fainted. Okay, so in Acts 20 when Paul was on his way back to Jerusalem, he didn't go through Ephesus itself because a crowd would be too big. Okay, he was going to, he was going back to Jerusalem after the Holy Spirit told him not to.

This is going to be an interesting story when we get into Ephesians. He went to Melarius on the outside of the peninsula and let the others come to him. There he gave them his farewell address, but he warned them to be on the alert for false doctrine and false teaching, which is exactly what this letter points out in these first three verses.

Apparently they heeded that admonition because Jesus here compliments them on their diligence. They did well in that regard, but then there is this terrible word, nevertheless. I have someone against thee because thou hast lest thy first love.

They got so busy doing the work of the kingdom that they didn't have the time for the king. Oh, I bet this is exactly applies to all of us. They were weak.

Here is their devotional life. Christ didn't care as much about the doctrine as he cared about the devotional life because if you've got the devotional life, you're going to have the doctrine. If you don't have a devotional life, you can have the doctrine, but you don't have a relationship with Christ.

That's more important. Relation to five. Remember therefore from whence thou art fallen and repent.

Do the works or also I will come unto thee quickly and remove the candlestick out of the place except thou repent. But this thou hast that they has the deeds of the Nicolaitans, which I also hate. And we'll talk about that.

Who are the Nicolaitans? This can be an untranslated word, but nikro means to rule over, and laitians are laity, the common people. So it means ruling over the common people. Now what we find is this the Nicolaitans were Gnostics.

They brought in idol worship into the church of Ephesians. Jesus taught us about his organizational concept when he washed the disciples' feet. He who will be the greatest ought to be the servant.

Then we encounter this little closing code phrase, he that hath an ear let him hear what the spirit saith unto the churches. And then we come to the promise of the overcomer. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Okay, so basically he says to the overcomer, if you repent, you'll get to eat of the tree of life, which is in the midst of paradise of God. And the midst of the tree of life in this paradise of God is in the millennium. They're not going to go to hell if they repent.

In this letter, the promise of the overcomer is a postscript, a tag after the closing phrase that closes the letter proper. This is true of the first three of the letters, but we will notice that there is a strange design in the last four letters. In fact, secular aspects of the last four letters are distinctly different from the first three.

Church of Smyrna. The word Smyrna means myrrh, an aromatic embalming ointment. The name myrrh thus suggests death.

So Smyrna was the beginning of the death of the church. Okay, so you go from the model church to bringing in idol worship into the church. And we're going to get into some of this in a very big way.

They were having sex in the pews, guys, when we get into this. All right, so Smyrna is the death. So the church was beginning to die, leading it to Pergamos, okay, which is totally apostate.

When the Magi gave the three different gifts to the baby Jesus in accordance with a secret prophecy that Daniel had conveyed some five centuries earlier, they gave him gold an emblem of his deity, frankincense for his priesthood, and myrrh for his death. We were never taught that. We were never taught that myrrh, being one of the gifts to Jesus at his birth, one of his gifts were the embalming ointment for his death.

The very name Smyrna, myrrh, tells us up front that this is to be a persecuted church. Relations 2.8, and to the angel of the church of Smyrna write, these things saith the first and the last, God's point here, which was dead and is alive. Now this is key, especially if you're going to deal with the Mormon church or the Adventist church, because basically they can't deal with this last phrase, which was dead and is alive.

I can't deal with it by doctrine. I know thy works and thy tribulation and poverty, but thou art rich, and I know the blessing of them which saith they are Jews and are not. Okay, now remember, Christ, going back to the addressing of the Sanhedrin, told them that you are of your your father, Satan, and you are or treat yourself as Jews, which you're not.

That is this church. The letter is to a suffering church. That is why Christ chose an identity of his self that would be precious to them.

These things saith the first and the last, which was dead and is alive. This is an encouragement to those facing death. Okay, we're going to get into this time period when we get into this just a little further slides, because what they were doing is being put to death, if they were followers of Christ.

If they weren't, they didn't die. I know thy works and tribulation and poverty. Yes, they are going through all kinds of tribulation and persecution, but he says, I know the blasphemy of them that saith that they are Jews, but they are not.

So some people say the promises which God made to Israel. However, the promises in question were unconditional. Israel could not forfeit them if she tried.

So beware the blasphemy of those non-Jews, which are Ashkenazi Jews, Rothschild, Central Bank, State of Israel. Today, who would deny God's expressed commandments to his chosen commitments to his chosen people? The idea that the church has replaced Israel would make God a liar. That's the reason why I said the church is completely separate from Israel, okay, because they were trying to say the Jewish people were part of the church, and that's not true.

The church of the Gentiles and Israel are the Jews. So his extortion. Fear none of these things which thou shalt suffer.

So he's telling the believers, don't fear it. Behold, the devil shall cast some of you into prison that you may be tried, and ye shall have tribulation ten days. That's a key point here.

Be thou faithful unto death. He's telling him that you're going to die, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit says unto the churches.

The overcomer, he that overcometh shall not be hurt of the second death. What he's saying is, you will not die twice. I am going to save you.

Death and life is all through this letter. Again, the promise to the overcomer is an add-on after the catchphrase, he that hath an ear, so that he that overcometh shall not be hurt of the second death. Jesus encouraged them in their trials.

He that is born once dies twice. He that is born twice dies once, and that's what he's saying. You will not go through your second death.

I am going to save you. The ten days. Now, it's been suggested that the persecution of the early church happened in ten distinct periods.

Ten days, okay, if you look at this, it's not the ten days after the letter, it is ten periods of life that goes on through this church. These are the rulers in the time period and what they did. Nero ruled from 34 to 68 AD and beheaded Paul, crucified Peter upside down.

Domitian ruled 93 to 96 AD, who exiled John to Patmos, where he wrote this letter. Trajan, 104-117 AD, Ignatius was burned at the stake. Marcus Aurelius, sorry, the back, the back, Polycarp was martyred on the Sabbath and burned at the stake, but the worst of all was Diocletian, okay, the worst of the bunch.

This guy murdered more Christians than any one ruler in history. Letter to Pergamos. The first clue to the significance of this letter is the name Pergamos.

It means mixed marriage. Pergamos was a perverted marriage church. And to the angel of the church of Pergamos write, these things saith he which hath the sharp sword with two edges.

I know thy works and where thou dwellest, even where Satan's seat is, we talked about that in one of our previous teachings, the Satan's seat was basically a throne that they actually built, a castle there for him. And thou, which is there today, and thou holdest fast my name and hast not denied my faith, even in those days where Antipas was my faithful martyr. Antipas was the bishop of the church of Pergamos, who was slain among you where Satan dwelleth.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. Balaam we pick up from the Old Testament. We'll get into that one in detail as we get there.

He taught Balak to cast the son of the rock before the children of Israel, to eat things, sacrificing the idols, and to commit fornication. Remember, Balaam was the hired prophet that taught Balak what to do to overcome the Israel by circling the young girls and mixed marriage in the Israelites so that they defied God's law and God had to chasten them. So thou, so hast thou also them that hold the doctrine of the Nicolaitans.

Okay, this again is the same thing about bringing adultery into the church. They just actually took over the church in Pergamos. Which thing I hate, repent or else I will come into thee quickly and we'll fight against them with the sword of my mouth, which is basically God's word.

Jesus is alluding to the Old Testament story of Balaam, a prophet for hire. Balak, the enemy king, was trying to figure out a way to conquer Israel, so he hired Balaam to advise him. Balaam told him that God would support Israel as long as they were faithful.

So to conquer them, he had to lead them into unfaithfulness and God would then turn his hand against them. In other words, he advised Balak to cast the stone of the block before the children of Israel. He did that by bringing all of the young females around the camp and seduced the Israelites.

Balaam's strategy in the Old Testament was characteristic of what was going on in Pergamos. The church was beginning to marry the world. Not that one, Elma.

Oh, yeah. Also, the deeds of the Nicolaitans has become doctrine. In other words, basically, the doctrine of the Gnostics became idol worship inside this church.

This church, this church, when we get into it in detail, this church is having sex on the pews. Fornication inside the church. The remedy for all these concerns are written to the Word of God.

He that hath an ear, let him hear what the Spirit saith in the churches. To him that overcometh will I give to eat the hidden manna, and will give him a white stone. That is your conversion of your DNA, your new name, and the stone of a new name written, which no man knoweth saith that he.

This is exactly what we get when we get saved. And again, the promise to the overcomer, glorious though it is, is an appendage after the closing catchphrase. Church of Thyatira.

At one time, this town was named Semiramis, who was the consort of Nimrod, which was his mother, the first world dictator. So we're going call the Nimrod N1, because N2 comes in Revelation as we get into the Antichrist. And unto the church of Thyatira write, These things saith the Son of God, who hath his eyes like unto a flame of fire, oh my gosh, and his feet are like fine brass.

This is a judgment view of Christ to this church. I know thy works in charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first. They have done some good things, but they also have some major problems.

Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel. Now, if you go back in history, in the Old Testament, you can understand who Jezebel was, which calleth herself a prophetess, to teach and to deduce my servants to commit fornication in the church, and to eat sacrifices unto the idol. Again, as an idiom from the Old Testament, Queen Jezebel had bad news.

She introduced idol worship into Israel. False worship is always termed in a form of spiritual fornication. After the great standoff between Elijah and the priest of Jezebel on Mount Carmel, when the Lord demonstrated who was really God, Elijah slaughtered the priest of Jezebel.

Relations 221, and I gave her space to repent of her fornication, her, her, and she repented not. Behold, I cast her into a bed, and them that committed adultery with her into the great tribulations, except I repent their deeds. I will kill her children with death, and all the churches shall know that I am he which searches the reins and hearts, and I will give unto them one of you according to your works.

So we get first kings. This is King Ahab, wanted a vineyard that belonged to Neboth, but Neboth didn't want to sell it. Ahab was so upset that Queen Jezebel arranged an inquisition and bribed everyone to lie so that Neboth was condemned and executed.

Then she took the property for the king. Does that procedure sound familiar? This goes on today, like the practice of the medieval churches indulged in during the Inquisition, even through the Churches. 24.

But unto you I say, and unto the rest of Thyatira. Now he's speaking to the fornicate, the one who brought the fornication into the church, and he uses Jezebel, okay, as the means and calls that entity her and her children. Now he's talking to the rest of 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. In other words, he's saying you got enough to deal with. I'm not going to tell you to go do anything different.

Just stay the course. Just stay the course. And he that overcometh keepeth thy words unto the end.

To him will I give power over the nations. Now this is interesting. I would give power over the nations.

This is going to be key when we look at where this is at in church history and what's going on today. And he shall rule them with a rod of iron as the vessels of a potter shall they be broken into sheavers, even as I received of my father. Now this is also interesting because the potter was Christ as he molded the clay to form Adam.

And then you have the potter picked up again that got the 30 pieces of silver of Judas. By whom? The Roman Romans. It turned into what? The Roman Catholic Church.

And I will give him the morning star. Morning star is Christ, because Christ is identified as the morning star in further Revelation chapter. One of the representative church problem was a desire for temporal power.

Does that summarize the history of the medieval church in European history? Yes, it does. And we're going to get into that in detail. He that hath an ear, let him hear the spirits, saith unto the churches.

Two things distinguished are in this letter. In fact, the last four letters from the previous three. First, it has an explicit reference to a second coming, till I come.

But also the promise of the overcomer is brought into the body of the letter. It's not a postscript anymore. Bear in mind, we believe there is no detail, no number, no place name, no subtly to the original text that isn't there by deliberate design of the Holy Spirit.

So what we have here is he's telling this church. If you don't repent, you are going to the great tribulation. Church of Sardis.

Church of Sardis means remnant. Now, as we looked in from Ephesus to Smyrna, dead church, going into Pergamos, which is basically the church that married Satan, and we get to Tharatira, it's in the middle. What we're coming out of is the medieval time period.

We're coming out of that middle church into the Reformation. Sardis is identified as the Reformation period in 1500 AD area. And unto the angel of the church of Sardis write, These things saith he that hath seven spirits of God and the seven stars, I know their works, which thou hast a name, thou livest and are dead.

They're coming out of deadness, sin, the sinful church, Tharatira, and they're coming through the Reformation. This begins the denomination of churches. The word name will appear all through the letter.

The church seems to be a denominational church created out of the Reformation. Be watchful and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God. 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 come upon thee. Interesting to note, this is a message to the Satan worshipers. This is part of that denominational aspect that are still worshiping Satan.

So he says, if you don't watch for me, I'm coming after you, okay? And the only way that you're not going to get caught is if you repent. So this is to those who are still worshiping Satan coming through the church of Sardis Typhus. Apparently, if they repent, they won't be caught by surprise.

They still won't know the day or the hour, but they won't be surprised. If you are caught by surprise, you're not doing the will of God. He desires for you to expect him at any moment.

This is throughout the scriptures after Christ's death. All of the apostles thought that he was coming back immediately. This is the doctrine of imminence.

In other words, we're to expect him at any time. Revelation 3.4, thou hast a few names even in Sardis which have not defiled their garments. What he's saying is those that are coming out of the church of Thyatira period in history and coming through the Sardis period, there's a few of you that have already come my way.

And they shall walk with me in white for they are worthy. Okay, so he's talking to them. In Revelation 3.3, he was talking to the Satan worshippers.

In this, he's talking to the followers of Christ. He that overcometh then shall be clothed in white raiment and I will not blot out his name out of the book of life. Now, guys, there's two books.

There's the book of life and the book of the Lamb's book of life. The book of life is everybody that has been born. The Lamb's book of life is everybody that has been saved.

So if he's going to blot you out the name of the book of life, he's going to say you're dead just like you were before you were born. But I will confess his name before my father and before his angels. He that hath an ear, let him hear in the spirit shall come into the churches.

Again, the promise of the overcomer is in the body of the letter included before the closing catchphrase. Church of Philadelphia. As you know, just like the city Philadelphia, it's called the city.

And to the angel of the church in Philadelphia, write these things which he hath that is holy. He that is true, he that has the key of David, he that open and no man shut up and he shut up and no man open. OK, this is the missionary church.

I know that works. Behold, I have set before thee an open door and no man can shut it. In other words, all the doors of missionary church are all open.

Anybody can come in. For thou hast a little strength and has kept my word and has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not.

But do you lie? Behold, I will make them to come and worship before my feet and to know that I have loved thee. OK, this is critical because this is exactly what's fixing to happen. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation.

Hour of temptation, this means that this church has been told that they're not going into the tribulation, which shall come upon all the world. Temptation, which shall come upon all this is the tribulation to try them that dwelleth upon the earth. All right.

Now you're going to get the dwelleth upon the earth. This word, this phrase right here, dwelleth upon the earth. This is what Revelation calls the earth dwellers.

Who's the earth dwellers? We've studied that in Genesis. The earth dwellers are the germinated bodies of the blue blood race, Satan's race. They're the earth dwellers.

They were made of the earth. Verse 10 is a key phrase for all of us. Those who are two groups of people in the book of Revelations, those who get caught up to heaven and those that are earth dwellers.

The earth dwellers do not just live on the earth. Their focus and orientation is earthly. Go back to Genesis 1.26 and 1.27. That's these people.

These are lost. They're not going to be safe. These are completely lost.

There will come an hour of trial upon all the world to try them that dwelleth upon the earth, earth dwellers. They are going to the great tribulation. This is a great tribulation in the last half of the 70th week of Daniel.

The promise to this church is that they will be kept, not from the tribulation, but the hour of tribulation. In other words, they are protected through the trials, but they won't even be around. They're going to be caught up in the rapture.

Behold, I come quickly. Hold that fast which thou hast that take thy crown. This is Revelation 3.11. You can't lose your salvation, but you can lose your rewards.

Your salvation is sealed. If you don't follow the Lord after that, all of your rewards you do not get. You just get into heaven.

That's it. Revelations 3.11. Behold, I come quickly, that fast which thou hast that no man take thy crown. He that overcometh will I take a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, the name of my city of my God, which is the new Jerusalem, which cometh down out of heaven for my God, and I will write upon him my new name.

His new name in your white stone, conversion of the DNA. He that hath an ear, let him hear what the Spirit saith in the churches. Here again, promises to the overcomer is within the body of the letter.

The church of Laodicea. Laodicea means the rule of the people. That's an interesting phrase.

Many churches across this country are doing market research today, trying to make their pulpits so user-friendly to keep people there so that they make the money, and the message of the church more palpable to the easily offended, oh my gosh, politically correctness, using pronouns. But we are called to preach the gospel, how Christ died for our sins, according to the scripture, that he was buried, that he arose again, according to scripture. Jesus Christ is to rule the church, not the people.

Here we have the people running things instead of God. That's exactly what's going on today. And unto the angel of the church of Laodicea write, these things saith the faithful and the true witness in the beginning of the creation of God.

I know thy works, that thou art neither cold nor hot, thou wert cold or hot. In other words, he wished them to be one or the other, but they're not. So then because thou art like lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

This church is in the great tribulation. Because thou sayeth, I am rich, oh, that's what they go after, that's what they want, and increased with goods, oh, airplanes, boats, multiple houses, blah, blah, blah, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy me gold, tried by the fire, that thou mayest be rich in white raiment, that thou mayest be as clothed, and that the shame of thy nakedness do not appear.

And anoint thine eyes with eye salve, that thou mayest see. As many as I love, I rebuke and chasten, be zealous, therefore, and repent. Now this is interesting.

Even though they have fancy cathedrals, and much worldly goods, they are poor, blind, and naked. The next verse is one of the most quoted verses, but we have all heard it out out of control. Behold, I stand at the door and knock, and if any man hear my voice, and open the door, I will come in and sit into him, and will sup with him, and he with me.

This is an evangelistic point of time, okay? They're sour. I love sour. This is a wonderful verse, but read it in its context, and it is a disturbing indictment.

Where was Jesus? Jesus was outside of the door. He was outside of the church. He's outside trying to get in.

He's knocking on the door of the church, saying, I want to come in, and the promise isn't to the church. The promise is to the individual inside the church. It's singular.

If any of you hear my voice, and open the door, I will come into him, not the church, individual, and sup with him, individual, and be with me, individual. This is not the church. This church is dead.

This church is going to hell. To him that overcometh, I will grant to sit with me in thy throne, and even as I also overcome and set him down, my father in his throne, he that hath to hear, let him hear the Spirit say unto the churches. Characteristics of all the church words.

We've just skimmed the surface. We're going to get into details of this. We're going to get one church tonight.

We might get through two next week, but we'll see. Although we have skimmed the surface of these careful crafted letters, we noticed some provocative patterns. For instance, only five of the seven churches were commended.

Two had nothing good said about them. Five of the seven were admonished. Two had nothing bad said against them.

It is extremely provocative that every one of them were surprised. Those that thought they were doing well were not, and those that thought they were not doing well were doing better than they thought. All of them were exhorted to improve.

In a particular order, they profiled the history of the church through the ages. Ephesus described the apostolic church, the model church, diligent but negligent, neglected their devotional life. Smyrna fits the church when persecution began.

Nothing negative was said about it. Just hang in there. Pergamos fits the church that was married to the world under Constantine.

His successors would make it the official state religion, which was disastrous spiritually and became the Roman Catholic Church, which happens to be Thyatira, which has introduced idolatry in the medieval church, which became codified, written in the doctrine of the Catholic Church. It carries an express threat of being cast in the great tribulation. Sardis seems to fit the Reformation and the start of the denominationalism, but notice that Sardis is one of those seven that had nothing good said about it.

It was coming out of here, but it hadn't made it here, and it's going through this period. Philadelphia is the glorious church, the missionary church declaring the blood of Christ. It has an express promise of being removed prior to the time of tribulation, and Lodicea is the apostate church going into the tribulation and straight to hell.

In the first three letters, the promise to the overcomers is an addendum. The same promise is within the body of the last four. The last four letters are also distinctive in that they have an explicit reference to the second coming of Christ.

The first three do not. So one of the possibilities is the last four letters relate to churches alive today. When the Lord returns and the first three, while historical, will have passed from the scene.

In fact, today the first three are nowhere to be found. God took their lampstands. All of the first three churches are no longer in existence.

The great tribulations ends the life of the last four churches. The medieval church, the Tartars, warned that if she doesn't repent, she will be thrown into the great tribulation, which basically we're going to be people that don't. Well, this that's exactly where the Roman Catholic Church is headed.

The Philadelphians promised that she will be kept from the time of the tribulation. No comment is made about the denominational church, Sardis, or the apostate church, Lodicea. One would imply that in the absence of repenting, they too will endure the great tribulation, which will be characterized by the great ecumenical, which is basically the rules of the Catholic Church movement.

Are you getting into the Church of Ephesus? You guys want to get in there? Okay. Historical background. Tactus records that the city of Ephesus was founded in 1400 BC with an early temple to the mother goddess and ancient Hittites.

Oh, that ought to bring something up. Noah's wife was a Hittite. Noah's three sons' wife, that was provided by his wife, were Hittites, idol worshippers.

People to the mighty goddess of an ancient Hittite fertility deity, who subsequently came identified with Diana. If you go look up Diana as a goddess, you're going to find a female that, I don't forget how many breasts are shown, 19. It's a weird looking figure.

Ionited colonists from Athens were there about 11 BC. In the middle of the 6th century BC, the Laodiceans captured the city. Croatius, their king, was routed by the Persians in 541 BC, and the Ephesians were joined together.

In other cities of the Ionian Federation, it was about the time of the tutoral deity, which became identified with Diana or Artemis. Ephesus was involved in its own disadvantage in the Peloponnesian and the Persian Wars in 431 to 404 BC and served as the key naval base. In 334 BC, it fell to the Macedonians under Alexander.

After his death, four of his key generals took over the empire, and Lysimachus became the master of the city and added great improvements. Now remember, all of the churches were in Turkey, okay? Ephesus unwisely sided with the Antiochs of Syria against the Romans. It eventually became the Roman capital of the province of Asia, Asia Minor in Turkey today, but as a free city.

In other words, they had their own government, just like we have our own government tied back to the Roman Empire today. Ephesus had its own municipal government and senate mentioned by both Strabo and Josephus, no different than us today. Geographical position.

Ephesus was called the Queen of Asia, as it was one of the most beautiful cities in the region. It was located near the mouth of the river Keister, now Lower Neander. It was the proud capital of Ionia and chief harbor of the Proconsular of Asia.

It was an extremely wealthy and beautiful city, and was the principal line of communication between Rome and the eastern provinces. One major road ran eastward to the past to Sardis, and then to Galatia and beyond. Another led to Magnesia, and up the valley of the river Meander to Iconium.

A third ran through Colossus and Laodicea to Euphrates and trade with Greece, and Italy ran through the port regularly. It was a very bustling city, very beautiful city. Culturally, they have an architecture that's second to none as far as this.

They had a theater, an outdoor theater that some say sits 25,000. I picked the low end because that's X-19, but if you look at current day history books, the history books say 50,000. They could seat somewhere between 25,000 and 50,000 people in this ample theater.

It was 490 feet in diameter. The marble way lined with statues and fountains ran from the Temple of Artemis through the city to the Magnesia Gate, the Arcadian Way. Another main road from the theater to the harbor was 1,735 feet long and 70 feet wide, lined with columns and shops and illuminated at night.

The most outstanding architecture feature was the Temple of Diana, which is the daughter of Zeus, sister of Apollo. Now, the Temple of Diana was one of the seven wonders of the world at that time. It was four times as large as the Parthian at Athens and stood on a platform 420 feet by 220 feet.

The building itself was 340 by 165 and had 120 on-deck columns, each 60 feet high. Ecstatic sexual rites took place at the temple, no kidding, involving both male and female prostitutes. Its income was threatened by Paul's preaching.

This led to his departure. The temple was also an asylum for the criminals. Remember what I said, they had no-go zones.

They had protected zones, sanctuary cities. Criminals could live in this temple free of charge. Think about what we got, free of charge.

Nobody could get them. They were protected. The first bank functioned at the temple under the chief priest.

Now, all of the wealth was stored in this temple during this time. During the New Testament period, Ephesus was the largest city of its day. As the harbor gradually became unusual, traffic diverted to Smyrna.

Ephesus was the center for the study of arts and magic, renowned over the world for talismans, Bush family name, incantations, books, charms, etc. Occult items burned in Acts 19.19, if you want to get the details. Paul's visit was brief and was direct toward the Jewish community.

He later made a second visit. He was driven from the synagogue and settled in the school of Tyrannus for two years until the uproar in 58 AD, which is cited in Acts 19.24.41 and 20.1. If you want to go read the details. Ephesus later became the center for missionary operations throughout Asia.

Okay, it was the model church. It was the missionary to all other churches. All other churches started from Ephesus.

Imitators followed but without power. Seven sons of Sceva, okay, in Acts 19, were part of the riffraff that basically the Church of Ephesus had to deal with. After Paul left Ephesus and journeyed through Macedonia, he returned to Miletus for his famed farewell address to the Ephesian elders.

Timothy is alleged to have become its first bishop in 1 Timothy 1 and 3. Now it was started by Aquinas and Priscilla and Apollos came along. 1 Corinthians was penned during his second visit. Paul's epistle to Ephesians was written from Rome.

John returned there in 95 AD after Patmos and spent his closing years there. His gospel was apparently written from there and Timothy, John and Mary's tombs are there. The reputed home of Mary is now a shrine.

Later in history, after the Apostle period, life period, the Bishop of Ephesus was recorded rank and authority as a patriarch over the churches in the province of Asia. Again, we're talking about Asia Minor, Turkey. In 321 AD, Emperor Theodosius II called a general church council at Ephesus to consider the hotly argued question of the time, whether the Virgin Mary should be described as the mother of God.

And 200 bishops at this third ecumenical council decided in the firmity. Its chief city was Miletus. But alluvial deposits, in other words, silt, came up into the harbor of Ephesus for a while, eclipsed its rival in importance, the Roman steppes, stripped the land of the wooded mountain ranges, soil eroded and the resulting silt transformed the harbor to a swamp, which is as of today.

Today, 20 miles of the land has cut off from the city from the sea. It's all silt. You can't get into it.

Even in the first century, Paul landed at Miletus after one of the many dredged in Acts chapter 20. The present unpretentious village of Seljuq, built by the Byzantine Empire, is but a sad reminder of the former glory. After its destruction by the Goths in 262 A.D., it's never regained its former glory.

Jesus' letter in Revelation was about 35 years after Paul's departure. You can read for more background chapters 18 to 20, Paul's epistle to the Ephesians and John's epistles. Paul's farewell to the elders.

This is where Paul met with the elders of the church of Ephesus, gave him his farewell, and went from there to his death, basically. For Paul had determined to sail by Ephesus because he would not spend the time in Asia, for he hasted if it were possible for him to be at Jerusalem for the day of Pentecost. And from Miletus, he set to Ephesus and called the elders of the church, and when they came unto him, he said unto them, You know from the first day that I have come into Asia, after what manner I have been with you at all seasons, serving the Lord with all humanity of mind and with many tears and temptations, which befell me by lying in wait of the Jews.

Oh, who was basically persecuting the Christians during this time? From the time of Christ's death to the time that Constantine made the church and state together, which created the actual Roman Catholic Church. That whole period of time, the Christians were being persecuted by Jews. And how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly.

Now, all of the churches that we need to listen to, they were the original formal workshops from house to house. All incident in the books of Acts were in homes. Formal churches established in the third century with Constantine.

So the formation of the church by Christ was small groups. Think about that. Home fellowships ostracized by the medieval church, Roman Catholic Church, Reformation Church, the denomination churches, which are all of the churches today.

We're getting viable forms set up right now for underground churches. Acts 20. Testifying both to the Jews and also to the Greeks.

This is a continuation of Paul's letter, but it shows the home fellowship. Testifying both to the Jews and also to the Greeks. Repentance toward God and faith toward our Lord Jesus Christ.

And now behold, I go bound in the spirit into Jerusalem, not knowing the things that shall befall me there. Yeah, it gets killed. Save that the Holy Ghost witnessed in every city, saying the bonds and afflictions abide me.

But none of these things move me, neither count my life here unto myself, so that I might fight, 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. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God. Remember, he was given the keys of God, because the Gentiles, when they were saved, became kings and priests, and they became citizenship of the kingdom of God, not this world.

Shall see my face no more, wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. This is key.

Everything that we study should be centered by all the counsel of God. Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost had made you overseers, to feed the church of God, which he hath purchased with his own blood. Now this is interesting.

We think the pastors of the church are the ones that have to go out and increase the flock of the church. That's not true. The pastors of the church are there to feed the people of the church, and it's the people to feed the church.

You guys who don't take this the wrong way, but you guys are sitting back not doing anything to furtherance of God's kingdom, to further the growth of this ministry. If this is your only ministry, you're not following the word of God, which he had purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Grievous wolves entering among you, the very thing that they apparently anticipated is Jesus' letter, because God told them and commended that they were doing well. Also of your own self shall men arise, picking perverse things to draw away disciples after them. These are the Nicolaitans.

They brought into the Gnostic gospel, into the church with the idols. Therefore watch and remember that the space of three years I cease not to warn every one night and day with tears. And now brethren, I commend you to God.

In other words, what he's saying is, I'm turning you over to God. God is who you need to look towards now, because this apostle is not going to be in control of your destiny anymore. God's in control, so you've got to now go to him and to the word of his grace, which is able to build you up and to give you an inheritance among of them which are sanctified.

Inheritance is a key word that means that basically the will, will, will and testament of God was provided to those that are sanctified, saved, set apart, safe, set apart, and they have an inheritance, which are your blessings. If you don't follow the will of God after you're saved, this inheritance goes away. Your salvation doesn't, but you get no blessing.

I have coveted no man's silver or gold or apparel. Ye yourselves know that these hands have ministered unto my necessities and to them that were with me. In other words, you minister to me.

Thank you, he's saying. I have showed you all things, how that so laboring you ought to support the weak and to remember the words of the Lord Jesus. He has said it is more blessed to give than receive.

That is the key. If you want to receive more, you give more. And when he had spoken, he kneeled down and prayed with them all, and they all wept sore and fell on Paul's back and kissed him, soaring most of all for the words which he spoke, that they should see his face no more, and they becoming him unto the ship where he left to go to Jerusalem.

The apostles of John are three, 1st, 2nd, and 3rd John. John 1 is a letter to Ephesus. John 2 is a personal letter to Mary, and John 3 is a personal letter to Gaze.

John understandably emphasizes love to his Ephesian flock, 1st John 4, 1 and 3, also includes warnings about false teachers. Even his personal letter to Mary includes warnings about false teachers, 2nd John 1, 9 through 11. What he's telling Mary is do not allow people to come in your house because of who you are.

If you let them come into your house, you've now caused an issue. So, Mary, don't let anybody come in your house. That's what he's telling.

Go read it if you'd like. Beloved, believe not every spirit, but try the spirits whether they be of God. This is the test.

This is why God says test everything, because many false prophets are gone out into the world. Well, we know that. Hereby know ye the Spirit of God.

Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that confesses not that Jesus Christ has come in the flesh is not of God. That's the test. Ask him.

He's giving you exactly how to test them. And this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already it is in the world. The Antichrist has been in this world since Satan was rebelled and kicked out of heaven.

Beloved, let us love one another, for the love is of God, and everyone that loveth is born of God and knoweth God. He that hath loveth not knoweth not God, for God is love. In this was manifested the love of God toward us, because the God sent his holy begotten Son into the world, that we might live through him.

Herein is love, not that we love God, but that he first loved us, and sent his Son to be the procreation for our sins. Beloved, if God so loved us, we ought also to love one another. The concern.

Nevertheless, I have somewhat against thee, because thou hast left thy first love. The primary theme of this letter is the first love. The word first is protos, meaning first in rank, influence, honor, the chief principle, the superlative love.

The phrase, because thou hast left thy first love, is referring to they were too busy on the business of the king. In other words, keeping the agnostic doctrine, the agnostic doctrine, the idol worshiper out of the church, they lost time to be devotional to the king. God would prefer devotional rather than doctrine.

Why? Because if you're devotional, you have doctrine. If you've got doctrine, you're not devotional, you don't have a relationship. You're just walking.

Men, wives tell you this all the time. Maybe some, maybe not. It's though you're here, but you're not, right? You're not walking.

You're not present. Love is as perusal. Joy of the salvation.

Isaiah 51, 12, Jeremiah 2, 2, Corinthians 11, 2, 1 John 4, 19. First name, fruit of the Spirit is love. Galatians 5, 22.

God uses the marriage to communicate his most intimate truth. The most intimate truth, the herpaso. This is the rapture.

But it's interesting here. God uses the marriage. You're married to God.

That's the communication vehicle. 20 references on this grace are found in Paul's epistle to the Ephesians. Now it had come to pass, as they went, that they entered into a certain village, and a certain woman named Martha received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet and heard his word. But Martha was cumbered about how much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. In other words, she was jealous.

And Jesus answered and said unto her, Martha, Martha. Oh, gosh, twice. Uh-oh, she's in trouble.

Twice. Thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

Devotion to Christ is more critical than anything else. Remember, therefore, this is the exhortation. Remember, therefore, from whence thou art fallen.

Oh, that's when they came into the house body. And repent, and do the first works, or else I will come unto thee quickly and remove thy candlesticks out of his place, except thou repent. This is talking to the individual.

Think about that. Else I will come unto thee quickly and remove thy candlestick out of its place. He's not talking about removing your salvation.

He's talking about removing everything that you're entitled to on this earth. But thou hast, that thou hatest the deeds of the Nicolaitans, which also I hate. We already talked about that.

The Aorist has used both remember and repent. So he envisioned, or I mean, invasive, no delay. In other words, there's no delay in what he's talking about.

He needs you to remember, and he needs you to repent, and you need to do it now. Repent is repeated for emphasis. Where is the lampstand of emphasis visible today? It's gone.

Notice he hates the deeds of the Nicolaitans. These deeds will become doctrine in the third letter to Pergamos. This is where they brought in all idolatry and fornication into the church.

John 3. Jesse said, as an example of organized charter flow, he was the church that should be Jesus. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. Do unto others as you would have them to do unto you.

For I have given you an example that ye should do as I have done to you. Verily, verily, he's trying to get your attention. I say unto you, listen to me.

That's what I need your attention. Listen to me. The servant is not the greater than his Lord, neither he that is sent greater than he that sent him.

Jesus washed the feet of his disciples. If he was this humble, then this is the pattern in which we should follow. The whole idea of the clergy minister, which we all are.

We're all ministers. That's what Christ called us. We're teachers.

We're not some teachers. Everybody's a teacher. We're a minister to this faith.

Somehow ruling over the laity, which is the people, apparently is something that offends Jesus Christ by these letters. The admonitions. Doctrinal purity.

He acknowledges that they had doctrinal purity, but he has an abhorrence of heresy. Devotion to our king. This is where they were lacking.

They left their first love and were too busy on the business of the king rather than for the king himself. He wants devotions, not just doctrine. The first commandment in Deuteronomy 6 and 5. Go read that.

It will explain what that is. No thought of self. If I speak with the tongues of man, 1 Corinthians 13, that means basically your tongue is what it's talking about.

You can't take back what you said. First love is the abandonment of all for a love that has abandoned all. So we're looking at the church.

What did Ephesus have? It had a name. There was a title chosen of Christ. There was condemnation.

Okay, accommodation, not condemnation. Combination, which is basically what they were doing good. Concerns, what they were doing bad.

Exhortation, what they needed to do. The promise of the overcomer was in the postscript, and he that hath to hear was also in present in that letter. Postscript means it basically was done after the body of the letter.

The prophetic profile of churches. Ephesus, first church. It's the apostolic church, the model church.

And then we'll get in how all this progresses down. So we're done with Ephesus. Their study assignment, always pray before you.

Begin study, a relationship with the author of everything, Jesus Christ. Set aside your personal presuppositions. Open your mind to his truth.

Don't be biased on what you think you're hearing. Take good notes. Start and continue to update your personal private journals.

Read the book of Revelation each week, and now read again chapters two and three, and download the Word document handout and outline the Church of Smyrna. And why don't you go and do Pergamos at the same time? We might go through that next week too. Okay.

Any questions? David? Jim, when the Pope makes this huge extravagant thing, I think it's over Easter, where he washes the other, what are they called in the Catholic Church? Bishops? Yeah, the bishops. When he washes their feet, he's doing exactly the same as what Jesus was doing. But how much can we take from that? It's a disinformation process of the Catholic Church because their doctrine is not of Christ.

Yeah. Yeah. That's where I'm coming from.

Yeah. Yeah. Yep.

Suzanne. Today you said the morning star I thought I heard was considered Jesus, but I thought in the past we've heard the morning star or Venus was of Satan. Can you clarify that for me? No.

The morning star is Christ. Okay. Go to Revelation.

Okay. And the sun of the morning is Lucifer. Okay.

Is Venus then that Lucifer? Venus. Venus is an idol. Venus is a goddess.

Okay. Thanks. Sam.

Well, wasn't that the Turkish flag of Diana mocking Mary? Yeah. For symbolism? Yeah. That's even on the mountainside on the opposite of the Apollyon Temple.

Yeah. Yeah. You guys now are seeing things that you could not see before.

And how all this has been in your face. CJ, you got to go. Did all of the churches have their own government? You cut out.

I'm sorry. Can you hear me? Yeah. Try again.

Hello. Yeah. Try again.

Hello. Try again. Okay.

I'm trying. You got to get off mute. You went away.

CJ. Yeah. Did all of the churches have their own government? What do you mean? Like government associated with a country? Or government as it related to the church? Well, I think you've stated related to the church.

All of the churches had a hierarchical activity associated with the church. Yes. Okay.

They were all started by apostles. So the apostles had the church. They went and saved people and made them disciples.

That's the reason why Paul stayed in Ephesus for two years was to teach them as being discipleships. Once they were discipleships, they became the leader of the home church and they built other disciples underneath them because the idea was to go build a small group to maybe 20 or 30 and then split it off and duplicated and duplicated and duplicated. That's the reason why I said that is our job as part of a ministry body.

That's our jobs. That's not the preacher's job to go do. Okay.

That's our job. So that's how the church replicated itself. Okay.

Thank you. Jim, I just need to apologize. I've got an appointment which I have to go to.

So I'm going to have to leave. Okay. Thank you.

You're welcome. Thank you. Sam.

You mentioned the first bank was created out of this as well. Yeah. So back then, I'm just going back to what I've learned in the past.

They actually had brothel coins. They couldn't use currency to go into the brothels. Was this post that era? Oh, no, no, no, no, no, no, no, no, no.

This is right in that era. Okay. Okay.

And you're going to get into the coinage of the Roman Catholic church, because it talks about the whore in Revelation holding a cup. Yep. Right.

Well, they're holding a cup. Yeah. Well, the Catholic church's coin is a female holding a cup.

Yeah. And then Jezebel, wasn't she a Canaanite? She wasn't a Hittite. She had to be a Canaanite.

No, no, no. She was a Canaanite. I'll go back and look, Sam.

But I think you're right. I think she was a Canaanite. Daddy just went over so much tonight.

Yeah. Well, guys, I gave you the scripture references for your studies. Go study them.

And we're going to come back to Ephesians. And we're going to go through that in detail, because we need to understand how we need to live our lives. And that is going to be Ephesians.

So we're going to spend, oh my gosh, it's six chapters. It's going to be at least seven, maybe eight, not eight sessions, just going through Ephesians. Victoria.

Oh, hi. Is it true that the tree of life is only mentioned in Genesis and Revelation 22, I think 22 too? It goes back and talks about it in the Bible? Or is it, you think it's throughout? I don't know. It's not important.

It's not that important. I'm just curious. Let me look.

Let me look. I'm looking at my, I think it's mentioned in the Gospel. The Gospel.

Okay. I have another question about the timing of this. Now, I bought a Bible, King James, and then it has a map of the seven churches.

So it maps out where all the seven churches are in Turkey or Asia Minor when it was, when these were written. And then I researched the churches, different periods, like, you know, even the Reformation church was between 1500 or 1517 to 1700. How can these letters be written and passed around to each church? Oh, no, no, no, no, no.

These were seven churches at the time of Christ. Their condition of the church is a prophetic statement of history, of future. The future.

That's what I was thinking. It's for the future. Right.

So the condition of each church represents a point in time in history. So they weren't actually passed around. Oh, yeah, they were passed around at that time.

Because remember, John at Patmos copied this book seven times and gave it to the seven churches. They were actual churches of that day. So Ephesus was actually a church and living out what was in the letter.

And then right next door to it was, I don't know. It was Sperna. Sperna, yeah.

And they were living out what they. Right. Okay.

And Pergamos was living out what they were doing. And Thyatira was doing what they were doing. And Sardis was doing what it was doing.

Philadelphia is doing what it is doing. And Laodicea was doing what it was doing. All seven churches existed at that time.

And so this is a prophetic word for the future. Right. And that's why there's a timeline.

Right. Oh, and let me answer your question. The tree of life is all through the bottom.

Okay. I just want to make sure. I thought I was going to make that statement, but my mind is so.

I just. Thank you. That's a lot of info.

Barb. You had mentioned that the book of life is everybody that has been born. And I don't think I quite heard.

You also said the book. The Lamb's book of life. That's what I have.

But I wasn't sure is all those who have been saved. Right. Okay.

Thank you. Anything else, guys? Is that known as the Akasha as well? Akasha what? Records. Yeah.

I heard that term. Yeah. I mean, basically, it's a term that represents records.

So you can say the book of life is the record of those that are born and Lamb's book of life is a record of those have been saved. Sure. I mean, it's to be used that way.

So, Jim, as far as clarification on Mary's house, you're talking about the body, mind and spirit. Right. Mary's house.

Yeah. No, she had she was physically living in Ephesus. Okay.

And what I go back and if you read John two or second, John, you will see what he's telling her. Okay. Do you not allow people to come to your house because of this? This myth? Okay.

So he was warning her. To be faithful to her faith. And you don't get involved with the riffraff that's going around.

That's basically what he's telling her to do. So my other question is on the rewards that following the rules and regulations, not only the Ten Commandments, but the 1050 laws, right? Absolutely. Obedience, obedience, obedience.

Basically, we're going to get into that as we get more into the Ephesians. You're going to get all of this doctrinal stuff that says, okay, you know, in the Old Testament, you needed to be obedient for God to. To sanctify you, okay, by the sacrifices and all that stuff in the New Testament, he sacrificed and he says, now you be obedient because I've done this.

Okay. So, yeah, it's if you don't, you lose your heritage, lose your inheritance, you lose your blessings. And that's what, yeah, you're not going to lose your salvation.

You're sealed, but you can lose everything else. Okay. Thank you.

Anything else, guys? Sure. I have a question. A question and a statement.

The question is kind of two parts. From my original old notes that I can't find right now, in regards to Ephesus 2.9, I know thy works in tribulation and poverty, but they are rich, and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan. So you had mentioned that the original seven churches were house to house in their gathering, but I thought in my original notes, when I was researching, that a couple of the churches were actually in synagogues with other Jews, which had bad endings.

The Jews weren't part of this. Remember, they're two separate groups. The Jewish had their synagogues, and the church was the Gentiles, and they were house to house.

All through the New Testament, guys, they are separate. Israel is on its own path, and the church is on its path. They're completely divorced from each other.

That's the reason why you have almost all the epistles in the New Testament written by Paul, because Paul was mantled by God to be the apostles for the Gentiles. You don't see the writings of the other epistles. You have a James, but James was a different category.

And you have 1 and 2 Peter, because he was writing to the Jews, but he opened the door to the Gentiles. And you have John, because John was a messenger of God. But you don't have, you know, all the other.

First and second, third, Timothy's is Paul's letters to Timothy, not Timothy's letters to anybody. You don't have those apostles writing epistles to the Gentiles. Okay, so the whole New Testament is built upon the church.

The Old Testament is built on the nation. The New Testament is built on the Gentiles. The two shall not meet.

The Gentiles, the Israel's eyes were blinded when they didn't recognize that the king was coming into Jerusalem by Daniel's prophecy. He blinded their eyes, and he tore the temple down because of it. And their eyes are not going to get unblinded until revelation after the church has been raptured.

So, they're two different things. You can't mix them in your study. So, the second part of that question is in 2.9, where he says, but are the synagogues Satan? So, the church is the church of God Christ, and here it's stating the synagogue is Satan.

So, does that mean the Jews that do not accept Christ are the synagogues of Satan? No, again, you need to go back and differentiate. The synagogue of Satan is Satan. Okay, the Jews are the Jews.

Now, if the Jews elect to align themselves with Satan, then they become part of the synagogue of Satan. But if they don't align themselves with Satan, they're still the Jewish and the chosen people of God. Synagogue of Satan is an activity.

Basically, it is Jews. It is the Sanhedrin that was at that time, and the Jews that wanted to rule over all of the Christians. So, you need to regroup your thinking about who's who.

So, you got the Israelites, you got the race of Satan, earth dwellers, synagogue of Satan, of your father, that's synagogue of Satan, and then you got the church. Okay, and then my statement was over in God is Government historical books in the biblical library. There's a book in there that I'm finding so far really helpful by Clarence Larkin called The Book of Revelation.

Yep. So, I thought I'd just mention that and I'll put the... By the way, those books there are for you to download. Okay, I got a question on whether or not you could download them, and yeah, I put them out there for you to have in your library if you want to study them.

So, if you want to, you know, open them up and read them online, you can, or if you want to download them, they're available too. Jennifer. So, let me understand.

I'm lost here a little bit. Before the tribulation, there were 144,000 Jews and 12,000 from each tribe that would be saved. No, that was done in the tribulation.

That was done as part of the seven years. That was done in the action of unrolling the scroll. Okay, all right.

I got to go back and read that. Okay. I think it was number four.

I think it was the fourth seal on the scroll. Okay, all right. Thank you.

I was just a little unclear. Okay. Barb.

I was just thinking, I was fortunate enough to have been to Cush Adashi in Ephesus and Mary's resting place, and when I think of it geographically and I think of, you know, Mary's last resting place, and I think that's where Paul actually took Mary was to this place, and how they got there back then just blows my mind because, I mean, we took a bus to get there. Yeah. When I think of, you know, it's such a feat for them to have traveled, how they traveled, and also the ruins that were left there were magnificent.

Oh, yeah. I mean, basically, if you guys like that type of adventure, that's a beautiful ruin area to go see. It is.

It was fantastic, but when I think of what we have today and what they had back then, man, we just have no idea. No. And through, but anyway, the comment I wanted to make.

Well, good. Thank you. Guys, anything else? Okay, good class.

Did you guys enjoy it? Did you learn stuff? Can I ask you, when did all that sex in the pews end, if it did? Well, I would have to say that it hasn't ended in the Catholic Church. Oh, my goodness. Go down below the first floor of the Vatican, and you're into sanctuary type rooms that they have sacrifices and orgies.

So, it's not ever left the church. Dungeons? Dungeons? Well, they got dungeons there, too. I mean, I've been able to see a few of the things that other people can't.

I got somebody to take me down when I was there once, and there's, Lucifer's idols are on the walls. Oh, my gosh. After you get below the first floor, they don't, as a matter of fact, as Jonathan Kleck has taught us, okay, you can see them on the first floor if you got eyes to see.

But if you go down below that, you don't need to worry about being upside down. It's in your face. Wow.

No wonder people don't believe it. No wonder. I think I've seen video on that once.

Wow, a long time ago. It's possible. Yeah.

Yeah. Okay, guys, anything else? You guys, is this a good learning experience getting into this? Hope so. Yes.

Yes. Okay. All right.

Just do your study, and don't forget numbers. We got numbers chapters five through nine on Sunday, as well. So, just do your studying, and I love you guys.

I'll see you Sunday. Okay. Love you, Jim.

Bye. Thank you. Thank you.