

November 26th 2023
We Have Need of Endurance
Part 4

1). Revelation 3:7 *"And to the angel of the church in Philadelphia write, 'These things says He who is holy, He who is true, 'He who has the key of David, He who opens and no one shuts, and shuts and no one opens': 8 'I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, **have kept My word**, and have not denied My name. 9 Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you. **10 Because you have kept My command to persevere**, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. 11 Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. 12 He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. 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 I will write on him My new name. 13 'He who has an ear, let him hear what the Spirit says to the churches.'"*

We had ended last time with making comparisons between the Church of Philadelphia and the Church of Laodicea. And what we had seen that marked the difference between the two was their attitude towards the Word of God, the Word of the Kingdom. The believers in Philadelphia had received and responded positively to the offer of the kingdom of the heavens and could be associated with the 'good seed' that were sown in the parable of the Sower in Matthew Chapter 13 and who we had seen last week from Luke chapter 8. These were individuals who had heard the Word of the Kingdom and were bearing good fruit and were commended for it by Christ, although they had only a "little strength." This is the group that Luke describes in his account of the parable as 'good ground' that had a 'good heart' and kept the Word of the Kingdom and continued to believe it regardless of what trials and testing came

their way. Their faith to the saving of the soul had been tested by the world, the flesh, and the devil, (seen in the previous 3 groups in the parable), but they had not been overcome. Those in Philadelphia had kept the Word of the Kingdom with patience/endurance - Luke 8:15 *But the ones that fell on the **good** ground are those who, having heard the word (of the kingdom) with a noble and **good** heart, **keep it** and bear fruit with patience/endurance.*

As long as they continued in their faithfulness by holding fast to and laying hold of what they already possessed, an open door was set before them. We could say they were on the right track, staying on the straight and narrow, focused and performing good works that would lead to an abundant entrance into the age-lasting kingdom of their Lord. Because of this they would hear - Matthew 25:21 *His lord said to him, 'Well done/excellent, **good** and faithful servant; you were faithful over a few things (for a little while), I will make you ruler over many things. Enter into the joy of your lord.'* (See, I have set before you an open door, and no one can shut it.)

a). Because they kept the Lord's Word and command to patiently endure through testings and to not deny His name, the Church of brotherly love would be kept from the hour of trial that was about to come upon the whole Christian world. And we had seen that this hour of trial/testing that those in the Church of Philadelphia would be kept from, because of their faithfulness to the Word of the Kingdom, was from the corruption of this message through deception introduced by false teachers at the beginning of the present dispensation - Matthew 13:24 *Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed **good seed** in his field; 25 but while men slept, his enemy came and sowed tares among the wheat and went his way".*

This protection from the hour of trial, however, would not be the same for those in Laodicea. Their spiritual condition was such that Christ described them as wretched, miserable, poor, blind and naked with respect to the Word of the Kingdom, which was completely opposite to

how they saw themselves. And the reason for their deplorable spiritual condition and the resulting absence of the protection of the Lord can be seen in - Matthew 13:33 *Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."*

2.) The "hour of trial which shall come upon the whole world" does not refer to the physical earth itself or the entire inhabitants of it, because the context in Revelation, and who is in view, does not allow for this understanding. The word 'world' *can* apply to the physical earth or to a group of people within a geographical location, but again, context will determine how we should understand it. For example - John 18:20 *Jesus answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing.* We know that at Christ's first advent, He did not travel to different parts of the world but was sent only to the lost sheep of the house of Israel. Christ actually defines what He meant by speaking "to the world" in the next sentence when He says it is to the Jews in the synagogues and in the temple where they always met. So the word 'world' in this context would be referring specifically to the Jewish people and not all groups of people.

a.) Colossians 1:3 *We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus and of your love for all the saints; 5 because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, 6 which has come to you, as it has also in all the world, and is bringing forth fruit, as it is also among you since the day you heard and knew the grace of God in truth;*

Here in Colossians we see the word 'world' used within the context of the hope (the inheritance) laid up in the heavens and the production of fruit by those who are believing the message regarding the hope. We know that fruit production does not come into view until after our initial salvation by grace, and after that same person has heard the Word of the Kingdom. So then, we cannot be dealing with just any group of Christians

here in Colossians. The word 'world' would specifically have to relate to Christians who have heard and understood the Word of the Kingdom and are producing good works.

And most importantly, neither would 'the hour or trial to come upon the whole world' apply to the coming tribulation, as many have erroneously taught (again, a work of the tares). The coming tribulation has nothing to do with Christians, for it is described as the time of 'Jacob's trouble', which would have to do with Israel - Jeremiah 30:7 *Alas! For that day is great, So that none is like it; **And it is the time of Jacob's trouble, But he shall be saved out of it.***

b.) The phrase 'the hour of trial' is set within the context of Revelation chapters 2 and 3 where seven churches are seen presented before Christ following the resurrection/rapture, represented by John in the Spirit on the Lord's Day and the hearing of a trumpet in chapter 1. The number seven represents divine completion of that which is in view. We know this because of the foundation set at the beginning of God's restorative work of the ruined earth over a six day period followed by a seventh day of rest, picturing COMPLETE restoration over that time. Also, the word 'church' in scripture never refers to the unsaved, or where our mind naturally goes to of thinking of a building and its occupants, but; rather Scripture defines the word 'church' as those who have been 'called out'. And context will determine who is being called out of what or whom. In this case, the church is made up of Christians who have been called out. Called out of what? Called out of the world. And they are now instead called to a heavenly calling - Hebrews 3:1 *Therefore, holy brethren, **partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,***

c). Colossians 1:13 *He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, 14 in whom we have redemption through His blood, the forgiveness of sins.*

Because those who are being dealt with have been called out of the world, Revelation chapters 2-3 cannot be dealing with a mixed group of

saved and unsaved individuals. As the unsaved have not believed on the Lord's finished work on the cross and therefore have not been called out but remain in the world, in bondage to its practices, dead in trespasses and sins, and have not been delivered from the power of darkness and have no choice but to remain there. Therefore, the unsaved will have no part in the resurrection/rapture of the Church. What we see in Revelation chapters 2 and 3 is the complete church, following the resurrection rapture, made up of all Christians from this dispensation – all who have been called out of the world- standing before Christ to be judged according to their works. And we know that these works will be found to be works of faithful obedience to the commandments of God, or works of disobedience apart from faith to the saving of the soul - 2 Corinthians 5:10 *For we must **all appear** before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.*

To better understand the 'hour of trial,' we must always apply God's instruction on how we are to study His Word and never isolate one particular passage of scripture and attempt to draw conclusions from it alone. Nor should we incorporate man's wisdom or methods of interpretation. We must instead use the method that God has given us and go to other places in the Word where the same thing is dealt with, and compare the spiritual truth we are to see/learn in one area with the spiritual truth we are to see in another. And if there seem to be contradictions, we know that it is not possible for God's Word to contradict itself, for God's Word is perfect. It is always ourselves who may need to step back and change our minds about what seems to be, from our perspective, not in agreement.

3.) To do this we will go to - Matthew 6:9 *In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. 10 Your kingdom come. Your will be done On earth as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, As we forgive our debtors. 13 **And do***

not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Here in Matthew, we see what we have come to call 'the Lord's prayer' which is actually more of a model prayer for us. And from its beginning to end, the focus of the prayer is **the coming kingdom**. And encapsulated within this entire prayer we can see all that we have gone over in our last lessons, up to what we are looking at today; the Lord's name being hallowed in the Seventh Day when all nations will call Him blessed because Israel will proclaim His name. We can see the request for and provision of our daily bread to sustain the spirit man to complete the journey, and the testing that comes along with hearing the Word. We also see forgiveness of our debts as we forgive our debtors represented by the church of Philadelphia, the assembly of brotherly love. And in the command to pray for deliverance from the evil one, we see the protection of being kept by the power of God through faith to the saving of the soul for purposes having to do with Christ's coming kingdom, power (authority), and glory (rulership).

a). At first glance it may seem like verse 13 is contradictory to all that we have been studying. It appears that we are to pray and ask the Lord not to lead us into temptations or trials when it is actually through these experiences that we receive the child training of the Lord in order that we may grow up in our spiritual maturity. And it is through these experiences that we are pruned to produce more fruit. It is through suffering with Christ that our faith to the saving of the soul is tried and proven for the purpose of our approval at the JSOC, resulting in reigning with Him - James 1:12 *Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.*

b). James 1:13 *Let no one say when he is tempted, "I am tempted by God"; for **God cannot be tempted by evil**, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.*

If we finish reading the rest of v.13 of Matthew and compare it with v.13 of James, the testing that we are to ask the Lord not to lead us into but to deliver us from is a testing by the evil one **to do evil**. We clearly see in James that God does not test anyone to do evil, as it is the very antithesis of His nature. This temptation to do evil is not connected with the Joy that we have before us when we are surrounded by various trials. One form of trial and testing leads us to that end goal, and the other away from it, as we see at the end of James 1:15, a bringing forth of death (the second death), a separation from the Joy of the Lord. This principle is established in foundation if we go back to Genesis and the placement of the tree of the knowledge of good and evil in the garden. Its placement by God for the Man and the Woman was not to lead them to do evil, but rather it was a test to do good and prove their worthiness to rule. The progression of what took place can be seen in v.15 as a result of the woman's choice not to believe what God had said - Genesis 3:6 *So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree **desirable** to make one wise, she took of its fruit and ate (But each one is tempted when he is drawn away by his own desires and enticed). She also gave to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings (then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death).*

c). So what 'evil' would the evil one want to tempt us to do that we should pray to the Lord to keep us from being led into? How does scripture define evil? - Hebrews 3:12 *Beware, brethren, lest there be in any of you **an evil heart of unbelief in departing** (meaning to draw back, fall away) **from the living God;***

The evil that the evil one would want to tempt us to do would be to have an evil heart of unbelief with respect to the Word of the Kingdom, which is the same thing as standing away from God Himself. It is in committing this sin that death will be brought forth, resulting in a separation from ruling with Christ for 1,000 years. This is the 'hour of trial' from the

wicked one that was about to come upon and tempt/test the whole Christian world, which those in the church of Philadelphia would be kept from because of their faithfulness to the Word of the Kingdom. This is where we find ourselves during the present day. The majority of Christendom today (represented by the church of Laodicea and the parable of the leaven) has stood away from the purpose for which God brought the new creation, the one new man, into existence. That purpose, of course, is to be the recipients of that which was taken from Israel, rulership from the kingdom of the heavens over the earth where Satan and his angels presently reside. And it is this hour (to be understood as just a little while) of satanic testing that comes through deception and questioning the Word the Kingdom and the promise of Christ's coming either through outside influence, or from the desires of the old man that attempt to derail us from our heavenly calling. This is why the Lord commands us to be watchful and pray, because the spiritual warfare has not ceased and the possibility of drifting away (departing from the living God) remains. If it were not so, the Lord would not have warned us - Matthew 26:40 *Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour? (a little while?) 41 **Watch and pray, lest you enter into temptation.** The spirit indeed is willing, but the flesh is weak."*

And to prevent us from entering into and being overcome in this testing by the wicked one, we are told in the remainder of - Hebrews 3:12 *Beware, brethren (be watchful), lest there be in any of you an evil heart of unbelief in departing from the living God; 13 but exhort/encourage one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin (the sin of unbelief). 14 For we have become partakers of Christ IF we hold the beginning of our confidence steadfast to the end (hold fast what you have that no one may take your crown), 15 while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."*

d). This present protection of being kept by the power of God as we continually believe in the gospel of the Christ and are faithfully obedient to it, is with a view to a coming salvation/deliverance - Romans 1:16 *For*

*I am not ashamed of the gospel of Christ, **for it is the power of God to salvation** for everyone who believes, for the Jew first and also for the Greek.*

This salvation is ready to be revealed in the last time or season. During the present time, it is the season of sowing to the spirit, but the season of our reaping age-lasting life together is just around the corner -

1 Peter 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith (to the saving of the soul/the gospel of Christ) **for salvation ready to be revealed in the last time.***

To see when and where this salvation will be revealed, we will return to Revelation chapters 2 and 3, which take us forward to that time.

4.) These were seven literal churches that existed in Asia to whom John wrote. Christ addressed them through angels placed over each of the seven churches. The ministry of angels in communicating the Word of God is seen all throughout scripture to aid in accomplishing God's plans and purposes for the Seventh Day, and for the salvation of those who will rule in that Day - Hebrews 1:14 *Are they not all ministering spirits **sent forth to minister** for those who will inherit **salvation**?*

Hebrews 2:2 *For if **the word spoken through angels** proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect **so great a salvation...***

a). The Apostle John was transported from Man's day and taken into the Lord's Day, representing what will be, at any given moment, our literal experience, as well. We/all Christians will be removed from this earth (prepared or not prepared) to stand before our Lord for judgment. He will no longer be our Great High Priest who presently cleanses us from our ongoing sins, but our Judge. What all of human history for the past

6,000 years has been inexorably moving towards will FINALLY now begin to unfold. The Holy Spirit's search for and procuring of the bride for Christ over the past 2,000 years will have ended, and all that we have studied and seen in OT typology with respect to this will be fulfilled. All Christians will appear before Christ to be judged, but not all will attain this privilege of becoming the Bride FOR Christ. We see the first mention of this unchangeable truth in Genesis where the woman was taken out of the body of Adam, having been built from a part of his body and then presented back to him, making them one flesh in order to rule together in the seventh day - Genesis 2:21 *And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. 23 And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." 24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.*

And this same truth is repeated again in Genesis where only Rebekah is singled out from the rest of the maidens who rode on the ten camels (ten representing all) with Abraham's oldest servant. Rebekah **alone** is then taken by Isaac into his mother Sarah's tent to become Isaac's wife - Genesis 24:62 *Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South. 63 And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming. 64 Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel; 65 for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself. 66 And the servant told Isaac all the things that he had done. 67 Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.*

b). This is the scene presented in Revelation chapters 2 and 3. There will be a **calling out of the called** based upon works done in the body. This

is the out resurrection that Paul desired to obtain, and it was the sole focus of his life during his time on the earth - Philippians 3:7 *But what things were gain to me, these I have counted loss for Christ. 8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ 9 and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; 10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, 11 if, by any means, I may attain to the (out) resurrection from (among) the dead. 12 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. 13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, 14 I press toward the goal for the prize of the upward call of God in Christ Jesus.*

Romans 8:18 *For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creation eagerly waits **for the revealing of the sons of God.** 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groans and labors with birth pangs together until now. 23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25 But if we hope for what we do not see, **we eagerly wait for it with perseverance (patient endurance).***

We will continue this next time if the Lord is willing and the trumpet has not sounded. In the meantime, let us continue in good works by keeping

His Word and His command to exhort and encourage one another daily. Being watchful of the enemy of our soul and the common ground he has with our old man through the weakness of our flesh. Let us continue in prayer for all the saints during this 'little while' as we are laboring together to make our heavenly calling and out calling from amongst the rest of the dead sure at the JSOC. If we do these things, we will be brought to the Man to rule alongside Him in the Seventh Day.