



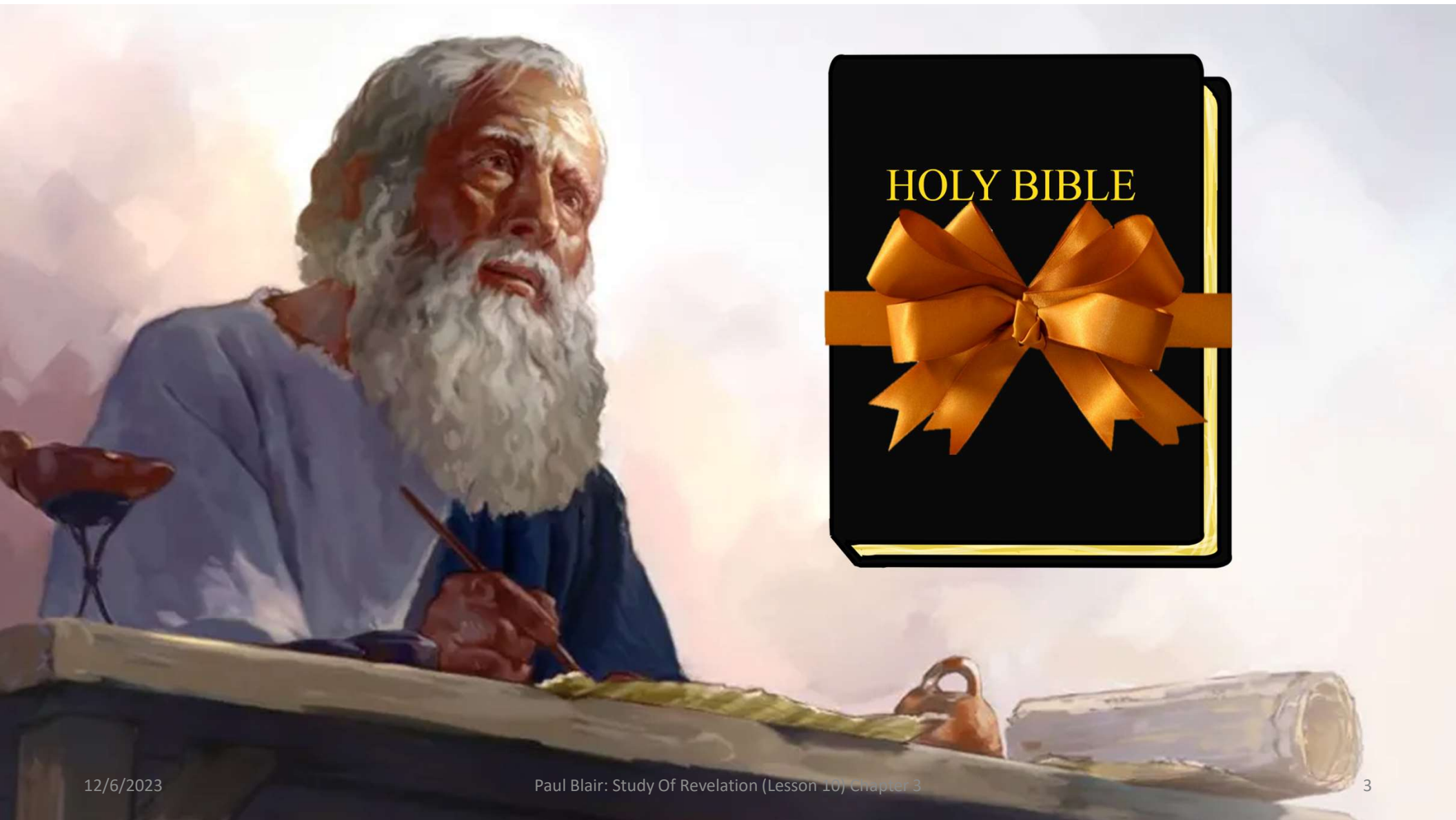
LIBERTY CHURCH EDMOND

Following Christ in Every Area of Life

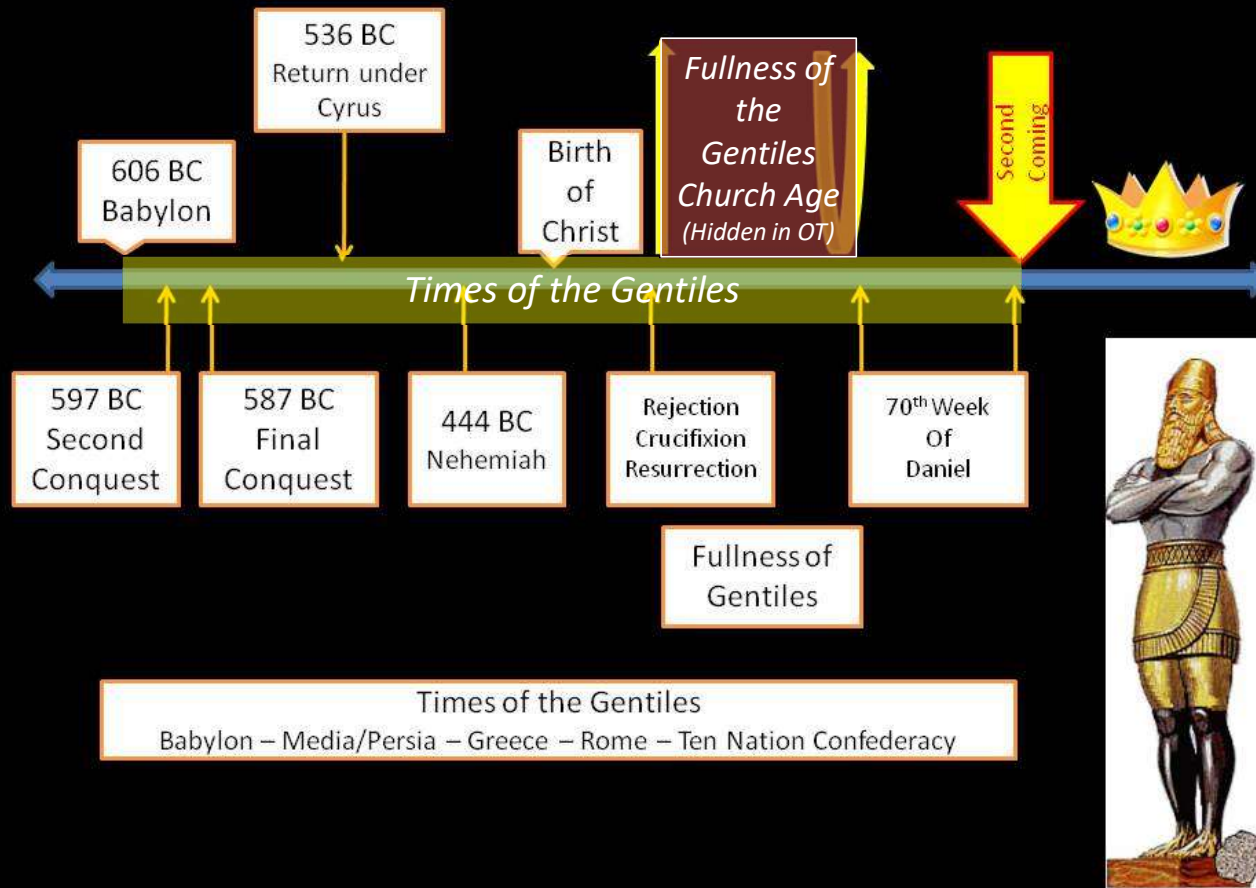
A white lion and a white lamb are positioned on a bed of white, fluffy clouds. The lion is on the left, looking directly at the viewer with a calm expression. The lamb is on the right, partially obscured by the lion's mane, also looking forward. The background is a clear blue sky with scattered white clouds.

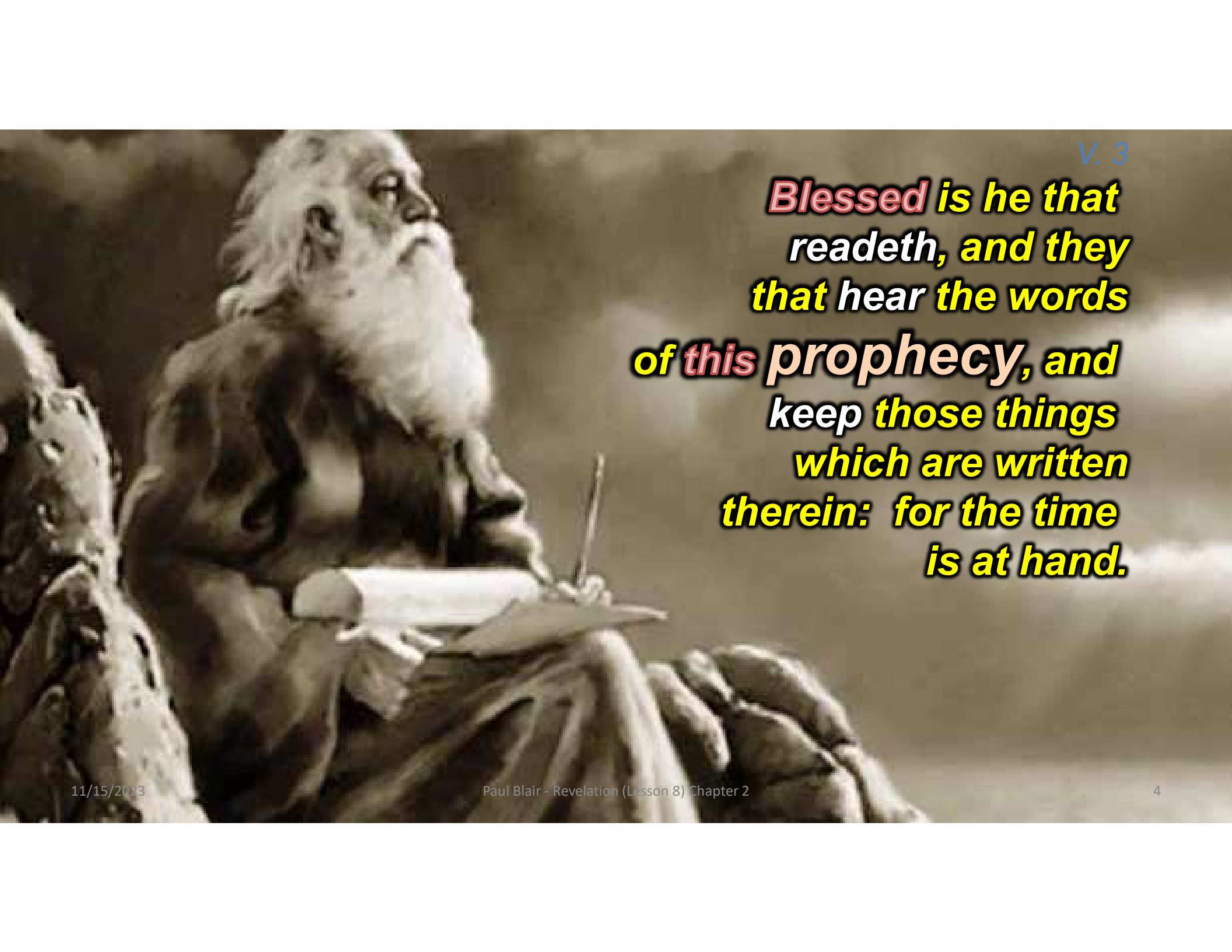
The **Revelation** of Jesus Christ

Philadelphia Lesson 10: Chapter 3



Times of the Gentiles v Fullness of the Gentiles





V. 3

***Blessed is he that
readeth, and they
that hear the words
of this prophecy, and
keep those things
which are written
therein: for the time
is at hand.***



*I was in the Spirit
on the Lord's day ...*

**“I came to be, in the
Spirit, on the Day of
the Lord”**

Complete Jewish Version

Revelation is written chronologically

Rev 1:19

Write the things *which thou hast seen*, and the things which are, and the things which shall be hereafter;

1. Hast seen – Chapter 1 (*Vision of Christ*)

Revelation is written chronologically

Rev 1:19

Write the things *which thou hast seen*, **and** the things which are, **and the things which shall be hereafter**;

1. **Hast seen** – Chapter 1 (***Vision of Christ***)
2. **Which Are** – Chapters 2-3 (***The Church***)

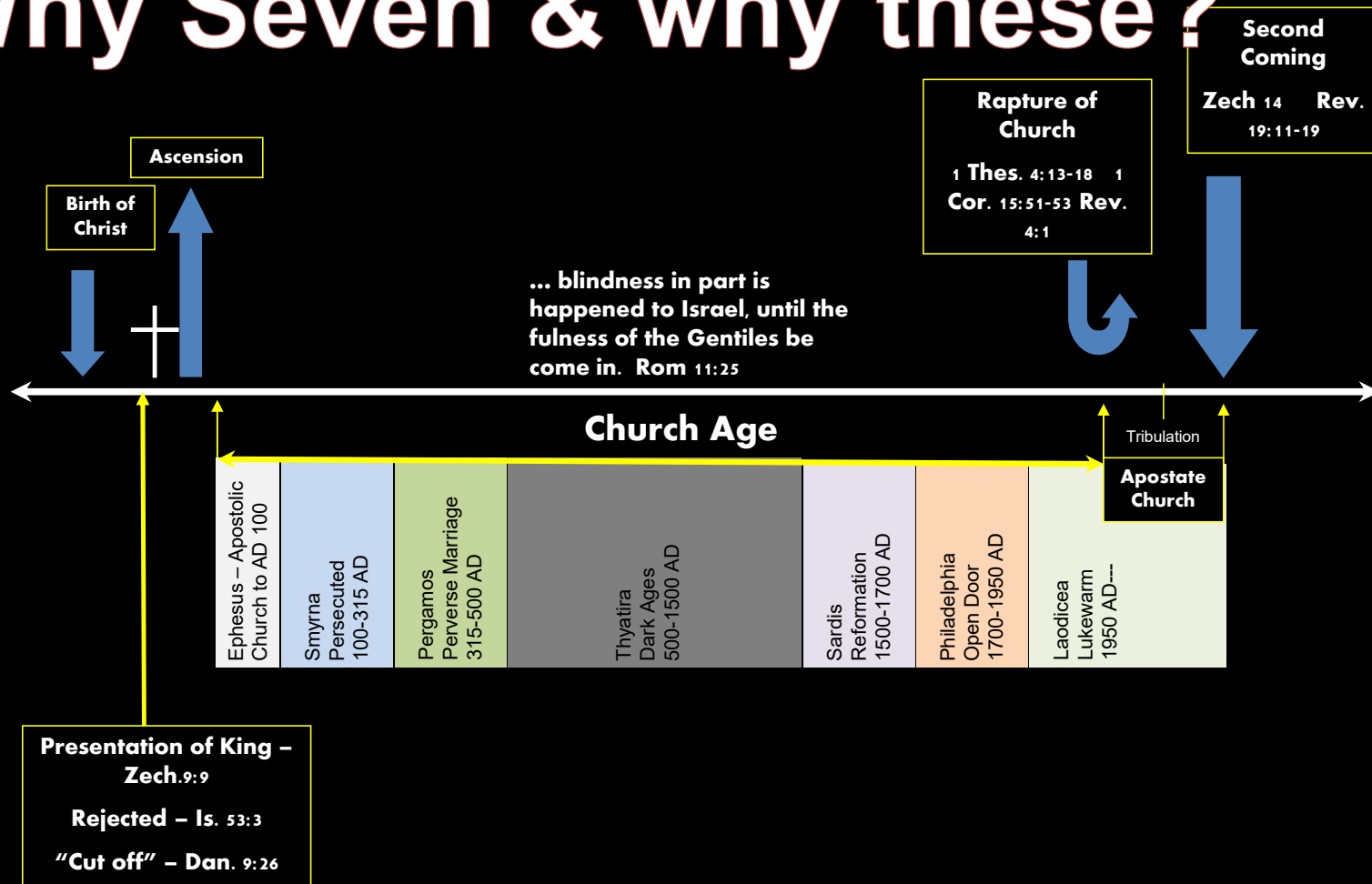
2. Which Are – Chapters 2-3 *(The Church)*

Seven Churches of Asia



1. Ephesus - *Desirable One*
2. Smyrna – *Myrrh, bitter, crushed*
3. Pergamos - *Perverse Marriage*
4. Thyatira – *continual sacrifice*
5. Sardis – *remnant*
6. **Philadelphia** – *brotherly love*
7. Laodicea – *rule the people*

Why Seven & why these?



Revelation is written chronologically

Rev 1:19

Write the things *which thou hast seen*, **and** *the things which are*, **and** *the things which shall be hereafter*;

1. Hast seen – Chapter 1 (***Vision of Christ***)
2. Which Are – Chapters 2-3 (***The Church***)
3. Chapters 4-22 – things hereafter (***“meta tauta”***)

Rev 4:1 - **After this** I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Jewish Hermeneutics

PRDS – “Paradise or garden”

1. P’shat – the plain, literal story in the text

- Ex: Daniel 3 – Shadrach, Meshach and Abednego

2. Remez – hint. An application made from the story.

- We can be right in the middle of God’s will and still find ourselves in a fiery furnace. However, Jesus is with us in the midst.

3. Derash – search. A Prophetic Application.

- Furnace heated 7 times, faithful brought through, Daniel absent.

4. Sod – secret. Equidistant lettering, etc.

Example of a Prophetic Application

Hosea 11:1

When Israel was a child,
then I loved him, and
*called my son out of
Egypt.*

Matthew 2:14-15

When he arose, he took the
young child and his mother by
night, and departed into Egypt:
And was there until the death
of Herod: *that it might be
fulfilled which was spoken of
the Lord by the prophet,
saying, Out of Egypt have I
called my son.*

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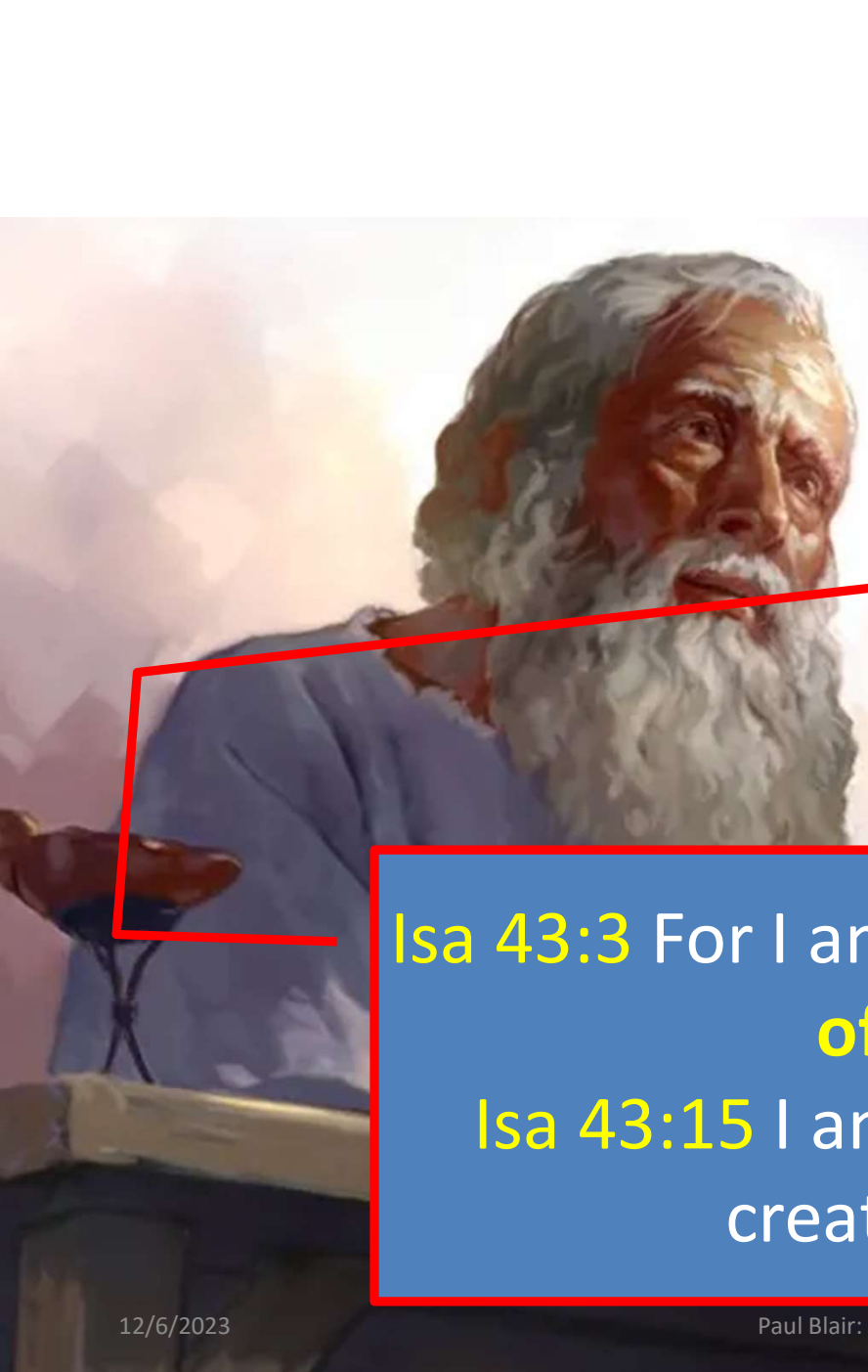
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Philadelphia

"brotherly love"

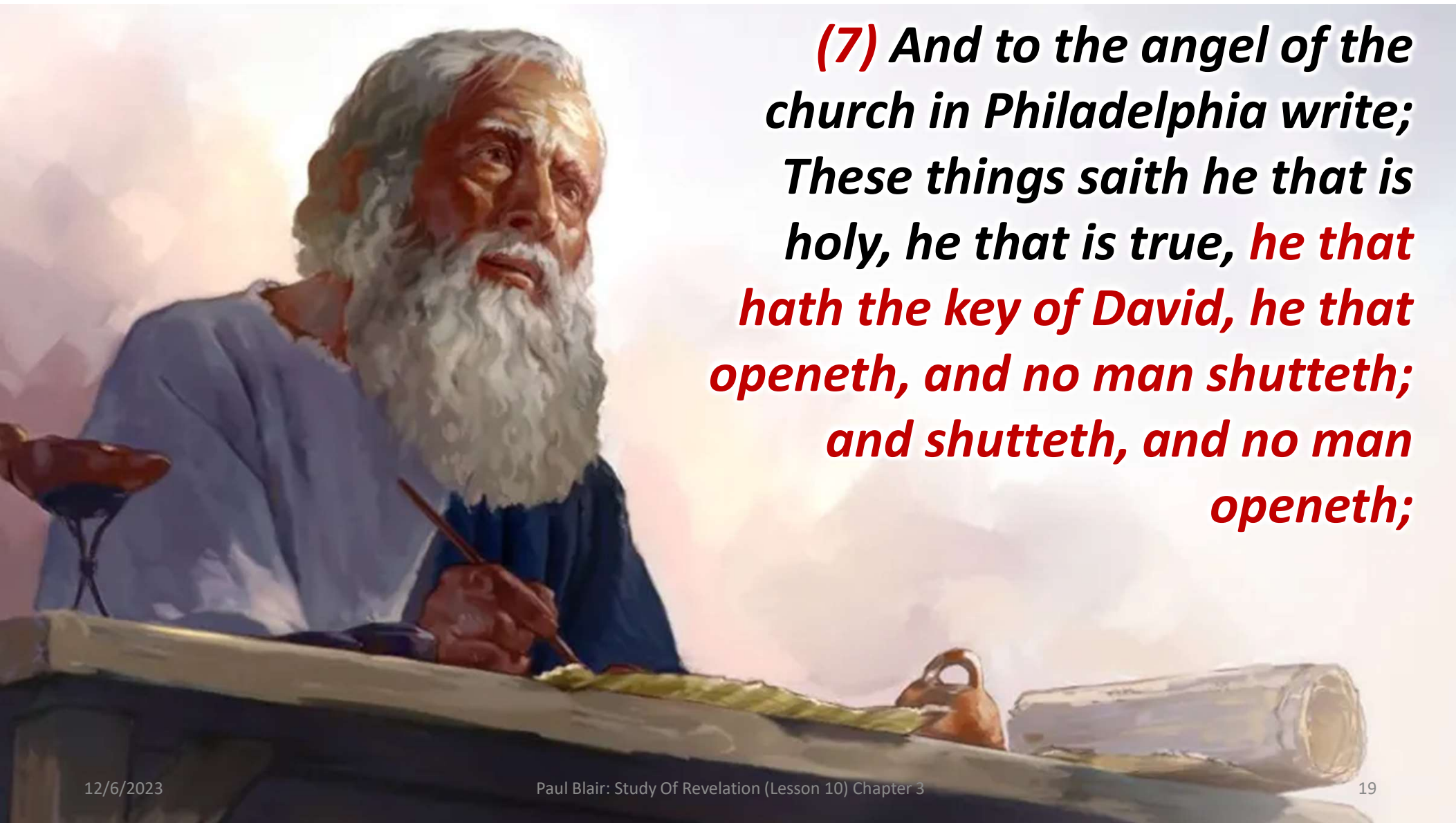




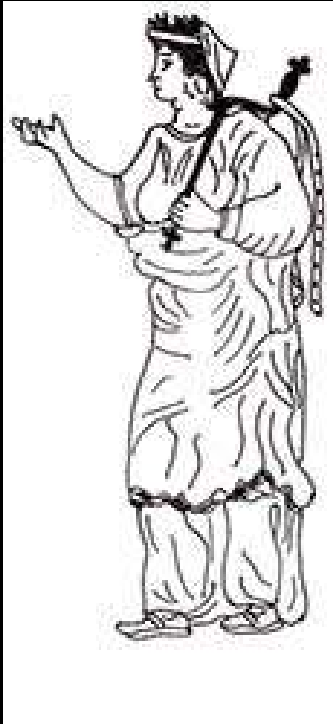
(7) And to the angel of the church in Philadelphia write; ~~These things saith he that is holy, he that is true,~~ he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man

Isa 43:3 For I am the Lord thy God, the **Holy One of Israel**, thy Saviour:

Isa 43:15 I am the Lord, your **Holy One**, the creator of Israel, your King.



(7) 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;*



Greek woman with bronze
key on her shoulder.

Isa 22:21-22


*And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. **And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.***

Isa 9:6-7

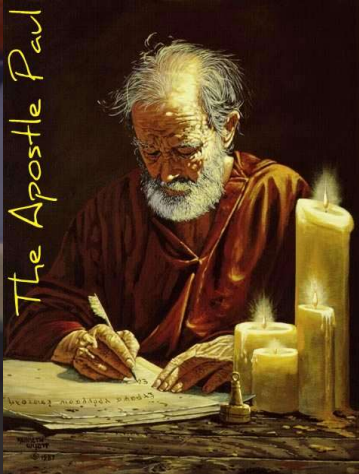
⁶ For unto us a child is born, unto us a son is given: and the **government shall be upon his shoulder**: and his name shall be called Wonderful, Counsellor, **The mighty God**, The everlasting Father, The Prince of Peace.

⁷ Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.





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

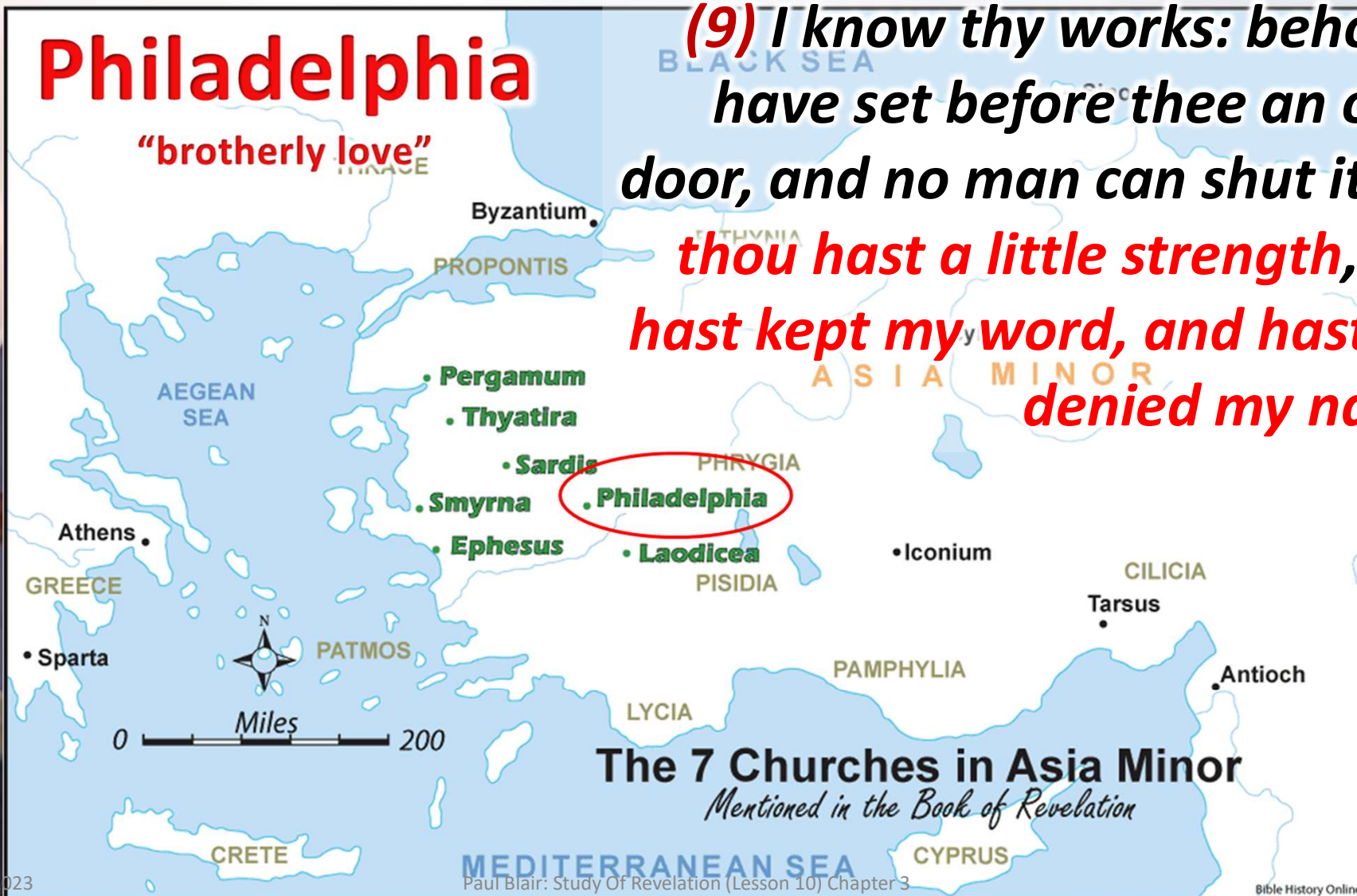


2 Cor 2:12
Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

Philadelphia

"brotherly love"

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



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What Does The Bible Actually Say About Gay Marriage?

condemning same-sex practice in general on the basis that the Bible "says" it is wrong. Now that the celebration of the New York vote has receded past the front page of most papers and news sites, we have an opportunity to examine the Biblical argument against same-sex marriage (and against same-sex orientation) in context. If anything, this exercise questions whether we should develop stances based upon what the Bible "says." Simply put, the Bible is a complicated collection of documents that was never meant to "speak" to our contemporary situation, but groups often speak through the lens of the Bible and lob textual grenades on issues like same-sex marriage.

those that divorce and re-marry commit adultery (Mark 10:1-12; Matt 19:4; also Luke 16:18). The Bible "says" a lot of things but perhaps we should treat the Bible less like an authoritative contract with God and understand it more as a human-authored, divinely-inspired, document that arouses a life of faith.

Paul Blair: Study Of Revelation (Lesson 10) Chapter 3



Pope Francis



POPE

POPE FRANCIS

INTERVIEW

JESUITS

Pope to LGBT Catholics: 'God is Father who does not disown any of his children'

Pope Francis answers three questions put to him by Jesuit Father James Martin whose pastoral ministry involves the LGBT community.

For this group of trans women, the pope and his message of inclusivity are a welcome change



Carla Segovia, a transgender woman from Argentina, walks out of her parish church in Torvaianica, Italy. Pope Francis' gesture of welcome for transgender Catholics resonated in this working-class, seaside town where a community of trans women has found help and hope. (Andrew Medichini / Associated Press)

12/6/2023

Paul Blair: Study Of Revelation (Lesson 10) Chapter 3

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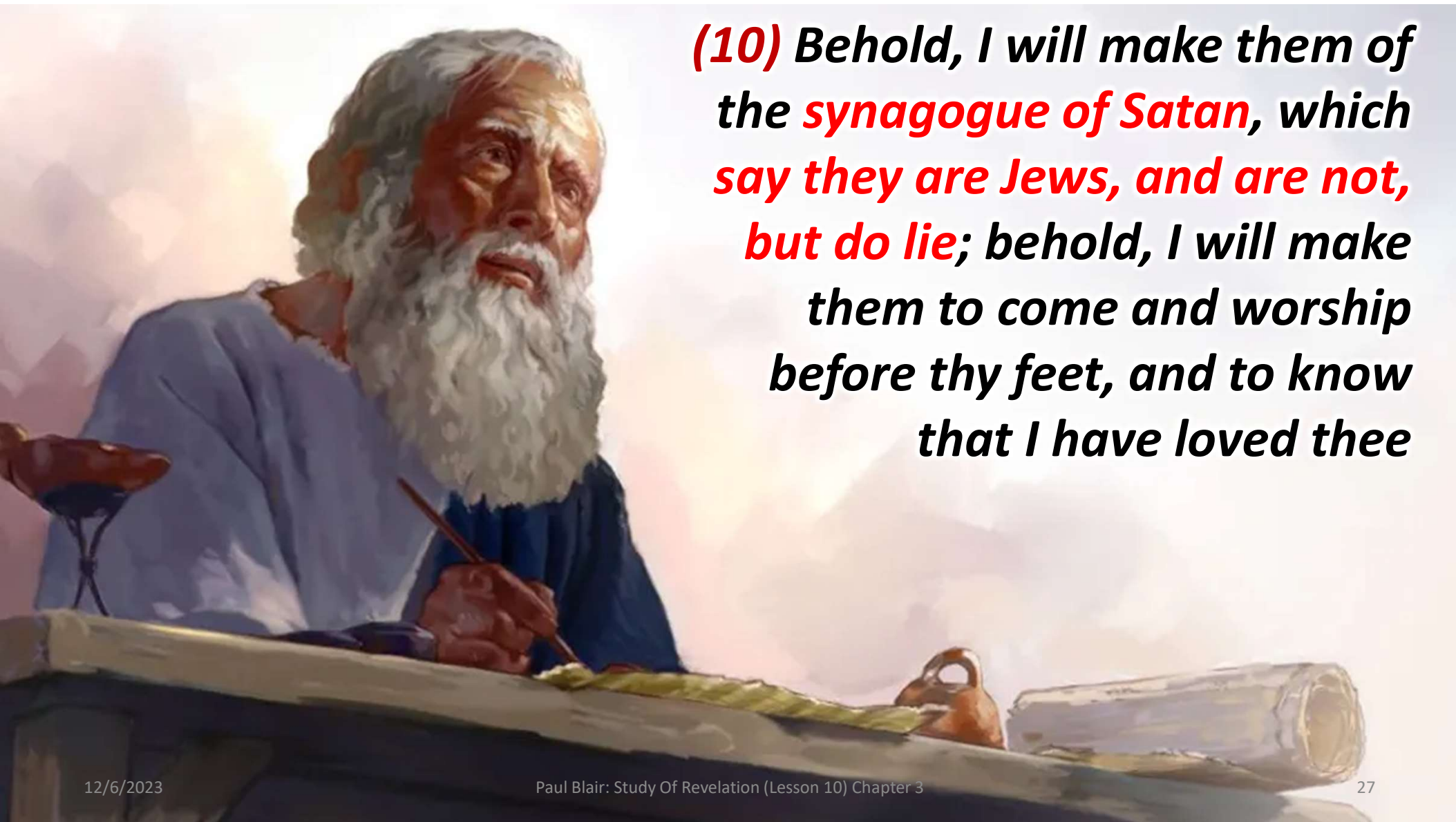
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CALIFORNIA

Dumped body parts, a missing couple, abandoned kids: Horror, mystery inside Tarzana home



(10) 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



True or False
“Cowboys are bad!”





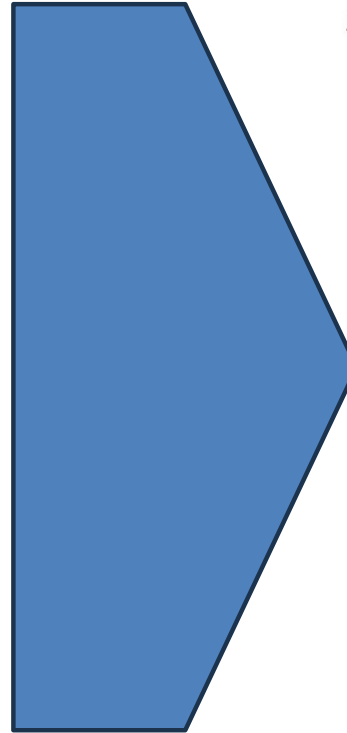
They are all Cowboys!!

John 10:31

Then the *Jews*
took up stones
again to stone
him.

- Jesus was a Jew.
- The Twelve were Jews.
- At Pentecost, the Church was 100% Jewish.
- Beginning with the second century, the Church became more Greek, Asian or European and less Jewish.
- Marcion, Justin Martyr, Jerome, Eusebius, Constantine, Augustine, etc., villainized the Jews promoted replacement theology.





This has been
the traditional
Catholic and
Reformed
explanation for
***“Synagogue of
Satan.”***



reader to use later (anachronistic) categories while reading first-century texts. The traditional theory goes something like this:

1. The Christian Church of Smyrna suffered at the hands of the Jews.
2. These Jews thought they were the people of God but were, in reality, representatives of Satan.
3. Christians were now the people of God just as the Jews once were.
4. These Jews were not considered Jews because they were Jews by race and religion only. They were not spiritual children of Abraham. Paul made the point in his writings that “A man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit” (Rom.2:29).
5. The Christian Church was now the Israel of God, the “true circumcision” and “the true Jews,” who worshiped God through Christ Jesus.

Outline of Biblical Usage:

-  I. a bringing together, gathering (as of fruits), a contracting
-  II. in the NT, an assembling together of men, an assembly of men
- III. a synagogue
 -  A. an assembly of Jews formally gathered together to offer prayers and listen to the reading and expositions of the scriptures; assemblies of that sort were held every sabbath and feast day, afterwards also on the second and fifth days of every week; name transferred to an assembly of Christians formally gathered together for religious purposes
 -  B. the buildings where those solemn Jewish assemblies are held. Synagogues seem to date their origin from the Babylonian exile. In the times of Jesus and the apostles every town, not only in Palestine, but also among the Gentiles if it contained a considerable number of Jewish inhabitants, had at least one synagogue, the larger towns several or even many. These were also used for trials and inflicting punishment.

Rev 2:9

I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the **synagogue** of Satan.


Acts 13:42-43

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the **congregation** was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.


James 2:2

For if there come unto your **assembly** a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

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Rev 2:9

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Heb 10:25

25 Not forsaking the **assembling** of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

ring, in goodly apparel, and there come in also a poor man in vile raiment;

[Central America](#)[Caribbean](#)[South America](#)[Europe](#)[Africa](#)[Asia](#)[Oceania](#)[Virtual Jewish World:](#)[Table of Contents](#)[Asia](#)[Turkey](#)

Located in western Anatolia at the edge of the Aegean Sea, Izmir is home to a very ancient and historic Jewish community, dating back to the 2nd and 3rd centuries C.E., when the Greeks called it Smyrna.

[Early History](#)[17th Century](#)[18th & 19th Century](#)[World War I](#)[Modern Jewish Community](#)

Early History

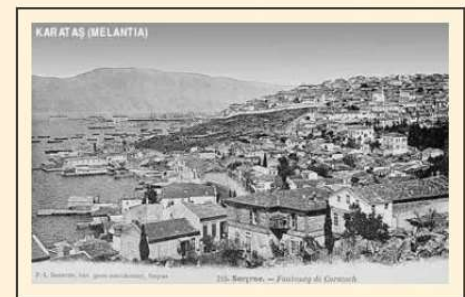
Izmir's Jews lived primarily around the market, the Kemeralti bazaar. Inscriptions from this time show that a Jewish community flourished in the old trading town, but it dwindled during the Middle Ages.

With the conquest of the area by the [Ottoman Empire](#) in the year 1424, many Jews began settling in Ottoman cities. Two Ottoman sultans extended invitations to the Jews persecuted in Western Europe, mostly from [Spain](#) and [Portugal](#) – from Muhammad II in the mid-15th century and from Bayazid II in 1492, during the time of the [Spanish Expulsion](#). Most of them settled in places like Salonika (now called Thessaloniki), Manisa, and Tire, but in the middle of the 16th century, Jews began arriving in the seaport town of Smyrna.

17th Century

By this time, Izmir (Smyrna) had become one of the most important trading centers in the Levant, and because of this, attracted many Jewish merchants, and an organized Jewish community began in the year 1605.

By the beginning of the 17th century, Jews had set up their own [synagogues](#), established their own leadership institutions, and had made contact with other Jewish communities of the Ottoman Empire. The first rabbi of Izmir was Rabbi Isaac HaLevi Davan, who came from Istanbul, and settled there in 1609. Other rabbis played a role in



Karatas, Izmir's ancient Jewish quarter

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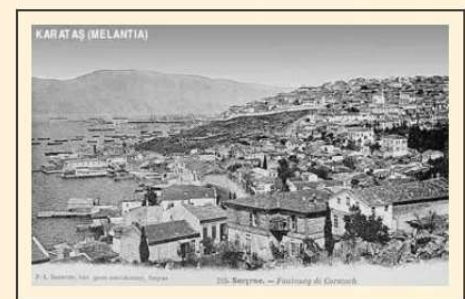
[Early History](#)
[17th Century](#)

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

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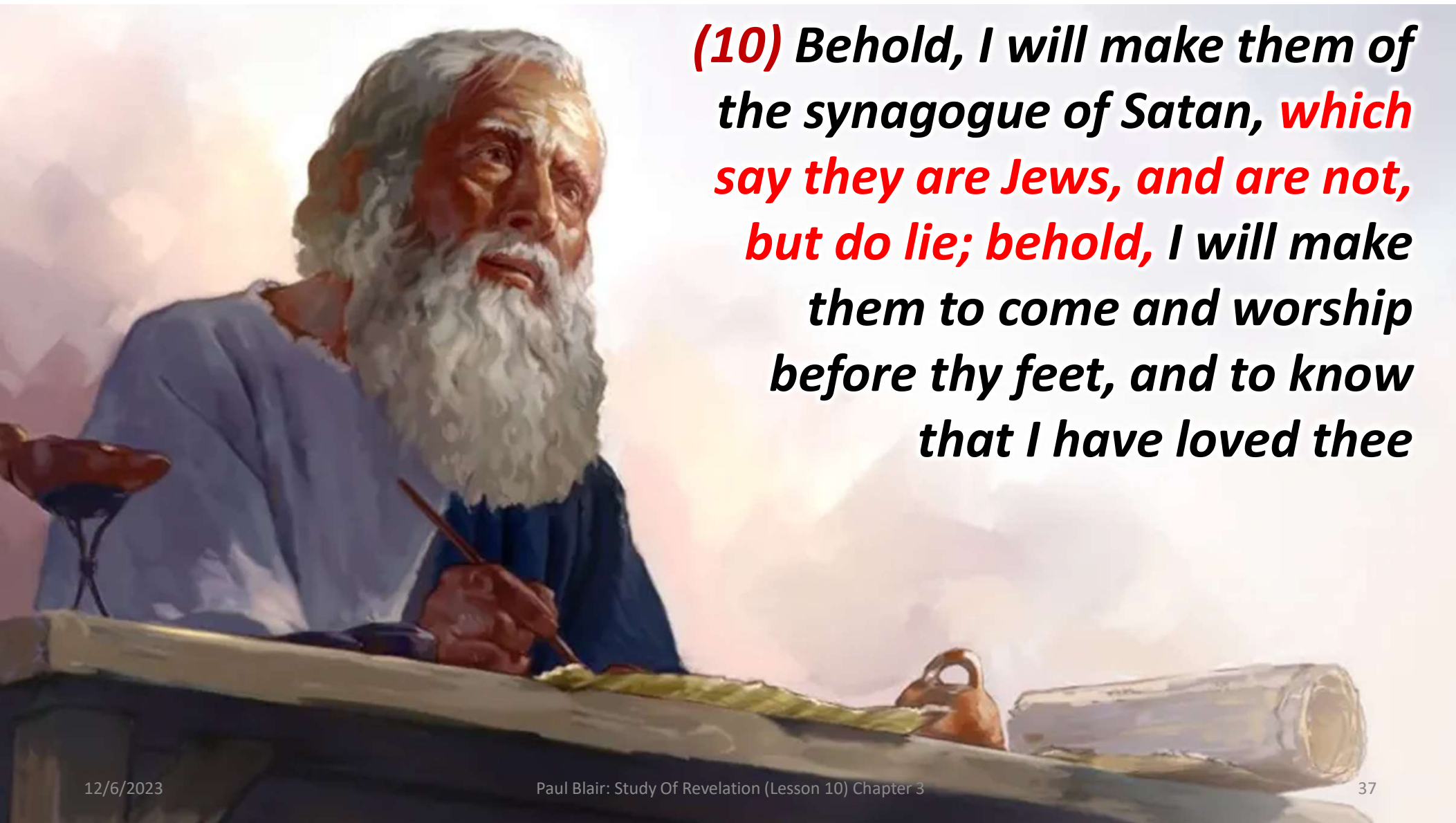
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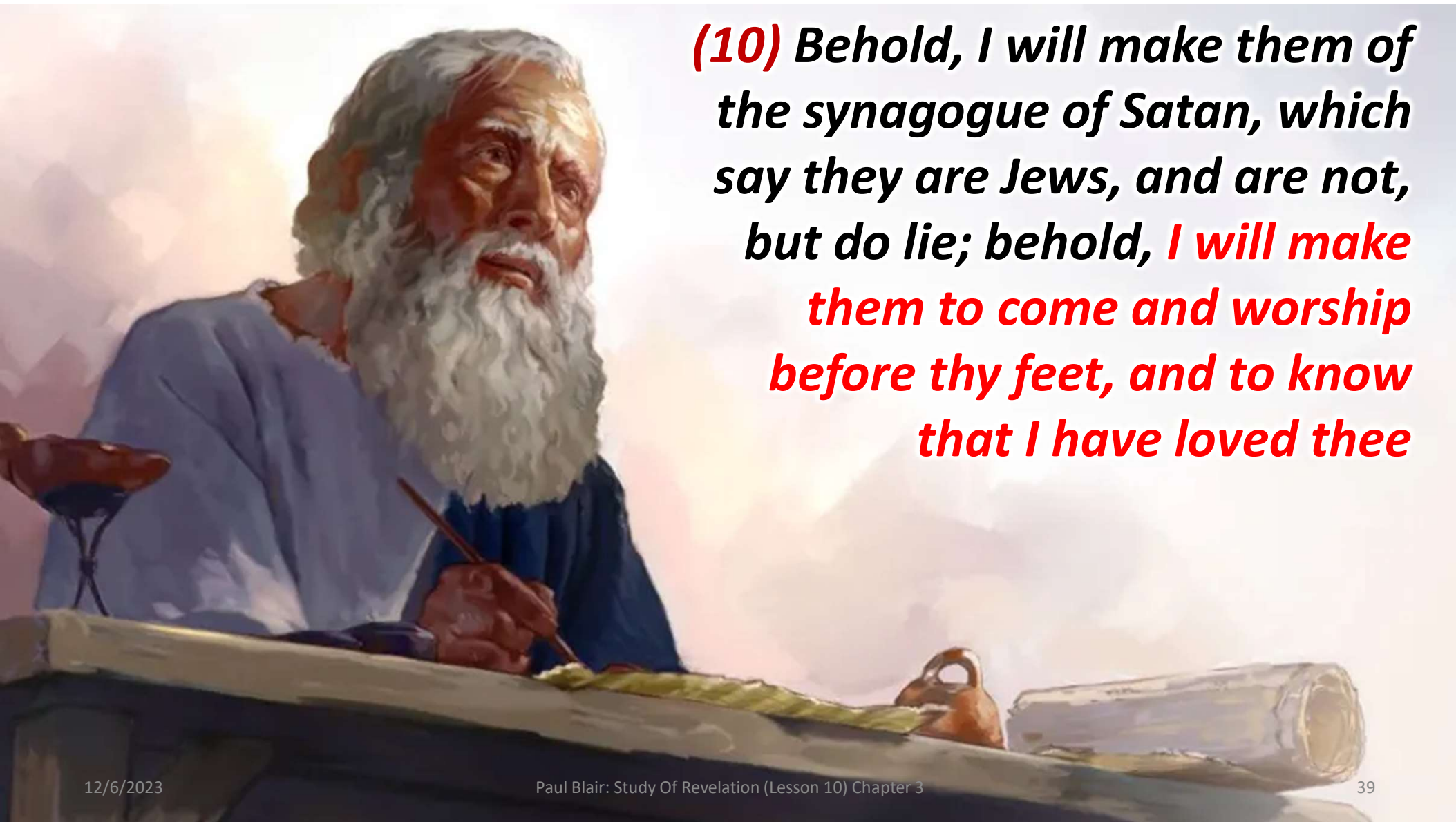
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**(10) Behold, I will make them of
the synagogue of Satan, *which
say they are Jews, and are not,
but do lie; behold, I will make
them to come and worship
before thy feet, and to know
that I have loved thee***



(10) 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**



(10) 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*

2 Thess 1:6-10

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2 Thess 1:6-10

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you revealed from

Isa 60:14

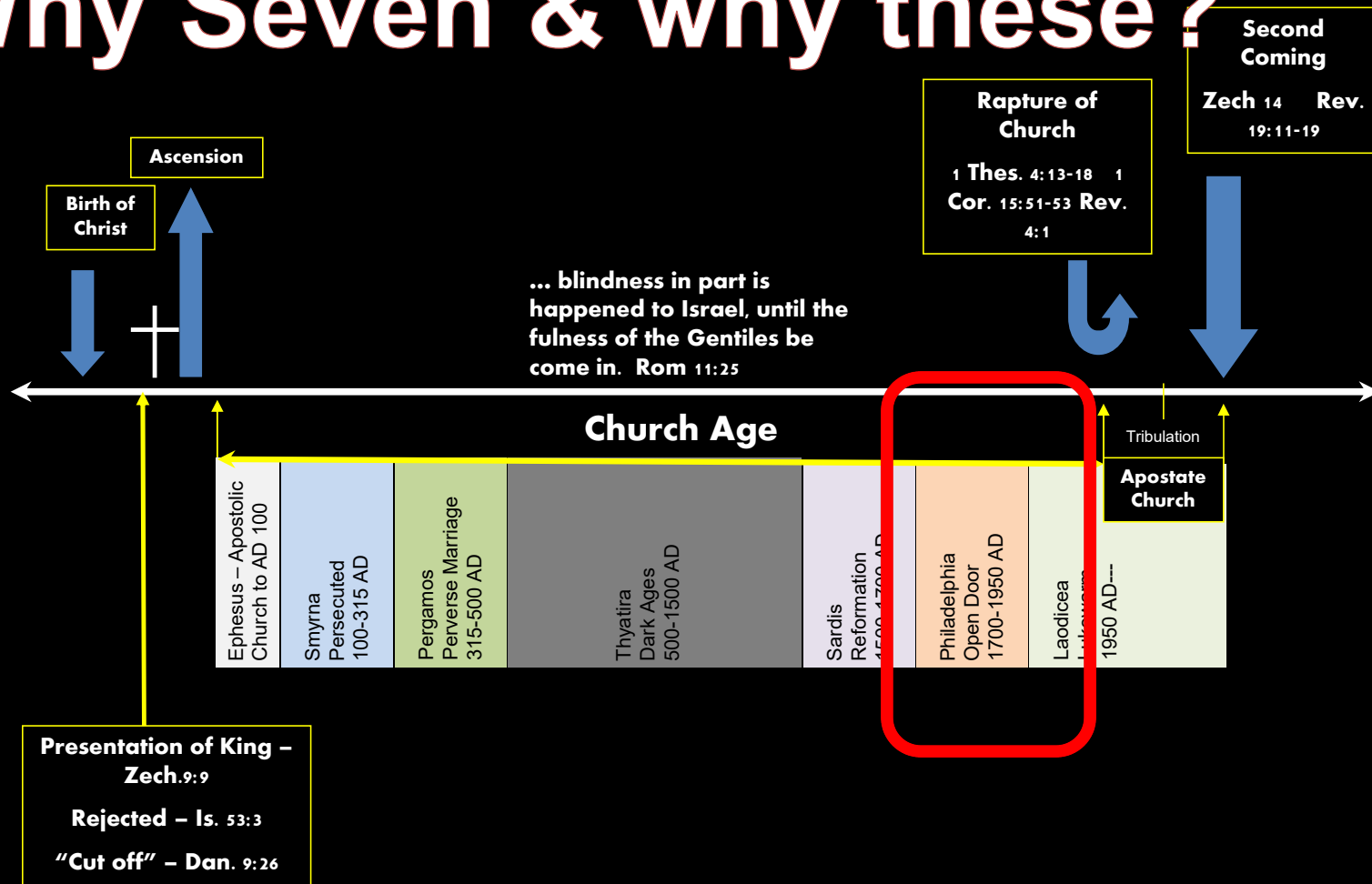
The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

8 In flaming fire shall

9 Who shall be glorified in the Lord, and

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

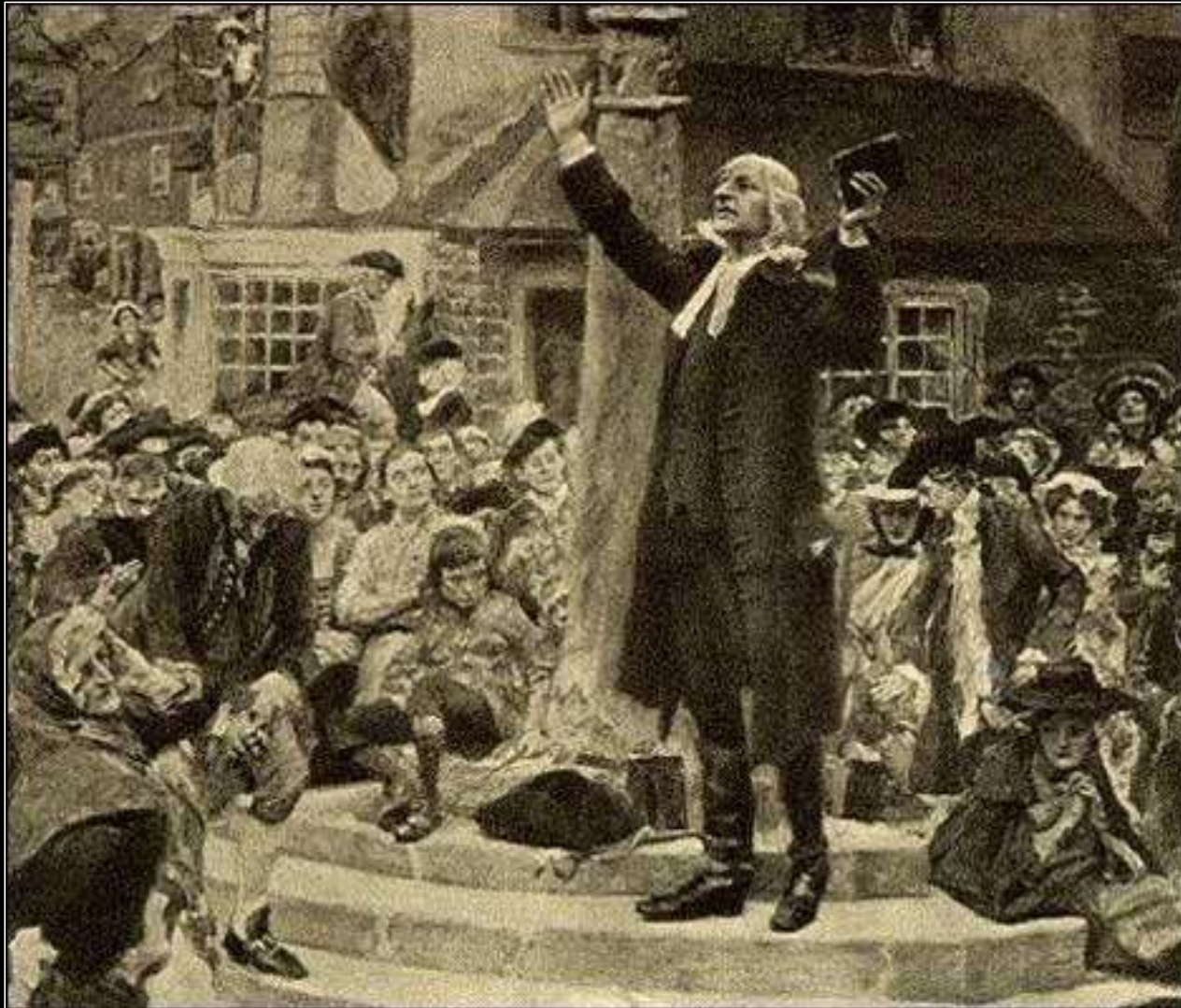
Why Seven & why these?

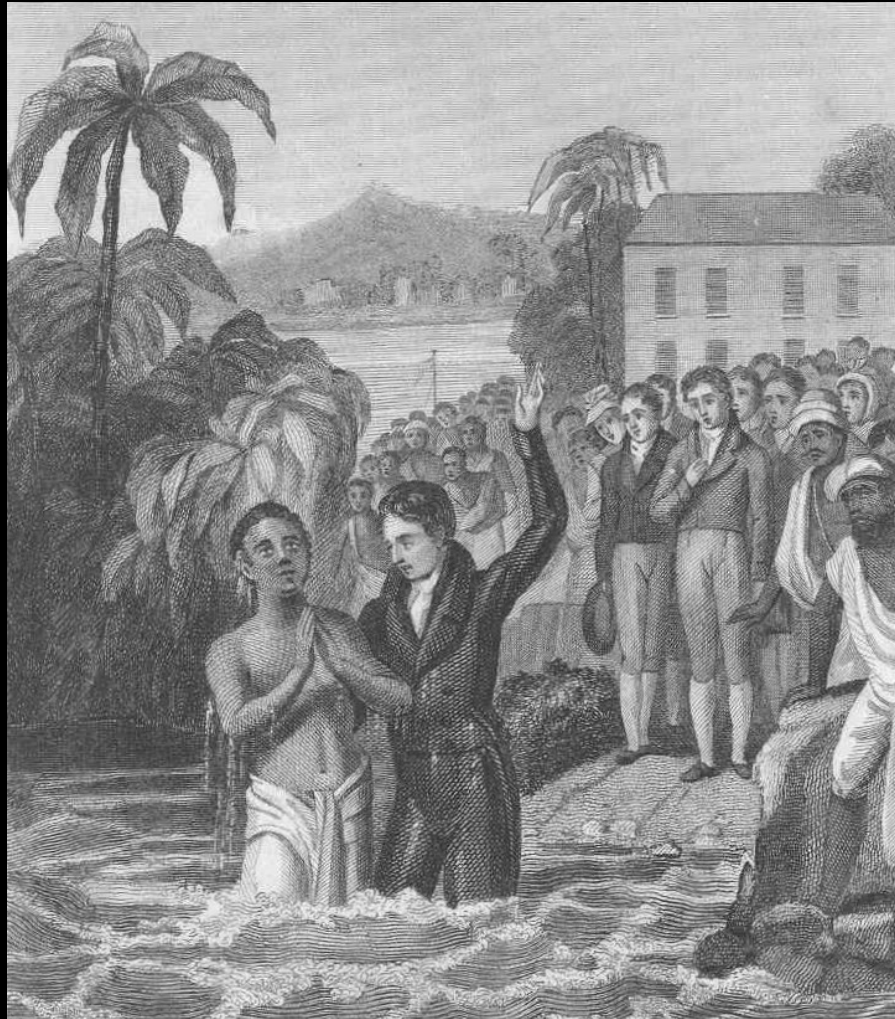


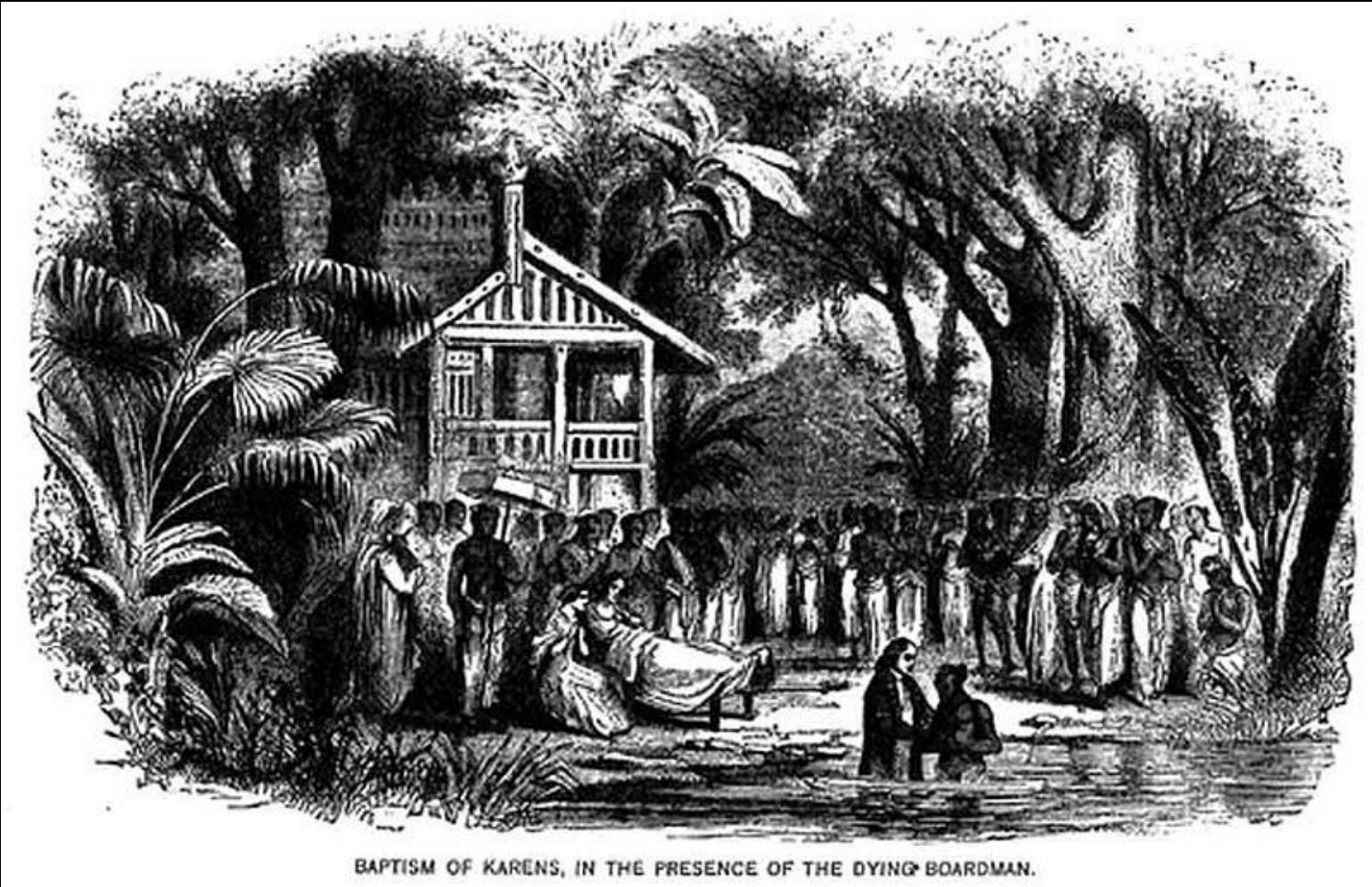
The Great Awakening

Within a TWO-Year period in New England, it is estimated that out of a population of 300,000 in the New England area – between 25,000 and 50,000 people were genuinely born again.

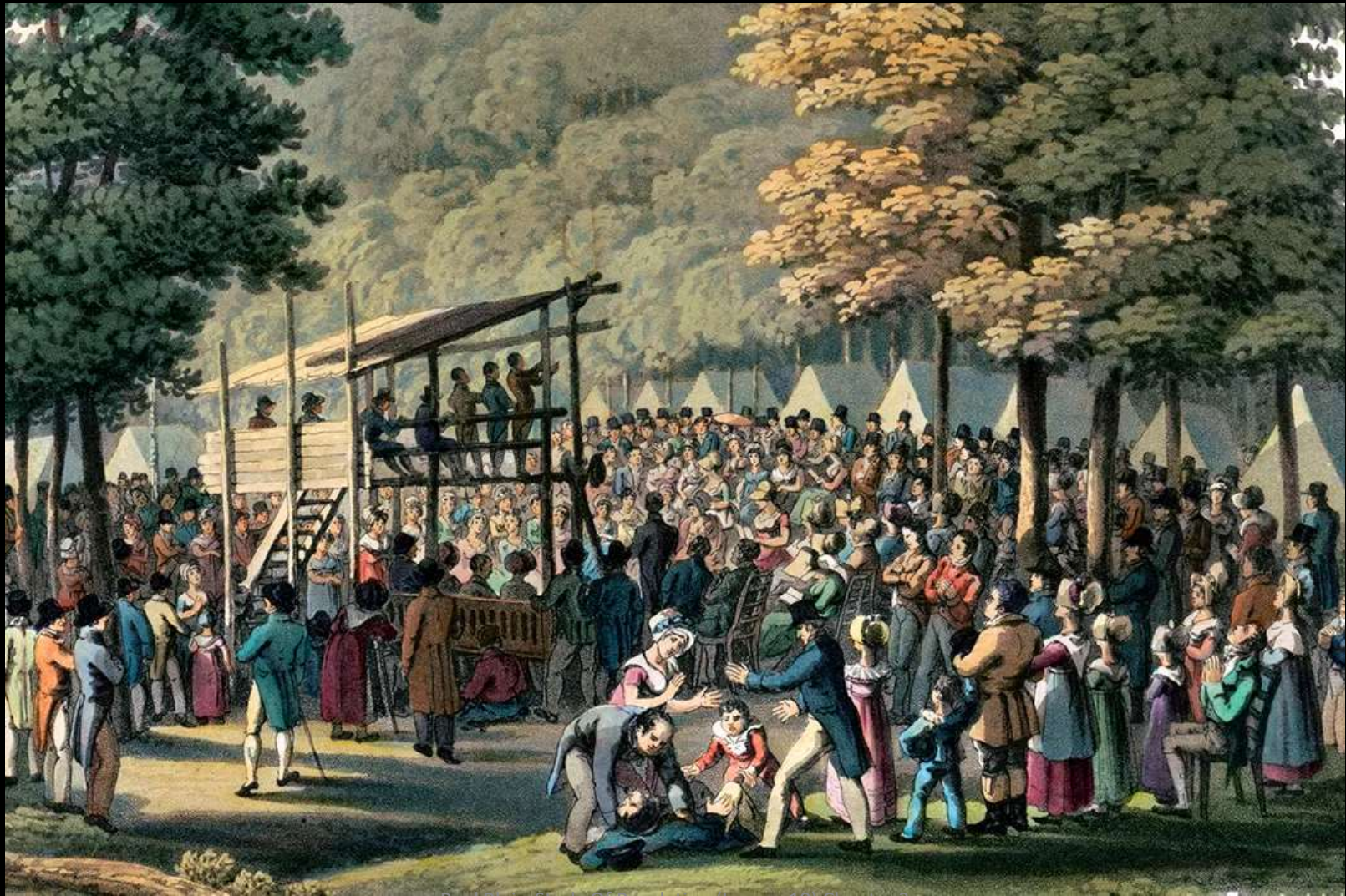




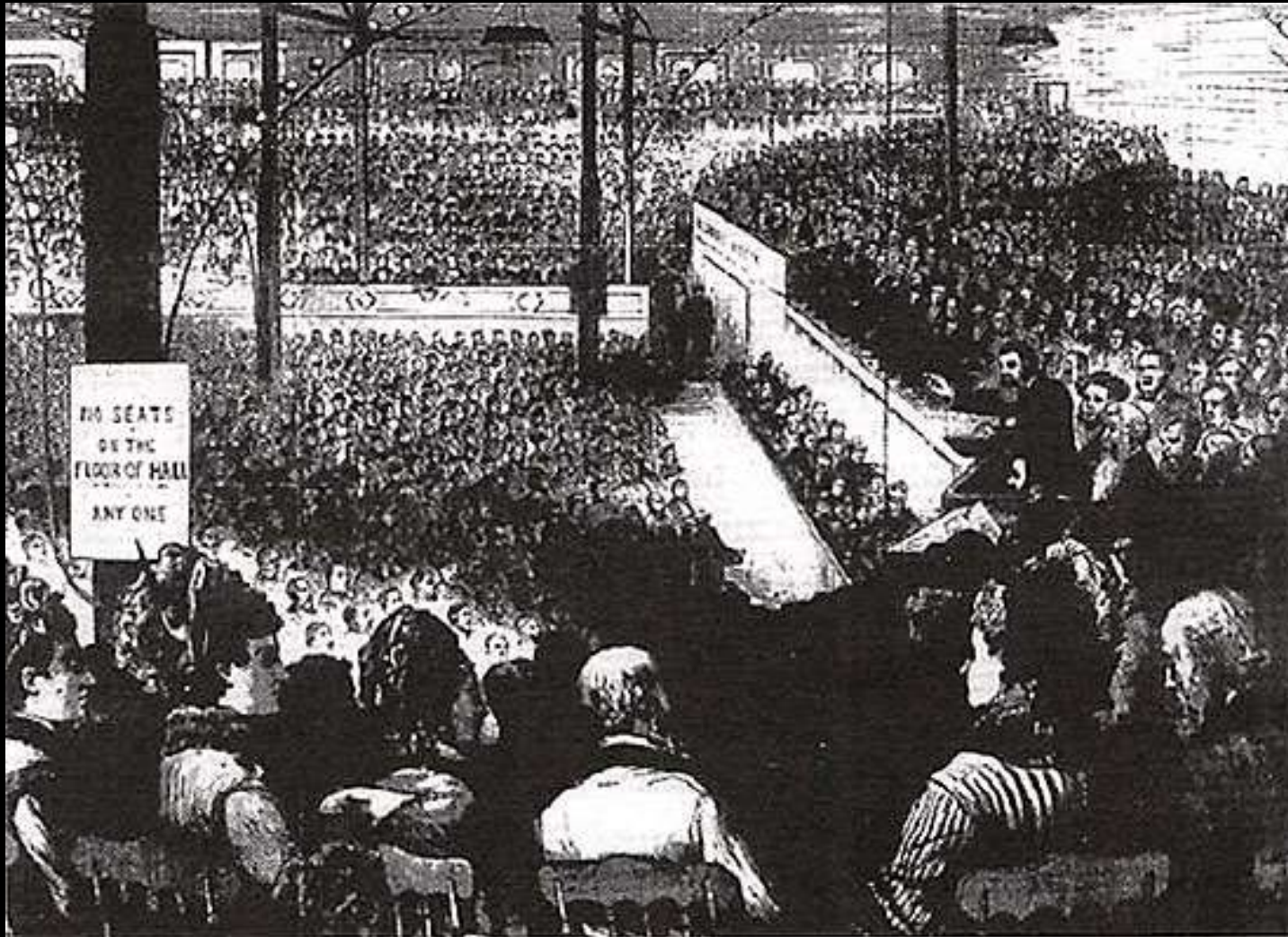
















***Because thou hast kept the word of my patience, I
also will keep thee from the hour of temptation,
which shall come upon all the world, to try them
that dwell upon the earth.***



*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.*



“Hour of Temptation which shall come upon all the world”

- Isa 13:9-11 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. **And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.**
- Isa 26:21 For, behold, the Lord cometh out of his place to punish the **inhabitants of the earth for their iniquity**: the earth also shall disclose her blood, and shall no more cover her slain.

“Hour of Temptation”

- Rv 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that **dwelt on the earth**?
- Rv 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the **inhabitants of the earth** by reason of the other voices of the trumpet of the three angels, which are yet to sound!
- Rv 11:10 And they that **dwelt upon the earth** shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.
- Rv 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the **inhabitants of the earth** and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

*Behold, I come quickly: hold that fast which thou hast, that no man take thy **crown**.*

< Rev 2 Interlinear Online

G4735 - *stephanos*

στέφανος

Transliteration: *stephanos* 🔊

Pronunciation: stef'-an-os

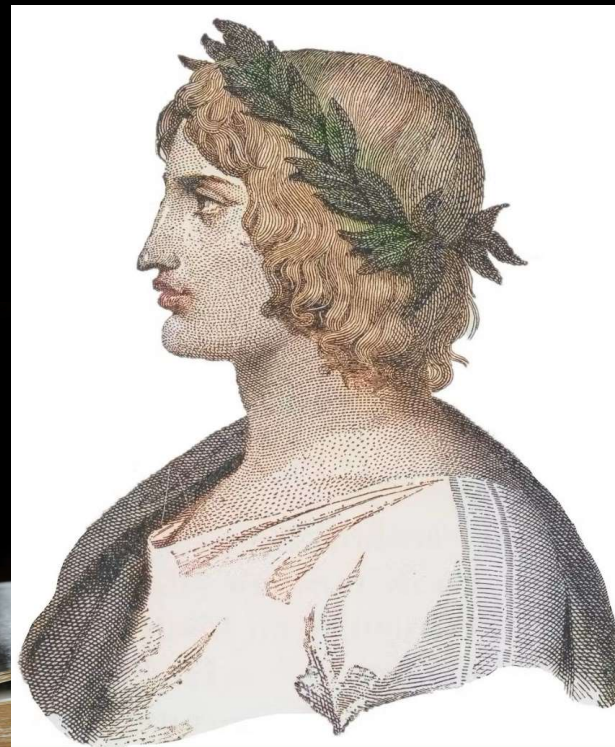
Part of Speech: masculine noun

Root Word (Etymology): From an apparently primary stepho (to twine or wreath)

TDNT Reference: 7:615,1078

Outline of Biblical Usage:

- I. a crown
 - A. a mark of royal or (in general) exalted rank
 - i. the wreath or garland which was given as a prize to victors in public games



*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.*

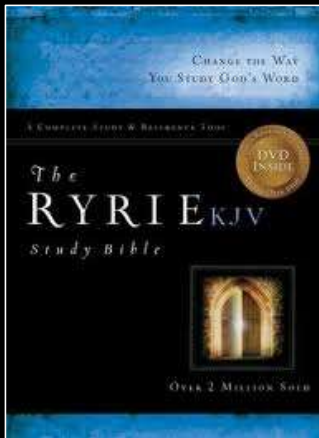


Him t
tem
and I
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Jerus
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*Who whatsoever is born of God
overcometh the world: and this is the
victory that overcometh the world,
even our faith. Who is he that
overcometh the world, but he that
believeth that Jesus is the Son of God?*

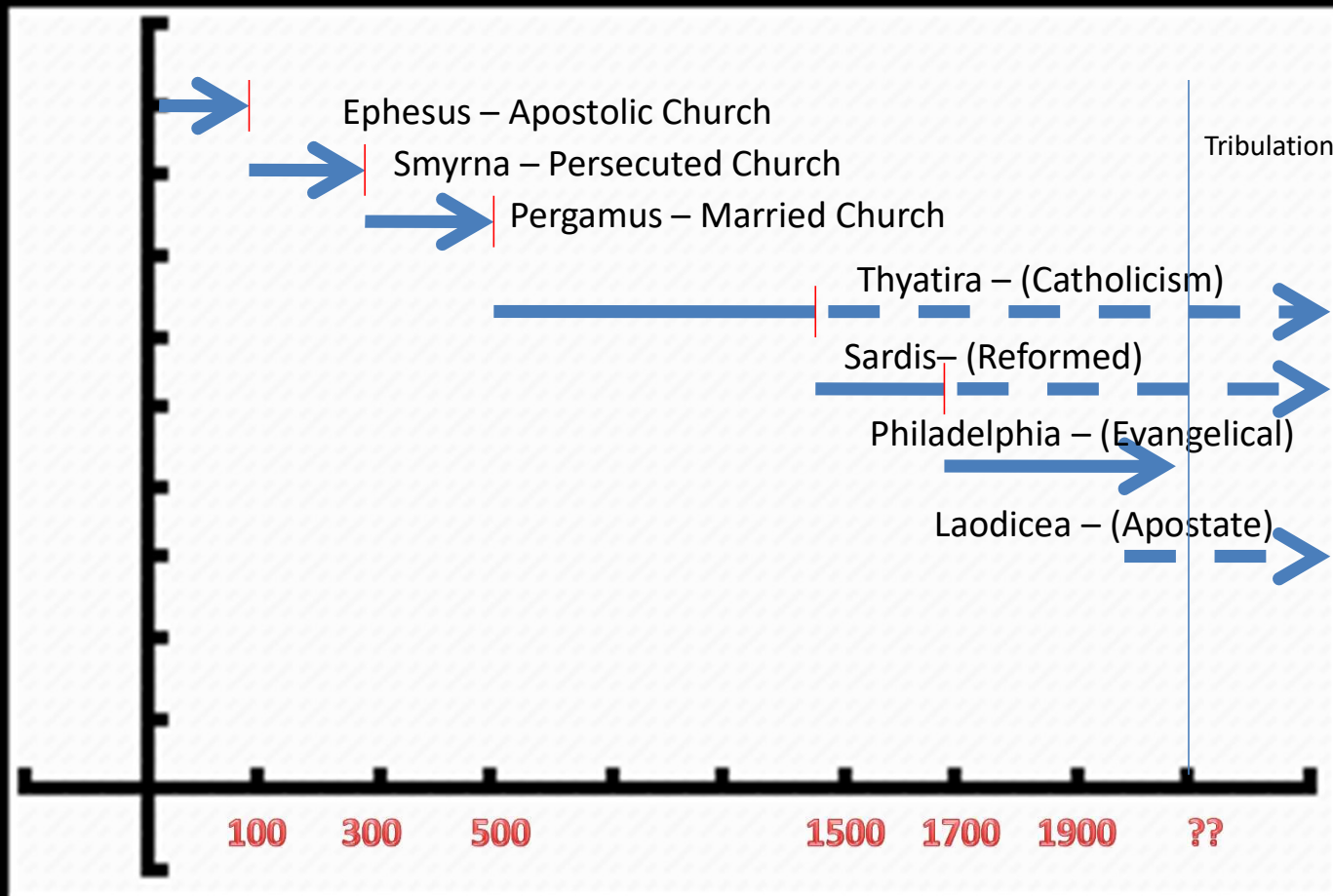
1 John 5:4

and
v
from
me.



“The promise that believers will be pillars may allude to the custom in Philadelphia of honoring a magistrate or philanthropist by placing a great pillar with his name inscribed on in one of the temples.”

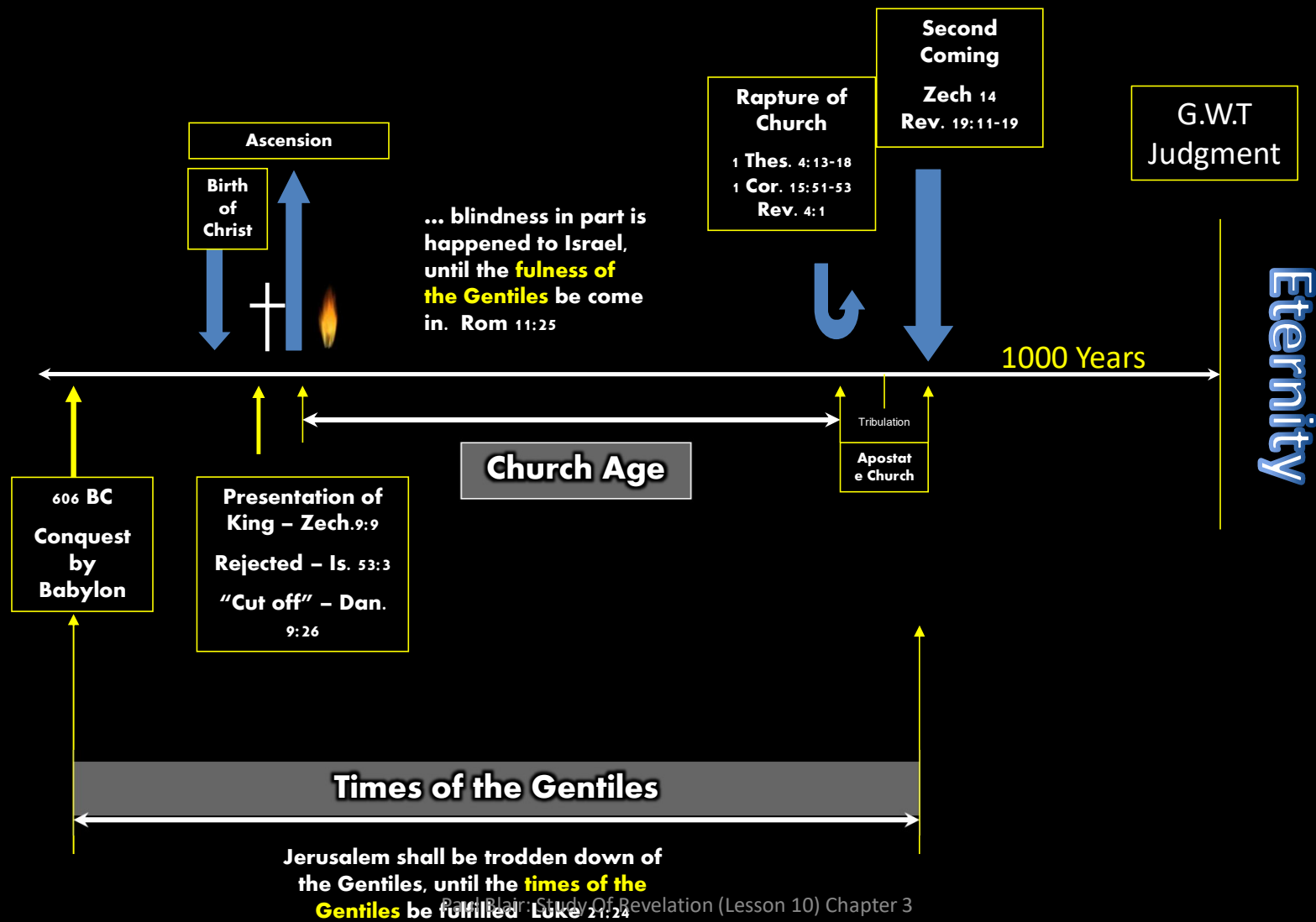
Charles Ryrie



Report Card



1. Assembly: Philadelphia – “Brotherly Love”
2. Author: *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;*
3. Awareness: *I know thy works...*
4. Approval: *thou hast a little strength, and hast kept my word, and hast not denied my name.*
5. Admonition:
6. Appeal: *hold fast which thou hast, that no man take thy crown*
7. Assurance: *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.*



A white lion and a white lamb are depicted on a bed of white, fluffy clouds against a bright blue sky. The lion is on the left, looking directly at the viewer with a calm expression. The lamb is on the right, partially obscured by the lion's mane and the clouds, looking towards the lion. The overall scene is peaceful and symbolic.

The **Revelation** of Jesus Christ

Philadelphia

Lesson 10: Chapter 3