

REVELATION TO EVERY NATION

GOOD ADVICE FROM OUR BEST FRIEND PART 3



SARDIS – 1 RED ONES – 2 THE ESCAPE OF THE REMNANT 1517 A.D. UNTIL 1798 A.D.

In the Seven Messages from Jesus to the Seven Churches, the first four periods from Ephesus until Thyatira were in a steady and definite spiritual decline. This was because the word of God was not easily accessible and error and tradition from the pagan deities of Babylon were introduced in the reign of Constantine. Paul prophesied that there would be a falling away from truth come before the man of sin would be revealed. We will notice later that the man of sin appeared on the scene of History in the Thyatira period. During the dark ages from 538 A.D. until about 1798 A.D. people of God were hiding in the mountains and wrote out by hand copies of the Bible. They used to travel down to the cities as peddlers and distribute the word of God. Eventually through the influence of the Waldenses, and after them the early reformers, the Bible started to be distributed again. When Gutenberg started to print the Bible it had a tremendous effect on the world which started a steady spiritual growth back to a restoration of all things, which God had spoken by the mouth of all his holy prophets since the world began Acts 3:21. In the Laodicean period the same Bible truth that Jesus had given to His disciples would be preached again after being lost through the traditions and pagan ceremonies that had well nigh obliterated any resemblance of the original Church of Ephesus **see Appendix 7 A and D**. The message to the Church of Laodicea is a special word from Jesus to us to separate from sin and tradition and to prepare for His Second Coming.

1. What is the name of the 5th Church? What is the significance of the name? What is the problem with this Church? What is the cure? Rev 3:1, 4, 5.

Ans: a. And unto the angel of the church in _____ write; Rev 3:1.

Ans: b. In the message to the church at Sardis two parties are presented. **1.** Those who have a name to live but are _____ (red _____); and **2.** those who are striving to _____ (“that which remains,” or “the escape of the _____.”) These were sincere Roman Catholic _____ and their followers seeking reform in the church they loved but eventually had to separate from. The reformers were forced to do this in order to _____ the traditions of _____ that had taken over the Church of Rome. The reformers taught and lived by the _____ this is what inspired their escape and made them the remnant. See note below.

Ans: c. These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a _____ that thou _____, and art _____ Rev 3:1.

Ans: d. Thou hast a few names even in Sardis which have not _____ their garments; and they shall walk with me in _____; for they are worthy. He that _____, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Rev 3:4,5.



Sardis in Greek is **Σάρδεις** (sardeis) meaning “red ones,” “that which remains,” or “the escape of the remnant.” Red in the Bible stands for sin. Isaiah tells us “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isa 1:18. White stands for cleansing from sin so that we can be clothed with righteousness Isa 1:18; Ps 51:1-7; Rev 19:7,8. The blood of Jesus cleanseth us from all sin if we confess and forsake them 1 Jn 1:7,9; Prov 28:13. Our Saviour loves us so much He wants to cast our sins into the depths of the sea and remember them no more Mic 7:18,19; Heb 8:12. The Lamb died for our sins and wants to blot them out for His own sake, as well as ours, because He wants

everyone to be saved Isa 43:25; 1 Tim 2:3,4. Christ has separated our sins as far as the East is from the West Ps 103:12. The Bible describes how our sins are cast behind God’s back and this is because He is not willing that any should perish but that all should come to repentance Isa 38:17; 2 Pet 3:9. However the “red ones” in the Sardis period refused to wash their robes to make them white in the blood of the Lamb Rev 7:14. **For information on the historical location of the city of Sardis see Appendix 7 C. See also 7 E for reformation history.**

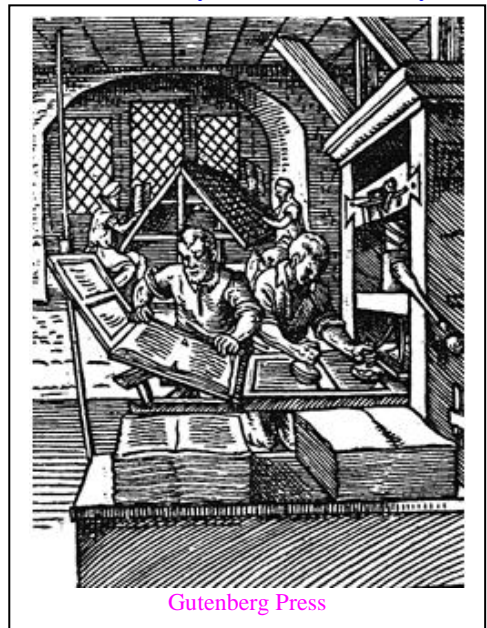
White Robes are the result of those that have confessed and forsaken their sins. Changing our character by forsaking sin and becoming like Jesus is how we can wash our robes and make them white in the blood of the Lamb Rev 7:14. Those that have washed their robes white shall surround the throne of God Rev 7:14,15. These white-robed ones are not composed of that company who were lovers of pleasure more than lovers of God (2 Tim 3:1-5), and who choose to drift with the current rather than to breast the waves of opposition. All who remain pure and uncorrupted from the spirit and influence prevailing at this time will have stern conflicts. They will come through great tribulations; they will wash their robes of character, and make them white in the blood of the Lamb Rev 7:14. These will sing the song of triumph in the kingdom of glory Rev 15:2,3. Those who suffer with Christ will be partakers of His glory Rom 8:18; 1 Pet 4:12,13. Much time should be spent in prayer, that our garments of character may be washed and made white in the blood of the Lamb 1 Thes 5:17.

Thou hast a name that thou livest, and art dead Those that are dead are lost in trespasses and sins Lk 15:24, 32; Eph 2:1,5; Col 2:13; 1 Tim 5:6. They claim to have faith but have no corresponding works James 2:26.

Two distinct groups in Sardis In the message to the church at Sardis two parties are presented. **1.** Those who have a name to live but are dead (red ones); and **2.** Those who are striving to overcome (“that which remains,” or “the escape of the remnant.”). **These were sincere Roman Catholic priests and their followers seeking reform in the church they loved but eventually had to separate from. The reformers were forced to do this in order to escape the traditions of paganism that had taken over the Church of Rome. The reformers taught and lived by the Bible this is what inspired their escape and made them the remnant.**

Group 1 The first ones mentioned in Sardis are the type of people (the red ones) that are spiritually dead and lost. These were the greater majority because the Bible says that the Church is dead Rev 3:1. Only a few had not defiled their garments in the Sardis period Rev 3:4. Reformers such as Luther, Zwingli and others brought people away from some of the pagan principles that the Christian Church had married in the time of Pergamos and had continued to take on and make Church tradition in the Thyatira period. But when these reformers died many soon slipped back into spiritual death because they did not continue in Bible study, prayer and witnessing for Jesus. The church of Sardis is represented as having in it a few faithful ones among the many who had become, as it were, careless and insensible of their obligations to God. They separated from the Church of Rome but were no better off spiritually because they did not live by the word of God as they professed. They had a name that they were alive spiritually, but really they were dead.

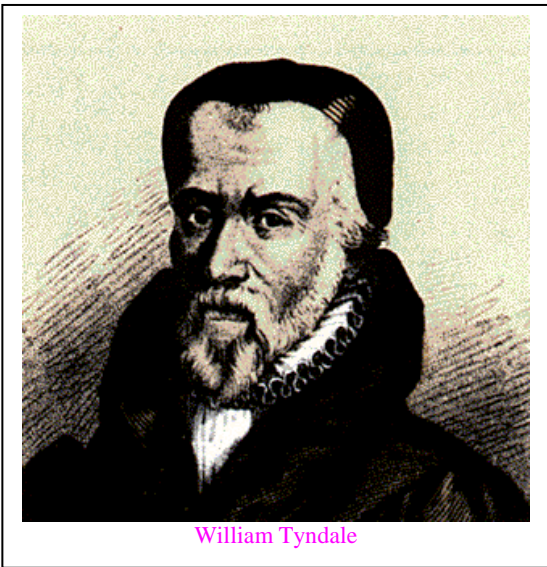
Group 2 The reason for this second group of people in the Sardis period began in the Thyatira time period. Except among the Waldenses, the word of God had for ages been locked up in languages known only to the learned; but the time had come for the Scriptures to be translated and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were



Gutenberg Press

wearing away, and in many lands appeared tokens of the coming dawn.

In the fourteenth century arose in England the "morning star of the Reformation." John Wycliffe was the herald of reform, not for England alone, but for all Christendom. These reformers were mainly sincere and God loving Catholic priests that wanted to see reform in the Church they belonged to. The great protest against Rome, which it was permitted, John Wycliffe to utter was never to be silenced. That protest opened the struggle, which was to result in the emancipation of individuals, of churches, and of nations. In 1380 A.D. John Wycliffe supervised the translation of the Bible into English. This was still very slow and expensive to produce because it had to be done by hand. In Germany Gutenberg produced the first printed Bible in 1456 A.D. The invention of the printing press by Gutenberg was the turning point for the circulation of God's word. This made it possible for the common people of all classes to read the Bible. This gave an impetus to the spreading of God's word that brought about the group that the name Sardis implies "that which remains" or "the escape of the remnant." The Bible gave the readers truth and freedom that paganism had taken from them through the traditions that had overrun the medieval Church of Rome. While Luther was opening a closed Bible to the people of Germany, Tyndale was impelled by the Spirit of God to do the same for England. Wycliffe's Bible had been translated from the Latin text, which contained many errors. It had never been printed, and the cost of manuscript copies was so great that few but wealthy men or nobles could procure it; and, furthermore, being strictly proscribed by the church, it had had a comparatively narrow circulation. In 1516, a year before the appearance of Luther's theses, Erasmus had published his Greek and Latin version of the New Testament. Now for the first time the word of God was printed in the original tongue. In this work many errors of former versions were corrected, and the sense was more clearly rendered. It led many among the educated classes to a better knowledge of the truth, and gave a new impetus to the work of reform. But the common people were still, to a great extent, debarred from God's word. Tyndale was to complete the work of Wycliffe in giving the Bible to his countrymen.



William Tyndale

A diligent student and an earnest seeker for truth, he had received the gospel from the Greek Testament of Erasmus. He fearlessly preached his convictions, urging that all doctrines be tested by the Scriptures. To the papist claim that the church had given the Bible, and the church alone could explain it, Tyndale responded: "Do you know who taught the eagles to find their prey? Well, that same God teaches His hungry children to find their Father in His word. Far from having given us the Scriptures, it is you who have hidden them from us; it is you who burn those who teach them, and if you could, you would burn the Scriptures themselves."--D'Aubigne, <SI History of the Reformation of the Sixteenth Century, <EI b. 18, ch. 4. This was the spirit of the men that brought about the great reformation and were called "the remnant that escaped." The Bible had helped this remnant to escape from the pagan tradition and doctrines of men that had filled the medieval Roman Catholic Church.

2. What time period did the Sardis period cover? See note below.

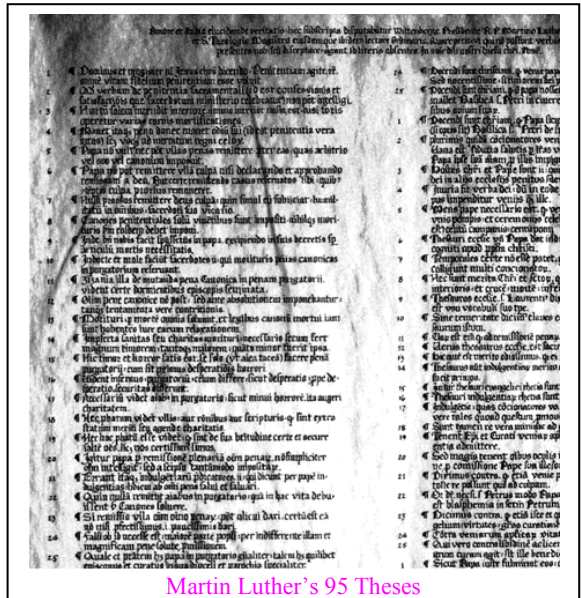
Ans: From the 31st of October _____ until the 15th of February _____

The great burden of the Sardis period was to reform the Roman Catholic Church. The reformers were mostly well educated Catholic Priests that wanted to see changes in their Church but when this proved impossible they were forced to start their own churches. This is how the Protestant Churches came into existence. The first blow of the reformation began on the 31st of October 1517 when Martin Luther fastened ninety-five propositions against the doctrine of indulgences onto the church door in Wittenberg. From this point onwards the reformation grew and continued for nearly 300 years. But a great change was to come that would bring in a new era and a new Church period. In the year A. D. 1798 the Pope of Rome, Pius VI, lost his civil and ecclesiastical power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government, and erected the republic of Italy. The Pope, being taken prisoner, was carried by them first to Sienna in Tuscany, and from there to Florence, afterwards to Grenoble, and then to Valence, in France. He died on the 19th of August, 1799, since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. The period of Sardis then, was the period of reformation from 1517 until 1798.

3. What advice did Jesus our best friend have for the Church of Sardis? Rev 3:2,3.

Ans: Be _____, and strengthen the things which _____, that are ready to die: for I have not found thy works perfect before God. _____ therefore how thou hast received and heard, and _____ fast, and _____. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Watch is a word that is associated with readiness for the Second Coming of Christ Mt 24:42; 25:13. Jesus added prayer with watching as a necessary preparation against future temptation Mt 26:41; Lk 21:36. All are to watch implying that no one else can watch for us Mk 13:37. The opposite spiritual condition to watching is sleeping Mk 14:37,38; 1 Thes 5:6. Prayer is the best way to watch Col 4:2; 1 Pet 4:7. To those that do not watch Jesus will come as a thief and they will be lost Rev 3:3; 1 Thes 5:1-6.



Martin Luther's 95 Theses

Strengthen the things that remain are the words from Jesus for those that were faithful. “Remain” in the original Greek is the word **λοιποῖ** (loipoi) which includes the meaning “remnant.” The remnant is the last of God’s faithful people that have confessed their sins to the Father in Jesus’ name and had them pardoned by His grace at any given time during earth’s history Ps 32:1-5; Mic 7:18,19. They keep God’s commandments and have the testimony of Jesus Rev 12:17. The remnant is the people that by the election of grace shall be saved Rom 11:5; 9:27, 28. The word “strengthen” in this phrase is the Greek word **στηρίζω** (sterizo). This word indicates the meaning “to establish,” “to confirm,” “to render constant,” “steadfastly set” or “to turn resolutely in a certain direction.” The way the Bible says to do this is by the preaching of the word of God by faithful ministers 1 Thes 3:2. The word **στηρίζω** (sterizo) to “strengthen” was used in the description of Jesus’ determination to go to Jerusalem even though He would there suffer persecution, a false trial, and death (“steadfastly set” Lk 9:51). This was indeed the spirit of the reformers, many of whom sealed their testimony with their death for printing the Bible or preaching God’s word.

Remember The Bible truths that were received in the printed page and heard by the preaching of the reformers were to be “held in memory”, to be “kept in mind” (Greek = **μνημονεύω** mnemoneuo pronounced *mnay-mon-yoo'-o*). This was done by a few but unfortunately the majority degenerated into formalism, or held onto some of their traditions and sins.

Hold fast Remembering the message that came through the Bible to the people of Sardis was not enough though. It needed to be “held fast” which means in the original Greek word **τηρέω** (tereo) “to keep,” “to observe” and to “Guard.” This is similar to the admonition of Jesus in Rev 1:3 to keep those things which are written in the prophecy to the Seven Churches.

Repent Repentance in the Greek original is **μετανοέω** metanoeeo” that means to change one’s mind for the better, to heartily amend with abhorrence of one’s past sins. This is a total change of mind that will lead the one who really loves Jesus to rather die than sin against Him Rev 12:11. Those that don’t repent will perish Lk 13:3-5; 2 Pet 3:9. For extra information on repentance refer to Appendix F in lesson 5.

4. Jesus found that the works of the people in the Sardis period were not perfect Rev 3:2. What motive is necessary for good works that the faithful members of the Thyatira period possessed? Rev 2:19

Ans: I know thy works, and _____, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Charity is an old English word for love (Greek = **ἀγάπη** agape). It’s meaning includes “brotherly love”, “affection,” “good will,” “love,” and “benevolence.” This is the drive in a person that leads them to keep God’s commandments Jn 14:15. It was the quality in God the Father that moved Him to send His only Begotten Son into the world Jn 3:16. It was the motivation that inspired Jesus to go through agony and torment deeper than any could imagine to die for us, while we were still His enemies through our sin Jn 15:13; Rom 5:8-10. This wonderful love causes us to love Him who first loved us 1 Jn 4:19. Love and good works go together in man Heb 10:24. Love and good works were best demonstrated in the Father and the Son at the trial and death of Jesus. One of the best chapters in the Bible to describe the qualities of love is 1 Cor 13. It is a good practice to read this chapter thoughtfully every day, thinking of Jesus and what he suffered for us, and how we can copy Him.

PHILADELPHIA–BROTHERLY LOVE 1798A.D. UNTIL 1844 A.D.

5. How does the word love relate to the Church of Philadelphia? How did Jesus describe Himself to the members of Philadelphia? Rev 3:7. What do these terms mean? See notes below.

Ans: a. Philadelphia is the Greek word **Φιλαδέλφεια** (Philadelpheia) with the meaning of “ brotherly _____.” During this period men grew in love for _____ and for one _____ as they contemplated God’s love in the ministry of Jesus in the Heavenly Sanctuary and prepared for His Second Coming.

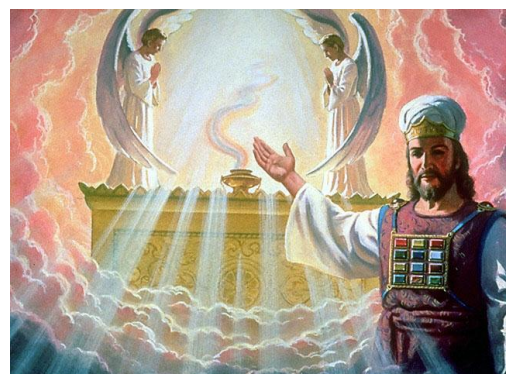
Ans: b. And to the angel of the church in Philadelphia write; These things saith he that is _____, he that is _____, he that hath the _____ of David, he that openeth, and no man _____; and shutteth, and no man _____;

Ans: c. 1. **He that is Holy** represents Jesus as our High _____.

2. He that is true represents Jesus our High Priest the true _____ in the judgement.

3. He that hath the key of David stands for Jesus our High Priest who opens the two _____ of the Heavenly _____.

4. He that openeth and no man shutteth; and shutteth, and no man openeth; is talking of Jesus when in _____. He opened the _____ to the Most _____ or second _____.

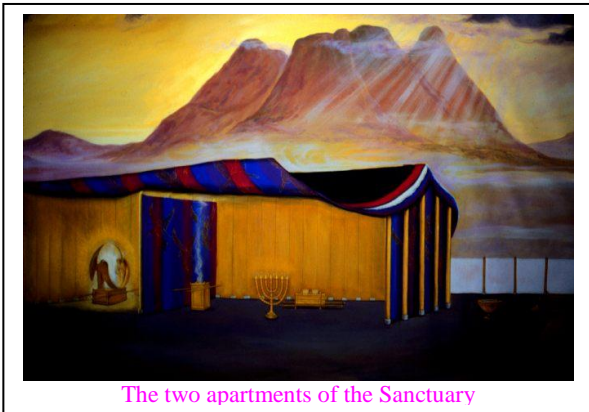


_____ of the Heavenly Sanctuary, and closed the door of the Holy place or first apartment.

Philadelphia is the Greek word **Φιλαδέλφεια (Philadelpheia)** with the meaning of “**brotherly love.**” During this period men grew in love for God and for one another as they contemplated God’s love in the ministry of Jesus in the Heavenly Sanctuary and prepared for His Second Coming. See notes below. For historical information on the location of Laodicea see Appendix 7 C.

1. He that is Holy In the Old Testament there was a Sanctuary made that was after the pattern of a far greater Heavenly Sanctuary Heb 8:1-5; 9:23,24. In the earthly Sanctuary there were many High priests but in Heaven there was but one High priest who is Christ Heb 8:1-5; 9:23-28. The High Priest was Holy 2 Chron 23:6. **Jesus as our High Priest is Holy** Heb 7:22-26. The High Priest’s garments were Holy Ex 28:4. The convocations which were sacred assemblies or worship services where the High Priest officiated were called Holy Ex 12:16. There were two apartments in the Sanctuary one was called Holy and the other was called Most Holy see Appendix 7 B. The High Priest wore a miter on His head that was called Holiness unto the Lord Ex 28:36-38. The sacrifices and offerings or gifts offered unto the Lord through the High Priest were called Holy Ex 28:38; 29:34; Lev 2:3,10. The Altar in the Sanctuary was called Holy also Ex 29:37; Ex 40:10. The anointing oil in the Sanctuary was Holy Ex 37:29. All the vessels used in the Sanctuary were also Holy Ex 40:9. This was because God, whose presence was in the Sanctuary, was Holy Lev 11:45. He wanted all His people to be Holy by the removal of sin (symbolically) by the Lamb (the symbol of Jesus) the most common sacrifice of the Sanctuary service Lev 11:45; Jn 1:29. The removal of sin was the whole purpose of the Sanctuary and it’s services so that God could dwell among His people after the separation that sin had

caused Ex 25:8; Isa 59:2; Lev 16:32-34. Later The Sanctuary was replaced by the Temple which was made with the same services and a similar pattern of design. This temple was built by Solomon and was also Holy with all it’s services 1 Chron 6:10; 2 Kings 24:13; Ps 79:1. This temple was destroyed by Nebuchadnezzar and later rebuilt in the time of Ezra according to the prophecy of Daniel Ezra 6:14,15; Dan 9:25. “He that is Holy” therefore is referring to Jesus our High Priest working in the Heavenly Sanctuary or Temple to make atonement for all our sins Heb 7:22-26; 8:1-5; 9:23-28; 2:17; 1 Jn 2:1,2. This Jesus does for us in love so that we can be obedient and Holy even as He is Holy 1 Pet 1:14-16.



The two apartments of the Sanctuary

2. He that is True Jesus is called the Faithful and True Witness in Rev 3:14. Witnesses served in judgement Deut 17:6-8. The high priest was led by God with the use of the Urim and Thummim in the judgment of the people Ex 28:30; Num 20:27,28; 27:21. The description “ True ” is also associated with judgment Rev 6:10; 15:3,4; 16:7; 19:2,11. The judgment

day in the Sanctuary service was the “day of atonement.” The High Priest would go through the first vail (in the Sanctuary) or first door (in the Temple) every day in the Daily services. But into the second door of the Temple or Tabernacle the High Priest went once every year to atone for all the sins of the whole year Heb 9:1-7; 1 kings 6:14–36; Ezek 41:23 –25; Lev 16:32-34. **So, Jesus our High Priest is our true witness in the judgement.**

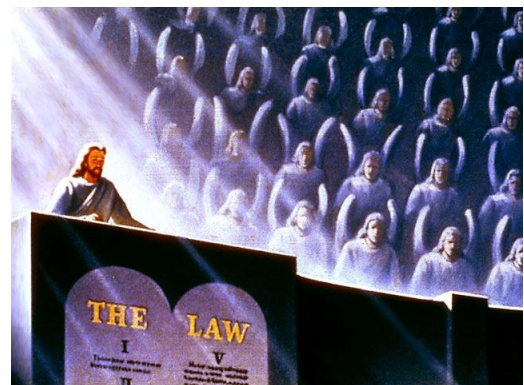
3. He that hath the key of David Eliakim was High Priest over the household or Temple of God when the gold was taken off the two doors of the tabernacle and God’s house desecrated 2 Kings 18:15-18. Isaiah gave a prophecy of Eliakim who as High Priest was a type of Christ the true High Priest Heb 7:26-28; 8:1-5; 9:7-12; 23-28. Eliakim it was prophesied would be given the key of David so that none could open the door of the Temple to take of the gold, or shut the door after they had taken all the vessels out of the Temple 1sa 22:20-22. Jesus now has the key of David of the heavenly Sanctuary where no one can desecrate the Temple. Jesus went through the first door of the Heavenly Sanctuary when He started His work in the first apartment of the Heavenly Sanctuary Rev 4:1-5. We will study this in more detail in another lesson. **Therefore, Jesus our High Priest has the key of David, which opens the two doors of the Heavenly Sanctuary.**

4. He that openeth and no man shutteth; and shutteth, and no man openeth; In 1844 Jesus passed from the first apartment of the Heavenly Sanctuary into the second apartment. He closed the door on the first apartment ministry and opened the door to the second apartment ministry. Here an open as well as a shut door is brought to view. At the termination of the 2300 prophetic days in 1844, Christ changed his ministration from the holy to the most holy place. When, in the ministration of the earthly sanctuary, the High Priest on the day of atonement entered the most holy place, the door of the holy place was closed, and the door of the most holy was opened. So, when Christ passed from the holy to the most holy of the heavenly sanctuary, the door, or ministration, of the former apartment was closed, and the door, or ministration, of the latter was opened. Christ had ended one part of his work as our intercessor, to enter upon another portion of the work; and He still presented his blood before the Father in behalf of sinners. "Behold," He declares, "I have set before thee an open door, and no man can shut it." This important Bible subject will be covered in more detail in later lessons. **In summary, Jesus in 1844 opened the door to the Most Holy or second apartment of the Heavenly Sanctuary and closed the door of the Holy place or first apartment.**

6. In which Church period would Jesus become the Faithful and True witness in the judgement? Rev 3:14 How does the name of this Church explain to us this question? See note below.

Ans: a. And unto the angel of the church of the _____ write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Ans: b. The Greek word Laodicea is the word **Λαοδικεύς (Laodikeus)** which means “people’s _____ (of justice),”



“people’s _____,” or “a people adjudged.” See note below.

The Greek word Laodicea is the word “Λαοδικεύς (Laodikeus), which means “people’s court (of justice),” “people’s judgment,” or “a people adjudged.” In a Bible prophecy, which we will study from Daniel later, we will find that the judgment started in October 22, 1844. The Church of Laodicea therefore started in 1844 with the judgment.

7. What did Jesus do to the door for those that had not denied His name? Rev 3:8 What does this mean? See note below.

Ans: a. I know thy works: behold, I have set before thee an _____ door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Ans: b. Therefore the door being opened to the Philadelphia Church is their understanding of the _____ of the _____ message, which began in _____.

The time of the end was the time when the judgment message would be understood for the first time Dan 8:14-19, 26, 27; 12:4-7; 7:25, 26. The time of the end, we will discover in later lessons, began in 1798 at the end of the 1260 year prophecy. The judgment was to begin in 1844 at the end of another time prophecy that extended over 2,300 years. The Philadelphia period was when God opened the judgment message to the world by many preachers all over the globe. **Therefore the door being opened to the Philadelphia Church is their understanding of the time of the judgement message which began in 1844.**

The True Witness declares: "Behold, I have set before thee an open door." Let us thank God with heart and soul and voice; and let us learn to approach unto him as through an open door, believing that we may come freely with our petitions, and that he will hear and answer. It is by a living faith in his power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory.

8. Which group that were around in the time of the Smyrna Church still existed in the Philadelphia period? What will Jesus get them to do before the members of Philadelphia? What did Jesus think of the people of Philadelphia? Rev 3:9

Ans: Behold, I will make them of the _____ of Satan, which say they are _____, and are not, but do lie; behold, I will make them to come and _____ before thy feet, and to know that I have _____ thee.

For the Synagogue of Satan which say they are Jews and are not (see lesson 5 Questions 13-15).

Worship before thy feet. King Nebuchadnezzar came and worshipped before Daniel after God gave him the interpretation of the dream Dan 2:46,47. Those that were faithful in the Philadelphia period will experience the same as Daniel. At the end of the thousand year period of Rev 20 every knee including Satan and his angels and the wicked shall bow before Christ and the righteous Phil 2:10,11. This will be explored in more detail when we come to Rev 20.

I have loved thee Jesus has loved us with an everlasting love and with lovingkindness he has drawn us to Him Jer 31:3. If we love Jesus we will be loved by the Father also Jn 14:21. Love is God sending His Son to be a propitiation (making us one with God again, appeasing) for our sins. Jesus showed His great love for us in washing us from our sins and thus providing the way to make us kings and priests with God forever Rev 1:5,6. During this time there was the greatest revival of primitive godliness that the world had seen since Pentecost. The word of God was preached with power and thousands gave their hearts to the Lord. They all believed that the Second Coming of Christ was very near and they prepared their characters to meet Him. Jesus had a great love for the members of this short period. Like the Church of Smyrna this church had no rebuke whereas the other five Churches did. Love for God and for their neighbours and even their enemies were the character of the people in this period. We will spend a lot more time on this period in Rev 10

A battle is continually going on between the forces for good and the forces for evil, between the angels of God and the fallen angels. We are beset before and behind, on the right hand and on the left. The conflict that we are passing through is the last we shall have in this world. We are now in the midst of it. Two parties are striving for the supremacy. In this conflict we cannot be neutral. We must stand either on one side or on the other. If we take our position on the side of Christ, if we acknowledge him before the world in word and work, we are bearing a living testimony as to whom we have chosen to serve and honor. In this important period of earth's history, we cannot afford to leave any one in uncertainty as to whose side we are on. The Philadelphia church members stood for Christ at suffering, ridicule, and rejection by their fellow Church members in the Protestant Churches that was similar to that which the reformers suffered by the hand of their fellow Roman Catholic members. They stood for their Bible based beliefs and refused to take a neutral stand. This is why Jesus loved them so much.

9. What promises were given to Philadelphia? Rev 3:10-12

Ans: Because thou hast kept the word of my patience, I also will _____ thee from the hour of _____, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*



William Miller Preaching in 1843

Kept the word of my patience Those that kept the word of His patience were preparing for the kingdom of patience which they expected would come in 1844 Rev 1:9. They were like those that in the parable of Jesus heard the word and kept it and brought forth good fruits with patience Lk 8:15. Before 1844 the message of the Second Coming of Jesus was preached with great power and those that kept the word of Jesus patience received it. These had a personal experience, a faith in God and in His word,

which could not be overthrown by disappointment and delay. Others "took their lamps, and took no oil with them." They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. A great disappointment was to come through a misunderstanding of what was to happen in 1844. Only those that kept the word of His patience remained faithful.

Hour of temptation The great hour of temptation came to the Church of Philadelphia in 1844 when the Second Coming of Jesus did not come as they had expected. Those that kept the word of His patience were able to endure the great disappointment. In later lessons we will study this great disappointment and the 1844 message.

Hold that fast which thou hast, that no man take thy crown. The encouragement to the Philadelphia Church members was to hold fast to the message that they had studied from the Bible about the 2,300-day prophecy. This is what the faithful who kept the word of His patience did. When these faithful ones had endured the great temptation and disappointment of 1844 they would receive the crown of life. This is the blessing that God has promised to those that love Him James 1:12. This crown will be given at the Second Coming of Christ 2 Tim 4:6-8; 1 Pet 5:4. The crown of life will be the reward of the righteous for eternity because they do not suffer the second death Rev 2:10,11.

Pillar in the temple of my God The church on earth is the pillar and ground of the truth 1 Tim 3:15. The members of Christ's Church on earth are symbolically likened to a part of the building of the Church Eph 2:19-22. If we as followers of Christ are faithful in the Church on earth we will be members of the Church in the Heavenly Kingdom. We will be able to work in His temple on the New Earth, which is outside the New Jerusalem. The Heavenly City doesn't need a temple because of the presence of Jesus Rev 7:15-17; Rev 21:22.

The name of my God The name of God used exclusively for our three friends is the name יהוה *yeh-ho-vaw'* (Yehovah) in the Hebrew. This word means self-Existent or Eternal showing that God has always been, and always will be. This word is used 6,519 times in the Bible and in the KJV or Authorized Version it is printed "LORD" with the last three letters in smaller capitals or "LORD" with all the letters in large capitals. It is used for God the Father in Ps 2:7. Yehovah or Jehovah is also used to describe Jesus and the Father in Isa 44:6 "Thus saith the LORD (Jehovah) the King of Israel, and his redeemer the LORD (Jehovah) of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God (Hebrew = אֱלֹהִים = "Elohim" a plural word for God)." Jesus who is our only Saviour is called Jehovah 2 Pet 1:1; Isa 43:3, 11. The Holy Spirit is called Jehovah also Heb 10:15-17; Jer 31:33,34. The name of God represents His character Ex 34:5-7. Those that have the name of God written on them will be like Him in character 1Jn 3:2; Eph 4: 22-24; 1 Cor 2:16.

LAODICEA – JUDGING OF THE PEOPLE – 1844 UNTIL THE 2ND COMING OF CHRIST

10. How was Jesus described in the time of judgement from 1844 onward? Rev 3:14

Ans: And unto the angel of the church of the Laodiceans write; These things saith the _____, the faithful and true witness, the _____ of the creation of God;

The Amen The word Amen **ἀμήν** (amen) has the meaning from the Greek original of "so be it," "may it be fulfilled," "surely," or "truly." Jesus used this word when talking to John in Rev 1:18. The title Amen was also used by Jesus when He was comforting John by the fact that He had conquered Hell and death. In the judgement death and hell deliver up the dead that are in them to be judged Rev 20:11-15. But Jesus has conquered death and Hell Rev 1:18. After the judgement He will be able to deliver the righteous from death and hell for ever and is the assurance that "it may be fulfilled" or that it "surely" will happen. The Amen is also an assurance that every promise of Jesus will surely be fulfilled as they always have in the past. The promises include eternal life 1 Jn 2:25; a new heavens and a new earth 2 Pet 3:13; a crown of life James 1:12; and power to become partakers of the divine nature and to escape the corruption that is in the world through lust 2 Pet 1:3,4. With this wonderful assurance from the Amen we have nothing to fear in the judgement if we accept all the promises and power He has provided. See Appendix 7 D for historical information on the location of Laodicea.



The faithful and true witness See Question 5 part 2.

The beginning of the creation of God The Greek word for beginning is **ἀρχή** (arche) a word that has both a passive and an active sense.

Taken actively, **ἀρχή** (arche) refers to that which initiates an action, a first cause, and a prime mover. So understood here, it declares Christ to be the Creator. Such is plainly the meaning of the present passage, for Christ is portrayed repeatedly in this same role elsewhere in the New Testament. Jesus made all things including every creature, power, dominion and worlds Jn 1:1-3; Heb 1:1,2; Eph 3:9; Col 1:14-17. If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity. God over all, blessed forevermore. This is comforting for the judgement time because a new heart and mind need to be created before we can have a favourable verdict for our case. Jesus has promised to create through His Holy Spirit this new heart and mind for us Ezek 36:26.

11. What spiritual problem did the Laodiceans have? Rev 3:15,16

Ans: I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art _____, and neither cold nor hot, I will spue thee out of my mouth.

Hot or cold Heat can come from fire. Fire in the Bible is a symbol of trial, temptations, suffering, reproach and persecution 1 Pet 1:6,7; 4:12-14. All that live godly in Christ Jesus shall suffer persecution 2 Tim 3:12. Fire is also associated with the darts that Satan hurls at the faithful Christian Eph 6:16. Those that are baptized with the Holy Spirit are also baptized with fire Mt 3:11. Tongues of fire rested upon the heads of the apostles when they were all filled with the Holy Ghost Acts 2:3,4. Fire is a symbol of God purifying His children Mal 3:2,3. All these experiences will be found in the life of the Hot Christian. Those that are cold have no love in their lives for God or man and are living a life full of iniquity and sin Mt 24:12. Those that are cold well represented the condition of the Pharisees and the effect of their religion upon society. It represents the life of every soul from whom the power of the grace of God has departed and who has become cold and Christless yet think they are spiritually righteous Lk 18:9-14. They therefore become lazy because of their cold spiritual condition and don't help in the preparation of souls for the harvest at the Second Coming Prov 20:4; Mt 13:38,39; Rev 14:14-16. But the wicked who are cold spiritually know they are not right with God and may repent when the Holy Spirit convicts them of sin Jn 16:7-9. Rahab who lived an immoral life in a wicked idolatrous city realized her need and turned to God and there are many other examples Heb 11:31; James 2:25.

Lukewarm Those that are lukewarm are not hot and on fire for the Lord. They are not cold and likely to realize their need for repentance either. They are therefore in the most dangerous spiritual condition possible. Satan is willing that you should be Christians in name, for you can suit his purpose better. If you have a form and not true Godliness, he can use you to decoy others into the same self-deceived way. Some poor souls will look to you, instead of looking to the Bible standard, and will come up no higher. They are as good as you, and are satisfied.

12. What causes the lukewarm spiritual condition in the Laodicean period? Rev 3:17

Ans: Because thou sayest, I am _____, and increased with _____, and have need of _____; and knowest _____ that thou art wretched, and miserable, and poor, and blind, and naked:

Rich, and increased with goods, and have need of nothing Those that are poor in spirit will inherit the kingdom of heaven Mt 5:3. The disciples were poor in spirit Lk 6:20. Jesus preached to the poor Mt 11:4,5; Lk 4:18,19. The faithful members of the Smyrna period were in poverty but in the eyes of Jesus they were rich Rev 2:9. The poor of this world are rich in faith James 2:5. Those that exalt themselves spiritually thinking that they are righteous (rich and increased in goods) will never be justified Lk 18:9-14. Jesus in the parable of the great supper demonstrated how the poor accepted the invitation to the kingdom of Heaven Lk 14:21. Jesus who was rich, became poor, that through His poverty we might become rich (spiritually now but) in every way at the Second Coming 2 Cor 8:9; Rom 8:16-18. Only those who realize that they are spiritually sick (poor in spirit) will come to Jesus for healing Mt 9:11,12; Mk 2:16,17; Lk 5:29-32.



The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the Word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world. The True Witness declares that when you suppose you are really in a good condition of prosperity you are in need of everything.

Knowest not that thou art wretched, and miserable, and poor, and blind, and naked: **1.** Those that are **wretched** need to be delivered from the body of death that is under captivity to sin Rom 7:24,25. **2.** Those that are **miserable** are as if Jesus was not raised from the dead for them 1 Cor 15:17-19. **3.** This word **poor** in Greek is **πτωχός** (ptochos), which in meaning includes beggerly. Those that are in spiritual bondage and beggerly, are trying to gain salvation by works and the keeping of the law, and not by grace through faith Gal 4:9; Eph 2:8,9. **4.** Jesus called the Pharisees that transgressed the law of God by their traditions and taught for doctrines the commandments of men “**blind** leaders of the blind.” Christ called the Pharisees blind guides, fools, hypocrites, a generation of vipers, children of hell and serpents among other negative descriptions because of their rejection of prophets and the word of God Mt 23 (for the word blind see Mt 23:16,17,19,24,26). Jesus said to the Pharisees if they were honestly blind they would have no sin but because they were spiritually proud and thought they could see they were truly blind Jn 9:39-41. Those that by the promises of God become partakers of the divine nature, having escaped the corruptions that are in the world through lust and add the spiritual virtues of Peter's ladder shall never be barren or unfruitful 2 Pet 1:3-8. But those that lack these spiritual virtues are blind. 2 Pet 1:9. **5.** It is sin that causes **nakedness** Gen 3:7, 10,11. Those that wash their garments of character in the blood of the lamb, then watch and keep their garments, shall not be naked Rev 7:14; 16:15. The white garments are the righteousness of the saints and He has washed them white in His blood. Rev 19:8; 1:5.

13. What is the cure for all the lukewarm characteristics? Rev 3:18

Ans: a. I counsel thee to buy of me _____ tried in the fire, that thou mayest be rich; and _____, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with _____, that thou mayest see.

Ans: b. Therefore the first cure of Gold for lukewarmness is _____ that works by _____.

Ans: c. The white raiment then, is the _____ of Christ that may be wrought into the _____.

Ans: d. In summary, The eyesalve is that _____ and _____ which enables us to _____ between the evil and the good, and to _____ - sin under any guise.

Gold The gold is a precious gift from Jesus that comes through the heaviness of many temptations that purifies our faith 1 Pet 1:6,7. It is founded on faith in the blood of Jesus and it frees us from the traditions that originated in the Pergamos and Thyatira periods 1 Pet 1:18,19. This faith is motivated and sustained by our love for God and for our neighbour Gal 5:6; Mt 22:37-40. It is not a faith that has no works of love because then it would be dead James 2:14-26. We love Jesus because He first loved us 1 Jn 4:19. **Therefore the first cure of Gold for lukewarmness is faith that works by love.** The gold mentioned by Christ, the True Witness, which all must have, has been shown to be faith and love combined, and love takes the precedence of faith. Satan is constantly at work to remove these precious gifts from the hearts of God's people. All are engaged in playing the game of life. Satan is well aware that if he can remove love and faith, and supply their place with selfishness and unbelief, all the remaining precious traits will soon be skillfully removed by his deceitful hand, and the game will be lost.

White raiment The white raiment is the robe of character that comes when we overcome every defilement and sin through faith in Jesus and His saving power Rev 3:4,5, Jude 24; 1 Cor 10:13; Phil 4:13. The white raiment can only be obtained by putting on Christ by faith like a garment as if He were with us personally every moment of the day Gal 3:26,27. The white raiment is kept clean and white by washing them from sin in the blood of the Lamb until Christ's righteousness becomes our own Rev 7:14; Rev 19:7,8. Christ is the one who was made righteous for us 1 Cor 1:30. It is through faith in Him that we secure this righteousness Rom 3:22. Then we become righteous just like Jesus was righteous 1 Jn 3:7. This is not our own righteousness that comes in our own strength to keep the requirements of God Phil 3:7-9; Isa 64:6. Only Jesus can supply all the needs in weaving this white raiment of a perfect character Phil 4:19; Mt 5:48. **The white raiment then, is the righteousness of Christ that may be wrought into the character.** Purity of heart, purity of motive, will characterize every one who is washing his robe, and making it white in the blood of the Lamb. The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture that can be bought only of Christ for a life of willing obedience.



Eyesalve The third cure for the lukewarm condition is the spiritual wisdom and revelation in the knowledge of Jesus that brings spiritual understanding Eph 1:17,18. This helps us to comprehend something of the breadth, and length, and depth, and height of God's amazing love for us Eph 3:16-19. This anointing of the eyes will help us through the Holy Spirit to discern between truth and error 1 Jn 2:27; 4:3-6; Jn 14:26; 16:13. Obedience to God's commandments is essential to spiritual eyesight 1 Jn 2:4-11. With spiritual eyes full of lust and evil desires the blindness makes it impossible to cease from sin 2 Pet 2:14. The eye is the inner conscience that responds to the Holy Spirit in repentance Acts 28:27; Rom 2:4; Acts 26:18. The prophets through whom God gives us the word of God were called seers. The word seer in Hebrew is רָאָה (ro'eh) which means "to see," "to perceive," "to observe," "to distinguish," "to discern," or "to learn about." This is the purpose of the word of God

to help us discern the thoughts and intents of our heart Heb 4:12. Therefore the word of God is essential to the eyesalve treatment of spiritual lukewarmness and speaks to the heart through the spirit 2 Pet 1:19-21. In summary, **The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise.** God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly; but many would put out the eyes of the church if they could; for they would not have their deeds come to the light, lest they should be reproved. The divine eyesalve will impart clearness to the understanding. Christ is the depository of all graces. The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The "eyesalve," the Word of God, makes the conscience smart under its application, for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God.

14. Why does Jesus send the strong rebuke to the Laodiceans? What results does He require? Rev 3:19

Ans: As many as I _____, I rebuke and chasten: be zealous therefore, and _____.

If Jesus **rebukes** a wise man they will love Him, but if they are not wise He will be hated by them Prov 9:8. The fear of God is the beginning of wisdom Prov 9:10; 1:7. The fear of the Lord is to depart from evil Prov 16:6. The fear of the Lord is to hate evil and pride and arrogance Prov 8:13. The fear of the Lord is the spiritual condition of those that respond to the last message to the world found in Rev 14:6-12. The **chastening** of God is to shape our characters so that we can be partakers of His Holiness or character Heb 12:3-11. Jesus chastens those He loves so that they will not be condemned with the world 1 Cor 11:32. Jesus Himself was chastised for us that we might have peace and healing from our sin Isa 53:5. Chastening comes to us as God's children while there is still hope for us Prov 19:18. Those that are chastened of the Lord are blessed (Hebrew = אֵשֶׁר *eh'-sher* = 'esher = happy) when their character is made more like Jesus' lovely character Ps 94:12.

Repentance is essential for salvation and a good loving relationship with Jesus. This is the purpose of the chastening and rebuke of the Lord. See question 3 for more information on repentance.

15. What appeal does Jesus make to us? What will be the results of responding to His appeal? Rev 3:20,21

Ans: Behold, I stand at the _____, and _____: if any man hear my voice, and _____ the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to _____ with me in my _____, even as I also overcame, and am set down with my Father in his throne.

Lesson 9– Good Advice From Our Best Friend Part 3

The lips are the door to our hearts Ps 141:3,4. It is by asking in prayer that we invite the Holy Spirit into our hearts Lk 11:13; Jn 14:14-17. When we have the Holy Spirit in our heart we also have Jesus there too by faith Eph 3:16,17. Jesus knocks before He enters leaving the responsibility with us each day to let him in Ps 5:1-3. He then feeds us spiritually so that we can grow and prepare for His Second Coming and dwell in His house on His throne forever Ps 23:1-6; Rev 21:5. Every warning, reproof, and entreaty in the word of God, or through His delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes weaker and weaker. If the voice of Jesus is not heeded at once, it becomes confused in the mind with a multitude of other voices, the world's care and business engross the attention, and conviction dies away. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of time, and of the great eternity beyond. The heavenly Guest is standing at your door, while you are piling up obstructions to bar His entrance. Jesus is knocking through the prosperity he gives you. He loads you with blessings to test your fidelity that they may flow out from you to others. Will you permit your selfishness to triumph? Will you squander God's talents, and lose your soul through idolatrous love of the blessings He has given? Many have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away, and then they can open the door and welcome the Saviour in.

16. Would you like to remove the rubbish of sin from the heart's door and let Jesus in every day so that you can reign with Him forever? _____