

# The Jewish Final Solution to the World's Problem - Revelation, Part 10-Letters to the Seven Churches, Part 6

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[ 0 : 00 ] The book of Revelation, and this morning we'll be looking at the message to Philadelphia. And this is found in Revelation chapter 3, verses 7 through 13.

And to the angel of the church in Philadelphia write, He who is holy, who is true, and who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this, I know your deeds. Behold, I have put before you an open door, which no one can shut.

Because you have a little power, and have kept my word, and have not denied my name. Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not.

But lie, I will make them come and bow down at your feet, and make them know that I have loved you. Because you have kept the word of my perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth. I am coming quickly. Hold fast what you have, so that no one will take your crown.

[ 1 : 56 ] He who overcomes, I will make him a pillar in the temple of my God, and he will not go out from it anymore.

And I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name.

He who has an ear, let him hear what the Spirit says to the churches. I really do think it is unfortunate that the word churches is used so much in these early chapters of Revelation in reference to the seven assemblies, because it automatically causes people to think in terms of these being Christian churches.

And the response from many might be, well, of course they are Christian churches. What else could they be? Well, they are not Christian churches at all.

In my estimation, they are Jewish assemblies. The word in the original Greek that is so often translated church, and very many times it is completely justified in being translated as church.

[ 3 : 26 ] But the word is ekklesia, and it simply means a called-out assembly, or a called-out body, or a called-out group. And it could also be called a congregation, or an assembly, or a gathering, or a church.

But when they chose to render all seven of these as churches, people just automatically think in terms of there being Christian churches. They are not.

They are Jewish assemblies. And then, of course, the question would be raised, well, what makes us think they are Jewish? And how do we know that?

And where are these coming from? So, that is at least in part what we want to share with you by way of introduction. And then we'll get to the message to Philadelphia proper. I am repeating some of this content because for two reasons.

Number one, it is really critical. And number two, it is different from the usual interpretation that you will find of these passages. And I suspect that that is not terribly unusual to hear coming from me because we've identified with a number of things that simply do not mark the party line.

[ 4 : 44 ] But we are nonetheless convinced that we have scriptural justification for them. And so far as we are concerned, that's the whole thing that matters. We have taken the position, and I think it will be supported as we go on through the book, that this is an intensely Jewish book.

Although there are a number of things found in the Revelation that appeal to Christians and that are Christian-like in their sounding, we must warn you that before there was Christianity, there was

Judaism.

And Christianity was birthed out of Judaism. It has been rightly said that Judaism is the cradle of Christianity. And so it is.

And I would even go further and say that Christianity, in reality, is Judaism come to completion, come to its fullness, come to its fulfillment.

And this is precisely why many of our Jewish friends who have become believers in Jesus Christ do not refer to themselves as converted Jews.

[ 5 : 55 ] They call themselves completed Jews. And that really is much more accurate and descriptive. They are completed. Christianity is the completion, the fulfillment of Judaism.

In this form, it was offered to the Jewish people on the day of Pentecost by Peter. 3,000 accepted. The vast majority, of course, did not.

It was repeated in chapter 3. And it will be repeated again in chapter 7 under the leadership of Stephen. And the answer will be, we will not have this man to reign over us.

And they stone Stephen. Eventually, they are going to arrange for the arrest and the death of the Apostle Paul under the Roman Caesars.

And all of this is part and parcel of this same thing. It is the completion of Judaism as realized in what we call biblical Christianity. That being the case, the vast majority of the Bible is Jewish.

[ 7 : 02 ] In fact, every single writer whom God used to contribute to the Old and New Testament was Jewish.

One possible exception being Dr. Luke. And if he was not Jewish, he probably was a proselyte to Judaism. So, the New Testament is very Jewish.

And the book of the Revelation is extremely Jewish. And you will see that surface time and time again. And by the way, the nation of Israel and the Jewish people are at the very core of the plan and program of God for all the ages.

That is precisely why we have labeled this series, the Jewish final solution to the world's problems. Because the final solution is a Jew.

His name is Jesus of Nazareth. He is Yeshua HaMashiach. He is Jew. Jesus, the Messiah.

[ 8 : 09 ] And when he said, in addressing the woman at the well, You know not what you worship, for salvation is of the Jews. It is.

And, of course, it began with him. So, very many Christians today simply do not understand that. And, in my estimation, it is not possible to begin to understand the revelation of Scripture if you do not see its Jewishness.

This is absolutely imperative. Matter of fact, the Bible is a whole lot more Jewish than what most Jews understand it to be.

And that is saying something. But I am satisfied that it is true. So, if we are saying that these churches, that I would put quotation marks around, are really Jewish assemblies, then the next logical question is, how did they get here in the book of Revelation?

And where do they come from in order to have a being to which these letters are addressed? All of these things we take as being future.

[ 9 : 23 ] We see the entirety of the book of Revelation from chapter 1 through 22 all being future. Most dispensationalists, who are Acts 2 dispensationalists, and most who are evangelicals, who believe in the rapture of the church and the pre-tribulation rapture, etc., devote the first three chapters of Revelation to things Christian.

And the reason they do is because the church is so often mentioned, and they just assume that it is the Christian church, and that it is here on the earth, but that it is going to be gone when the rapture occurs.

So, they simply believe that the first three chapters are to be addressed and are spoken of Christian churches, and at the end of chapter 3 is where we find the church no longer present because it is raptured.

So, that which is future doesn't begin until chapter 4. However, we see that as being very inconsistent and fraught with all kinds of problems, and it is much more simple, I think, and a lot more logical, and I believe we'll be able to establish this, that the entirety of the book, every chapter, is future.

None of the things that occur in the book of Revelation have happened yet, with one exception. And that is the multiple visions that were given to John.

[ 11 : 06 ] They are historical. John saw them when he was taken up into heaven, given a panoramic view of what was going to transpire on the earth.

This is what he's talking about in chapter 1. And he sees this glorified vision of Jesus the Messiah, and he is instructed to write the things he has seen.

That is past. That happened 2,000 years ago when John was on Patmos. But everything that John is told to write about, and all the rest that is recorded regarding the content of Revelation, is all future.

We hold what is known as the futurist position. A great many of Christendom, very sincerely, very honestly, hold the position that is referred to as the preterists.

The preterists. Kind of like the historical. And that is, their view is that everything that is described in the book of Revelation is all history.

[ 12 : 14 ] It's all over and done with. It's already passed. Everything there. And they, of course, have to do a bit of stretching and finagling to make it so, because as we look through the Revelation, we can scarcely find anything vaguely familiar in history that has happened, that is recorded in this book, and make it fit.

It just isn't there. So, it is a futurist position, and it is as Jewish as is the book of Hebrews, as is 1st and 2nd Peter. And if you read Peter's 1st and 2nd epistle, read it carefully.

You'll see he's speaking to Jews. He isn't speaking to Gentiles. He's speaking to Jews. And so is James. And James couldn't be clear when he says James to the 12 tribes scattered abroad.

What does that mean? It means Jewish people of the 12 tribes of Israel who were part of the diaspora that were scattered all over the Mediterranean world. Those are they to whom he addressed his epistle.

So, all of these commonly referred to as Christian Hebrew epistles, included in Revelation, are all Jewish. Then the question is, well, what is it then is for Christians?

[ 13 : 37 ] It begins with the epistle to the Romans. Paul's letter to the churches. are what kind of churches? They're Christian churches. And even these Christian churches are made up of Gentiles and Jews.

More Jews. Hey, deal with it. You cannot escape from the Jew. Matter of fact, the Jew is, as I said, the core of the plan and program of God.

He has centered and focused virtually everything in his plan and program upon Abraham, Isaac, and Jacob and their seed. And I'm going to let you in on a little secret.

Most of the Jewish people today do not understand that. And many of them do not even believe it. so, the time is coming when they will.

Well, there is great commonality in these seven epistles to these various congregations. And we are looking at the sixth one of the seventh, and that is Philadelphia.

[ 14 : 46 ] And the church at Philadelphia, as well as the church at Smyrna, both distinguish themselves in that Christ has nothing unfavorable to say to either one.

Not to Smyrna, nor to Philadelphia. But they are the only two churches of the seven that he does not break over the coals. Because the other five deserve it.

And he treats them in accordance with their just desserts. The church at Philadelphia and the church at Smyrna apparently were A-OK in their relationship with the Lord and in their practices and in their doing, and they are commended.

So, our Christ gives credit where credit is due and condemnation where condemnation is due.

These Jewish assemblies that we believe are yet future are going to surface and let me inject this because you deserve to know this.

This is a Wiseman opinion. Take it for what it's worth. I can't give you a chapter and verse to prove this. This is the way I see it. I could well be wrong. It wouldn't be the first time.

[ 16 : 02 ] Something of incredible significance is going to have to happen in the Middle East in order for these thousands of Jewish people to embrace the true God of Israel, the God of the Old Testament.

I'm not saying that they are becoming Christian. I'm saying they are going to be taking the first step. I believe there is going to be a tremendous revival in Israel among the Jewish people.

But they are not going to come to faith in Jesus as their Messiah just yet. First, they are going to come to faith in their own scriptures, the Old Testament, the Torah, the Law of Moses, which most Jews have long since abandoned.

Virtually the only Jewish people who embrace the Law of Moses, which is referred to as the Torah, Torah, the vast majority of those who embrace the Torah and the Old Testament and regard it as the Word of God are perhaps 10% of the Jewish people.

They are referred to as observant Jews. They still keep the Sabbath. They have a kosher kitchen. They don't eat pork. They sometimes will go to the Western Wall and offer their prayers.

[ 17 : 35 ] They go to synagogue. They have their children bar mitzvah and bet mitzvahs for the girls and so on. They are observant Jews and they are just a tiny percentage of them. But something is going to happen of such a significant nature that the nation of Israel is going to embrace the God of Abraham, Isaac, and Jacob, whom they have long since abandoned.

Israel today is a secular state. Many people think that it is a Jewish state where everybody practices Judaism. That is not true.

Only about 10% are observant Jews in Israel. So something is going to take place that will be a major wake-up call to the nation of Israel, Israel, and they will flock to the God of their fathers, Abraham, Isaac, and Jacob.

In my estimation, that I believe is going to be what we are considering in our monthly studies in the last Tuesday of each month. That is the Russian invasion of the nation of Israel.

Because when that takes place, the invader is going to be absolutely decimated. the invading army of Russia and those who are accompanying it are going to be virtually vaporized.

[ 19 : 06 ] I don't know if this is going to be the result of nuclear activity or if it is going to be something of a supernatural order, but it will present Israel with conclusive evidence that their survival has been affected solely by this God of Abraham, Isaac, and Jacob.

And they are going to turn to this true God in droves. And among those droves there will be 144,000 who are going to take up the responsibility of proclaiming the gospel of the kingdom to all the world. And huge numbers of Jewish people will respond to the gospel of the kingdom and will become believers, as well as many Gentiles, during which time persecution will be rampant.

The Antichrist will be in full sway. The mark of the beast will be affected. People will not be able to buy or sell without it. This is the time of Jacob's trouble.

This is the tribulation. and may I say this, that's what this whole book is about. Well, not the whole book, but all of Revelation with the exception of the last two chapters.

[ 20 : 32 ] The whole book, with the exception of the last two chapters, is all about the tribulation period, the time of Jacob's trouble.

It will be seven years in duration. These churches are going to exist then in Asia Minor, and they will be Jewish assemblies.

They are going to be on the receiving end of persecution. They are going to be encouraged to stand fast, to overcome. That is a phrase that is used repeatedly in all seven.

And there's going to have to be pressure. There's going to have to be adversity. After all, what is it that they are to overcome? It is the opposition that is going to be thrust upon them.

It is going to be a time of unparalleled persecution, death, disease, poverty, war, pestilence. Everything that goes with that kind of conflict is just going to be imaginable.

[ 21 : 33 ] And it is going to be on a scale unimaginable. In World War II, in the space of five to seven years from the time of the earliest time of Hitler, 1939 and September 1 when he invaded Poland, for the next five or six years, mankind succeeded in destroying 50 million of his own kind, most of whom were civilians.

millions. This is going to be far worse. This is going to involve billions of people.

This is going to be on a scale the likes of which we cannot begin to imagine. This is what is coming down and it is all depicted right here in this book that we are engaging in the Revelation.

So these seven assemblies will surface and will be active and these letters will be addressed to them. They are coming via the angels.

We do not know exactly how this is going to play out but we do know that these are going to be angels. They are not pastors. The angelos, the messengers are not pastors.

[ 22 : 58 ] They are actual angels and we saw the surfacing of angels as early as Revelation chapter 1 and verse 1. One of the principal things that is going to characterize the book of the Revelation is a tremendous amount of activity involving angels and supernatural aspects the likes of which we do not see in our own lifetime.

The forces of nature that we are familiar with by way of floods, earthquakes, tornadoes is going to be so dramatically increased and impacting upon humanity at that time during this tribulation period. We just cannot imagine it is going to be cataclysmic. Christ himself said this is a time such as the world has never seen before and we'll never see again.

It is unimaginable. It really is. And do you know what is at the base of it all? It is the human and angelic sin and rebellion against the Creator.

That's why these awful tolls are going to be taken. And then perhaps for the first time man will be able to understand how utterly sinful and vile his activities and his actions are before the God who made him and gave him life.

[ 24 : 40 ] It is going to be really something. It is going to be the wrath of God poured out. And along the way there will be some who will recognize it for what it is and they will repent and they will be saved and there will be great numbers and they will also pay for their commitment, many of them, with their own lives.

This is what John is talking about when he says in a chapter we'll be into before too long, I saw the souls of those beneath the altar who were beheaded for the testimony of Jesus Christ and they cried out saying, How long, O Lord, before you avenge our death upon those who dwell on the earth?

How much longer do we have to wait for your justice to be executed? And they are well aware of the price they have paid and why they have paid it.

This is a time the likes of which we cannot begin to imagine. If that Russian invasion occurs as we believe it will, that means it could happen at any time.

No, I'm not interested in setting dates. I am not a prophet, but I am just saying that it could happen at any time. It could happen before the rapture. It could happen after the rapture.

[ 26 : 05 ] We don't know. All we know is the rapture is imminent and when that occurs is in the plan and program of God and we will be out of here. So, angelic participation characterizes each of these seven assemblies.

And if you will look at just some of the references here, I'll just point out the Jewishness to you. If you will look at chapter 2 and verse 14, for instance, I have a few things against you because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel.

What's Christian about that? What's Christian about that? Nothing. This is Jewish. This is Old Testament stuff.

And the book of the Revelation is more connected to the Old Testament, particularly the book of Genesis.

Connected to the Old Testament, particularly the book of Genesis, and to the four Gospels. And what is so Jewish about them? Everything.

[ 27 : 20 ] Everything. And this is just more of the same. And if you will look at chapter 2 and verse 20, but I have this against you, that you tolerate the woman Jezebel.

Jezebel? What frame of reference do Gentiles have about Jezebel? None at all. Who was she?

Well, she lived during the time of Elijah, the prophet. And she was in Israel. And she was a daughter of a pagan king, and she brought idolatry into Ahab's mind and heart.

And he was one of the vilest, most wicked kings that ever lived. And Jezebel was his match. She married him. They were a pair. I tell you, they were a trip. But this is a Jewish concept in a Jewish setting.

And if you will look at verse 7 of chapter 3 in Philadelphia, he who is holy, who is true, who has the key of David.

[ 28 : 31 ] What does the key of David have to do with Gentiles? Nothing. Who is David? He was a Jewish king. He was brought to the throne by God.

This is the shepherd lad we're talking about. This is all Jewish content. Don't try to Christianize it and put the church in here. These are Jewish assemblies.

Where is the church here? It isn't here. The church is gone. The rapture has already occurred. We don't know when that's going to occur, but we do know this, it's going to be before these events take place.

because the rapture is pre-tribulational. That means the rapture takes place before the tribulation begins.

And the tribulation will begin when the Antichrist signs the covenant with Israel in Daniel chapter 7. This is what Jesus is talking about in the Matthew discourse found in chapter 24 and the Olivet discourse when he says, when you see the abomination that desolates stand in the holy place, flee to the mountains.

[ 29 : 46 ] Everything is ready to break loose. And what that means is simply this. The desolation, the abomination of desolation is a human being.

It is the Antichrist. And he is going to establish himself in the temple of God and declare himself to be deity that will defile and abominate the holy place.

And Jesus said, that's a trigger. That's going to happen. And when you see it happen, know that everything is ready to break loose. Then flee for your life.

Get to the mountains. And we'll see that when we come to it. the mountains will be in the south. The mountain that he is talking about here will be down in Petra, where the Jewish people will be quartered for this period of time and provided with supernatural protection from the Antichrist.

That too will all be coming. All of these are going to exist under persecution, and the Antichrist will be at the head of it. Angelic participation will characterize each of these seven assemblies.

[ 31 : 02 ] In verse seven, we have he, chapter three, he who is holy and true. This is a typical kind of introduction to each of the epistles.

Let me just run this by you because they have certain things in common. Each letter, each letter is addressed to the angel of that congregation.

each letter follows immediately with describing some attribute regarding the Christ who was sending the information. Each letter begins also with the phrase I know.

And each letter includes the admonition he who overcomes. And each letter includes a reward for overcoming.

and each letter includes a demand for repentance with only two exceptions. Smyrna and Philadelphia.

[ 32 : 07 ] They had nothing from which to repent or nothing to repent of. They are the only ones who are not told to repent. He has no condemnation against them. And each one concludes with he that hath an ear to hear.

Let him hear what the spirit says to the churches. And all that means is in the congregation receiving this letter and in this case it's going to be Philadelphia.

In the congregation there are going to be people who have an open mind and a teachable spirit. Let them hear and hear carefully.

the implication is there are those who do not have an ear to hear. They don't want to hear the truth. They don't want the truth.

They will reject the truth when they get it. And they will of course pay dearly for that. So that he that hath an ear to hear let him hear is something that could be announced to any congregation today because in every congregation there they want to be obedient to it.

[ 33 : 22 ] And they welcome the truth. And there are those who have their minds already made up about everything and it doesn't make any difference what you have to say. They are not teachable and they're not going to hear it anyway.

There are those who do not have an ear to hear. There are both kinds of people in just about every congregation and they are recognized here. So let's look at this if we may in chapter three.

My intent once we get through with these seven churches is to take the succeeding chapters as much as we can a chapter in each setting. And if that's the case we'll be able to deal with an entire chapter at one sitting.

And I don't know that we'll be able to pull that off but that's my goal and we are going to try to do that. So to the church at Philadelphia to the angel of the church. The description given again an attribute of the sender he who is holy who is true he who has the key of David who opens and no one will shut and who shuts and no one opens and all that is is an expression of the power and authority of the one who possesses the key because that key he can lock or unlock and it is simply a way of expressing the authority and the power vested in this person.

The one who has the key can open or close and it is completely apart from the willingness or the cooperation of anyone else.

[ 35 : 01 ] It is designed to say there is singular power and authority vested in this one who has the key. And consequently the door is open and no one can shut it or it is shut and no one can open it.

That again is speaking of his supremacy. I know your deeds. Now if your deeds are not what they ought to be this is the time to get nervous.

But if they are what they ought to be and your heart is right before the Lord you can breathe a sigh of relief and say I'm glad I'm on the right side of this issue.

And that's what the people of Philadelphia could say. I know your deeds. Behold I have put before you an open door which no one can shut. And the reason no one can shut it is because God put it before them.

Because you have a little power. power. Now that's an interesting expression. You know there isn't any one of us who has much power.

[ 36 : 14 ] I don't care if you occupy the Oval Office of what the press commonly refers to as the world's most powerful man. We all have just a little power.

Compared to power that's available, none of us has much power. None of us has much authority. The question is not how much power you have. The question is what are you doing with the power you have.

And this church at Philadelphia apparently didn't have a whole lot going for it. But you know something? That can be a blessing in disguise.

Because if you don't have a whole lot going for you, and you are aware of that, the likelihood is you're going to find your dependence in the Lord. And not in yourself, in your own sufficiency.

Truth be told, none of us has much power. None of us has much authority. I guess the difference is between those who recognize it and those who don't. You have a little power, and you have kept my word.

[ 37 : 17 ] Now that's a beautiful thing, and all it's telling me is, you don't have to have much power to keep and honor the word of God. You just need a will to do so.

You don't have to have a lot of power. Just a commitment. Beautiful thing. The application, of course, is across the board, but here is speaking particularly to those.

And you have not denied my name. I guess the opposite of that would be unwilling or embarrassed to name the name of Jesus.

What a pathetic situation for a human being to be in. Now these churches that are going to surface are going to have time to apostatize, time to cool off, time to go from red hot to the Lord, to lukewarm like the church of Laodicea is going to.

And do you know something? If we look at that and we say, well, now wait a minute, these churches, they're supposed to be zealous, they're supposed to be committed to Jehovah, they're supposed to be on fire for the Lord, they're supposed to return to the God of their fathers, then what's all of this condemnation that Christ is heaping upon?

[ 38 : 40 ] Well, the answer is, they've already apostatized. They've already deserted. They've already gone astray. Do you find that hard to believe? You shouldn't look at the history of the nation.

From the time they came out of Egypt, how long did it take them to turn their back on the Lord after he had just done a brand spanking new miracle for them?

Not long. Not long. Forgot all about the water from the rock, the manna from heaven, pillar of fire by night, cloud by day, forgot all about that stuff.

And what did they do? Mumbled, groan, complained, bellyache, griped. Why have you brought us out here to let us die?

We'd be better off staying in Egypt and all the rest of that nonsense. How long did it take him to apostatize and turn against the Lord? Not long at all. Not long at God. And finally, when he was ready to bring them into the land, he sent out these 12 spies.

[ 39 : 47 ] Ten come back with a bad report. He said, oh, we can't take these guys. Man, they are armed to the teeth. These guys, they must be eight feet tall and they've got fortified villages and walls and everything.

We're no match for these guys. And it was only Joshua and Caleb that said, it doesn't matter how big they are. It doesn't matter how many there are. The Lord is on our side. That's all that matters. Let's go. We can take these guys. And they refused. And the Lord said, it takes a lot to try my patience, but you have succeeded.

You are going to stay right here in the wilderness until every last one of you die off. I'll bring your kids in. Then I'm going to bring you in. You're going to wander here for 38 years until every last one

of you dies off.

The only two survivors are going to be Joshua and Caleb. I'll bring them in. All the rest of you are going to be buried here. All because of their unbelief and their frequent dismissal of the authority and the word of God.

[ 40 : 56 ] These congregations are going to fall prey to the same thing. And I want to say something in defense of the Jewish people. They are not going to do this because they are Jews. They are going to do this because they are just like you and me. They are humans. Human beings. We human beings come with a super dose of fickleness built into us.

And it doesn't take us long to abandon something for what we think is a better deal without really counting the cost. That's what's going to be taking place during this time.

during this time. I will show those verse 9 of the synagogue of Satan who say, looky here, Jews all over the place, who say that they are Jews and are not, but lie.

When Paul wrote to the Romans he made a significant statement. He said they are not all Israel that are Israel. What do he mean by that? He simply meant they may have the pedigree and the bloodline and be able to trace their ancestry to Abraham, Isaac, and Jacob, but that's not what makes you a true Israelite.

[ 42 : 11 ] What makes you a true Israelite is that you are on board with the God of Israel. So there are a lot of Israelites who were not true Israelites at all.

And Paul is saying, or the writer here, John, is saying, the message that Christ is giving is these who profess to be followers of Jehovah, true Jews, they're not true Jews at all.

And of course, the Jewishness surfaces again. Behold, I will make them to come and bow down at your feet, and to know that I have loved you, because you have kept the word of my perseverance. I also will keep you from the hour of testing or trying in that hour which is about to come upon the whole world to test those who dwell upon the earth.

This will be the balance, whatever remains of that tribulation period, because the text makes it quite clear, as we shall see, that the first three and a half years of the tribulation period is not going to be a picnic.

[ 43 : 24 ] It's going to be a time of great deprivation and great conflict, but that is going to dramatically escalate during the second three and a half years or 42 months.

That's when the abomination of desolation occurs. The Antichrist's mask is ripped off. He reveals himself for who he is, and it is not an exaggeration to say all hell breaks loose.

And this place, the planet, the whole planet, is going to be hazardous to the health of anyone who is living here.

I am coming quickly. Hold fast what you have. You may not have much, you don't have much power, but cling to what you do have, in order that no one take your crown.

They're going to be crowns awarded for exploits, for behavior, for faithfulness, for honor, and there will be an opportunity to forfeit that crown.

[ 44 : 38 ] This is during this tribulation period, and it is very heavily works oriented. You won't find much grace in the book of Revelation. No.

Not much grace at all. You find a lot of judgment, a lot of death, a lot of punishment, everything that goes with it. The clock has already run out.

The string has run out on grace. The age of grace ended when God took the church out of here. That's the end of the dispensation of the grace of God.

This is a reversion to the time in the early acts. This is the time of the anticipation of the kingdom of heaven coming to earth. And it is going to come on the backs of this horrendous price that is going to be paid, known as the great tribulation.

He who overcomes, and this phrase is used in connection with every one of the churches, he who overcomes. And this too is speaking of human effort, human determination, human involvement, human activity, human commitment.

[ 45 : 45 ] That's what this overcoming is all about. And it isn't a thing whereby we just pray and ask God to make us overcomers. No, no. Their overcoming is going to be as a result of their own efforts.

That too is very Jewish, as opposed to the grace that characterizes the church age. He who overcomes, I will make him a pillar in the temple of my God. A pillar simply means a main supporter, a main player, a central figure, in the temple of my God.

And he will not go out from it anymore, and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem.

Again, can you not see Jewishness oozing out of all of these things? he who has an ear, let him hear what the Spirit says to the churches.

This is the sixth of the seven churches. Lord willing, we will consider the message to Laodicea in our next meeting, and then we will depart from the Revelation for an emphasis on some Christmas messages to return to this later as we engage the more prophetic part.

[ 47 : 06 ] So, if there is a quick question or comment, we'll be glad to entertain it. Just make sure it's a question I can answer. Anybody?

Also, I would encourage you to do this. If you have questions, and you may have a lot of questions, but maybe you're just kind of shy or reluctant to ask them, feel free to write your questions out. And you don't even have to sign your name. I don't care who submits the question. Feel free to write your questions out and just drop them in the drop box, in the offering box there. And you probably get a lot better answer because I'd have more time to think about it as opposed to answering off the top of my head.

Any comment or question? Yes. Yeah. One's a comment, and then I have a question. Okay. The comment being the Russian invasion, as I see it, into Israel's either going to have to take place before the rapture or soon after for these churches, these Jewish assemblies, to get up and running in order to be able to slough off from their duties.

Yeah. Or there's going to be a long time period between the rapture and the actual tribulation period. Yeah. There could very well be. There could be several years.

[ 48 : 31 ] Yeah. Yeah. There could be several years. You see, a lot of people, a lot of people make the mistake of thinking that what starts the seven-year tribulation period is the rapture.

But that is not the case at all. And there is nothing to indicate that. What commences the seven-year period of tribulation is the signing of the covenant in Daniel chapter 9.

That's one of the most pivotal passages in all of the Bible. That's what starts the clock ticking for the seven years. The rapture of the church, which is the removal of the body of believers from the earth, could happen before I finish the next sentence.

It is imminent. It could happen at any moment. Nothing has to take place before that happens. But once that happens, it could be a number of years before there will be a Russian invasion.

It could be a number of years before the tribulation period begins. We just don't know. We are not given any details regarding that. And then my question is, in verse 10 there in chapter 3, it says, I will keep you from the hour of testing, the hour that is about to come upon the whole world.

[ 49 : 50 ] I'm wondering if these are the Jews who will be led off to be at Petra or wherever so that they're protected. Does that make sense to you?

Do you understand my question? I would suspect that that is going to be involved. I think that there is going to be an enormous gathering and a place of refuge in the ancient city and area of Petra, which is in southern Transjordan now.

It has an extensive history. The one little chapter, Obadiah talks about it in the Old Testament. And I think that it is there that Israel is going to be sequestered from the rest of the world and supernaturally cared for.

We're going to see a lot of supernatural stuff during this seven-year period. They are going to be preserved and cared for during that time. For some reason, the Antichrist will not be able to get to them.

And I do not understand that. But when Christ returns, that's where he's coming. And he is moving from the south, from Basra. He is moving from the south in Basra, Petra, to the north.

[ 50 : 59 ] And the armies that are amassed in Megiddo, at the plains of Armageddon, are going to march south. And Christ is going to confront them in the valley of Jehoshaphat.

It will be right in front of the city of Jerusalem, what is called the Kidron Valley.

Another name for it is the valley of Jehoshaphat. And there's where the carnage is going to take place. And he will fight for his people like he did in days of old.

It's going to be something. Going to be something. Up front here, this will have to be our last question or comment. Yeah, I might be off here, but these seven churches, could they be in existence right now and after we're taken out just come to the forefront?

Well, I do not see their existence. Now, what were these seven churches that we're talking about are in present-day Turkey. It's called Asia Minor or Asia in the Bible, but it's actually present-day Turkey.

[ 52 : 26 ] And the Apostle Paul was there and evangelized. In fact, he spent a lot of time at Ephesus and you can still visit the ruins of Ephesus to this day. But I do not believe that these churches are even in existence now.

I know that there are ruins of Ephesus and ruins at the other places, but I am confident that the ones referred to in Revelation are yet future. And they, to my estimation, do not now exist, but they certainly will.

They will be formed very quickly and it will be from this group of completed Jews, if you will. Okay. Yeah. Okay.

Now, if a church is assembling, there could be an assembly of like their underground churches in Russia and throughout the world.

And what if it's like, you know, in Turkey, there's an assembly of, you know, exiled Jews? Oh, yeah, yeah, sure. Well, they're, you know, they exist all over and all over the Mediterranean.

[ 53 : 35 ] I'm not sure how many Jews. I'm sure that there are some Jewish congregations that exist today, just like their Hebrew Christian, they call them Messianic Jews, who exist in the United States today.

I think there's one in Columbus and one in Dayton. And these are, these are Jewish people who have come to faith in Christ as their Savior. and they have a Jewish kind of congregation.

There may be some Gentiles in it, but they have things Jewish that they maintain and keep, not because they have to, but because tradition and their history is there.

So, and I don't know how aware of it you are, but there are, there are thousands of house churches in China right now that exist undercover.

They are illegal. The government will not permit them. And there are literally thousands of these that exist as home churches all throughout China. Many really devout, committed believers.

[ 54 : 39 ] And if they were to come out of the closet, as it were, they of course would pay a price for their, because they, Christianity is considered incompatible and an enemy to the state of the People's Republic of China, officially.

And that's why they are undercover, but there are literally thousands of them. And in other places as well, there are believers that exist in some clandestine Muslim countries where they would not be permitted to exist at all.

And it's very cloak and dagger and undercover and that kind of thing, but there are plenty of them out there. Well, thank you for your kind attention. I realize that some of this is a little laborious and difficult to follow, and we've covered a great deal of material.

And when you not only deal with the content, but you have intricate time frames to take into consideration, it can seem sometimes to be a little overwhelming, but my encouragement to you is hang in there, and as we move on through it, I think you will find things becoming clearer and clearer.

And maybe the time will be able to come when you can say, I get it! I get it! And if you haven't already gotten it, I trust you will, and when you do, you will appreciate it so much.

[ 56 : 03 ] Would you stand, please? Father, we recognize that there are areas here which we are far from certain. We have simply tried to put the pieces together as we understand them, but we know that our understanding is often lacking, and we freely admit that.

And we want to appeal to you for your enlightenment, and we trust that you will reveal to us that which you want us to know, and give us the ability to express it and to explain it, and for these dear folks, the ability to absorb it and understand it.

Thank you for the revelation you've been pleased to give, in the name of our Lord Jesus Christ. Amen.