

Revelation 3 (Matt. 10, 24) (Conrad Bowman) (March 9, 2008)

Good morning. Today we're going to start again in Revelation 3, and I want to start with the church in Sardis, just to pick up. Now we've already studied this; so I'm not going to go into detail on it. If you have some questions, just stop me, and we'll take your questions. But other than that, I'm just going to go straight through Sardis, because that's going to act as an introduction into the church at Philadelphia, which is where we're going to spend most of our time today.

Now I pointed out before, but I want to mention it again. John has produced a table of contents to the lessons that he has prepared, or is in the process of completing, that we've taught in this class and the 9:15. There are 66 lessons already on the list. Most of you didn't even know we've covered that much. But that's not in Revelation. That's in Hebrews, and 1st and 2nd Corinthians, and in Ephesians, and in Romans. They are the lessons we taught six or eight months back and that come from the cassette tapes Betijean was doing, and John has captured those, moved them to digital tapes, and then we're preparing transcripts – *he's preparing* transcripts off of them – to go with the commentaries that we already have on each book. So if you're interested in those things, let me or let John know, and we'll get you a list of what's available right now, and we can go from there. Eventually we're going to convert everything to flash drives – those little stick drives that plug into your computer. You can bring us a flash drive. I suggest a 2 gig flash drive, and we'll load it up with all of them at one time and you can just stick it in the back of your computer and have it all available to you at one time. So, you think about how you want to do that at the easiest way for you. That eventually is going to be the way we transmit this stuff so that we don't have to cut individual disks on each lesson. It's going to make John's time, it's going to make John's time much more efficient, because we're coming close to the point of just overloading him in terms of the time required to do all the lessons. If a bunch of us start ordering stuff, it's going to get there real quick. So think about that. You're all familiar with the little flash drives, or stick drives, and those are the things that are going to save us.

Now, Revelation chapter 3; let's start in verse 1 and go right through this part, and that will be our review for the day and then we'll go right into, we'll go right into the next church; the church at Philadelphia, because we're getting started a little late today.

1. To the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars, says this:

Now you'll remember that the seven Spirits of God and the seven stars – the seven stars are held in the right hand of the One who's giving John this message. And that's back in chapter 2. The seven Spirits of God are referenced in Isaiah 11:2. If you turn to Isaiah 11, the seven Spirits of God are listed there for you.

2. The Spirit of the LORD will rest on Him,
The spirit of wisdom and understanding,
The spirit of counsel and strength,
The spirit of knowledge and the fear of the
LORD.

There's the Spirit of Wisdom. There's the Spirit of Strength. There's the Spirit of Knowledge. Those are all listed. There're seven of them listed right there in Isaiah 11. So that's where you'll go when the reference is given to you here. Go pick that up in your notes. And you want to go back there and read that so you'll have it in your memory. And the seven stars which are the messengers to the seven churches. The One who has those Spirits and stars says this:

I know your deeds [now that's going to repeat in church after church. We've seen that statement made repeatedly. I know your deeds and I know your works], that you have a name that you are alive [and this is the church at Sardis], but [contrast – you are not alive] you are dead.

"You have a name that you are alive but you are dead." I want to place that for you in terms of the evolution, the evolving of the Christian Church. Now you remember that these messages are seven messages to seven churches that *existed at the time this was written*. This was written about 100 A.D., approximately 40 years after the death of Paul. By the time Paul died, all seven representative churches had appeared, been formed, began their operation, and were totally in ruins by the time John had his vision in Revelation. So all the events and characteristics of the churches that are spoken of in these seven letters are representative churches that came on the scene and passed by the time John had his vision. Sardis is near the end. Sardis is a church that has a name of being alive – They are representative of Christianity, but it's dead Christianity. Now, if we want to go back and check the history of the Christian Church, the Church was alive when Paul was alive. It was alive when John was alive. And then it passed into the institutional phase of the Church around the end of the 1st century. That would be about the time when Catholicism was born. When Catholicism came

on the scene they used Constantine [later] to demand conversion of churches to what they called Christianity, but it was not; it was institutional Babylonianism or Catholicism. That's having a name of being alive (because they said they represented God); but it was a dead church. Sardis is almost synonymous with the Catholic Church, with a church universal, and that's what catholic means – universal. Now, do the characteristics – here is the question: [Do the characteristics associated with the church at Sardis – can they be found in the Christian Church today? More importantly, can it be found in our church . . . in whatever form . . . minuscule or whatever; but, can they be found in our church today?](#) That's a question we're going to examine as we move along through these churches. We always want to make sure we catch the application and see where it was flourishing – and that was at the end of the 1st century – and is it still alive in any form in any quantity today in our church?

I know your deeds, you have a name that you're alive, but you're dead.

Here's the admonition to the church at Sardis:

2. Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds matured or completed in the sight of My God.

So the call to them is this: Wake up; there are some things concerning truth that remain in your church. All of it's not dead. The church is dead; but there are some things that remain that need to be preserved. They're about to die out, and if you don't do something about them, they will die. Institutionalism will kill truth. For I have not found your deeds completed in the sight of My God.

3. So remember what you have received and heard;

That refers to the Gospel that Paul has hammered over and over again, through all thirteen of his epistles, and has delivered to the early young Church – from Ephesus right on through. Remember what you have received and heard – that was his admonition to Timothy – make sure you don't let the Gospel slip by you.

... and keep it, and repent [change your mind. Change the direction you're going in with that Gospel]. Because if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.

And that's what the Lord is saying. He said the institutional church better wake up. Because when I come, I'm going to deal with the institutional church. And that's the admonition right there. And you're not going to know when I'm going to come. That's the basis of the secret Rapture. **Nobody Knows when the Rapture will occur. It could have occurred at any time from the life of the apostle Paul right on up until today. There's not one event that needs to happen before the Rapture can occur.**

4. But you have a few people in Sardis who have not soiled their garments; [in other words, they're not being taken in by this institutionalism] and they will walk with Me in white [white represents righteousness, as it always does], for they are worthy.

They are believers. They're hungry for the truth. **Now what is truth? Truth is not doctrine; truth is the person of Christ; He is truth! Ok? So we're not talking about doctrine. We're talking about truth; the true and accurate representation of Christ. Who He is, and what He did.**

5. He who overcomes ...

Now here's the picture.



The battle is ongoing. It started before John's death, with the arrival of the Son of Man. It's continuing right on up to and through the Rapture; and will continue until the Second Coming of Christ after the Church is taken to the Marriage Supper of the Lamb, and after God has dealt with Israel and destroyed all of her enemies. And that's over the next seven years after the Rapture.¹ And then He returns to bring Israel to Himself. You see, the Rapture is not a return to earth; it's a catching away in the clouds of the Bride of Christ to the Marriage Supper of the Lamb. He doesn't return to earth until His feet hit the top of the mountain, and He delivers Israel and slays the armies gathered to wipe them out. And that occurs at the end of the Tribulation Period. During that last seven years –

¹ It is actually 7 years after the signing of the peace treaty with the King of the North guarantying Israel's security.

specifically the last three and a half years – tribulation is horrendous on the face of the earth. And everybody who is touched by that – and that's all of the inhabitants of the earth – are just decimated by the events of the Tribulation Period. We won't get there for a while yet in our study, but we're working our way up to that.

When you look at the illustration you will know that the one who overcomes is the guy who was an overcomer in the day of Paul. The guy who's an overcomer up to the end of that first century, and the guy who's an overcomer during the Tribulation Period are both represented. **So overcomers could come from before the Rapture, after the Rapture, and right on up to the Second Coming of Christ.** But the overcomer is one who is going to be clothed in white garments *for his time in the Millennial Kingdom*. So Christ says, I'm not going to erase his name from the book of life. He's overcome Satan by holding to the faith right on up to the end of the Church Age, or the end of the Tribulation Period. He's overcome through that. He's identified as one of the overcomer ones, and his name is not going to be erased from the book of life,

and I'm going to confess his name before my Father and before His angels.

It does not speak of union with Christ for this man. It speaks for this overcomer of a place of honor.

6. He who has an ear, let him hear what the Spirit says to the churches.

Now, this one who is an overcomer in Thyatira – you remember what it said about the overcomer? **He's going to be given rule over the Gentile nations during the Millennial Reign, and he's going to be given a rod of iron with which to rule over them.** And the next part of that sentence is, he's going to be given that as the vessels of the potter are being broken into shards. Now why are the vessels of the potter being broken into shards? It's because the vessels represent the Church of Jesus Christ. The individual vessels are Christians. You remember what God said, what Christ said? He said, in a great house, there are many vessels; some are made to honor, and some are made to dishonor. Ok? So those vessels that are made to honor are the vessels into which the potter places His most valuable possessions. That's the gifts of the Spirit. Remember, He holds the seven Spirits of God and the seven stars, and He holds them in His hands. That's His assets. So the Spirit of God is contained in the vessels (you and me) of

the potter. [The vessels of the potter are broken up as the Bride is taken to the Marriage Supper of the Lamb, because the Bride has no further work to do.](#) So the gifts of the Spirit, which were gifts for service, now are released back to God's hands. So when you see the vessels of the potter being broken up, that means that when the Church is taken out, and taken to the Marriage Supper of the Lamb, she is in union with Christ. It is a period of celebration and reign of her position, and of her having been drawn to the Groom. There is no further work for the Church, so the Spirits are taken. [Our relationship to the Spirit, from the Marriage Supper of the Lamb on to the end of the Millennial Kingdom, is the same as the relationship of Christ to the Spirit.](#) It's formed by union. At that time we're in union with the Spirit, just as Christ is in union with the Spirit, and our work is finished. We are the recipients of honor and grace and blessing during the Millennial Kingdom. It's like an oriental marriage ceremony. When the gifts are brought at the end of the supper, the gifts are given over to the Groom as part of the bride's dowry. He takes those gifts and converts those to crowns of honor which he then bestows on the Bride. That is what is taking place at the marriage supper. Now we haven't got to that fully yet, but that's a preview of what's coming. Now, we're going on to the rest of it.

So you've got "He who has the seven Spirits of God and the seven stars." Now you remember from Revelation chapter 1 - that was a description of Christ that John saw. It was Christ standing with the Spirits and the stars in His hands. So, in Sardis, they are reminded of that – the angel or messenger to the Church in Sardis – they are reminded of that, and so it has importance. And when you track that down, you track it back down to Isaiah 11:2. Now, we'll continue and we'll see where it ties into Matthew.

Wake up, and strengthen the things that remain.

So obviously they had something and they've lost it. Now, in the progression of time through these churches, we've gotten to the point where the Church in Sardis, representative of the Church at-large, has lost a great deal of what they had. And what do you suppose that is? Truth, they have lost Truth. They've lost the core of what God has been teaching them all the time through Paul. And that core is truth. Christ is truth; so they've lost their identification of Christ that they should have seen all the way across the Old Testament, and across the revelation of Christ Himself coming. And now we're seeing the things to occur in the end being prophesied in 100 A.D., being prophesied by John who has received this message directly from God.

2. Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds matured or completed in the sight of My God.

So this is Christ speaking to His church, and He's calling to them to wake up and come alive, because there are things that are dying right in their midst.

3. Remember therefore what you have received and heard; and keep it, and repent [change your course]. If therefore you will not wake up [third class condition, maybe you will and maybe you won't], I'm going to come like a thief, and you will not know at what hour I will come upon you.

4. But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy.

White being representative of purity or righteousness.

5. He who overcomes [the overcoming one] shall thus be clothed in white garments; and I will not erase his name from the book of life [that's justification], and I will confess his name before My Father and before His angels.

6. He who has an ear, let him hear what the Spirit says to the churches.

Now next to the church,

7. And to the angel of the church in Philadelphia write: He who is holy [set apart], who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:

8. 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.

9. Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie—behold I will make them

come and bow down at your feet, and know that I have loved you.

10. Because you have kept the word of My perseverance [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 upon the earth.

11. I am coming quickly; hold fast what you have, in order that no one will take your crown [that's *stephanos*. That's their mark of rule and reign. Again the overcomer is mentioned.].

12. 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 upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven before My God, and My new name.

Now notice how many times he makes reference to "My God." And this is Christ speaking. So Christ is giving due honor to the Father. You know, I've said it before, back in the Pauline epistles; the forgotten person of the Trinity, in my opinion in this day, is the Father. Nobody speaks of the Father. People speak of the Son, and they speak of the Spirit. But very little attention is given to the Father in this day and age. It's just not being done; the Spirit has been elevated. And they are missing the point, because Scripture says that when the Spirit comes – this is Christ's own prophecy and own prediction - so when the Spirit comes, He will not speak of Himself, He will speak of Me; and that's always the work of the Spirit. When the Spirit speaks, the Son is glorified, not as a by-product, but as an object. The Spirit speaks always of the Son. Now, if you want to test the Church in its ministry, you'll look at the prominence they give the Spirit versus the prominence they give the Father. If they're not giving due prominence to the Father, and to the Son, then they are not *speaking* the words of the *Spirit*, they are confused. So churches where the Spirit of God is in the most preeminent position, you can almost bet they're off base in their theology, because they are not giving to God the Father the preeminence that they should - not the way the Son did, and not the way the Spirit did. The Son, all the way through His life, even into His predictive life, always turned attention to the Father; and gave glory to the Father; in the worst of circumstances that He found Himself, He glorified the Father. That's what He – that was *always* the course and purpose of His life, and it should be the purpose and course of our lives as well –

to give honor to the Father. Yet, you go out there and try to find books or courses that teach that, and how to do that, and you'll look for hours, and hours, and hours trying to find them, and you just won't find them, except in a very few Bible churches that are scattered around and posted on the web. There's one up in Connecticut that's just exceptionally good, and a couple in the Mid-west. But it's hard to find them.

Now I want you to turn to Matthew chapter 10, because I want to touch base on these passages. Matthew chapter 10; start with verse 1. I want you to see how Christ stages this and frames it the way He wants to. He calls His twelve disciples together, and He ...

1. ... gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.
2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;
3. Philip and Bartholomew; Thomas and Matthew the tax gatherer; James the son of Alphaeus, and Thaddaeus;
4. Simon the Canaanan, and Judas Iscariot, the one who betrayed Him.
5. These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;
6. but rather go to the lost sheep of the house of Israel.

This commission is very, very specific, and it's limited to evangelizing those that are lost out of Israel. Now, that was the job of those twelve disciples.

7. And as you go, preach, saying, "The kingdom of heaven is near, is at hand."

It is right here next to you; that is what their message was. That's the Kingdom of Heaven present and offered to the Jew.

8. Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received, freely give.

9. Do not acquire gold, or silver, or copper for your money belts,

10. or a bag for your journey, or even two tunics, or sandals, or a staff; for the worker is worthy of his support.

11. Whatever city or village you enter, inquire who is worthy in it, and abide there until you go away.

12. As you enter the house, give it your greeting.

13. And if the house is worthy, let your greeting of peace come upon it. But if it is not worthy, let your greeting of peace return to you.

14. And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet.

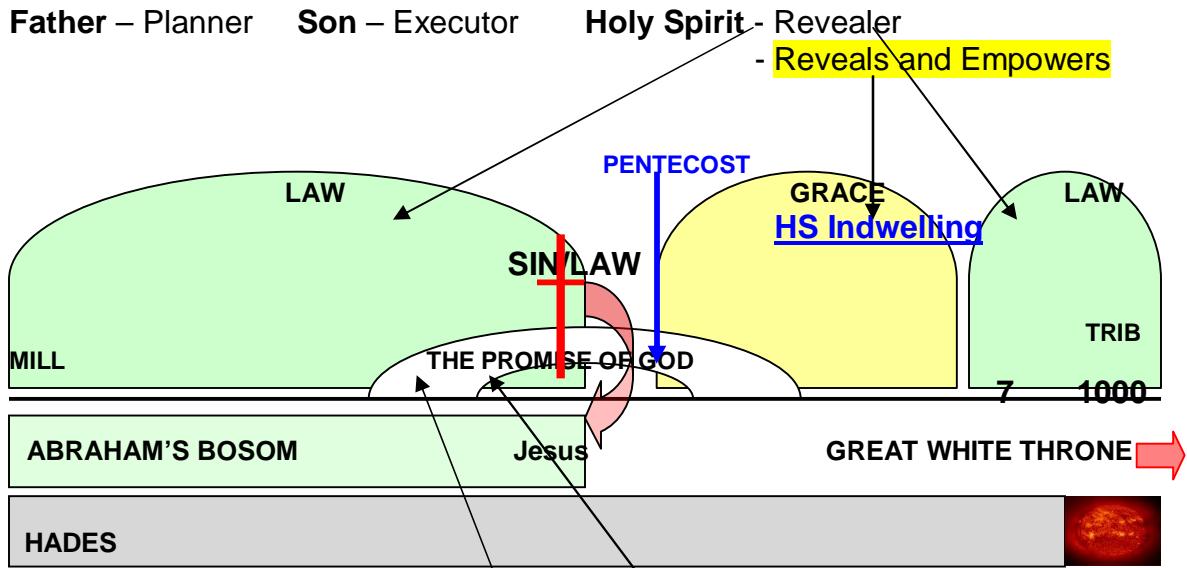
15. Truly I say unto you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

16. Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents and innocent as doves.

17. But beware of men, for they will deliver you up to the courts and scourge you in their synagogues;

Notice the Church is not mentioned. He's talking out of a Jewish frame of reference; ok? all the way through here. Something else; in chapter 10, it starts out with His gathering twelve disciples together and giving them instructions how they are to personally proceed and to evangelize and call men to repentance. As you move through this chapter, you will notice that the view becomes broader and broader; and farther and farther into the future in its expectations. This is the chapter that transcends tomorrow, and the next day, and the next day; and stretches out prophetically to include something else. And what has happened in that transformation is this. God has given them the view.

THE CONFLICT OF THE AGES



Christ has come. The cross is here. They are here. And God has called them together. And He said to them, here's your commission. You twelve; you go to the lost of the House of Israel, and here's what you tell them: "The Kingdom of God is near to you." Here's the Kingdom of God come to earth and presented to Israel. That's what Christ was doing. He came to present the Kingdom promised to Abraham and David to the Jewish remnant that was alive in that day. **And His prophecy – the first part of chapter 10 – refers specifically to Christ offering the Kingdom to Israel, and sending His twelve disciples out to offer that Kingdom of God to Israel alone.** They were forbidden to go to Samaria, or to any city of the Samaritans, but were commissioned only to go to the lost tribe of Israel. Because this is the period at the end of the dispensation of Law, and Law is the dispensation governed by the ten commandments and the rest of the 616 laws that made up the Law itself. When it talks about the Law, it's not talking about the ten commandments only. They, collectively, were the moral code. You also have the social code. This is what the Book of Leviticus, the Book of the priesthood tells us, ok? Numbers includes – you've got to take them all together to get the whole Law. Now remember, the whole Law was spoken of as a single grape. You break any one of the laws, you've crushed the grape. It's not a bunch of grapes. It's one grape. Ok. Makes the whole harvest from the vine. You break any of the laws, you've broken the Law. You shoot a man in the head – well they couldn't shoot a man in the head then, could they? They could hit him in the head with a brick, I guess. But, you kill a man, you broke the Law. You steal

something, you broke the Law. You lie, you broke the Law. They all were weighed the same. They were breaches of the Law. Perfection was damaged, and marred. That's what happened. So the Law being broken took something to affect atonement and repentance, and bring justification. The sacrifice – the sacrificial part of the Law, which is found primarily in Leviticus – explains that. What happens when you bring your sacrifice. Something else dies instead of you. The Law was broken and blood was shed. And with the shedding of blood, atonement was effected and repentance was demonstrated, and righteousness then could be restored. Not because of the Law, but because of God's love. Because by the Law, nothing was made righteous. By the Law, sin was dealt with. That's why it says,

He who knew no sin was made to be sin for us in order that we might be made the righteousness of God in Him. (2 Corinthians 5:21).

He was already righteous, and was made to be sin. Be sin. Ok. He was the sacrifice that the priest took and put on that altar – the Brazen Altar; and burned it and consumed it so that the smoke rising to heaven was a sweet savor to the Father. Now you know the Father knew all of that in Himself, and that was done for our behalf, for our benefit, and on our behalf, so that we might be able to comprehend the greatness of the truth that was present in God satisfying Himself so that He might reward us as His children. Do you understand that? [That's a long sentence, so please read it again carefully]. I don't. I don't. It's not within the human psyche to wrap yourself around that and say, I've got that. I've got that. I've fought it a thousand times, I cannot say that in the heart of me, I understand what it took for the Father who was insulted ever step of the way, yet found it within Himself to pour out His love on us. You were going to say something, Don?

Don Fruin. I have a question. Before the actual physical giving of the Law, what were people using for the standard before that?

Conrad Bowman. Conscience. Their conscience before God.

Don Fruin. So it was the inner conscience. So they knew right from wrong.

Conrad Bowman. Uh huh. They knew. They knew. Every man did what was right as a matter of conscience. So God had so arranged things that the conscience of man is what we could go by. Now Paul explains to us that man,

because of his constant sinfulness, has seared his conscience with a hot iron, so that feeling and sensibility can't even get through any more. Man has done to his own brain and his own conscience the same thing we do to a steak before we consume it. So part of the description of what's happening to man is seen in the fire that burned and seared the sin offering so we could see what we're doing because that's the net effect of sin. It sears you; it burns your sensibilities; it desensitizes you. You watch enough of this stuff on TV, we wonder today how kids can take a weapon and go to school where their friends are – supposedly – and just mow them down. These are children in whom their consciences have been seared. They're desensitized to that sort of thing in so many instances through what they see repeatedly in front of them; the images. You know; how can they possibly make it. Our hearts ought to just swell up and wrap around them every chance we get. Bruce?

Bruce Davis. We just don't even have a clue as to how desperately wicked we are. The sight of Christ is our ONLY hope. We are surprised that somebody could go in and do something like that; but God's been watching this for all this time and He knows that ... we are capable of unbelievable acts of that today, we say we wouldn't do. Under the right circumstances if pushed ...

Conrad Bowman. Don't push my buttons. So, you know; push the wrong buttons, and you get a bad response. Yeah. We are capable, and that's because within us beats the same old nature that grabbed Adam by the throat the minute he took the fruit and ate it.

Bruce Davis. [Inaudible. Continued with the point about what we are capable of without Jesus Christ].

Conrad Bowman. Scary, isn't it. Doesn't it scare you? Yes ma'am?

Beth Davis. We have a son that, you know, said there are so many hypocrites in church. And I said, if you would only realize the changes in their life that Christ has made you would know the truth. You don't know what they're capable of without Christ Who is part of their life. But no, they're not perfect.

Conrad Bowman. No they're not. No they're not. I'd be happy to sit down with you hypocrites [laughter] You know what I'm saying. Which one of us doesn't have something that we're pushing back into the dark edges of our life, to keep it battened down. You know, it's true of every one of us. What about those things.

Evelyn Wamble. That's our sin nature.

Conrad Bowman. Yes.

Pat Welbourn. ... that these poor young people, or whoever they are, young or old, they just didn't have the psychiatric care they needed. Nobody mentions the trash that they're exposed to. Anyway, if they choose to watch that.

Conrad Bowman. Right.

Pat Welbourn. Or read it. I mean, Satan has us in his grip. I'm just so thankful that God is the ultimate victor.

Conrad Bowman. Yeah. And then you ask yourself, why did He choose me? Why did He choose me? I know what I'm made of down deep inside. Why in the world would He pick me? I wouldn't, you know.

Evelyn Wamble. I'm sure glad He did.

Conrad Bowman. I'd have picked somebody else.

Pat Welbourn. All these people that are on TV having all these wrong reasons to have, you know, all the It's not brains.

Conrad Bowman. Yeah. I don't hear a lot of answers coming from Dr. Phil. Do you?

John Young. Oprah?

Conrad Bowman. I would rather listen to brother Phil than Dr. Phil [laughter].

Class. Amen. There you go.

Conrad Bowman. Now I want you to watch how this changes in chapter 10. Since we're reading Matthew, Matthew is recording events in Christ's life – things that He did in His life – and it's like this one. It starts out with a gathering of His disciples around Him, and He gives them instructions for how they should walk. And then the first thing you know, He says in verse 16,

16. ... I'm sending you out as sheep in the midst of wolves; therefore be shrewd as serpents and innocent as doves.

17. But beware of men, for they will deliver you up to the courts and scourge you in their synagogues;

18. and you shall even be brought before governors and kings for My sake, as a testimony to those governors and kings and to the Gentiles who are watching.

19. But when they deliver you up, do not become anxious about how or what you will speak, for it's going to be given you in that hour what you are to speak.

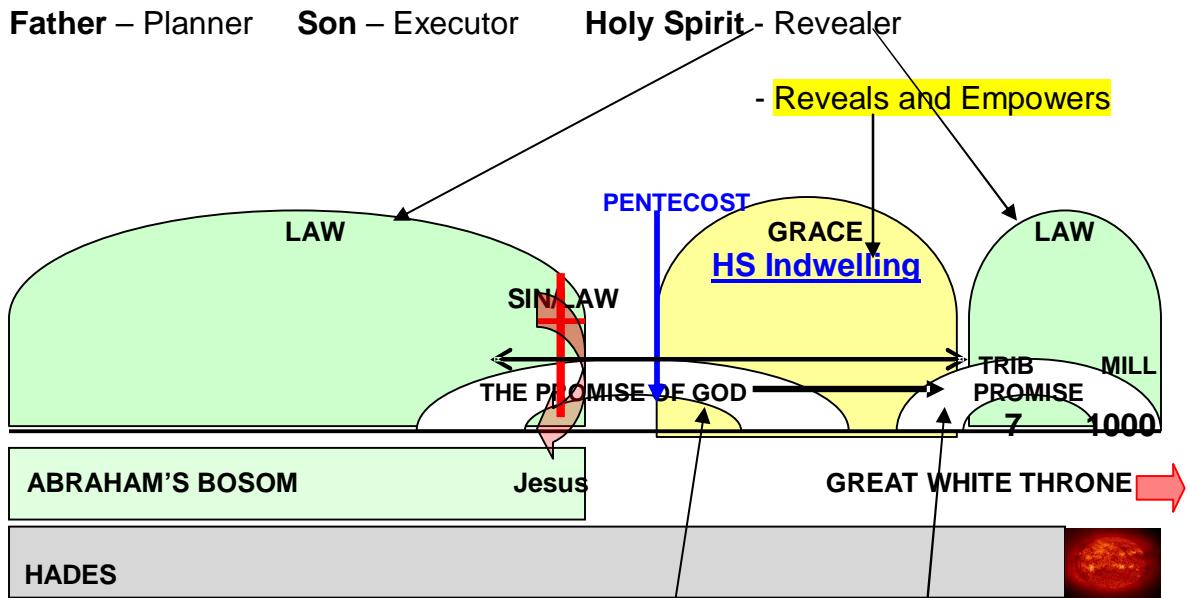
20. For it is not you who speak, but it is the Spirit of your Father who speaks in or through you.

21. Brother will be delivering up brother to death, father will deliver his child; children will rise up against parents and cause them to be put to death.

22. And you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved.

Now that's talking about a different circumstance than He was talking about at first about going to the lost of the Tribe of Israel and give them the Gospel news that the kingdom is near. Now it's morphed into this horrible situation where children are having their fathers put to death; and fathers are killing their kids; and it's a terrible circumstance; and it's a matter of endurance, and only the one who endures to the end will be saved.

Notes:



[Conrad goes to the board]. Now, that's not this message here. You see, it's talking about a continuum of events right here. And then it overlooks completely the burial and ascension of Christ, and the descent of the Holy Spirit and the entire Church Age. This period right here is totally overlooked [The Church Age]. Then all at once He's talking about something down here in the Great Tribulation, The last seven years of which occur here. And at the end of the Tribulation, Christ comes back. He ascends to heaven here, He comes back here to deliver Israel. Now, I want you to see that, because this happens repeatedly in Matthew and in some of the other Gospels. The view of the prophet – even John who's writing a hundred years after all this takes place – after all this took place. Even John, when he's writing about this event, he sees these events here, and then he ignores this and says nothing about it [the Church Age], and he speaks about Christ's return to deliver Israel and his persecuted disciples. And this is very important. Turn to Matthew 24, and you're going to see another little glimpse of this. Matthew 24.

1. Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him.
2. And He answered and said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down."
3. And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?"

4. And Jesus answered and said to them, "See to it that no one misleads you.

5. For many will come in My name, saying, "I am the Christ," and will mislead many.

6. And you will be hearing of wars and rumors of wars. See that you are not frightened [sounds like the news], for those things must take place, but that is not yet the end.

7. For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes [sounds like the news].

8. But all these things are merely the beginning of birth pangs.

9. Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name.

10. And at that time many will fall away and will betray one another and hate one another [sounds like exactly what He was saying before about fathers and children].

11. Many false prophets will arise and will mislead many.

12. And because lawlessness is increased, most people's love will grow cold.

And that brings us to the church at Philadelphia; the church of brotherly love; what they had, they lost; orientation to grace that kept the love of brother, love of Christ, and love of the Church operable. It was gone; it died, and other things were dying along with it; their hold on the truth and sound doctrine. We'll pick up there next week. And I'll finish that church at Philadelphia, and take you to a couple of other passages, and make this connection a little more solid. Any questions on some of what we covered this morning? I noticed we got right up next to the clock.

Joyce Wood. What are we supposed to connect? Can we have an outline?

Conrad Bowman. Pardon?

Joyce Wood. Give me an outline.

Conrad Bowman. Oh, here's the connection. Here's the connection.

(1). From the period of Law, looking forward, right after the Law was given, across the history of Israel, the prophets began to tell how God was going to deal with Israel. He was going to present a kingdom to them that He had promised to their father Abraham, and was going to bring it to pass.

(2). That happened when Christ came. The very people to whom those prophesies were given rejected the Lord of the Kingdom. They took Him outside the camp of Israel to a hill, and there they crucified Him – outside the camp.

(3). Now, being crucified outside the camp is where we are to meet Him. Hebrews says you go to Him outside the camp – there you meet Him. To Israel, what that is saying is, you're not going to find the answer within Judaism any longer. That's been rejected. You have to go outside Judaism to find it and "that going outside" was a reference to taking the Kingdom as it had come to them in the Church. And that's where they were. Ok.

You make that connection there, and then you go to the prophecies dealing with Israel as there're finally brought to Christ physically. And that's the Tribulation Period.

Phil Richman. We've got to cut it [pointing to the clock].

Conrad Bowman. Yeah.

Phil Richman. I'm really sorry, because I really think we could go on another hour today at least.

Conrad Bowman. Yes. Yes.

Phil Richman. I know how you feel. Write out your questions. Ok. Conrad can answer those questions. And then we'll try to start a little closer to on time. Today was a rough one I know. But that'll be what we'll do.

Conrad Bowman. Sounds good.

Closing Prayer: Thank You Father, just thank You Father so much for the way You allow us to meet, the way You allow us to study together, and just to grow

in knowledge of what You're doing, and what the Son has provided to us, and we thank You for it, and commit the day to Your keeping, in Christ's name. Amen.

Thank you so very much.