

Revelation 3 Part 2

Hi, this is Richard Oliver, we are looking at chapter three of Revelation, and we're picking it up at verse seven.

'And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

'I know thy works:'

This of course is God. This is Jesus Christ revealing Himself once again in His Word.

The church itself, the Philadelphia church age, picks up where the Sardis church age finishes, around about 1750AD and continues on to 1906AD.

The Sardis church age was Martin Luther's 'the just shall live by faith'.

The Philadelphia church age is another messenger, another angel, John Wesley. And he comes with the message of sanctification. Where Luther was correct in 'the just shall live by faith', his life was not sanctified, he enjoyed many of the excesses that we would look askance at even today. What John Wesley brought in was that we must live sanctified lives. The fact that what Christ has done for us would mean that our love for Him would put other things aside. We would no longer think so much of self, of how we dress, how rich we are, and what we own and so on and so forth. In fact they even got to a point where they felt that wearing a wedding ring was an excess, a rather extortionate show. They were very strict.

However, this is the first church age, and the only church age, that receives no condemnation whatsoever. So it obviously was well into God's good books and His thinking.

He's saying, God's saying, *'I know thy works: behold I have set before thee an open door,'*

That open door, of course, was the coming of the gifts of the Holy Spirit.

And it says, 'and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.'

The stand that Wesley took was on the scriptures, nothing else. He didn't bring forth anything much of his, anything at all of his Church of England stance, and they did not deny those that wanted to be baptized in the name of the Lord Jesus Christ.

They did, eventually, the Methodist church accepted the Father, Son and Holy Ghost as the way to baptize people, but originally back in the 1700s, early 1800s they did not deny the name of the Lord Jesus Christ.

Verse nine, *'Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.'*

The Methodist church, or the Wesleyan church, as it was then, was rejected by the Church of England church. John Wesley was a Church of England minister, and he wanted to preach and reach the people. He was excluded. The system used to work in, the Church of England still does, on parishes. You were a minister for your area. You were not allowed to go into someone else's parish or someone else's area. But John wanted to reach the people. And he followed his friend Wycliffe's

system of going out into market squares and open areas and houses and hotels, and preaching the Word of God to the people that would listen.

Returning to preach at his father's parish at Epworth he was banned from entering the church, so he stood on his father's gravestone and preached to the people of that area.

The message that he brought was to be pure. To live an honest true life, and in types and patterns it looks very similar to the tabernacle or the temple. The temple has three areas: the outer court, which is where the sacrifice is made; the Holy Place, which is where the menorah or the seven branched candlestick stands; and then the Holy of Holies, where the Ark of the Covenant is and where God Himself, the presence of God, is.

So Luther's stand was really like the outside area of the church. It was still dealing with the basic sacrifice, the reason why people could approach God and come into a relationship within the temple.

The next stage was a more holy look. It was an area that only the priests could go in to, the Holy Place. It's where the light of the seven candlesticks is the only light that comes into those people. In other words, the light of the churches is all there is.

But then beyond that is the Holy of Holies. And that is still to come, of course, in this discussion, but it is the place where Jesus Christ Himself is or God is, and the Shekinah Glory, the Pillar of Fire that was in the burning bush, that led the people of Israel, that struck Saul on his way to Damascus to get rid of the Christians, that Pillar of Fire is God Himself. And that is what is required for the next church age. Unfortunately, she doesn't make it.

But let's continue with the rest of the chapter on the Philadelphian church.

Verse ten, *'Because thou hast -'*

Oh sorry, go back to verse nine, *'Behold, I will make them of the synagogue of Satan, which say they are Jews,'*

These are people who claim to be the people of God, but they're not. They claim to be the apostles, they are not. A person that God wants in His church is chosen by God. That is the whole point. No education, no anything, will replace that. God calls His priesthood.

Verse ten, *'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.'*

Once again we're looking ahead to the next church age.

'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.

'He that hath an ear, let him hear what the Spirit saith unto the churches.'

Once again it's not just a case of listening, it's a case of the spirit catching what God is saying between the lines.

God bless you.