

BOOK OF THE REVELATION

Tuesday Night Lessons

Taught by Bro. Giuseppe Petrelli

1944 - 1945

TO THE READER

Tuesday night lessons were taught by Bro. Giuseppe Petrelli. This group of lessons from the Book of The Revelation was taught in 1944 and 1945 .

For Biblical references, the King James Version of the Bible was used. In several instances the New Revised Standard Version was used.

Many of those who attended Tuesday night lessons went to serve in the Armed Forces during World War II . So that those in the Armed Forces could continue enjoying these lessons, Joseph Garippa transcribed these lessons in shorthand, typed them and distributed the lessons to those in the military services. It is because of his commitment to the work of the Lord that these lessons were preserved and are made available to us.

PREFACE

Friend, brother: Jesus invites you. He is the Son of God and therefore, He assures you of His power. He is the Son of man and therefore, He assures you of His tenderness for all people—that He has compassion for you—He understands your infirmities and weaknesses. He wants to free you and to protect you.

He says in Matthew 11:28: “Come unto me all ye that labor and are heavy laden, and I will give you rest.”

No one has ever regretted having come to Jesus. Perhaps you are not convinced of many things, but come to Jesus today; He will give you light because He is the Light. St. John 8:12 says, “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.”

Perhaps you have been offended because of the many sects and errors of religious men. Start today; the Lord will show you *HIS* Church. It has this distinguishing feature: suffering. Jesus was crucified, and those elected by Him must be disposed to suffer, for the love of His Name. Read chapters 5, 6 and 7 of St. Matthew. Don't speak evil of anyone; don't avenge yourself; don't be haughty. Consider yourself not to be better than anyone, but as having greater responsibilities than many others. Don't excuse yourself by comparing the destiny of those who did not have the opportunity to know Jesus. They will be judged according to the light they received. John 1:9 says that Jesus “...is the true Light which lighteth every man that cometh into the

world.” *YOU* are responsible for the manner in which you receive this invitation.

Don’t say evil of anyone - neither of people, nor of individuals, nor of those in leadership. The Lord commands us to love all peoples and to pray for everyone. No one can truly pray if he doesn’t love.

Certainly there are things of which we cannot approve, but we must not judge anyone because only God knows the circumstances - the secrets of the heart. He is the Judge of all. (Hebrews 12:23, Matthew 7:1, James 4:11, 12).

Do not despise anyone. Nothing offends God more than the pride of those who had greater privileges than those they despise. Remind yourself of a people of many years ago who were very blessed, but they despised others. They were punished because of their pride.

Be rigorous with yourself—indulgent, compassionate with others.

But you will say, “Where will I go? With whom will I unite to worship God?” Listen:

One day, Jesus spoke with a poor woman who was a member of a despised group. The Samaritan woman observed, “Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where man ought to worship.” Jesus answered her, “Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father...But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit; and they that worship Him must worship Him in spirit and in truth.” The Samaritan woman, impressed by the

profound affirmation, replied that they were waiting for the Christ to come, and when He was come, He would tell them *ALL* things. And it is so: only Jesus can tell us all things. He answered, "I that speak unto thee am He."

Friend, brother - oh that Christ should speak to your soul today. He wants to - listen to Him!

You have been offended. In part, you have reason. But up to now, you have attempted to understand God by means of men. While it is true that He uses men as witnesses and messengers, you must know that, in conclusion, you must learn to forgive and to love men by means of your love of God. Come to Jesus; begin to listen to and to learn directly from Him. Take everything to Him and He will allow to remain only that which will edify you. Christ *FIRST*; the Church comes *LATER*. When one of His disciples, inspired through the Spirit of the Father, said that Jesus was the Christ, the Son of the living God, *THEN* Jesus said that He, Jesus, would build *HIS* church. One cannot know the Church if he has not first met with the Lord; and He, Himself, by means of His Spirit, will lead to those with whom you should worship and serve. To serve: the true worshipper is a servant of God and of men. A servant—remember this well.

Therefore, place your difficulties at the feet of the Lord. He frees us from sin; He gives us a new life; and He illumines our walk. He will direct you to His people so that, with them, you will be a light to others. He has a plan of love toward all people; He has destined, in a special way, that His Church should serve Him, and should demonstrate God's love to all creation. This is the Church's primary task while on earth. Come to Jesus. He will be for you: SAVIOR, FRIEND, REDEEMER and BRIDEGROOM of your soul!

LESSON 1

Rev. 1 : 1-9

St. John is the writer of this book. Do you remember anything about him? Recall the picture of Peter when he was following Jesus and turned and saw John; what did Peter say? Peter said: "Lord, what about John?" And the Lord said, "If I wish that he remaineth till I come, what is it to you?" What does this mean? John was the last one of the apostles. He saw the Lord in glory when he was exiled on the isle of Patmos. This is the prophecy of the words of the Lord to Peter.

Verse 7: "Behold He cometh with clouds and every eye shall see Him and they also which pierced Him and all kindred of the earth shall wail because of Him. Even so, Amen." This speaks of the final coming because it says that every eye shall see Him. What is the meaning of the words, "even so, Amen"? There is a heavenly preacher saying, "Behold He cometh..." and John answers, "Even so, Amen." It is an offer and an acceptance of the offer.

Verse 4: "John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne". Do you think there are seven Holy Spirits or do you think that it means that there are seven manifestations of the same Spirit? The latter is the true meaning. Isaiah 11:2: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord". It is the same spirit working in seven directions which are the spirit of rest, wisdom,

understanding, counsel and might, knowledge and fear of the Lord.

Verse 5: “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood”. This book comes to us from the Trinity: from God, from His Son, and from the Holy Spirit.

Verse 10: “I was in the spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet”. – St. John says these words. It does not mean that he was dead but it means that he was in communion with God; his spirit was in heaven. The key of the Book is in the three words “in the spirit”; it is a spiritual book. When was he in the spirit? On the Lord’s day. Many people say that the Lord’s day is Sunday but the Lord’s day is the day of grace. What was the first communication that he had from Above? He began by hearing; it was a great voice as of a trumpet.

Verse 6: “And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen”. His blood has made us kings and priests. It is a kingdom of priests who offer spiritual sacrifices.

Verse 8: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty”. – Alpha and Omega are the first and last letters of the Greek alphabet. Alphabet stands for the language; hence, the Lord is the whole language.

Do you remember anything about St. John when he was a young man? Was he a very quiet man? He was a humble man but is there anything else about him? In one incident, the Lord called John and James the sons of thunder. When the Lord was not permitted to enter a certain city, John said,

“Let fire come down from heaven and destroy the people.” He was a very ambitious person—ready for action, but he was changed by the Lord and he becomes the man of contemplation. How do you picture St. John on the eventful evening of the Last Supper? He was very familiar with the Lord, and was resting his head on the Lord’s bosom. However, here you see another picture of him. It is the same John and the same Jesus; only Jesus is in glory and John is an old man. John is still afire, but the fire is working within him. Is there any record of St. John’s speeches in the Acts of the Apostles? Whenever John appeared, he appeared in the company of Peter, and Peter was the one who spoke for both of them. Many times, John was silent and deep in meditation. Did John give any testimony about himself? No. Here you find a difference between St. John and St. Paul. We are not trying to find any fault with the other apostles - they were two very different ministries, and both were great. Almost all the teachings of the churches have been of Paul and have been unfair to St. John. St. John was a great man; to him was given the greatest book of the Bible. Without *this* book, we would not know enough about Jesus. When we come to *this* book we discover the big heart of Jesus Christ.

Where was John when he received this revelation—in some church? He was on the Isle of Patmos in exile. He was in solitude. He probably had to do some hard work. Does he relate that he had chains on his wrists or that he was hungry? In the ninth verse it tells very little. Verse 9: “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ”. – He was honoring his subject, which is Christ, and speaks of himself very little. This is his introduction. We must not make a comparison among the saints, but you can see the difference between the

introduction of St. Paul and St. Peter and that of St. John. Paul says, "...Paul, an apostle of Jesus Christ ..", whereas, St. John does not even call himself an apostle. Why was St. John on that isle? He had been sent by the Roman empire; he was imprisoned by a very cruel emperor. You could tell that the emperor had arrived by merely looking at the faces in the crowd. St. John was under a very cruel man, but he overlooked the Roman Empire and said that he was sent there by God...that God wanted him to be alone. When did St. John write his best works? When he was in prison. St. John did much work while out of prison but now the Lord needed him ALONE. All of the great servants of the Lord had to work alone. Moses was in a hurry to save the people from the Egyptians, but God said, "Come away from everything..." He took him into the desert where he had to stay for forty years. So now, the Lord had to give a special book - a special message - to St. John and he called him away from everything to the solitude of the isle of Patmos. He was called to meditate the word of God. How old was St. John? Tell us something about yourself, St. John. The modern church asks all of these questions, but we must go back to the apostles. St. John introduced himself with a few sober words and immediately gives his message.

While he was in the spirit, something happened. This happening came with a voice; it was a great voice compared with a trumpet. It was a voice to call attention. Verse 11: "Saying, I am Alpha and Omega, the first and the last, and what thou seest write in a book and send it to the seven churches which are in Asia." I am the beginning and the ending - the whole language - I am the Word. Word stands for expression. You cannot understand the character of a person until he speaks. When one speaks you can discover his personality. We know God through His Son Jesus. Jesus' presence speaks of His Father. The Lord said that He was the beginning and the end. Now it mentions these seven

churches that today do not exist. In every individual there is a multitude.

St. John was either kneeling or prostrated and when he heard the voice, he turned. Many times we have to turn back; the best times are behind us. Verse 12: “And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks”. – He turned to SEE the voice! Does one see a voice? These are St. John’s words; did he make a mistake? “...The law came by Moses but grace and truth came by Jesus Christ...” Then does this mean that Moses did not speak the truth? Is there no truth in the Old Testament? The word “truth” in the Bible means “substance.” It is a thing that you can possess. It is something that does not evaporate or vanish. Now we can understand why St. John turned to SEE the voice; he turned to see a voice that had substance. The voice of the Lord was not a sound that went in the air and vanished. If you hear that voice, it will remain in you forever. There is a reality in that voice. Whatsoever God does is eternal. What man does may be true, but it has no reality.

When St. Peter was relating the scene of the Mountain of Transfiguration, thirty years had already passed by; yet, when he relates the part of the voice from heaven which said, “Hear Him!” he says, “this voice”, not that voice of thirty years ago. The voice was still ringing within him. So, when St. John turned, he saw seven candlesticks that gave light. The Lord is light and He gives out light to the church; and the church gives light to others. Verse 13: “And in the midst of the seven candlesticks one like unto the Son of man, clothed with a long robe and with a golden sash across his chest.” What is the meaning of the word “like”? Our vocabulary is insufficient to give a description of the things of God, so we have to make a similarity. Now the description begins. Verses 14, 15, 16: “His head and His

hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength." These three verses give an approximate description of the Lord Jesus. That was the best description that St. John could give. He had no other words to use and had to use the words "like" and "as". His voice was like the sound of many waters. The voice stands for ark. You may have beautiful words but a queer voice; but we must learn to detect the tone of the voice. For example, if a son tells his father that he wants to go to California and the father says, "No", and the son insists so much that the father finally says, "Go", the word is "Go", but the voice is "Don't go." A mother may say to her child, "Come here, little rascal" or a judge may say to a criminal, "Step up, gentleman"; the word is different from the voice. The Lord hears the voice of our tears, the voice of our prayers and the voice of our supplications. People may say nice words to you, but you must discover the voice. The sheep must be able to detect the voice of the enemy. The countenance of the Lord was like the sun when shining in its strength. What kind of clothing was St. John wearing? He did not have a D.D. degree; he was a poor man exiled on an island and who knows what his physical condition was! He was probably beaten - but he looked and saw Jesus in all His glory. He looked to His head, feet, and face. He had seven stars in His right hand and out of His mouth went a sharp two-edged sword. The words that proceeded out of His mouth seemed like a two-edged sword. With one glance, St. John took in all of Jesus and fell at His feet like dead. You see a glorious Lord with a dead servant at His feet. St. John turned and saw Jesus! Then he kept on studying Him and kept on looking at Him; but when he got the whole picture, he fell at His feet like dead.

Lesson 2

Rev. 1: 9-20; 2: 1-7

This revelation is not shown to the beginner but to the servants of God; people of God are all servants.

Verse 11: "Saying, I am Alpha and Omega, the first and the last: and what thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea". Why is there a repetition of the words, "and unto"? Every church had a different message and each message was serious: "Don't forget; you have done this and this, but now, keep on."

Now how does St. John introduce himself? Do you find any difference between his introduction and that of St. Paul? The theme of this book was so great that the writer hid himself. He did not even call himself an apostle. Verse 9: "I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ". He called himself a brother and companion in tribulation. The kingdom goes together with tribulations. No person can say that he belongs to the kingdom of Christ and go without tribulation. The crown of thorns and the golden crown go together. We must learn the patience of Jesus. St. John was in the isle of Patmos and says that he was there for the word of God and for the testimony of Jesus Christ. Why doesn't he say only that he

was there for the testimony of Jesus Christ? Had he gone to the isle for a picnic or was he there in exile? Although he was there in exile under the Roman Empire, he does not even mention the Roman Empire. The thing which was before him was the empire of God. He was sent there by God for a purpose. He doesn't say anything about his sufferings. St. John was the silent apostle. We must not criticize the other apostles for their introductions, however; some are used to give their experiences and testimony while others cannot do this.

There are some who may say, "This Book is my guide." Can you understand a man if he is silent? Let him speak and then you can understand him. If you want to hear something from God, you must listen to Jesus; He is the Word of God. In the Church, it is the Holy Spirit which speaks continually.

St. John was in the spirit on the day of the Lord. He was there first to be filled himself and then to preach unto others. While he was there, he heard something behind him. There are many things that we have to turn back for; we travel too much; we travel too fast for ourselves; we have to go back! He heard a great voice like a trumpet. Then the message was given. He is the first and last letter of the alphabet. Who was the first to appear unto you in your salvation and who will be the last one you see when you pass away? Jesus is the first and the last. The voice told him to give out all that he saw. He was not to keep it to himself. This was the message; how few words God uses. Man could not use as few words and be so complete. What did St. John do when he heard this very short message? He turned to see the voice; there is substance to the voice of God – His voice is so substantial that you could almost see and touch it. After St. John turned, not before, he saw seven golden candlesticks. He also saw something else. Verse 13: "And in the midst of the seven candlesticks one like unto the Son of Man, clothed

with a garment down to the foot, and a golden sash across his chest”— He saw one like the Son of Man. No description is given; He cannot be described. He was clothed down to the feet. This signifies authority. We, too, need to be girded. After seeing this, John began to look at the whole body and started to analyze this person. John was now in his old age; he was no longer a thunder; the thunder was now within him. He looked at the body and then he looked at his head. Verse 14: “His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire”. — His hair was not the whiteness of old age, but of brilliance; it was a divine whiteness. The eyes attracted John the most. His eyes were like a flame of fire. Then he quickly went from the head to the feet. Many of us have a beautiful head and poor feet, but what did John see in the feet? Did he see something disconnected or something which did not harmonize? “They were like unto fine brass burning in a fire”. Then he considers his speech. His speech was like the sound of many waters; not only one water, but many waters. Then he looked and saw seven shining stars in his right hand. Now he goes back to the head. He was in a sort of dream. He saw a sharp two-edged sword proceeding from the Lord’s mouth. The word of God is like a two-edged sword; it cuts right and left. It was not really a sword but the word came with such power that it proceeded like a sword and penetrated him.

Verse 16 says that His countenance was as the sun shineth in his strength. Some may have beautiful features and not a beautiful countenance. Now, so far, St. John had been courageous enough to look at the Lord, but when he collected the full majesty of that face, he fell at His feet as dead. St. John “died.” No one can see Him and live. That is the reason why many are prostrated when they are baptized with the Holy Spirit. Why didn’t St. John fall in another direction rather than at His feet? Jesus was in his presence and he had an inclination toward him. Thus, he fell where he

was inclined. He fell in a good place. Immediately something happened without interruption. Verse 17: "And He laid His right hand upon me, saying unto me, Fear not: I am the first and the last". The past is gone and there is a new beginning. The Lord laid His right hand upon St. John. He had seven stars in His right hand and without abandoning the stars, He laid His hand upon him. What is the meaning of this? Right hand stands for power. The left hand is for tenderness. Why should St. John fear not? The Lord says, "...I am the first and the last..." Verse 18: "I am He that liveth and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell and of death". "Fear not, because I have everything in my power"

Now He gives a command. Verse 19: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" Keep writing as you keep seeing. Now I owe you an explanation. You have seen the seven stars and the seven candlesticks, and now I will tell you the secret: Verse 20: "The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches". What is the meaning of the word "mystery?" A mystery is a secret which needs to be opened by revelation. The Lord said to His disciples, "Unto you is given to understand the mysteries of the Kingdom of Heaven." The seven stars are messengers. There is more than one servant in the church. In every church there is a visible ministry and an invisible one. There is one composed of angels. 1 Tim. 5:25: "Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." Also in the Psalms it says, "...I will sing to thee before the angels..." These angels are in the church. Ephesians 3:10: "To the intent that now unto the principalities and powers in heavenly places might be known

by the church the manifold wisdom of God.” The meaning of this is that the Lord, through the church, teaches the angels. The Holy Spirit says to the angels, “...Look here! Look there...!” There are angels in the church. An angel spoke to Philip; an angel went to Daniel. There have been angels in the church all the time.

The Lord presented the stars first and then the candlesticks. Namely, the ministry comes first and then the church. Too many make a mistake by just gathering people and calling it a church without even knowing if an angel is with them. So, the ministry comes first and the crowds come later on.

In what form does Jesus present Himself to this church? The Lord has seven messages, and St. John has to convey these messages. What kind of denomination did he report to? No earthly thing was backing him up. He was an old man, prostrated before the greatest Lord. From this servant came the message. The first message is addressed to the angel of the church; the ministry has the main responsibility in the church.

Jesus is the author of the message and presents himself to each church in a special way. What is the presentation in this message? Verse 1: “Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks.” Does it say that John says these things? It says, “...He that holdeth the seven stars...” Why does He introduce Himself in this manner? The holding of the seven stars in His right hand suggests power and protection. The ministry of the Lord is under the power and protection of Jesus. What is the other quality of the Lord? It says that He walks in the midst of the seven candlesticks. In the previous chapter, it does not describe Jesus as walking. Rev. 1:13: “And in the midst of the seven candlesticks one

like unto the Son of Man, clothed with a garment down to the foot..." St. John had no time to see Jesus walking. What is the meaning of His walking among the seven candlesticks? It suggests a watchman; the Lord notices everything in silence; nothing escapes His attention.

Now the message begins. Does the message begin by saying, "maybe...I guess...?" It begins with an affirmation: "I know...". God knows everything in our lives. Verses 2, 3: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Do you know any church in North America that deserves this commendation? The Lord shows great approval. Is it a very lazy or ignorant church? You see a church that was very alert. The Lord knew their strenuous works; He knew their sufferings, and He knew something else also. Suppose someone had lied in Ephesus—would it fool the church of Ephesus? People were going there to preach, but the church had discernment of spirits. They weighed the spirits in that church. It was not easy to deceive them. A preacher went to that church and the elders gathered together and they tested him.

Did the church get tired of serving the Lord? The third verse says that they had borne and they had patience, and had not fainted. What a magnificent church this was. You could not desire anything better. The Lord is just; if you suffer anything for Him, He recognizes it. He does not ignore anything. He begins by observing the things that are good in life. Suppose there were no more words about this church, what would you think of it? You would think that it was perfect. What could you say about Job if the book stopped at the second chapter? You could say nothing wrong about

him, but the Lord continues. He puts a period; makes a new paragraph; makes a big sigh; and then He continues. This church had many things that were good but the Lord says, "...Wait a moment; I am not through yet....I have to say something else; my message is not over yet". Verse 4: "Nevertheless I have somewhat against thee, because thou hast left thy first love." After giving them such a commendation, the Lord says, "BUT". We have to watch out for the word *but*. "You have left your first charity...you are not the same people...you have the music; you have the organ; you have the organist and pianist; you have everything—but I sense something in your midst—your first love is gone. The first thing that the Lord laments of is of their love. When love fails, the doctrine fails. Where there is love there is understanding. Have we lost our first love? Are we as enthusiastic as before? How could the Lord prove what He was saying? He walked and noticed something in their faces; He noticed that their love had relaxed. Now He gives a command. After noticing the point of failure, the Lord extends the remedy.

It is not enough to tell a church that it has no charity and then not give it any medicine; but the Lord gives the remedy. Verse 5: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." This is the medicine; these are the pills which they had to swallow. There are three remedies in one: *remember, repent, and do* - keep doing. What must it remember? "...Remember from whence you have fallen"; you were full of love, ready to help, ready to suffer with joy, etc... that was your condition before, but now you have to remember and repent. Is it enough only to remember and repent? People may remember and repent, but they may not improve their condition. However, here it says that they must also do their first works. People might say, "I don't

feel like going to church; I don't feel like doing this or that", But the Lord says, "Do without feeling like it." The Lord commands you to do it and while you are doing it, you will return to your first love. This is the first message: "Return to your first deeds, for by doing this, you will return to your first love." Love does not come by singing nor even by preaching. People could preach and preach but you will lose your love more and more. The first love will come only by doing the first works.

Suppose this church would not remember from whence it had fallen; what would happen? "I will remove your candlestick". Does the Lord say anything about the building? Does He say that He would chase out the elders or cancel their name from the books? He will remove the candlestick. The candlestick is invisible; He will disappear without your knowing it. Some day you will remain with everything except the presence of the Almighty. In the book of Ezekiel there is a picture where the glory of the Lord was seen departing from the sanctuary and was going toward the threshold. From there it went to the Mountain of Olives and was going upward. Only the prophet Ezekiel saw this, but the priests and the people saw nothing.

Many times, the church may be prospering in many things, but may be losing the candlestick. The Lord warns the church to repent or He will remove the candlestick. Verse 6: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." The Lord mentions a sect that is called by the name of Nicolaitans. This sect was very domineering and the Lord was glad that the church of Ephesus was against this sect. Does the Lord hate? He does not hate the people—He hates their deeds. He never hates people—He hates the sins of the people. We too must love all, but we must hate their evil deeds. Verse 7: "He that hath an ear, let him hear what the Spirit saith unto the

churches...” Does this speak of a material hearing? Was it difficult to have a material ear? This speaks of a spiritual ear. We have spiritual senses. He that possesses a spiritual ear let him hear. Must he be occupied by hearing foolish gossip, etc.? Faith comes by hearing, but by hearing what? It comes by hearing the word of God. Let him keep his ear in tune with the voice of the Lord. Suppose someone does not possess that ear. He must go to the physician and say, “I don’t hear anything...” and the doctor will prescribe the medicine. He that hath an ear, let him exercise that ear, but if someone does not have that ear, is he responsible? When did the prophet Isaiah hear the word of God which was saying, “Who will go for us...” Isaiah 6:8: “Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I: send me.” However before this happened, something else had to happen. Isaiah 6:6, 7: “Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” First the lips of the prophet had to be cleaned with fire. There was wickedness between the tongue and the lips. People who have dirty tongues and lips do not hear the voice of the Lord. There is a sickness in those people who do not hear. The people who hear have a promise. The Lord will give them something: “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

If you hear, remember, repent, and do the first works, the Lord will do something very special for you. He gives you a special help—He gives you food. He gets this food from the tree of life that is in the midst of the paradise. The imagination fails to describe this. The Lord does this in secret. While you sleep, while you walk, the Lord will feed you without your even knowing it. You will have life and

more life. In the seventh verse it says, "He that hath an ear let him hear what the Spirit SAITH...". It is written in the present tense. The Spirit of God is a living spirit. Open your ears and listen to One who is speaking to you continually. We must learn two adverbs—time and place. The time is *NOW*, and the place is *HERE*. These two words are in St. John. The Lord says, "The time will come, and now is the time." The Samaritan woman said, "When He will come, He will tell us everything...", but the Lord said, "...The who speaks is He..."

He that hath an ear, let him hear what the Holy Spirit has to say.

Lesson 3

Rev.2: 8-11

What is the main point of the second letter? What is the main point of the first letter? The main point of the first letter is LOVE. The main point of the second letter is FEAR NOT. Is there any relation between love and fear? Do you fear anything which you love? If you love someone, do you have any fear of him? What is the relation between the two? 1 John 4:18: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." The one who fears is not perfect in love. The second letter is addressed to the angel of the church of Smyrna. We are walking in the midst of angels. Why is the letter addressed to the angel of the church? Where does the Lord take more pains; does He take pains in getting crowds? Is it more difficult to get the people or to have an established ministry? The ministry is the more difficult of the two to get. That is the trouble with many of us; we have the crowd but we don't have the ministry.

Jesus introduces Himself with a description. What is eternal life? John 17:3: "And this life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Could we define eternal life in such a way? It seems vaporous. To know God is eternal life. That is the reason why in Revelations there is so much description of Jesus. If we have Him, we have everything. It is impossible to know Him without loving Him. The more you know Him, the more you love Him; the more you love, the more you will know. Knowledge and love go together. How does the Lord introduce Himself to the church of Smyrna? Verse 8: "And

unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive." He introduces Himself as the first and the last, the one who was dead but is dead no more. Why this introduction? Was He speaking to a people who were happy in the things of the world? He speaks to a suffering church. If you study the seven presentations of the Lord you will have the full picture of Jesus Christ. What are the two main points of the theology of St. Paul? Rom. 4:25: "Who was delivered for our offenses, and was raised again for our justification." He was killed but did not remain dead; He was raised. The two main points in the Bible are CALVARY and the THRONE. He died and He arose ; He lives again.

Now He begins to say something to the church. God knows everything about us. He knows all our weak spots. He knows our misfortunes. He also knows many other things which people don't know. Verse 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, but are a synagogue of Satan." Just a little examination of these few words. "...I know thy works and thy tribulation and thy poverty..." Also there were some Jews who persecuted this church: "...and I know the blasphemy of them which say they are Jews..." What is the meaning of the word "Jew"? It means "Praise" but the Lord says, "...They call themselves PRAISE but they are a synagogue of Satan. I know the people who persecute you; I know them one by one. I know your poverty..." What kind of poverty does it speak of here? They were in misery; their property had been confiscated. The Lord says, "...I know that you are naked and poor, but...". There a few words in brackets: "...you are rich." They were poor in one sense but in another sense they were rich. Later on there is another church that called itself rich, but the Lord said that it was poor. The Lord knows the hairs

of our head. He counts our tears. He knows everything. Learn of the knowledge of the Lord.

Verse 10: “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.” In the Bible many times days represent years as with the people who were to cross the wilderness in forty days; but it took them forty years. Did the Lord tell them that they would not suffer? The Lord says, “Fear not the things which you will suffer...beatings, prison, exile, killing of your children before your eyes. Fear them not...you will have to suffer, but these things cannot harm your eternal life.” The verse also says that the devil will cast SOME, not everyone, in prison. Will he do this because he is powerful? “...that ye may be tried, as the gold is tried by fire...”

Anyone can be a nice Christian when he has no trials, but we must be Christians through and through even with the troubles. “...Many of you will be killed, many of you will be imprisoned, the devil will make a feast of you. I am telling you in advance; but be thou faithful till death...”. There are two examples of being faithful till death. Suppose some soldiers would rush in on us and say, “Blaspheme God or you will be killed...” and we are killed for His name—that would be being faithful till death. There is also another way. Suppose you have a long life - eighty or perhaps ninety years; day after day you have tribulations, afflictions, persecutions, and many things that try your patience. Day after day you are faithful till you die - all your life. It may be a long life, and it may be a short life. Verse 11: “He that hath an ear, let him hear what the Spirit saith

unto the churches; He that overcometh shall not be hurt of the second death.” What do you remember about hearing? How many senses do we have? We have five material senses: we see, smell, taste, touch and hear. The inner man has senses also, and the Lord appeals to the hearing. “...If anyone has any hearing of the word of God, let him use that hearing to hear what the Spirit has to say to the churches...” Here again it is in the present tense. The Spirit speaks continually to the church. The one who overcomes all shall be rewarded; he shall not be hurt by the second death. Then there must be more than one death. One is the death of the body. This body must die, for flesh and blood cannot enter the kingdom of God. This body must go. There is also the death of the inner man when one loses the presence of God. The death of the spirit is the second death, and the one who overcomes all will have no fear of this death.

Prov. 13:7: “There is he that maketh himself rich, yet hath nothing; there is he that maketh himself poor, yet hath great riches.” This verse is about the rich and the poor. The people who are rich in themselves are poor in God’s sight, but those who are poor in themselves are rich before God. Some time ago I met someone who thought he knew everything in the scriptures. When I said something to him, he said, “Well, God wants the heart.” Then I said, “And have you given your heart to the Lord?” He answered, “Yes.” He thought he had everything but there are others who feel themselves poor. Let us be poor. The poorer we become, the richer we are. This church of Smyrna thought itself poor but the Lord whispered to it, “You are rich; I know your poverty, but you are rich.” When we become poor in our own estimation, we will become rich in God’s sight.

Lesson 4

Rev. 2: 12-17

The point of the first letter was love; the church of Ephesus had lost its first love and the message was Love. The message to the second church was "Fear not." The main point in the message to the third church was *Be Separated From the Spirit of the World*.

Jude 1:11: "Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." In the book of Numbers it tells of Balaam's story. He was a prophet who was hired by the king of Moab to curse the people of Israel. He thought that he would curse them because in them there were many mistakes. He was mistaken, however, because God does not look at things the same way that man does. Balaam's mistake is repeated in the church today. Many think that they can curse or do something against those who sin. There were plenty of sins in the people of Israel, but God did not permit a fallen potentate to curse His people. Numbers 23:21: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." The tongue of Balaam was twisted. Instead of speaking against the people, he spoke in favor of them. The Lord changed the curse to a blessing. We must not put a finger against anyone. This verse is of great teaching. There was plenty of iniquity in Jacob, BUT the Lord... Balaam was saying the words in this verse. He was an enemy of Israel but he was forced to say these words. Does the word say that there was no iniquity in Jacob? Was he perfect? Iniquity means *malice* or *inner sin*. It is a terrible word. The

word does not say there was no iniquity, but it says the Lord ignored it. He was not judging at that time. There are many mistakes in our children but we don't care for a time; we are patient and wait for God's time. The Lord said to Balaam, "It is not your business to spy on the people." It cost Balaam his own life. The doctrine of Balaam was different; when he couldn't curse the people of God, he tried to corrupt them. He said, "Invite the people of Israel to the feast and they will become corrupted." And he succeeded in this scheme.

To the first church, the Lord introduces Himself as the one who holds the seven stars and the one who walks. His eyes are open and He sees everything. To the second church, He introduces Himself as the one of sacrifice; as one who suffers. To every church He introduces Himself in a certain capacity. Now to the church of Pergamos, how does He introduce Himself? Verse 12: "And to the angel of the church in Pergamos, write—these things saith He which hath the sharp sword with two edges." According to the need of the people, the Lord reveals Himself. This church needed some cutting, so He introduces Himself as the one who holds the two-edged sword. The sword is the word of God, and that means the word that is uttered by God Himself. Heb. 4:12: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Don't limit the word of God only to the Book. Don't make that Protestant mistake. Don't light candles to the Book. Can the sword of the Spirit be handled by man? The sword must be handled by the Spirit of God. Can you put the sword in the hands of a baby? That is the mistake. Many people with the Bible under their arms will teach false doctrines. It is not easy to read the Bible - we need a guidance that is the Holy Spirit. It would be easy to find many points in the Bible that seem contradictory, but

through the Holy Spirit they will be made clear. The sword of the Spirit is penetrating and performs an inner separation. It separates spirit from soul. Many people are confused between the soul and the spirit. The spirit is the power that communicates with God. The soul is the power that communicates with the universe. Spirit is the capacity in man to communicate with God.

There are some conversions that are brought about by preachers who preach to the emotions of the people. These people seem to be converted, but they are not. Soon they fall asleep and another evangelist is brought to the church. Then when that wears off, some special music is given. If you understand this, you will suffer. The sword of the spirit comes in and makes the separation—this is emotion and this is reality. This is man and this is God. When you make this distinction, you will have very few people in church. The more you understand, the more you will suffer because you see many things that are done only to stir the people.

The Nicolaitans bossed the people. They were the ecclesiastical people of the day. They tried to domineer the people. In every place there are such people. The Lord began by noting what was good in this church. Beware when the Lord begins by giving a commendation. Which were the good points in the church? The church had good works. The Lord says, "...I know thy works. You are situated in a bad place; you dwell just where Satan's seat is..." What do you see in this? It is the only place where it speaks of Satan's having a seat.. Is Satan omnipresent—is he omniscient? Only God is present at all times and only He knows all. Satan has a tremendous mind; he has much satanic experience and he can move with tremendous rapidity. He can travel from one place of the earth to another in a few moments. He knows many things and has many spies. Satan has his throne in some place and in the time of

this church, his seat was right in Pergamos. I do not know where it is now but one thing that is certain is that he has his seat somewhere on the earth. Just imagine what persecution the church of Pergamos must have had, and the Lord says, "...I know that you dwell just where Satan has his headquarters and you hold fast my name..." This is a great commendation. "...And you have not denied my faith..." There are guardian angels about us, but there are princes of evil also. This is found in the book of Daniel. The angel Gabriel was encountered on his way to Daniel and a battle was raging. One angel of light had to fight against an angel of darkness. We are surrounded by many angels, both evil and good, and we must have discernment.

This church had its good points, but there were some things that were not so good. Verses 14, 15: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." This church had to be separated. What kind of power is necessary to separate the wheat from the tares in the church? The sword of the spirit is necessary. The Lord would send such a preaching that the tares would say, "...This is not my place; I have to run away..." This is the work of the Lord. Verse 16: "Repent; or else I will come quickly, and will fight against them with the sword of my mouth." The angel of the church is here told to repent. The Lord always begins with the ministry of the church. Most of the fault is in the leaders. When you have faithful leaders, you will have faithful people because those who are not faithful will eventually have to leave. The Lord will use severity in his preaching. Now the Lord continues. Verse 17: "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat

of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” Let us divide this verse in two portions. The first portion is the remedy and the second portion is what the Lord will give to the overcomer. The first part is repeated in every letter. It does not speak of a material ear but of an inner ear. He that has an ear, let him use that ear to keep hearing what the Holy Spirit says continually to the church. God always speaks to those people who have an ear ready to listen, and those who do not have an ear must ask the Lord to give them the spiritual senses. It is impossible to understand spiritual things with the material senses. We need spiritual eyes, spiritual ears, a spiritual touch, a spiritual smell, and a spiritual taste. Many times you can actually smell demons or you can smell the iniquity in people. We need the spiritual taste in order to take pleasure in the word of God. “...See and taste how the word of God is good...” Spiritual hearing is the thing which brings you in communion with God, so he that hath an ear, let him hear what the Spirit continually says to the church.

Now the Lord makes a promise to the people who stand under the ministry of the sword. Some people will say, “you offend me, brother.” The old man *must* be offended, but to him who overcomes, the Lord will give something: “...To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” The Lord will give some food that He called manna. Manna means, “What is this?” In the wilderness, when manna came from above, the people said, “What is this?” Also, when Jesus walked the earth, people said, “Who is this?” They did not understand who He was. So the Lord will feed him who overcomes some food that comes from heaven. After He has fed you He will give you a white stone. These pebbles may be seen on the seashore. Take one of these stones in your

hand and examine it. It is white; it is hard; and it is smoothed by the waves. Consequently, it is smooth under the touch. These stones have three qualities: whiteness, hardness and smoothness. It is white to the eye—white for beauty. It is hard—not easily frightened. It has a hard character but is not rough—it is smooth for gentleness. The spiritual character is beautiful, strong, and gentle. Many of us are unbalanced. Some people are white but not hard; some are hard but not white, etc. We must be balanced, and the Lord says that He will make us a balanced character. Now the Lord will do something else also. He will write a new name *in the stone*—not in a book. Name stands for personality. It stands for everything that is in a person. What about this name that will be given us? No man will understand or know that name except he who receives the new name. Stop expecting everyone to understand you. Make a burial to that hope. The human heart craves for understanding, but you will die brokenhearted because people will not understand you. The higher you go in the spiritual life, the less you are understood. You will go left and right trying to find comfort but you will not find any. People will understand you to a certain point but then they will leave you alone. There is only one who knows everything in and about you, and that is Christ. He will give you a new way of understanding Him that no one on this earth will understand. The Lord will give to each one something special that belongs to you alone; and you alone will understand your relationship with God. He will single you out. He gives you a character that is strong, white, and gentle; and will give you a new personality. People will understand you to a certain point, but ultimately only Christ will understand. Your best friends will abandon you and you will remain like Christ—alone.

Lesson 5

Rev. 2 18-29 ; 3: 1-6

Without the book of Revelation, the Bible would not be a complete revelation of Jesus Christ. This was the fourth letter that was written, and its burden is manifold. This letter speaks also of a separation but mostly it speaks of simplicity. In this church there were many astute people, many politicians. It was a church with both human wisdom and religion—mixed.

Verse 19: “I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.” How does the Lord classify the works in this church? “I know thy works...” In the exhortation in the 26th verse, what do you find about the word “works”? Verse 26: “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.” Here it speaks of *My* works. This makes a big difference. At first it says, “I know *thy* works...”, and here it says, “He who keeps *My* works...” What is the difference between our works and those of Jesus? This is in itself a big lesson. You may give a dollar to some poor person; you may give a message; you may write a letter; and the Lord may call it *your* work or *His* work. There is an immense difference. We may work through religious zeal, or we may have no zeal at all, but we move as He works through us. We lend our members to Him and He works. When you are guided to give a word of comfort, you say, “Jesus gives you this word of comfort.” You are only a tool in the hands of Jesus Christ. St. Peter said to the cripple at the gate called “Beautiful”, “...I have nothing, but what I do have I give you in the name of Jesus. Arise and walk!” How does the Lord introduce Himself to this church? When you read the seven letters you have a full picture of Jesus Christ - a full

picture of the dangers of the church. He presents Himself differently to every church according to their needs. Verse 18: "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath eyes like unto a flame of fire, and His feet are like fine brass." Why does the Lord present His eyes and feet? St. John saw the head, the eyes, and the feet of the Lord. There is harmony between the eyes and the walking. Here the Lord presents Himself under His title, "Son of God." The church is invited to look up to Him. His eyes are like a flame of fire. We know that He has eyes, and what eyes! And we also find that in this church of Thyatira there was a great mixture.

Verses 23, 24: "And I will strike her children dead; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." Many interpreters think that this pictures the Catholic Church, but there is so much of Romanism in every church that I have no courage to attack any one in particular. There are some people in this church who have not known the depths of Satan. No one understands Satan but God. Satan is not a material sinner. He induces others to sin materially, but he himself never committed a material sin. He was full of pride and that was the beginning of Satanic sin. There are some people who are sly like Satan, but there also is a remnant in the church. The Lord says, "...I am the one who discovers things..." Whenever you go traveling, there are some people who try to give you the third degree; they cross-examine you to try to discover your secrets. There are many such people in this church, and the Lord says, "Stop spying on my people. I am the one who searches. I don't want you to go investigating my people." If the Lord gives you knowledge of something,

all right; but we must not try to get this information of our own will. I once had an experience with some church that sent people out to certain families to see if they were drinking wine, etc., and I told them that this was wrong. If the Lord wants you to know something, He will disclose it to you another way; but there are things in your life that He may hide for a long time. When He steps in, however, we cannot say anything against it. The Lord says, I am He who searches the reins and the heart." In the Old Testament, especially in the Psalms, there are references to the reins and the heart. The heart is the inner life and the reins are the emotional life. The emotional life is connected with reins; reins for affection. So when the Lord says that He is the one who searches, it means that we must take our hands off. Never correct anyone unless the Lord leads you. You may see some wrong, but you must be silent because the time may not yet be ripe.

In verse 24, the Lord speaks of a remnant in the church of Thyatira. The Lord may speak with severity to a church, and He may withdraw the candlestick from their midst, but He never leaves everyone. Wherever you go, you will find some remnant. In the whole congregation, you may find one sincere soul. The remnant is a very small number, but there is always someone left. In this verse the Lord speaks with tenderness. He is not speaking to the ministry but to the small remnant in this terrible church. "...As many as have not this doctrine, which have not known the depths of Satan, as many as are not all-knowing people." If you are among terrible people and you keep yourself innocent in their midst, the Lord is satisfied. He will not ask anything else of you but to be simple. Now let us pause here and explain the word "know" in the scriptures. For instance, when the Lord spoke to the five foolish virgins and said, "I do not know you...", did He mean that He did not know their names, address, or what they did? He meant that He had no

fellowship, no communion, no interest in them—nothing in common with them. The workers of iniquity may say, “We did this, we did that...” but the Lord says, “I never knew you.” To the people who have not known the depths of that old snake, who have not had anything to do with it, who are simple, the Lord says, “I am satisfied.” This is because you are overcoming a tremendous temptation. It is not easy to do this; the Lord wants simplicity—not ignorance. Many times those who are ignorant may be the most sly.

In 1 Kings 17 it tells of the Queen Jezebel, of whom is spoken in the 20th verse. The King of Israel married this princess. The king was an Israelite, but she was a heathen and she introduced false prophets. She was a satanic woman. When one of the citizens of this country did not want to sell his vineyard to the King, the King went back to his palace very afflicted. When the Queen saw this, she said, “What is the matter?” and the King told her what had happened. Then the queen said, “Don’t worry, I’ll fix it in such a way that you’ll get the vineyard anyway.” She then fixed some accusations against the owner so that he was put to death and the vineyard went to the king. But when the prophet Elisha saw this, he said, “In this very place the dogs will lick your blood.” And so it came about. Jezebel means a mixed religion.

The Lord comes like a flame of fire and makes us tremble. We cannot escape the searching eyes of the Son of God. Let us be simple. Verse 26: “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter are shattered: even as I received of my father.” The Lord will give out authority. He will put in your mouth a hammer and you will break everything which is of Satan. You will have such a firm ministry that people will begin to tremble.

Verse 28: "And I will give him the morning star." What about this star? One of the names of Jesus is "Morning Star." He will come some morning as a morning star. Will those people who do not have this morning star in this life have it in the life over there? When does this star come into your life? 2nd Peter 1:19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." You will be forced against your own will, and you cannot compromise anymore. You have the Book and you keep the Book like a lantern; but when the sun shines do you need the lantern anymore? It served its purpose during the night; it will help until a certain time, when the day comes. You will have a lantern in you. A star will come in your heart and then you know the word of God by intuition. The word is then written in you. To these people who have kept themselves sincere and simple, He will give a morning star. What a promise!

Now in conclusion, Verse 29: "He that hath an ear, let him hear what the Spirit saith unto the churches." Again it is in the present tense: "saith". The Spirit keeps repeating. Under the power of the Holy Spirit, it is fresh all the time. These words are the conclusion of every letter. It speaks of a spiritual ear, and if people do not have this ear, they must ask God to give this ear to them. Let him use this ear to listen to the voice of the Holy Spirit, which speaks only truth, for the Spirit is truth. (St. John 17:17)

As we continue on to Rev. 3: 1-6, the main topic is Jesus Christ. What are the various pictures of Jesus Christ in the various lessons? There is a oneness in the subject but variation in the details. To the four churches of which we have already studied, the Lord presents Himself thus: "He that holdeth the seven stars in His right hand, who walketh in

the midst of the seven golden candlestick, the first and the last, which was dead, and is alive; He which hath the sharp sword with two edges; the Son of God, who hath eyes like unto a flame of fire, whose feet are like fine brass.” This is a full picture of Jesus Christ. What a description! How interesting it is to read the Bible in this manner!

Now what is the message in this fifth letter to the church of Sardis? What is the lamentation of the Lord? Was it a very fervent church? The Lord introduces Himself as the one who has the seven spirits of God and the seven stars. Why did He introduce Himself in such a manner? What is the meaning of the *seven* spirits? Who *is* the seven spirits? This is a singular subject. The Holy Spirit is the seven in one. Why is it called “seven spirits?” The Holy Spirit works in seven different directions. Isaiah 11:2: “And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.” The Lord is rest. Rest is the result of something else. Rest is obtained in the end—not at the beginning. Christians do not easily know full rest. The spirit of rest comes from having wisdom, understanding, counsel, might, knowledge and fear of God. Here you enter into rest. Why does the Lord present Himself as the one who has the seven spirits? The Holy Spirit is the main need in this church, consequently, He presents Himself as the one having the Holy Spirit. It also speaks of Him as having seven stars. There are seven spirits and seven angels in the church. This means that the stars without the ministry are dead stars. Spirit and stars go together.

The Lord says, “I know thy works.” These words are repeated in every letter. Why did the Lord always repeat these words? There are many reasons. Sometimes people are disheartened and think that the Lord does not know anything about them. If a person wants to be fair with you,

he will begin by acknowledging whatever is due to you. The Lord says, "...I know everything..." He does not say what kind of works this church had; they must have been very poor works. Verse 1: "And unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, that thou hast a name that thou livest, and art dead." It is impossible that the Lord said these words with an uncertain voice. Let us imagine the manner in which the Lord must have said them. This verse may seem strange. It seems as though the Lord is speaking to a dead person. How can a dead person listen? The infidel would have a big laugh right here. "I know that you have the name that you live, but you are dead." Then the dead person would say, "Why do you speak to me since I am dead? If I am dead, leave me dead; don't talk to me at all." However, there is a reason. This church was dead and yet it could listen. How can you explain this? The Lord never makes a mistake. Just suppose that you saw a blind man walking on the edge of a precipice and no one was near to help him. You would say that he already was a dead man. The condition of this church was such that if it remained in this condition, it would be dead. However there was still some life; no one preaches to a dead person.

Verse 2: "Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Get up, you are dying, stir yourself, don't slumber; a few more moments in your present condition and you will be dead. "Strengthen the things that remain." A man who is losing everything begins to make an account to see what remains in business. We, too, must see what remains in our lives and we must strengthen those remains. "For I have not found thy works perfect before God." Nothing that this church did was complete. It was a very poor church. The people may have said, "We are saved and baptized..." but the Lord says, "You are dead."

After strengthening the few things that remain, what must we do next? Let us remember our deeds of years ago. Do we pray as we used to? Do we open our hands, do we run to church as we did in the beginning? We do a little praying, a little reading, a little of this and a little of that, but we are ready to die. Death does not come all at once. First one thing, then another, then death comes. Let us all make an inventory in our lives and strengthen what remains.

Verse 3: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The Lord says a word which is interesting: *remember*. "Don't forget; remember your first condition. Go back with your memory. Remember how you received..." We have received much from the Lord. After remembering, we must hold fast. Don't slacken; don't sleep, or the things will go from your hands. A sleepy person cannot hold anything in his hands. "Hold tight and repent; ask forgiveness."

Suppose a person does not watch. What will happen? "I will come as a thief." Does a thief call you when he has to steal something in your house? He comes when you least expect him. I have been among thieves in Argentina and Brazil. My watch and some money were near an open window. Soon, nothing was there anymore. The thief came without being announced. The Lord will also come as a thief and you will not know what hour He will come. Now a little commendation; there is a remnant in this church of Sardis. Thank God there are a few remaining here and there. Verse 4: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." White stands for beauty; they will walk in white because they are worthy. They keep their

names spotless. May the Lord give us grace to do the same. Now a promise; some medicine is given. Verse 5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." He who overcomes in what? He must overcome in getting to the first fervency in the spirit. By this is not meant jumping around and shouting "Hallelujah." He that overcomes, the same shall be clothed in white raiment. Also, the Lord will not blot out his name from the Book of Life but will do something else. He will confess his name before His Father and His angels. The name is already in the Book of Life, but if a man is abandoned by the Holy Spirit, his name will not remain written; it will be canceled.

Now for the conclusion: Verse 6: "He that hath an ear, let him hear what the Spirit saith unto the churches." These words are repeated in every letter. The Lord begins by introducing Himself and concludes by saying, "Keep your ear open to hear what the Spirit saith to the churches." People may say, "Well, I read the Bible." Yes, people may read the Bible and yet get nothing out of it. The Lord does not speak of the Bible. Of course, we need the scriptures, but the speaker is more important than the book. Now suppose we don't have this hearing, what must we do? We must go to the Lord and say, "Open my ears." However, suppose your ears will not be opened, where is the trouble? Some people may say, "The Lord never speaks to me..." but the Great Physician says, "Let me see your lips." When a person has some sickness in some part of the body, the physician may examine another part of the body. The sickness may be in one organ but the cause is in another organ. Isaiah 6:5: "Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." The prophet Isaiah went to the

temple and after the revelation of the Lord, he saw himself and said that he was impure. What happened when he confessed that his lips were impure? A seraphim came with a live coal which was taken from the altar, and touched the lips of the prophet and said, "This has medicated you. Now you are clean because your lips have been cleansed by the fire of God." We too have to be cleansed. As soon as the lips of the prophet were purged, something happened. He heard a direct message. The voice of the Lord was there already; we are surrounded by angels; there is music around us all the time, but we don't hear it unless we are purged. Immediately after the cleansing of the lips, the ears were opened. Those who have the spiritual ear must not become distracted from hearing the voice of God. They must say, "We don't want to hear anything else; keep still." Let him hear what the Spirit says continually. The Holy Spirit is a continual speaker in the church.

Lesson 6

Rev. 3 : 7-11; 11-13

This letter is written to the angel of the church of Philadelphia. Philadelphia means *Brotherly Love*. The word *behold* is repeated often in this little reading; it calls attention. As in every letter, the message is addressed to the angel of the church, to the ministry under the divine power. How does the Lord approach this church? Verse 7: "And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that openeth, and no man shutteth; and shutteth, and no man openeth." The word "holy" means separated, set apart. It also means pure. It is a purity that can pass the examination. When a glass of water is looked through against artificial lighting, *some* defects may be discovered, but when it is examined against the rays of the sun, every impurity can be seen. This is the kind of examination which is spoken of here. The Lord has a key. What for? In the Old Testament, the key was a symbol of authority. He has the key of David. David was a king; hence He has the key of the kingdom. When the Lord opens for you, no one can close. Likewise, when He closes, no one can open.

Now a commendation. Verse 8: "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." The Lord says, "I know thy works." What is the reason for repeating this affirmation in every letter? Before we have a chance to boast, He says, "Never mind; I know all about you. I know your works." Behold! Look out! Be attentive! Does the Lord say that He has opened the door a little? "I have set before thee an open door." "Set"—it is something fixed, established. Do you have to go far away to do the Lord's will? "Before thee."

The open door is before you and me. "Thou hast a little strength..." Even the best church had just a little strength—not much. There was room for more. Does it say, "You have heard my message?" Some preached and you say, "All right; he preached a nice message." It says, "He has kept my word." Word stands for the expression of a person. Also, the scriptures are the word of God. The commendation of the Lord is that they *kept* His word. By this is not meant merely listening to the word, but putting the word under guard. You have to keep His word secret in your heart. Now there is something else about this church. "You have not denied my name." Christ has a special character. He is the Son of God and the Son of Man. All during our lives we have not denied His name. At times we are put to the test. We must choose between approval of the people and displeasing God or pleasing God and not worrying about the people.

I remember an incident that happened many years ago. A certain woman had been cast out of the church and the elder had given orders that no one should visit her or even pray for her anymore. This woman knew that I was there and asked for me. The elder was a friend of mine but at that time he was out of town. She cried that she wanted to see me but the elder had said that no one should visit her because she had sinned against the Holy Spirit. The brothers of the church said, "Don't go or we will do this and we will do that." For several days I resisted. All at once, there came to me the voice of the old Barretti who said, "I would not have waited to be called." He would have gone himself to this poor person. Then another voice came and said, "You have to choose between Christ and the people." I paid the price, but I had to go. The time comes when we have to recognize Jesus in some persecuted one. You must either deny Christ or suffer with Him. This church was not concerned about what the trustees would say. They were concerned only about

what Christ would say. There always comes an opportunity for you to deny or not to deny the character of Jesus. In everything you must seek the approval of Christ first. If you have the approval of others, all the better, but the approval of Jesus is most important. All of us will go through this experience because we are baptized with the Holy Spirit and the Lord calls us to make progress. We must not stay in the same place all the time; we must go ahead.

Now we read that this church attracted some persecution: Verse 9: "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." There is an unwritten story here. Do you imagine that the Lord is speaking of a certain place which was actually called by this name? No one would put such a name to a synagogue. The synagogue of Satan is scattered all over. These people say that they are Jews, meaning praise, but they are not. They were against this church. When you do not deny that Name, you will make enemies. Enemies not from the world, but from the visible church. These enemies are called *synagogue of Satan*. They are a group of people gotten together by Satan. What must we do against these enemies? Must we fight? Not at all; we must keep serving the Lord even more fervently than before. That is the only answer. The Lord will make them to come and worship before your feet.

When the blind man was crying aloud, "Son of David, have mercy on me...", the people did not like that and tried to stop him; however, he did not stop and began to call for the Lord more loudly. Finally, the Lord called him. Then the people said, "Behold, He calls you." They changed. When the people hear that the Lord calls you, if they have a little decency, they will come to you. They will not actually

worship you but they will worship with you—in your company. “They will know that I have loved you.” Now there is something else. Verse 10: “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.” “Thou hast kept...” Another *kept*. This church kept the word; it treasured the message; it had not denied Christ; it always thought of what Christ would do in their circumstances. This church has kept the word of His patience. Have *we* considered God’s patience? So many people provoke God. What is God’s patience? He would like to have His church in heaven soon, but He waits for others to be saved and for you and me to become perfect. We must say, “God is patient; let us be patient too.” Be patient, suffering, enduring, without denying the Lord. Patience is a great virtue and it comes after much suffering. What will the Lord do for those who keep the word of His patience? You keep His word and He will keep you—keeping for keeping. He will keep you safe.

Verse 11: “Behold, I come quickly: hold fast which thou hast, that no man take thy crown.” What is meant by *hold thou fast*? You must hold with attention, power, take a sure grasp. Keep a watch on what you have so that no man will take your crown. What is meant by the word *quickly*? These letters were probably written toward the end of the first century. Eighteen centuries have already elapsed and the Lord still has not come. In the original it says that He will come suddenly. For instance, when you go ahead of time to wait for a train, no train is in sight. Then all at once, you see it and it disappears just as fast. So it is with God’s proceedings. You may wait years, but when He comes, He comes suddenly. Faith comes by hearing—hearing the word of God. What is the word of God? Many people take the Bible and say, “This is the word of God.” It is the written word but, primarily, Jesus is the word of God. *Word* stands

for expression and God is known through Jesus. Verses 11-13: "Behold, I come quickly: hold 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."

"Behold, I come quickly." This does not denote any given time but means that when He comes, He comes like lightning; He comes like a thief in the night. The kernel of the lesson is in the twelfth verse. This one verse deserves a big book. It is the Lord's promise to the overcomer. The Lord promised an open door to this church, meaning: "Don't miss your opportunity." He that overcometh, he that does not miss his opportunity, the Lord will make a pillar in the temple of "my God." "...and he shall go no more out..." What does this mean? It means that the person must have gone out, gone astray, in the past. The Lord will also write upon him the name of "my God." What a meaning in the word *my*! He will also write upon him the name of the city of "my God", which is new Jerusalem. How many things will the Lord write upon the overcomer? He will write upon him the name of His God, the name of the city of His God, and He will write His new name. Will He write these things with pencil or ink? The Lord writes these things by His Spirit and no one can blot that name out when He writes it. It is engraved. Name stands for character. "The name of the city of my God." Abram was looking for such a city, whose builder and maker is God. How many Jerusalems are there? There are two—the earthly and the heavenly. The earthly is visible while the heavenly is invisible. The earthly Jerusalem killed Jesus and will kill you too. Will the Lord write in you the name of the church to which you belong?

When you have that revelation, you don't belong to any church. This church comes from heaven, it is invisible. He will also write in the overcomer "My name"—the name of Jesus. We have heard the name of Jesus spoken of many times, but you will understand Jesus in fullness, as you never did in the past. He will imprint that name in your life and you will be fixed forever.

"Which cometh down out of heaven from my God." Do you expect to meet certain brethren from a certain church? That is the mistake. You have to look upward. These brethren have been "up there." They were raptured in the Spirit to the throne and then they were brought down to earth. No man can destroy what God writes. Pilate was a big sinner and when the Jews cried for the inscription, JESUS OF NAZARETH THE KING OF THE JEWS, to be crossed off, he said, "What is written is written; we cannot destroy that anymore..."

The overcomer will become a pillar in the temple. How many temples are there? There is only one. Rev. 11:19: "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." The things we see here are a copy of the things in heaven. Where did Moses get the pattern for the tabernacle that he built? The Lord showed him a copy on the mountain. Each one of us is a temple but there is a general temple. The temple is not on earth but in heaven. The Lord will make the overcomer a pillar in that temple. Let us understand this building of the temple. What is the use of a pillar? It is something on which others depend. This temple is made of stones. Peter speaks of us as being lively stones. 1 Kings 6:7: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe

nor any tool of iron heard in the house, while it was in building.” This refers to the building of Solomon’s temple that took many years. In the building of this temple there was something peculiar. Noise was forbidden in the temple. No hammer or axe touched the temple. All the stones were prepared outside; they were excavated in some place far away. Did all the stones come to the temple? Impossible! These stones were excavated in the quarry; much of the stone remained in the quarry. When the finished stones reached the temple, skillful workers placed them. There was no noise. All noise and preparation was done far from the temple. What about those churches which are always in trouble? They are the quarries—the stones are being shaped there—but they will not enter the temple until they are finished. Only those stones which have been prepared will reach the temple. No hammer, no axe, no tool of any kind was heard in the house of the Lord; it was a silent work. The noise had been before; the hammering was past. Every stone, well measured, was skillfully put in its place. Everything was smooth and quiet. This is not so in the church. There are always some tares or babies in the church. However, some of you have been matured; the hammering has been on you; you have passed through much sufferings and persecutions. Once in a while, you reach perfection, and then the invisible hand of the Lord takes and puts you in your place in the heavenly temple. You walk the earth and when you hear people speak of this or that church, you smile because you belong to *the* temple. You don’t like to hear noise anymore; you move quietly; you are made a pillar!

1 Kings 7:21: “And he set up the pillars in the porch of the temple: and he set up the right pillar, and he called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.” The earthly things are an image, a symbol, a figure of the heavenly realities. May the Lord make us lively stones. We have to overcome many

hammerings during the time that we are measured. There is a marginal note on the two names Jachin and Boaz. Jachin means established and Boaz means strength and power. The master builder set two pillars in the porch. The overcomer will be made a pillar in the temple of the Lord; people will depend upon you. The conclusion is: "He that has the spiritual ear, let him cultivate that hearing. Let him hear what the Spirit continually says to the churches." So there are the "churches" and the "church." Churches are the congregation—the mixture of the "church." Not all the churches go toward making the "Church." Not all the stones go toward building the temple. Much stone is left in the quarry. Let us be among the lively stones!

Lesson 7

Rev. 3 : 14-22

Our meditation tonight is on the last of the seven churches. Prov. 13:7: "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Here it speaks of the rich and of the poor. There are some people who make themselves rich and they are nothing. Some others make themselves poor but are rich. The church of Smyrna thought themselves poor but the Lord praised them. Rev. 2.:9: "I know thy works, and tribulation and poverty, (but thou are rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." They were poor in the things of this world; this church was considered poor but the Lord called them rich.

How does the Lord present Himself to this church? To seven different churches, the same Lord presents Himself with a different aspect. The greater the need, the greater the qualifications of the Lord. Verse 14: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God." In Jesus, everything was created. What does He say to this church? He begins with the same words: *I know your works*. Verse 15: "I know thy works, that thou are neither cold nor hot: I would thou were cold or hot." ...*You are neither cold nor hot; you are half way*. People who are halfway cannot easily be corrected. This halfway business will not do. It does not pay to go halfway; you will lose this world and the next also. You will not be fit for either one. Verse 16: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." It is a very hard expression. These people were indifferent; they were not enemies of the Lord but neither were they

interested in Him. It is the worst condition in which a person could be because he is satisfied to remain in that condition. It is easier for an enemy of Jesus to accept Him than one who is gospel-hardened.

Verse 17: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked." Here is the kernel of the lesson. You don't have to travel much to find this kind of church. There is a very sharp contrast between the opinion of the church of itself and the opinion of the Lord. They must have had some reason for saying that they were rich and had need of nothing. It could be that they had some ambassadors, etc. They did not have the realities and went after shadows. They had many activities in their church. It must have been prosperous in many respects. Maybe they had a big choir all dressed in white, nice pews, fashionable people, ushers, up-to-date preachers, young people's society, etc. "...We have need of nothing..." This was the verdict of the church about itself. Perhaps this church had hundreds of members, some high-powered evangelists, and so many schemes that work on a psychological basis. We have many churches that are this way. However, now comes the verdict of the Lord: "...And knowest not..." First of all, this church was ignorant. "And knowest not that you are wretched, miserable, poor, blind, and naked." What a picture! What else could they be? The picture of the church was: "We are rich; we don't need anything." But the Lord says, "...You know not; you are ignorant of your own miserable condition." Now He gives some counsel to the ministry of the church. Verse 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness does not appear; and anoint thine eyes with eyesalve, that thou mayest see." If you go to some of these churches, you will see that

they have many evangelists who are very capable of dazzling the people and the poor ignorant people who have no spiritual knowledge, are led by this emotional preaching. A great lecturer, some evangelist with some ready-made pictures works on the emotions of the people, and in the next moment the people are ready to give hundreds of dollars, etc. but the next moment they repent. This kind of church loses people every year but also gains people and continues to make business year in and year out. The men of emotion do not understand the things of the Spirit. They try to manufacture some kind of power; they clap their hands, stamp their feet, and get all intoxicated. These things are very serious and we witness them almost every day. The Lord says, "You are ignorant." They are so hardened that they no longer can see their condition. "You are naked." There is no covering. The blood of Jesus does not work in that church. They may have nice clothing, etc. but in God's presence they are naked. The Lord made the diagnosis and now gives the prescription: "Buy of me gold tried in the fire." What kind of currency must you give to God? If you are sick, you must have faith in order to be healed. You will never get anything if you don't believe. *The Just shall live by faith.* When you approach God you must pay something; you must believe that He is. Heb. 11:6: "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." 1 Peter 1:7: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Our faith is more precious than Gold. Hence, faith is the currency which we must use when we deal with God. We must believe in Him. "Gold tried by fire." Meaning: faith which can stand the test. "...that you may be rich..." When we have faith, we will also have riches; we will be rich in good works. The white raiment stands for purity. "Anoint thine

eyes with eyesalve.” There is a prayer in the Psalms which says, “Open mine eyes...” Now the Lord continues: Verse 19: “As many as I love, I rebuke and chasten: be zealous therefore, and repent.” Heb. 12:6: “For whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth.” Scourging is the heavier punishment. Chastening is the training of a child. The more the Lord loves you, the more He not only chastens you, but He also scourges you. Be zealous therefore, and repent. Verse 20: “Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me.” This church felt itself rich but where was the Lord? He was not on the platform but He was at the door. What a condition! They had the Bible on the stand, nice song books, nice instruments, etc, They had everything but Jesus. Everything was there except for the presence of God. Little by little, the Lord was leaving this church. He was right at the door, but before leaving entirely, He began to knock. He knocks in a spiritual way; He stands at the door watching and knocking. He always appeals to the remnant. The Lord was knocking at the door, but inside the people were very busy listening to many religious reports, the progress of the church, and much singing and clapping of hands and stamping of feet. The noise inside was probably so loud that they would not even pay attention to that knocking. However, suppose some did hear the knocking—they would say, “We are too busy.” In the book, Songs Of Solomon, when the groom was knocking, the bride said, “I am resting now; I have washed my feet.” The groom then kept on walking but the bride later paid the price. “I stand at the door and knock. You inside are very busy talking about Jesus, and Jesus is at the door and no one knows about it.” “...if anyone hears my voice...” This implies that it was not very easy for anyone to hear His voice. They had the Bible in that church and probably read it, but it is the voice that counts—not the words. The sheep

hear the voice of Jesus and know it. If your child comes to you and says, "I want to do this and I want to do that..." you may say "no!" However, your child may insist until you finally say, "All right, go." Your word is *GO*, but your voice says, *DON'T GO*. Hearing the voice is not enough. You know that the master is there, but you must also open the door of your heart. "I will come in with that individual and will sup with him." While you put your provisions on the table, He takes His own heavenly provisions and gives them to you. You give to Him and He will give to you.

This is the condition of the church in Laodicea which is also the condition in the last days. You can speak of anything but don't speak too much of Jesus. You can speak a little; but if you speak too much or too deeply of Him, you are classed a fanatic. Now comes a promise to the overcomer. Verse 21: "To him who overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." The condition of this church is very sad but there is a great promise to the overcomer. The king sits on his throne. Who has power and authority to be so bold as to go and sit near the king? It must be the queen or the bride. You will be the bride and will sit next to the king on the throne. Now in conclusion, the same words are repeated to the seven churches. Verse 22: "He that hath an ear, let him hear what the Spirit saith unto the churches." If you have a spiritual hearing, pay no attention to any other words. Don't pay attention to any babbling of the people. Close your ears to everything else. Never get tired of what the Spirit has to say to you. The Holy Spirit speaks today and will speak tomorrow. He will always speak to the hungry heart.

Lesson 8

Rev. 2: 1-17

Because of the importance of these seven letters, we will quickly go over each one. Verse 1: “Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks.” The stars represent the angels, the ministry of the church. He holds the stars in His right hand which stands for power. His walking in the midst of the candlesticks implies that He takes care of His church. Sometimes we are too busy and forget that the Lord takes care of His people. He walks about and watches everything that goes on.

Speaking to each church, how does the Lord begin? Verse 2: “I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.” Was it easy to deceive this church? If anyone went there and said, “I have a degree; I have a doctorate in Divinity. ...”, they would not deceive this church. This church had splendid qualities. Verse 3: “And hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted.” Fine! – a good commendation! It was a suffering church. It seems that nothing was lacking, but the great inspector now gives a sigh and after His commendation He tells them what is lacking. Verse 4: “Nevertheless I have somewhat against thee, because thou hast left thy first love.” That is the trouble. It is the beginning of the declension. When a church loses its first love, it begins to go backwards; then the trouble begins.

There is no use in giving a diagnosis and not giving the medicine; but the Lord also gives the remedy. Verse 5:

“Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” In this verse you see two points. One is the remedy and the other is a menace. If they don’t take the medicine something will happen. The medicine is: remember, repent, and do the first works. First remember; go back with your memory to the first days of your love; make an examination. In certain cities if a servant of the Lord arrives, the people all try to excuse themselves and no one takes him into their house. I never had this experience happen to me but years ago, everyone wanted the servants and now they don’t; they have lost their first love. Hence, the Lord says, “Remember, repent, and do...” Suppose you don’t feel like doing? Does the Lord say, “Do if you feel like doing...?” Whether or not you feel like it, you must do. Some people pray and say, “Give us the first love” but the Lord says, “Go back to the first works.” *Remember, repent, and do.* These are the three pills that are the medicine. Otherwise, He will come unto you quickly when you don’t expect Him. He will remove your candlestick and go away. You will remain a church that is not a church. Now comes another commendation. Verse 6: “But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.” They hated the false doctrine of the Nicolaitans.

Verse 7: “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” If one does not have that hearing, he must ask the Lord for it. Let him hear not gossip but what the Spirit has to say. Now a promise: The one who overcomes and comes back to the first love, the Lord will give him to eat of the tree of life; He will feed you secretly. The main thought in the second letter is, “Fear not; have courage.” What about this church? There was nothing wrong with it; it was all good.

To each church, the Lord presents Himself differently. Verse 8: "And unto the angel of the church in Smyrna write, These things saith the first and the last, which was dead and is alive." Fear not because Christ is living. Verse 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." Is it a comfort to you that the Lord knows all about you? Your enemies know *some* things about you but the Lord knows all. He knows the works of this church and their tribulations and poverty. They were poor but the Lord said, "You are rich; you seem poor but you are not." The Lord also knows their persecutions. He knows the blasphemy of those people who say, "Hallelujah" and stab you in the fifth rib.

Now the medicine is given to this church. Verse 10: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Does the Lord say, "Fear not because you will not suffer..."? He says, "Fear none of those things which you will suffer; you will have to suffer..." These things may kill the body but cannot destroy the soul. Now the Lord prophesies something about this church. "Behold the devil shall cast some of you into prison that ye may be tried." God knows everything about the devil. "The devil shall cast *some* of you..." We don't all suffer equally. This will happen not because Satan is powerful, but because we must be tried like gold is tried by fire. "Ye shall have tribulation ten days." Suffering shall be brief. This earthly life is short and does not pay. "Be thou faithful unto death." There are two meanings of this. They may kill someone violently or they may kill him little by little. A man may live many years and be tested day in and day out. Now the same repetition to each church. Verse 11: "He that hath an ear, let him hear what

the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." There are two deaths. The first death we cannot escape; everyone has to go through some kind of death but the other pertains to the death of the soul.

How does the Lord present Himself to the third church? Verse 12: "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges." The sword with two edges is used to cut and to separate. The sword of the Spirit separates carnal from spiritual. This church needed a separation and the Lord presented Himself with the sword.

What was the good part about this church? Verse 13: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." This church was in a terrible situation because Satan dwelt in the same place. Satan is not omnipresent. Only God is everywhere at the same time. Satan cannot be everywhere at the same time, but he does not need a train or airplane. He moves like lightning. Satan has his throne somewhere in this world. We do not know where his throne is at the present time—whether it is in New York, London, or Berlin, but in those days, it was in Pergamos and we cannot deny that it made it difficult for this church.

"You hold fast my name..." The name of the Lord was honored but there was corruption there. Verse 16: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." The Lord will come with prophets and will make a separation. Not all separations come from the devil; there are some that come from God. He comes and fights in the church with the

sword. He comes with such a power, with such a ministry, that the church is separated. When these people separate and go out of the church, don't go after them. We make a mistake many times. Many times we go after the tares. Now comes an exhortation and a promise. Verse 17: "He that hath an ear let him hear what the Spirit saith to the churches; To him that overcometh will I give to eat of the hidden manna and will give him a white stone and in the stone a new name written which no man knoweth save he that receiveth it." Those who are victorious and let the Spirit of the Lord separate them from evil, the Lord will give them some food. People need food in order to live and this food is the hidden manna. Manna means, WHAT IS THIS? When it came in the wilderness, the people said, "What is this?"

So it was with Jesus. When He came upon this earth, the people said, "Who is this; we don't know anything about Him." Jesus is our manna. Only by the Holy Spirit do we know Him. You will be fed with Christ in secret. He will also give you a white stone. Have you seen the pebbles by the shore? They are white, smooth, and hard. The white stones have three qualities. The waves made them very smooth. White for purity, smooth for gentleness, and you cannot destroy them—they are hard. The Lord will make you strong, gentle, and honest. We need these three qualities; one without the others is insufficient. The Lord will write a new name in this stone which shall not be written with pen and ink. It is a name which cannot be destroyed but is engraved. It remains forever. What is this name? Is it **SAVED BY GRACE**? Everyone knows these words but the new name that you shall be given will be known only by you. You will go through life without being understood, but God will understand.

Lesson 9

Rev. 2: 18-29

How does the Lord present Himself to this church? Verse 18: “And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass.” What do you see in this description? It speaks of His eyes and His feet. St. John sees the eyes and then the feet. The feet represent walking and eyes represent inner life, intelligence. How are the eyes of Jesus? They are like unto a flame of fire. Also His feet are like fine brass. He had holiness in His eyes and holiness in His feet. The walking and intelligence were equal. Poor us! Many times we have intelligence but not the feet. People may have good feet but poor eyes. That is not good; we need both.

Now what else? He begins with the same words again. “I know thy works.” The Lord is just. He knows all in our lives—good and bad. Verse 19: “I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.” It seems to have been a good church but now comes the black part. The Lord had something against this church. They worshipped the Lord and Baal at the same time but the Lord said, “You have to choose either one.” They allowed a certain woman named Jezebel to teach her doctrine in their church. We read about Jezebel in 1st Kings. Elijah was the prophet in her time. The greatest prophet in the time of the greatest need. She was a stranger and was married to the King of Israel, Ahab. He too was wicked. Jezebel introduced idols in the church. There was a mixed religion in that church—much confusion. Hence in the 23rd verse the Lord made a threat. It was a time of great corruption and the prophet Elijah challenged the people and said if the Lord is Baal they

should serve Baal. Then he invited the people to offer a sacrifice and the false prophets were invited to call fire from heaven. They called from morning till noon for Baal to send fire on the sacrifice, and no fire came. There were 400 of them; it was a big carnival. On the other hand, there was only ONE prophet of God. For the prophets of Baal, no fire came down but what did Elijah do? He called on the name of the Lord quietly and the Lord sent the fire and the false prophets were killed. Then Queen Jezebel sent a message to Elijah saying, "I will kill you. You killed my prophets and I will kill you." She did not repent. She was very obstinate and died a terrible death. She was thrown from a window and eaten by dogs. There is much of Jezebel (corruption) in the church. Verse 23: "And I will strike her children dead; and all the churches shall know that I am He which searcheth the reins and the hearts: I will give unto every one of you according to your works." The church is corrupt but now the Lord appeals to the remnant. He will kill the children of this people and by their death the people will understand that He is the one who searches the reins and the hearts. The word "reins" in the Scriptures means affections and understanding. He will give to everyone according to their works. It is no more than just.

Now there is a remnant. Thank God for this remnant. Verse 24: "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." How does He address this remnant? Does He call anyone by name here? He will kill some people in this church but not all the people because there is a remnant. "...have not known the depths of Satan." What is the meaning of this? Is Satan very friendly or is he an accuser? He is a spy, a vagabond, and he hates people. He is a murderous, malicious being, full of astuteness. The Lord makes a promise to them who have not known the depths of

Satan, to those who have not been malicious people. The opposite of malice is simplicity. What do you see in this? Among malicious people, there is a little group which keeps itself in simplicity, and it truly is a miracle. It is not easy to be simple when you are surrounded by malicious people. The Lord says, "You keep yourself simple in the midst of malicious people; I am satisfied. I will add to you none other burden..." What is the meaning of this "none other burden?" It means that the fact that you are in a bad environment is a burden. "...I will give you no other burden because you have enough..."

Now what else? Verse 25: "But that which you have already hold fast till I come." The Lord does not say, "Do not cast out what you have; do not abandon it." He is not satisfied with this but He says, "What you have—this simplicity of heart in the midst of crooked people—hold fast. Keep it very tightly in your hands." How long? "...till I come." Verse 26: "And he that overcometh, and keepeth my works unto the end, to him will I give power over nations." I repeat that it is not easy to keep simple in the midst of a corrupt people. Today we are surrounded by malicious people in the church, "He that overcomes and keeps my works to the end, the Lord will give power over the nations." He must keep not his own works but the works of Jesus. Is any good thing that you perform, *your* work, or is it *Christ's* work in and through you? Whatsoever we do which is worthwhile is not our own work but is the work of Jesus. He does the work in us. This power which He gives you begins now and is given to them that are simple in heart and wise. We must be wise as serpents and simple as doves; not simple as serpents and wise as doves. The Lord will give you power over the nations.

Verse 27: "And he shall rule them with a rod of iron; as the vessels of a potter shall they be shattered: even as I received

of my Father.” Will these servants be weaklings, afraid to preach the truth? Will they go around with soft words saying, “I don’t know—perhaps.” You will never accomplish anything if you don’t have authority. The Lord will give authority to the overcomer and a rod of iron which will not break the good in people. The overcomer will not use the rod incorrectly. A mechanic handles his tools so surely that he does not destroy anything. If I were to try it, I would ruin everything. The overcomer who is given the rod of iron can beat with authority and will never destroy anything that is good. They have strength with gentleness. As the vessels of the potter they shall be shattered but the good will remain.

What else? Verse 28: “And I will give him the morning star.” What is this morning star? When will He give you this star—in the future or when? It is for now, during this earthly pilgrimage. What is the star for? Christ is called the “Morning Star.” 2 Peter 1:19: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” It pays to know this verse well. Peter says, “We have the written word to which *YOU* do well to pay attention to.” Why does it say *YOU* and does not include himself? “We have a Book and *YOU* do well to use this Book.” Even Peter had the Book but he says, “...You pay attention to the Book. We have the Book and you pay attention to it—not forever, but until the sun begins to rise and the day star arises in your hearts.” Some day you will possess the scriptures in your heart. Peter does not say, “*WE* must pay attention to the word” but says, “You pay attention...” What about Peter himself? Peter says, “I already have the day star in me. The light has already come in me.” We must keep it as a light shining in the dark. Go into the night and you need a lantern but when the sun rises, you don’t need the lantern anymore. You have

so much light that the lantern is useless. We must keep the lantern until we receive the spiritual light. Rev. 22:16: "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." What relationship does the root have to the plant? The plant cannot live without a root. Hence, the root is the origin and an offspring is something that comes after the plant. The Pharisees did not understand the words of Jesus here. The Lord is the Son of David, yet David called Him "Lord." How can He be *Son* and *Lord* at the same time? He is the origin of David. In the Spirit, He was before David, but according to the flesh, He came after David.

What else is the Lord? "I am the bright and morning star." He is the star in the morning that shines before the sun arises. So we must wait for the day star. We must keep this Book until the day star arises in our hearts. To the overcomer in this church of Thyatira, the Lord promises the morning star. Let us be simple. Let us be pure and honest. Although we may be surrounded by politicians, we must keep simple. Psalm 116:6: "The Lord preserveth the simple: I was brought low, and He helped me." The Lord makes a special promise to the simple ones. The Lord preserves the simple. Don't we desire to become simple? Blessed simplicity! "I will give him the morning star." He will be ready to meet the bride. He will have the dynamo that links him to heaven. He will walk on this earth with a star in his heart. When he has the morning star, books, etc., become secondary.

Now the words that seem a refrain in every church. "And to the angel, write..." What is the meaning of this writing? It is writing with authority, speaking with power, that the word may be engraved in their hearts. The writing of God is different from that of man's. He writes with a pointed knife in the heart. Preach with authority. Speak in the ears of the

people; let them hear you. Don't speak with uncertainty. Now another refrain: "He that hath an ear, let him hear what the Spirit saith unto the churches." He that has been blessed by receiving a spiritual ear, let him keep hearing. If you have not received, ask Him to perforate your ears and you will become His slave forever. In the Old Testament, after seven years, if a slave wanted to remain with his master, his ear would have to be perforated and he would remain the master's slave for the rest of his life. Those who have received this spiritual ear must keep listening to what the Spirit continually has to say to the church.

Lesson 10

Rev. 3: 1-6

The first word in this letter is *AND*. Why is this *AND* repeated in every letter? The Lord finished the message to one church and begins the next message with the word *AND*. These messages are not independent; the seven messages are linked together and make one. To each church there is a special message but each church needs all seven. Now let us see how the Lord presents Himself to this church of Sardis and to every church. Verse 1: "And unto the angel of the church in Sardis write; These things saith He that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." The word *WRITE* is repeated in every letter. What is the meaning of this word? Is it just a message given in an uncertain manner or is it a message which remains? It is written!

The Lord presents Himself as He that hath the seven spirits of God and the seven stars. The seven stars are the ministry of the churches. Why does the Lord connect spirit and ministry together? Are there stars without the Spirit? Is it possible to have angels without the Holy Spirit? It is impossible. So they are linked together. The seven spirits are one spirit. There is one Lord and one baptism, but there are many operations of the one spirit. This is found in Isaiah 11:2: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Here are the seven spirits. There are three couplets - how do they make seven, then? All three couplets give a result of rest. Rest is the ending - not the beginning. Let us study the *AND* of the scriptures. Spirit *AND* understanding; counsel *AND* might; knowledge *AND* fear. Why this two by two?

Wisdom without understanding is no good. You can have all the wisdom but know not where and when to apply it. Now counsel and might. He not only has the spirit of counsel but He also thunders. Counsel and authority go together. Now knowledge and fear of the Lord. Why knowledge with fear? Suppose we had knowledge without the fear of God – what would be the result? Pride! Knowledge without the fear of God is dangerous. So we have three couplets which are wisdom and understanding, counsel with might, and knowledge with fear of God. These three couplets result in entering into the rest of God.

Now the Lord says, “I know thy works. You have the name of being alive but you are dead...” What a description! It describes a dying church. It is not entirely dead but is slowly dying. The Lord has His seven spirits and His seven stars and the church is dying. What is the reason that this church is dying? It is because the seven spirits are not in operation in this church. You discover the need of this church in the presentation of the Lord. According to the need of the church, the Lord presents Himself. When the Lord presents Himself by a special name, it shows us our need.

Now the Lord begins to exhort this church. Verse 2: “Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.” What was the sickness that was bringing death to this church? She was not watchful. She was weak in the spirit, so the Lord says, “Be watchful and strengthen the things which remain because the things which remain are ready to die.” Before, the Lord said that this church was dead and now He says that it is dying. Is there any mistake? Seemingly there is, but in truth there isn't. Suppose a man has not eaten food for many days - if no one helps him, he is already dead. But there is hope if he is helped in time. The things that remain in this church; what does it mean when the

Lord says, "...Look out about the things which remain!" It means that the church had already lost many other things. She is losing ground little by little. Only a few things remain; a little prayer, a little singing, a little preaching, a little of this and a little of that - not much. Why? Because: "I have not found you perfect before God."

Verse 3: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." First do what in the church? First remember. We forget the things of the Lord and He says to us, "REMEMBER." Remember what? Remember the things that we have received and heard. Then after remembering, we must hold fast and repent. What is the meaning of *holding fast*? When we remember what we have received and heard, we must not forget it again but remember and hold it fast. Then we must repent - meaning, we must be sorrowful. Otherwise, the Lord will come as a thief in the night and will take everything from you. The church will remain without anything. The next morning the church will awaken and the building is there but the presence of God is gone.

Now some commendation. Were they all in the same condition? There was some remnant. Verse 4: "Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." The Lord never destroys a population without first saving the few who remain. He always looks for a remnant. The Lord promises that these few will walk with Him in white raiment.

Now a promise to the church. Verse 5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels."

What was the main sin of this church? It is not written but try to discover it. She was dead; a few things remained, but the main sin is not written. What is the key to discover the main sin of these churches? If you see what picture the Lord gives of Himself, you will have the answer. To this church, the Lord presents Himself as the one who has the seven Spirits moved by Jesus. Where Jesus is exalted, the Spirit is not dead. The Holy Spirit speaks of one thing only - Jesus, and only the Holy Spirit speaks of Jesus. Hence, the main sin of this church was that she was neglecting the Holy Spirit. They were making programs without the Holy Spirit. They were preaching without the Holy Spirit. They were doing things without the guidance. The Holy Spirit did not have its way in this church and the spirit of the Lord is a spirit of life; and when His spirit is not moving, the result is death. You can have the Bible, preaching, etc., but no life.

This church was the Protestant church of today. It had everything but no Holy Spirit. They had the name of Jesus and His songs, but were not under the unction of the Holy Spirit. They were ready to die. The need of this church was shown in the Lord's presentation. When the Lord said to Abram, "I am the Most High God, Possessor of Heaven and Earth..." the lesson to Abram was not to look at the riches of this earth. When the Lord says, "I am the Eternal God..." it means that everything else changes, only God remains the same. Our own need is discovered in the way the Lord presents Himself to us. Life comes through His spirit. Rom. 8:11 "But if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." If the same Holy Spirit that opened the sepulcher and raised the body of Jesus lives in you, He will quicken you. So let us return to the leading of the Holy Spirit. The evangelical churches had everything except the Holy Spirit. They had theory but not the light. Little by

little we are falling into the same condition. Some sister brought to my attention some church and said, "Brother, they preach the blood of Christ..." I kept silent, but there was no vibration within me and I asked the Lord, "Why is it that they preach about the blood and I don't feel anything?" And the Lord said, "Who can preach the blood?" There are many churches which have fine theories about the blood and they preach and preach, but they have no power. There is no complaint about this church's having false doctrines. They were fundamentalists. They had the doctrine but no life. 1st John 5:6: "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." What is the meaning of this? This verse was pointed out to me by the Spirit when this sister was listening to the radio and said that they were preaching of the blood - but something in me was cold. I heard a little of the program but there was no response in my heart and the Lord pointed out this verse to me. Now who can preach of the blood? "The Spirit beareth witness, because the Spirit is truth..." Only through the Holy Spirit can one preach about the blood.

Now let us return to the church of Sardis. He must overcome his dying condition and go back under the guidance of the Holy Spirit. He must remember and repent. He shall be clothed in white raiment and his name will not be blotted out of the book of life but will be confessed "before my Father and His angels." The trouble with this church was the lack of the Holy Spirit.

Verse 6: "He that hath an ear, let him hear what the Spirit saith unto the churches." This church was negligent; they did not care about the Holy Spirit; consequently, they lost life little by little. They were dead—meaning: If they remained in that condition, they would be dead. The remedy was: *REMEMBER, HOLD FAST, AND REPENT.* In

conclusion: Go back under the guidance of the Holy Spirit; otherwise the Lord will come as a thief without saying anything else and you will remain without anything and will be entirely dead. Now a promise to the overcomer: They would be dressed in white and the Lord would confess their name before the Father and the angels. He that hath a spiritual ear, let use that hearing to hear what the Spirit says continually to the churches even today.

Lesson 11

Rev. 3: 7-13

Let us find the key in this letter. Many times people look far away for it but the key is nearby. Usually, the key is presented in the Lord's introduction, so let us see how the Lord presents Himself to this church. Verse 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." The Lord presents himself with two qualities: holy and true. Holy means pure and separated. Of course, Jesus was always pure and separated. This platform is holy—not in the sense of purity but in the sense of separation. It is not used for all purposes but is separated for one purpose only. The Lord is also true. Is there any truth outside of Jesus? He is the truth, the way, and the life.

There are several meanings to the word TRUTH. In St. John 1, it says, "The law came by Moses but grace and truth came by Jesus Christ." What is the meaning of "truth" here? Does it mean that the things of Moses were imaginary—were not true? Was there no truth in Moses? The word "truth" stands for substance. It is something that remains forever. Is there any reality in anything in this life? Everything is a shadow. Our faces change; everything changes. There is no substance in anything in this life. On this earth things are a shadow but reality comes in Jesus Christ. So when it speaks of holiness and truth, it means reality. The church must rely on things which are realities. Now the Lord is described as one having the key of David. David was a king; hence, the Lord has the key to the kingdom and He opens and shuts. When He opens, the devil cannot shut and when He shuts, no man can open. Now to each church, He gives justice. Verse

8: "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." Is there any danger that this open door will close? The Lord says, "...I have set..." It is something established—something sure—and He Himself is this door. Why is it that no man can shut this open door? "Thou hast a little strength." The strongest among us is a weakling. We are not strong; we have just a very little strength. Also this church had kept His word and had not denied His name. Let us analyze these three points. First, we have a little strength; we need more. Now does it say that this church simply HEARD His word? It says, "You have KEPT my word." It grasped His word and kept it tightly. Word stands for the complexity of Jesus' speech. What we hear from Him we must keep tightly in our hearts. Now this church has not denied the name of the Lord. Name is character and this church had not dishonored the character of Jesus. Now something else. This church is surrounded by enemies who call themselves Jews. Verse 9: "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 name "Jews" means praise. These people say, "Hallelujah; glory to Jesus" and they stab you in the fifth rib. They are made up of all classes of people—even Pentecostal people. They call themselves "Jews" but they are liars. If you open your eyes, you will see what the Lord does to these people. Do you know which people are the best in the Italian work? The rumor has gone around; many people had been murmuring about this little group but now this little group has been set up as an example. They have tried to imitate us. The three recent conferences have been a result of this group. These are facts. We don't deserve anything; let us be humble, and some day you will see some

big people come to you. Let us have faith in God. People will come and seek us. They will say, "Let us see what they do in Arlington; these elders are always together." We don't deserve this but the Lord will allow it.

Now let us see what else? Verse 10: "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." The Lord keeps on commending this church of Philadelphia. Philadelphia means "BROTHERLY LOVE." This church kept the word of His patience. Did you ever lose your patience? Patience is the most difficult virtue to acquire; it is not easy. There are several kinds of patience; but the word of God speaks of an inner patience. The patience of the Spirit is strong. James 5 speaks of the patience of Job. Was Job patient? It is impossible for you to read the book of Job and call him a patient man. He was full of words; he defended himself strongly with great obstinacy, but he remained firm and did not blaspheme God. He remained faithful in his misery. Although he was covered by something terrible, he was faithful to the end. He was impatient in the details but patient in the purpose—patient in the goal. James 5:7, 8, 11: "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

Inner patience is a difficult virtue to acquire. What is the patience of God? We need to be patient with God—patient with others—and patient with ourselves. We pray and pray, and God does not answer. We don't see any justice in it but

He says, "Wait a little longer." Hence, we need patience with God. In what sense must we be patient with ourselves? Do you belong to yourself or to somebody else? We cannot ill-treat or kill ourselves because we are not our own. Do you remember how you used to measure yourself and say that you were not holy enough? You would almost kill yourself trying to make yourself more holy, but the Lord says, "Be patient, my child," It takes time; God works slowly. You discover many secret things in yourself and are surprised. You find things which you never dreamed that you had. Ps. 139:15, 16: "My substance was not hid from Thee, when I was made in secret, and intricately wrought in the depths of the earth. Thine eyes beheld my unformed substance; in thy book were written every one of them, the days that were formed for me, when as yet there was none of them."

This is a very deep Psalm. We cannot bear discovering our mistakes all at once. The Lord shows them to us slowly. I use this verse with many people who murmur against themselves. The Lord speaks to the church and says, "Are you just discovering the terrible things in yourself? I have seen them before and yet I saved you just the same. I knew them all before." He is merciful; how patient the Lord has been with us. Our defects were before Him long before we were born and yet the Lord chose us. The Lord wants to come and close this dispensation but He is patient. Consider His patience. Many people blaspheme Him; crimes are committed, etc., and He tolerates it. Many times people will wonder whether or not there is a God. They see so many things going on and ask, "Why this; why that?" And, God is silent; God is patient; He awaits His time. He has the eternity in His hands. God commends this church for being full of patience. You will learn patience on a long trip. In South America, you will go into one of their offices and they will say, "Come tomorrow; we lost your papers; we don't

know where we placed them.” You have to pay them some more money and then they will find your papers. In America, people soon become impatient. Go to Brazil and some other southern countries and you will learn some patience. Once I waited eighteen months for my passport, but the Lord told me to be patient. When you reach the step of patience, your next step is heaven. The Lord says to this church, “You keep my patience and I will keep you in the hour of temptation which will come on all the earth.” We need patience.

Verse 12: “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.” This is a promise to the one who is patient. He will make him a pillar—not a stone. You are already lively stones, but He will make you a pillar in the temple and when you are a pillar, others will lean on you. You will help others.

Now it says that the overcomer will go no more out. We have gone out sometimes. Now He will do something. He will do some writing. He writes in your character, in your life, with His finger. His finger is the Holy Spirit. He will write in your very tissues. The Lord will write a new name in you. My name is Jacob but the Lord makes us Israel. Name stands for everything. He will write in you the name of His God and you will not be afraid of Him. John 16:25-27: “These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I

came out from God.” A time will come that the Lord will reveal God the Father. For the present we are afraid. Many think that He is an enemy and the Son must stay His hands otherwise He would kill them but the day will come when He will reveal His Father. The Father loves you. The Father will love them who love and believe in the Son. There are two kinds of love. There is a general love and a special love which is much deeper. The more we approach Jesus, the more we enter the love of God. His love is tremendous. The Lord says, “I will write in you the name of my God. As yet, you have not known my God. Also I will write the name of the city of my God which is new Jerusalem.” Where is this new Jerusalem? It comes down from heaven. Don’t look here and there - but look upward. The Lord will write in you three things: “The name of my God, the name of the city of my God which cometh down from heaven, and my new name.”

We could spend many months on these letters but we have to hurry. There is no reality on earth; hence, His temple is in heaven. Rev. 11:19: “And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” During the building of this temple, the stones were prepared in the quarries. Not all the stones come into the temple; much remains in the quarry. There was no noise in or near the temple in the time of Solomon. The stones were all prepared before they reached the temple and they simply had to be fitted in their places. It is impossible for a stone to be happy when it is not in its proper place. We fit only in our own niche. A place which is yours, is yours. Now the repetition: “He that hath an ear, let him hear what the Spirit saith unto the churches.”

Lesson 12

Rev. 3: 14-22

In just one word, what was the fault of this church? She was satisfied, self-sufficient; she felt fine. She was rich in her own estimation. Prov. 13:7: "There is that maketh himself rich, yet hath nothing: there is he that maketh himself poor, yet hath great riches." This is a picture of a poor one who is rich and of one who calls himself rich but is poor. We are poor; we have nothing of which to boast, but the Lord calls us rich. The key is in the phrase, "...maketh himself..." The church of Laodicea made itself rich but the Lord called it poor.

Let us see how the Lord presented Himself to this church of Laodicea. Verse 14: "And unto the angel of the church of Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God." The word AMEN means SO BE IT. It is a seal—a confirmation. "...the faithful and true witness..." People say, "We are okay. We will fix things." However, the Lord says, "I am the one who fixes things; I am the faithful and true witness..." Now He begins the message. Verse 15: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." "I know your works. Your works are such that I cannot fix anything on them. You are neither cold nor hot." They were neither friend nor enemy; they were neutral. You may say, "I mind my own business; I don't harm anyone." Neutral you cannot be. Now the Lord interrupts Himself. There are very few instances in the scriptures where the Lord interrupts Himself. "I would you were cold or hot." Here the Lord opens a parenthesis. "It would be better for you to be cold than to be in your present condition." Now He continues. Verse 16: "So then, because thou art lukewarm, and neither cold nor hot, I will

spue thee out of my mouth.” He repeats their condition. “I will spue thee out of my mouth.” Why? “...because you are lukewarm...”

Verse 17 gives another BECAUSE: “Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” The Lord gives a reason for His judgment upon this church. There is a crescendo of complaining on the Lord’s part against this church. “You are neither cold nor hot, and because you say, ‘I am rich, and increased with goods, and have need of nothing’ etc.” This is a crescendo. The Lord gives His reasons for His severity: because, because, because. What aggravates the condition of this church? She was neither cold nor hot. Was that not enough? At least it shouldn’t have been boastful; it should have had a little decency to keep still. They were in a poor condition and were boasting of having great things. When you defend things which are wrong, you make things worse. The Lord says, “I will do this to you because you are neither cold nor hot, but my real reason is that you are boastful. That is my real reason for chastening you; I cannot tolerate your boasting.”

Much depends upon the manner in which you speak. You may preach and preach in a monotonous voice and the people will fall asleep. The Lord was hurt on seeing the arrogance of this church. They thought they had need of nothing. Could a church say such boastful words if it did not possess anything materially? Could a poor church that was worshipping in some cellar, with no piano, no organ, no large membership, boast of such things? It is impossible. So, here you have a picture of a church that seemingly was very prosperous. They thought they were wealthy. The church had some visible prosperity; it could deceive the people of the church with many things that appeal to the

human eye, but the Lord gives His judgment. "You know not that you are wretched, and miserable, and poor, and blind, and naked." He begins to rebuke the church. "You are this!" and they remained brazen-faced. "You are this!" and, still, they remained brazen-faced. The Lord continues, saying, "You are this, this, and this." If we don't give in at first, if we show no repentance, He keeps on hammering; hence the Lord continues to rebuke this church. We must preach with emphasis. Let us learn to listen to the voice of the Lord. Have you heard a sigh, a lamentation, or a tear of the Lord in His word? There is voice in the word. In this church of Laodicea you can hear the preacher congratulating the people and the people congratulating the preacher. There are many activities going on. They have everything and they say, "See! What a church!" The Lord walks in and says, "You are this, and this, and this." Wretched, miserable, poor, blind, and naked. Is that all? That is enough! Wretched—it is something terrible. Wretched people corrupt others. They bring a cholera to others. Miserable—you have nothing. Also, blind and naked!

Now the good Lord, after reaching the highest pitch of His severity, comes down in tenderness. Oh, that you might represent Jesus. After a pause, the Lord gives some counsel. Counsel is stronger than advice. Counsel is given by a lawyer. Verse 18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Isaiah speaks of buying. Isaiah 55:1: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; come, buy wine and milk without money and without price." Do we need any money to buy things of the Lord? Can we buy the Lord with some presents? It is impossible; yet, there is a price. Can you get anything from God without some little things you have to

do? What is the money that counts in the realm of the Spirit? It is faith. When you ask anything of the Lord, He asks faith in return. You ask wisdom, etc., and the Lord says, "Believe." Faith is the currency in the kingdom of God. Without faith, it is impossible to please God. We can get nothing from God if we don't believe in Him. Faith is more precious than gold which perishes yet gold is tried by fire. We need something from God and we must pay a price for it. Our faith is tried with fire just the same as gold is. Isaiah says, "Without money and without price..." No human efforts, but we must give our faith. Faith comes by hearing the word of God. You say, "I have no faith" and the Lord says, "Have you just discovered that? Then come to me and I will give it to you. Trust in me and I will give you more trust. Buy of me gold tried by fire that you may be rich in faith." The Lord will also give white raiment. White is a symbol of purity. Isaiah 1:18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." First He covers but He cleans too. "Come and let us reason together. Let us litigate together; let us argue."

You can go to God and argue together with Him. You can't argue with man but you can argue, litigate with God. He delights in mercy. There are two operations in this verse. The falling snow covers the dirty street. Snow spreads a white covering. Does the Lord stop there? He now begins to do inner work in the wool. He covers us and makes us holy. The snow covers; the whiteness of Jesus covers. He throws His mantle upon you but then He also works inside and makes you holy. Though your sins be crimson, penetrated in the wool, the Divine Alchemist makes an acid test and begins to work on it until it becomes pure wool. You don't feel well; you feel a severe affliction. Well, He is working in you. The fire of God is working within. Now what about

the blindness? People don't see. Something else must be done about the eyes. The eyes of this church of Laodicea were closed, and the Lord says, "Anoint your eyes with eye salve," the special medicine which is bought and paid for by faith in the divine drug store. Do you remember any special operations in the miracles of the Lord when He gave sight to the blind? In the ninth chapter of St. John it tells us that the Lord made some mud of the spittle and told him to go and wash himself. In another case, He said, "Look now," and the man saw people like trees. He saw extravagant things. Then the Lord put His hands on the man's head and said, "You looked around but now, look up." Then he looked around and saw everything in its natural form. May the Lord operate on our spiritual eyes that we may see things in their natural proportion.

Would you have given any hope for this church? It was neither cold nor hot and it was boastful. I would not have given it any hope. The Lord, after giving some counsel, says something else. Verse 19: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." "As many as I love..." This is the Lord's reason for rebuking them. What kind of love is this? Does He love everybody in the universe? He loves even the beasts, but there is a special love—a love of redemption. Where there is that special love, there is rebuke and chastening. These two words do not mean the same. A policeman may stop you in your car and he may not give you a ticket; but he will rebuke you. However, the next time, he chastens you; he gives you a ticket. Hence, the Lord rebukes and chastens those whom He loves. "Be zealous therefore, and repent."

Where is the Lord when He is speaking these words? Is He on the platform? This church probably had a big platform but Christ was not there. He was about to abandon the church, but before leaving entirely, He stops for a while and

gives His message from the door. In Ezekiel the prophet saw the Lord leaving the temple. The priests were singing and preaching just the same, and the prophet saw the Lord leaving the temple. Imagine, when the prophets would tell the priests things like this, would they love the prophets? James speaks of the patience of the prophets – not of the priests. If the Lord gives you a prophetic ministry, you will see many things that others don't see and you will be called a troublemaker. Now the Lord says, "I stand at the door and knock." Verse 20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The Lord stands at the door but is not idle. He keeps knocking. We are asked to knock but this church is not knocking. She needed nothing; she was satisfied, but the Lord says "You don't knock; I will!" "...if any man hear my voice..."

Let us pray that we may understand the voice of the Lord. "My sheep hear my voice..." Those who are not sheep do not hear His voice. There is a special tone in His voice. The words of some people are very nice but their voices are not so nice. You must listen to the voice. Not only must you hear, but you must then do something else. You must open the door of your heart. There are hundreds of people in this church and He stands at the door and is knocking and says, "If any man hear my voice..." It means that it was not easy to hear His voice. There was much noise going on, but if someone happened to hear His voice, he would be justified in leaving whoever was preaching and going to that voice. Some preachers say that their people have to stay in their own church. They don't realize when the Lord is abandoning a church. In one place I visited, one brother said that people need to be taught; another brother said, "But are the people willing to be taught?" My spirit was delighted that this point was brought out. The person who hears the voice of the Lord runs to Him. He does not care for anything

else. The Lord will sup with him. The poor man will give what he has. The Lord says, "He will come to me and offer me what he has but then, I will offer my riches. We will sup together." When the Lord fed the multitudes, was He the first to present some food? A little boy presented a few rolls and some fish. Then the Lord said, "Now you sit down and have plenty." We give the little and He will give the wealth of His kingdom.

Now in conclusion, Verse 21: "To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." The one who leaves this boastful church and has the courage to go against the current, against the murmuring of the people to go to the Lord, the Lord will make him sit in His throne. He will be a ruler and sit down with the Father in the throne.

Verse 22: "He that hath an ear, let him hear what the Spirit saith unto the churches."

Lesson 13

Rev. 4: 1-8

In the first chapter of Revelations is given the introduction of Jesus Christ. In the second and third chapters are seven messages; and tonight, with the fourth chapter, we enter into the revelation of the Lord.

Verse 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 show thee things which must be hereafter." The first word is AFTER. What things did you see in the first three chapters? You saw the Son of God appear and then you have the seven messages. Now this word AFTER is a key. You find this word many times. After what I saw before! One section is ended and another is begun. The first section is concerned about the Lord's appearing to St. John to give him the seven messages to the seven churches and he obeyed. These seven messages make a complete picture of Jesus Christ. God willing, we will come back to these messages. So the AFTER means after these seven messages.

Before anyone can understand the revelation of Jesus Christ, he must accept the seven messages and they must become a part of him. John says, "I looked, and, behold, a door was opened in heaven." The word WAS is in italics which means that it was not in the original version. If you leave the word WAS out, you get a different meaning. The door was open before but John did not see it. After he was saturated with the seven messages, he looked and beheld an open door in heaven. The door was there but he had not seen it before. Now he was prepared to look and see an open door. The Lord promised, "Behold, I will set before thee an open door." Now what happened? He saw, but now he heard

something. The first voice he heard was like a trumpet talking to him which said, "Come and I will show you something else." When you have grasped something in the kingdom of God, you will be prepared for the next, and the next, and the next. There is always something else. Which voice spoke to St. John? There is a little word in this verse which you should not neglect. It was the FIRST voice. Let us locate this voice in the previous three chapters. The Lord was speaking in the first chapter and His voice was like a trumpet and John turned to SEE the voice; there is substance in the voice of the Lord. Here again comes the voice of Jesus. Did St. John have any knowledge of Jesus before? Certainly! John was on the isle for the testimony of Jesus Christ. He had seen Jesus in humility, and on the cross. He had not seen Jesus in His glory, but it was the same individual that he had been following for three years. He had seen Him in His crucifixion; in His resurrection; in His ascension—and now, he hears that voice.

The voice of Jesus will be the first voice we will hear when we go into the Beyond. The words of Jesus were the first words to be heard by the twelve-year-old girl whom the Lord Jesus resurrected. If you go to a beautiful city and do not have a friend there, will you be happy? When you go to heaven, you will find Jesus there; He is the same Jesus. St. John was in the capacity to see and to hear only when he reached that condition. The door was open and the voice of Jesus said, "Come up here and I will show you things which must be hereafter." In Colossians, Paul says that we have been translated into the kingdom of His dear Son. Can you walk in heaven while you are on this earth? We are citizens of that country. Our spirits are already in heaven; the body is here but our spirit is there. Spirit is more important than the body. Forget space and time in the kingdom of God. There is an eternity there. St. John was translated up; he was called up in the spirit. He heard the voice *after* these things—not

before. The voice said, "Come up and live in heaven now. Quit the earth." Live the resurrected life and the Lord will take care of the body later on.

What happened when St. John heard the voice? Verse 2: "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." Forget this body; we have this body but we are in the spirit. You can always walk in the realm of the spirit while in this life. If you think of Christ, the things you don't see are more real than the things that you do see. The things you see are only for a time. Many saints have been in ecstasies; they have seen heavenly things. The more we live in God, the more we are in the spirit. We have this body, afflictions, and sufferings but we must learn how to live in the spirit. Immediately he was in the spirit, and behold, a throne. The first thing he saw was a throne. When Isaiah was in the temple, the first thing he saw was the Lord sitting on a throne. Oh that we may live on high! It is possible! It is God's will that His Church lives like strangers—always in heaven. We will sit in heavenly places.

Now St. John saw something else. "And one..." What a reverence. Don't mention the name of God too often. Don't abuse His name. Now St. John begins to give an approximate description. Verse 3: "And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow around about the throne, in sight like unto an emerald." The rainbow is first spoken of after the flood of Noah's time. The rainbow stood for a promise that He would never again destroy the whole earth with a flood; it is a symbol of mercy. Mercy and judgment go together in this case. The rainbow is around the throne. After the throne, there is something else. Verse 4: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and

they had on their heads crowns of gold.” Speaking of Isaiah, he first saw the throne and then he saw the angelical beings, seraphims. Now John says there were twenty-four seats and twenty-four elders who wore white raiment. There was a splendor. They were of every tribe, tongue, and nation. The twenty-four elders and the four creatures make twenty-eight. Then, according to this reading, we should have only twenty-eight languages, tribes, and nations but we have many more. Hence, twenty-four is a symbolical figure; it does not mean twenty-four individuals but twenty-four classes.

Now he continues. Verse 5: “And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.” This throne is not silent; God is never silent. If we would be tuned in to the voice of heaven, we would always hear harmony around us. Isaiah did not say that the voice he heard began to speak just then, but he said that it was speaking before. The things which are revealed to us by God are a blessing and things which He does not reveal to us, we must accept them just the same. Out of the throne proceeded lightnings, thunderings, and voices. Many times we have experienced lightnings in our lives. Also, there were seven lamps of fire that are the seven spirits of God. We have read of the seven spirits in the first chapter. The messages come from God the Father, God the Son, and from the seven Spirits. This does not mean that there are seven Holy Spirits; there is one Lord and one Spirit, but there are the seven different operations of the same spirit. Isaiah 11 tells us that they are: rest, wisdom, understanding, counsel, might, knowledge, and fear of God. They are combined into one, and the result is rest!

St. John also notices something before the throne. Verse 6: “And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the

throne, were four beasts full of eyes before and behind.” In the 6th, 7th, and 8th verses of the King James Version you see an unfortunate word - BEASTS. The marginal note says: *living creatures*, creatures full of life. In reading this passage you should not repeat the word BEASTS, but you must say *living creatures*. This is the original translation. I don't usually insist on things like this, but you can take my word for it that *LIVING CREATURES* is the correct version and many newer versions of the Bible have written it this way.

Now St. John saw something like a sea of glass in the midst of the throne. What kind of throne this must have been! The peculiarity about these creatures that attracted St. John's attention was the fact that they were full of eyes, before and behind. They seemed all eyes. You may see some people who may possess some beauty and they seem to be made of only that certain beauty. Don't try to paint any picture of these creatures; it would be ridiculous. Ps. 45:13: “The King's daughter is all glorious within: her clothing is of wrought gold.” The thought is similar here. You may ask how inner glory is seen, but the creatures were full of intelligence, full of eyes, full of light. We are in the realm of light. The Lord here gives us a revelation of Himself and of His church. Now the four creatures are described. Verse 7: “And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle.” If beasts would be like this, there would be no beasts on this earth. I wish I were like one of these “beasts.” They were living creatures—not beasts. The first creature was like a lion, second like a calf, third had a face like a man's, and the fourth was like a flying eagle. These four combine to make one. Every saint must possess the qualities of these four creatures. The lion is for courage; the calf is for sacrifice; man for understanding and sympathy; and the eagle for rapidity and intelligence. An

eagle lives on high and looks toward the sun. It is a solitary bird, usually flying alone. Likewise, the church must possess a spirit like a lion, courage—like an ox, ready for sacrifice. An ox was used for the plow and sacrifice. You could either kill the ox and eat the meat for food, or use it for work at the plow, or for sacrifice. Man stands for sympathy. Jesus was called the Son of Man. We must possess something of all four: courageous, ready for work, sympathetic, and intelligent.

Now the description of these creatures continues. Verse 8: “And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was and is and is to come.” These creatures were not idle but are always praising the Lord even in their sleep. When you are in that spirit, you will be in communion with the Lord day and night. In fact, there will be no night; it will be all day. “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. The Lord is everything; He is an eternal God. He is the past, the present, and the future.

Lesson 14

Rev. 4: 9-11

Our lesson for tonight is especially on these words: “Thou hast created all things.” Do you see anything defective in this? Humanly speaking, do you approve the thought that God created all things just as they are—poison, ferocious beasts; we are surrounded by many evil things. We must rejoice in God’s creation. Up to now we rejoiced only in His saints, but there will come a time when we must rejoice in all His creation because the whole earth is filled with His glory. We don’t begin by praising the Lord for His beasts. We begin by praising Him for His angels, for the new Jerusalem, etc., but little by little we rejoice for everything. We go from heaven downward. First we will be converted to heavenly things, then to earthly things. It is a mystery. Ps. 148 gives a beautiful picture of this; it is a song of praises. We can join a chorus when it says to praise the sun and the moon, angels, heaven, but then it comes downward and mentions something terrible also: dragons, and all deeps, fire, hail, stormy winds, beasts, creeping things, and fowl of the air.

Everything must praise the Lord. It isn’t easy to understand this. Until we enter the book of Revelation, we cannot praise Him for the hail, hurricane, snakes, and everything else. They are enemies of man; yet, when we come to understand God’s creation, we praise everything and speak to them as if they were human. Heb. 1:7: “And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire.” We must understand God as a creator. We must be enemy to nothing. Even flames of fire can be a servant of the Lord. Rom. 11:36: “For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.” Do not curse anything in this life. Don’t speak evil of anybody and judge no one. Everything answers a plan of

God. Philippians 2:7-10: "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." It speaks of the humiliation of Christ. He came down, down, down; but then He went up, up, up. Everything must bend its knees to Christ—heavenly creatures, earthly creatures, and subterranean creatures. It means not only outside us but also within us. Do we see these three creatures within us? Let us examine ourselves. We call it an oblation when we do something for somebody. The universe must bend its knees to Christ, even animals and beasts, the earth and under the earth. We have splendid imaginations. Sometimes we become poets. These heavenly imaginations are good but they must not be independent of Jesus. When you have such raptures that you are in heaven, you must say, "Bend your knees and adore Christ."

Now comes the earthly. We walk on this earth. Possessions, affections, things that are on own level, must bend their knees also. We are astute but we must not despair. We must command these things to bend their knees, to be humiliated. If we grasp this thought, we have much. When we bend our knees to Jesus, does He cast you out? Will He despise you kneeling before Him? It is impossible. Our imaginations, raptures, affections, speaking in tongues, etc., may be good or not good. Whatever they are, we must consecrate them to Jesus Christ, We must worship Christ in everything in life, even subterranean things. Never stop adoring Him. First we go up, then we go down. As we are more and more converted, we see heaven everywhere. Wherever you move, you see the glory of God: in trees, in winds, in storms, in

clouds, etc. Have we any right to have long faces or to murmur? You will see no more evil. It means that nothing is evil; everything is fine. Notwithstanding poverty, misery, etc., everything is fine. However, we don't reach this stage in life so soon. So the psalmist begins in heaven: "Praise ye God in heaven, angels, sun and moon..." – then down, down, down to the beasts and creeping things—snakes. Absolutely everything! Rom. 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." All things work together; it suggests harmony. When you look at things isolated, they are not good. A slap in the face is not good; this war is not good; but when you consider everything all together, working together in harmony, they make something beautiful. When things are taken singularly, they don't seem good, but when you look at them all together, you see the plan of God. Many times, things seen alone are not good, but considered in relation to each other, they make a good combination. 1st Thes. 5:18: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." "Concerning you..." The outsiders would laugh at this. The Lord will not command the outsiders to give thanks in everything but to the church He says, "Do not murmur." Give thanks in EVERYTHING—even in afflictions, funerals and misfortunes. Give thanks to the Lord because it is His will concerning you. It will be for your good in the end.

Verse 9: "And when those beasts give glory and honor to Him that sat on the throne, who liveth for ever and ever..." There were four living creatures and there are four faces in the church. One is the face of a lion: courage. In this case it is not arrogance. The church must not only be courageous but it must have a face like a calf: work and sacrifice. Next is man for sympathy. Man understands man. Next is a

flying eagle: intelligence. An eagle does not live in the low valley but it longs for the sun. You may see a crow or other birds in the valley but not the eagle. So, in the church, there should be courage, sacrifice, sympathy, and intelligence. It must look at the distant things. These four living creatures did not prostrate themselves. The twenty-four elders did, but not the four. How can you answer this? Can you imagine these four creatures so near the throne, with no crowns, and they did not prostrate themselves? I cannot give the full extent of my revelation because some could not bear it, but when these qualities work in us, then each one of us falls before the throne. When all these creatures (lion, calf, man, flying eagle) did something *IN HARMONY* - not one saying YES and another saying NO—gave glory and honor and praise to the one who sits on the throne, the elders cannot remain on their thrones. They are bound to come down. They have thrones—fine seats; and not only thrones but they also have crowns of gold.

When these creatures gave glory and honor and praise to the one to whom it belongs, did the elders prostrate themselves slowly? Did they bend first one knee then the other? Verse 10: "The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying..." They fell down. Give to God what is due God and fall on your faces. Now these elders did something that they did not do before. They cast away their crowns! They did not take them off quietly but the word CAST implies some violence. They had the crown: Reverend So and So, D.D. They may be nice brothers but the four creatures have not spoken yet. Let the four creatures preach their full message and then see where these nice brothers are. They have fine places but when they hear the message of the four creatures, they cast away their crowns and worship Him who lives forever and ever. They felt ashamed to keep their crowns. We deserve

nothing. Paul and Barnabas rent their clothes when they were honored. Now we see something else. Verse 11: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for thy pleasure they are and were created." Whether or not they want the honor, they have to take it. Precisely because they don't want to take the honor, God gives it to them. They cast away their crowns but someone puts the crowns back on their heads. Many times some people are invited to sit in the front of the church but they don't want to, and the elder insists until they have to come forward. You don't want to come forward and the Lord says, "Come forward and sit here as a penitence." It is a mortification for the saints when they are honored. Every saint thinks that he belongs in hell or in jail. They refuse every privilege but the Lord forces them to accept. They want to stay in the dust and ashes but the Lord says, "Come forward; you have had enough tears." We are not worthy of this; the "crowns" don't belong to us. "...You are worthy, O Lord, because you have created all things...." Now they see the plan of God!

Lesson 15

Rev. 5: 1-7

Before we enter this subject, we want to touch on some principles in the Spirit. One of the principles is that the Lord does not reveal everything at once or so easily. He reveals only when you are interested. We must dig; we must knock. Prov. 25:2: "It is the glory of God to conceal a thing, but the honor of kings is to search out a matter." The things of the Lord are not visible so there must be some law by which they are discovered. They are discovered according to our need and interest. This applies to all the scriptures. Try to remember this. The literal meaning of this verse is that God covers but the kings come and discover. These kings are the church. The church is a kingdom. The Lord makes us kings and princes. The glory of God is to conceal but the kings search out.

Try to discover the mind of the Lord. Luke 10:26: "He said unto him, What is written in the law? How readest thou?" The lawyer tried to trip Jesus with questions and the Lord asked him these two questions that lead you to the discovery of a law. What law do you discover in Proverbs? You discover that God goes forth covering many things but the church goes and discovers them. Now let us see if we can discover something else in Luke. The Lord asked two questions that were, "What is written?" The church must know the letter. There is no excuse for our not knowing the scriptures. We must know them too. The Lord's second question was, "How do you read the letter?" When we enter God's kingdom, we are surrounded by secrets and mysteries. Even the letter is mysterious. The letter tells the letter but we must know how to read the letter. There is some danger in this, too, however. We may make it too fanciful; we may have too many imaginations, and this is dangerous. Now for

the lesson of tonight: Verse 1: “And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.” Does it say that *everybody* saw? Only John saw. Did he see this in the beginning of the book or just now? Why did he see it now and not before? It was because he was not prepared. He had to see something else. Before one can go to the second class, one must go to the first. It is impossible to explain the fifth chapter unless the previous chapters are explained also. John saw a book in the right hand of God. Right hand stands for a hand of power. He saw it in the right hand of Him who sits on the throne. What idea have you of the throne of God? Do you simply think of a gray-bearded man sitting on a gold-colored throne? It does not mean a chair with God sitting on it; it is just an expression used by John. It means majesty and power over all. Then John saw a book that was sealed within and on the backside. The past, the present and the future were sealed in the book. Oh that we may be able to see *our* book.

We have to go by the side; we cannot make a frontal attack on this reading. Verse 9: “And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation.” There were twenty-four elders and four living creatures around the throne according to the reading but it says “..redeemed out of every kindred, and tongue, and people and nation..” Now, does it mean only twenty-eight? This twenty-eight is a symbolic figure. We have discovered that the one who was sitting on the throne had a book in his right hand. This book was sealed within and without. You can’t read a sealed book. It was sealed within and without – you couldn’t open it.

Now John saw something else. We must have the facts. Let's continue. Verse 2: "And I saw a strong angel proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?" What do you see in this verse? The book is visible to St. John. The book was there before but John did not see it. He also saw a strong and mighty angel of God proclaiming with a loud voice a mighty proclamation. This book must be opened. The angel sent the invitation to anyone who was worthy, not someone who was a great theologian or a great scholar. It is an invitation to open and read this book but no one in heaven, on earth, or under the earth was able to look at the book. They were dazzled and confused. Now something strange happened. Verse 4: "And I wept much because no man was found worthy to open and to read the book, neither to look thereon." John was in heaven in spirit and could have said, "As for me, I am saved. I don't care for others." But, what happened to him? He had a new experience. Notwithstanding the baptism, etc., yet he found a terrible difficulty. This book was a mystery and he began to weep. It shows great sorrow and great affliction. I don't know how many of us weep when we see some difficulty. He wept much because no one could open or even look upon the book.

What misery! After so much glory, so much ignorance; but did St. John ask anything? Did he make some long prayer? He only wept, but something happened. When he wept, a teacher came to him. When we are in a position where we earnestly desire to know something of God, this will happen to us. Was he weeping out of curiosity to know the book so he might become a great preacher? He had a real interest for the glory of God and the Lord always sends light to the seeker. While in heaven, St. John wept. Even in heaven there is a weeping. Tears were streaming from his eyes but something happened. Verse 5: "And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Juda, the root

of David, hath prevailed to open the book, and to loose the seven seals thereof." Jesus is presented here as a lion, which stands for strength and courage. This lion, who was the root of David, fought some beasts and won to open the book and loose the seven seals thereon. This was the promise. One of the twenty-four elders said this to John. He was a teacher for St. John. It is impossible for us to understand this verse if we are not in St. John's position. The elder said, "Don't weep; victory is at hand." John remained in the same physical position but spiritually he made some motion.

Verse 6: "And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." This verse is worth considering. He beheld. He was very attentive. He was not lazy, saying, "The lion has overcome. Now I can rest." He beheld and looked attentively; and lo, something else happened. The elder promised the arrival of the lion and St. John was looking to see the lion, but instead of the lion he saw a lamb. One of the greatest mistakes is when a victor abuses the vanquished. He prepares his own defeat in the future. Here you see a lion and a lamb. The lion is the victor and a lamb goes to take the fruit of the victory.

I regret that I have to give you an instance in history but it is just for an illustration. When Hitler defeated France, he drew up the treaty in Versailles. It was revenge to humble the French people. How much better it would have been for him to have had the armistice in some other place and not humiliate too much the nation which had been defeated. It is always a mistake to abuse a victory. The victor should be noble. See Christ in the verse we have read. He fought and won a terrible battle and John was looking for someone on a white horse, a great warrior with a carriage of a king who

would come forth and say, "I am this and I am that." Instead, he saw a contrast. The Lord fought and won as a lion but when He had to claim the fruit of the victory, He came as a lamb. Jesus has a personality of extremes. He can thunder and He can whisper. The lamb had seven horns signifying power. The seven eyes represent the Holy Spirit. While on the cross, the Lord was both lion and lamb. Also, when He made a scourge of small ropes and cleansed the temple, He was a lion. When He was before the tomb of Lazarus and said, "Lazarus, come forth," He was a lion. He was a lion when He rebuked Satan: "Get thee behind me, Satan." When He said, "Woe to you, Scribes and Pharisees," He was a lion. But, He was also a lamb. On the cross, when He cried out with a loud, majestic voice, the centurion was amazed because it was incredible for a man who had lost so much blood to utter such a loud voice.

When Jesus uttered that voice, the rocks quaked and the people began to smite their chests because they were afraid that since He had the power to give out such a loud cry when dying, He might come down from the cross too. However, soon after, something happened. After the majestic cry, He humbly put Himself in the hands of His Father, bowed His head, and died. Has Jesus ever been a coward when He had to face enemies? No! In defending others, He was a lion, but when He was attacked, He was a lamb. Isaiah 53:7 "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." He was a lion when defending others and a lamb for Himself. He was mistreated, insulted, crowned with thorns, and many other things. Yet, He was a lamb. Do you see anything in our lives that has been equal to this? What were we before we received some courage from the Lord? What is in man before he is really converted? What does man do? When he has to protect someone, he closes his eyes

prudently; he thinks of his own affairs; but when you touch him, he becomes a lion. Human nature is cowardly. Prov. 31:8 "Open thy mouth for the dumb in the cause of all such as are appointed to destruction." It does not say, "Be prudent and keep still. Think of your own affairs; don't protect anyone." It says that you must open your mouth. Someone else needs your word. When it concerns you, then you should close your mouth. The unredeemed man is a lion for himself but for anyone else he goes on his way. However, Jesus was the opposite. He fought like lion but appeared like a lamb. What else did John notice other than the fact that it was a lamb? He says it was a lamb *as it had been slain*. There was something that made St. John remember that He had been crucified. The stamp of the cross was on the face of the lamb. St. John was looking for the victorious lion but out came a lamb.

What next? Verse 7: "And he came and took the book out of the right hand of him that sat upon the throne." He came forth quietly and took the book. The book was now in the hands of the Lord. God has put everything in the hands of the Redeemer. We are in His hands. As we will read later on, this book represents many things, but one of the things that it represents is the mystery of each one of our lives. Do we know ourselves? We are a mystery to others and a mystery to ourselves also, but when we reach that place - in the hands of the Lord - then we will understand ourselves.

Lesson 16

Rev. 5: 8-14

Psalm 148 is the song of the creation; everything sings praises to the Lord. When we are saved, we begin from the earth and climb heavenward. Then we reach heaven and come down to earth with the blessings. The word "horn" which we see in this psalm stands for strength. The first praises of this psalm begin in the heavens. They begin with the sun, moon, stars, various angels, and then downward even to the beasts and creeping things. It means that when a person is really converted, he goes toward heaven, then comes down to earth with the blessings, and praises everything—even the stones of the street. It is not easy in the beginning but we have to reach that stage in life. There is no mistake in God. Rom. 11:36: "For *of* Him, and *through* Him, and *to* Him, are all things: to whom be glory for ever. Amen." Mark these prepositions: ...of Him, through Him, and to Him. These things come from God, and through Him, and they have to go back to Him. These three little words mean much. All things come from God, so let us stop looking at man. Philippians 2:7-9: "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name." This is the humiliation of Christ. It does not say that man must exalt himself but that at the name of Jesus, everything must bend, even our imaginations. Grab them by the neck and make them bend. They must kneel down to Christ. Everything must be under God's control. Present everything to the name of Jesus and it will be fixed. Now for the reading: When St. John wrote these things, he was in the spirit. So, the key of the book is *In The Spirit*.

The invisible realm of the spirit is more real than the things which we can touch. Prov. 25:2: "It is the glory of God to conceal a thing: but the honor of kings is to search out a matter." The glory of the Lord is to cover. We must know the letter but we must understand it. God conceals. Why? Ps. 97:2: "Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne." God hides in dark clouds, in the smoke, but someone pierced the clouds and saw the light behind. Then, when you see some dark clouds or smoke should you say, "It is the Lord"—then turn away? Should you stop there? Those who have faith will not stop here. They will keep on and behind the cloud there is eternal light. Luke 10:26: "He said unto him, what is written in the law? How readest thou?" A certain lawyer was tempting Jesus but Jesus answered something. These verses help you in understanding the lesson. What do you see in the questions of the Lord? "What is written in the letter?" He didn't stop here but continued to ask, "How do you read it?" We must know the letter and understand the secret meaning behind the letter. Now the lesson: The lamb took the book from the hand of the one who was sitting on the throne. We cannot just imagine someone sitting on a big throne. Don't try to discover everything. What the Spirit is pleased in telling us, we accept. The things we don't understand today will be understood tomorrow if these things are necessary. God never gives something just to appease our curiosity. We should have reverence. The four living creatures and the twenty-four elders make a total of twenty-eight. However, it is impossible that there were only twenty-eight individuals there—not because I say so, but because there is a reason in the ninth verse: "Every kindred, tongue, people, and nation." I don't know the number but there are many more than twenty-eight. Now the lamb (who was also a lion) took the book out of the right hand of Him who was sitting on the throne. Did He then go preaching or making a big sermon?

There is singing in heaven but there is also much silence. What was the condition of this book? It was not an easy problem. It was sealed, not only on one side, but on all sides—within and without. It was a mysterious book. No one was found worthy to take the book or even to look at the book. Verse 3: “And no man in heaven, nor in earth, neither under the earth, was able to open the book neither to look thereon.” Three classes of people are here presented as not being able to read the book: “in heaven, on earth, and under the earth.” You say, “I will take the book to the greatest preacher...” but for this case, he cannot help you. Not even the greatest angel can help you. Then you say, “I’ll take the book to a magician or to a witch...” but no philosopher, no magician can even look upon it.

The four living creatures represent the four aspects of the church, which are: lion, calf, man, and eagle—strength, sacrifice, sympathy, and intelligence. When the lamb took the book, these four living creatures together with the twenty-four elders fell down before it. Everyone of them had harps and golden vials which were full of incense. This incense is the prayer of the saints. Fragrance of adoration is taken to the lamb. Why this? Had the lamb opened the book yet? The book still was closed. Why so much feasting? Your life is a mystery for you; your problem still is unsolved. You have gained nothing yet. The book is there but it is sealed. They *did* gain something. The book was in the proper hands and everything would soon be fixed. The case was in the hands of the righteous man, the one who had the authority to do something. As an example, you may have your afflictions and you pray, and pray, and pray, and you never see any results. Finally, something happens. The Holy Spirit reveals to you that Jesus has taken your case in His hands. The book is not opened yet but you say, “Never mind; everything will be o.k. My case is in the proper

hands.” Not only do you do this but you begin to pray for everybody. In the realm of the spirit, you begin to adore God. It is a great book. Verse 9: “And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” When the Holy Spirit witnesses to you that Jesus has taken your case in His hands, you can sing. We were from one prison to another—we were redeemed out of kindred, tongue, people, and nation—now we are free in Christ. Instead of being with nation, kindred, etc., we are somewhere else. This begins right here on this earth.

Verse 10: “And hast made us unto our God kings and priests: and we shall reign on the earth.” There is a time when the people of the earth accept the kingdom. Don’t wait for the Beyond. The kingdom of God begins right now and right here; it is in our midst. The time will come when we have to accept the king. We have received Jesus as a savior but we must receive Him as king. Ps. 2:6: “Yet have I set my king upon my holy hill of Zion.” Jesus is our king—our commander. People ridicule and say many things but God laughs and says, “Do what you please—Christ is king.” He is king over a certain class of people. Let the people do what they please; we have our king. But there is a time when people are invited to receive this king. Heb. 12:28,29: “Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.” It is a kingdom that cannot be shaken. Everything is changeable until we receive Him as our king. There are kingly people; they have authority and power; they are prophetic people—the Christian Church. Now something happened to St. John; he did something else. Verse 11: “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the

number of them was ten thousand times ten thousand, and thousands of thousands." What a man of vision; what a power of revelation! After he heard the new song, he looked around; he not only *looked* but he *beheld*. Is there any difference between *beholding* and *looking*? To look means just to glance - but to behold means to contemplate. St. John beheld and heard the voice of many angels. He could not count them; there were millions of angels. First the praises come from the church in heaven and then from the angels. Let us see what they say. Verse 12: "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The angels sang after the twenty-four elders. The angels learned something. The song of the church in the highest was a lesson to the angels. Ephesians 3:10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." The Lord, through the church, teaches also the angels. We become object teachers. The Lord says to His angels, "From that clay, from that sinner, I created." So the church becomes a school for the angels. Then again, when the angels sang, what happened? Verse 13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sits upon the throne, and unto the Lamb for ever and ever." St. John first heard the twenty-eight, then he heard the angels, but now he came down and heard somebody else. He was in exile on this terrible Isle of Patmos; then everything became holy. Every creature, even the murmur of the waves, praised the Lord. Everywhere he moved on that island he saw the glory of the Lord. This reacts on the church now. Verse 14: "And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

Lesson 17

Rev. 6: 1-11; 9-17

Do you see any preaching, any uplifting of Jesus in this chapter? Did this cavalier conquer anything? In order to understand these verses, we will read some other portion. After St. John had been taken up to heaven and had seen the glory of God, he saw the other extreme. St. John had enjoyed some glory in heaven; he had seen some glorious things. After the things in heaven, he saw the things of earth and what a terrible contrast. 1 Thes. 5:2, 3: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; the sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." This is a prophecy that is being repeated many times. When they shall say, "Peace; we will fix everything now"... something will happen. There is only one refuge, children; don't trust in any chart; trust only in Jesus. The day of the Lord comes in a continuous judgment.

The lamb opened the book and is opening the seven seals. Each one of us is a book and there is also a book of the universe. Now let us begin. Verses 1, 2: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow, and a crown was given unto him and he went forth conquering, and to conquer." Only St. John saw this action. One person may see a thing and another person may not see it. The prophet sees and others do not see. Only St. John was seeing and hearing. He heard a noise as of a thunder—some confusion; and after this

confusion, something else came. He had some very alluring, very charming picture. How many leagues for peace there have been in the world! In the beginning of the victories, the czar of Russia proclaimed peace. Then came the Japanese war and so many others. Now John says that he saw a white horse. Let us see what kind of rider this horse had. To understand this white horse, let us turn to Rev. 19:11-13: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God." Take these two pictures side by side. Is the white horse that is spoken of in the sixth chapter and the white horse in this verse the same? Can it be? The first rider has a bow. I know that I go against many interpretations; I respect the opinions of others but I am entitled to my teacher—the Holy Spirit. Both horses are white and both have riders. Both have crowns, but when you put them side by side, you will see the difference. The first rider has no name and he has a bow. What is this bow for? A bow is used to shoot arrows and the rider went forth to conquer and he did conquer for a time.

Now which comes first—the natural or the supernatural? Adam came first, then came the second Adam; the Antichrist comes first, then comes Christ. The white horse is a symbol of triumph. After a victory, the old warriors would ride on a white horse: the great Kaiser, Hitler, Mussolini - some big shot. Wherever the rider went, he was applauded by many. Do you see any blood in this? You will see the blood of others later on. This horse had a following: he was followed by three other horses. Putting these two horses of the 6th and 19th chapter together, even a blind person could see what kind of horse the first one is. St. John saw the second horse

coming down from heaven, but the first horse could have been somewhere in Germany or Japan. I don't know where. This is the difference between the two horses. Now the rider of the horse in the 19th chapter has a name. The first rider could have been any kind of antichrist but the second rider was called the Faithful and True. He makes war too but His war is against sin. Now a description: He had many crowns and He had a vesture dipped in blood. Looking upon this beautiful rider, St. John saw a sacrifice—His own blood. He never shed the blood of others. He had a white horse and a vesture dipped in blood—His righteousness dipped in His sacrifice. When you read about the first rider, you don't read of any vesture dipped in blood. He was a big man going to conquer. The Lord said, "Wait a moment and we will see where this horse is going to finish." At the opening of each seal a living creature would say: "Come and see."

Now another horse came forth. Verse 4: "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another and there was given unto him a great sword." The man on the white horse began to ride on the earth and then another horse followed him. The red horse stands for war. He took peace away from the earth. The white horse brought the red horse; he opened the way for the red horse. Now what happened? Verse 5: "And when he had opened the third seal, I heard the living creature say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." The rider of this horse had food control. He had a balance in his hands; that is, food control – misery and famine. He had a pair of balances in his hands. Now there was something else. Verse 6: "And I heard a voice in the midst of the four living creatures say, a measure of wheat for a penny; and three measures of barley for a penny; and see thou hurt not the oil and the wine." St. John heard. There was a voice in

the midst of the four living creatures. It said, "A measure of wheat for a penny..." It is not an American penny; we will see later on what kind of penny it was. This rider had a limitation, however. Was Satan limited when the Lord allowed him to do mischief against Job? Evil is limited; Satan cannot have full sway. The rider could not hurt the oil nor the wine. He was a destroyer of food.

Now about the penny: Let us see the value of a penny. Matthew 20:2: "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." He agreed with his laborers to pay them a penny a day. So, a penny, in the scriptures is the money of a day; it was a day's wages. They had to work all day for a measure of barley or wheat. We don't know what kind of measure it was. They may even have had false balances. So they worked all day for a meager measure. What about clothing, housing, etc.? If they bought one thing they could not buy another. They were in misery and poverty. However, this rider had a limitation. There is always limitation to the power of evil. If evil had full sway, none of us would be alive. The rider could do what he pleased concerning all food. He could even mix it with sand and dust; but he was forbidden in two things that were wine and oil. Why? The good Samaritan, when he found the poor man dying in the street, used wine and oil. The Lord said, "You can do what you please with everything, but the wine and oil are needed for the good Samaritan." Everything goes sky high but not the grace of God. Don't touch the blood of Jesus. Let us put ourselves under that oil. The antichrist cannot touch the wine and the oil. Wherever there is wine and oil, he cannot do anything. There is no measure for the wine and oil; the grace of God cannot be measured. We have seen the first horse - a great conqueror. He had a big following - a big bluff; but the consequence of the bluff was a red horse representing war, a black horse representing famine and poverty, and then

another horse. Verses 7,8: "And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Where is the white horse with its rider now? "Where are you now, big rider? Why don't you come and help your people? You promised so much!" He disappeared; no one mentions him now. There is only trouble, trouble, trouble. The fourth horse was pale, death-like; it was like a corpse—a terrible-looking horse. The rider's name was Death and Hell was following. This rider had the power to destroy a fourth part of the earth with sword, hunger, and death, and with the beasts of the earth; but if you are in the wine and the oil, you cannot be touched. So boys, wherever you go, try to have the wine and oil with you. The wine is the blood of Christ and the oil is the Holy Spirit. Both go together but the blood of Christ comes first. The two cannot be killed; Christ in you cannot be conquered.

Now the fifth seal is opened. Everything on the earth is terrible and now comes something of the realm of the Spirit. Verses 9-11: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 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 dwell on the earth? And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Here you see that there are some people of the church who must be killed. Each one of us has a destiny. Some of us have to go to prison, some must suffer terrible

sacrifices, some to die of hunger, some to be persecuted with the tongue - malediction, some to be killed - martyrs. When the fifth seal was opened, St. John saw under the altar the souls of many who had been slain and they were crying, "When will this finish?" Many times we too cry and what will the answer be? White robes were given to them and even on this earth we are given white robes of righteousness. The answer to the cries was that they should wait a little while for their fellow servants and brethren to suffer and be killed like they were. Everything must have a measure. He must go to the extreme filling up the measure. There is a measure of persecutions, and a measure of glory. Everything has a measure. Wait a little while until everything reaches the measure - God has His measure. When the measure is reached, no power is against God. You may think that you are not getting any response to your prayers and your sighs, but some day you will get the answer. When the measure is fulfilled, God answers. There is a measure of evil and a measure of good.

The first horse goes to conquer and for a time he does conquer something, but then he disappears from the picture and the red horse comes around and promises that he will fix everything. Then comes the war and next comes misery, famine, pains. In America we have plenty, thank God. Everything could be destroyed, but there was a limitation. There is wine and oil in abundance. Christ is always in abundance. The next horse was Death. One thing came after another. Then the suffering Christians cry saying, "When, when, when?" And the Lord says, "Wait a little while. I will fix everything in due time. There are others who are destined."

St. John saw what others do not see; under the altar, he saw the souls of those who were slain for the word of God. Christ is our altar. There is more than one way of slaying a

person. Christ was slain in the spirit and in the body. We may kill a person without touching the body. In this earth, we are slain; we are martyrs in the spirit. There will be so many people slain, imprisoned, and dying of starvation. The Church must be slain one way or the other.

“...and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” The Lord has a filling up for every measure. There is a danger that we may seek vengeance, but one law of the Kingdom is that we must forgive. Luke 18:7: “And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?”

No one knows what time the Lord will open the seals. The stars of heaven fell unto the earth. A star in the book of Revelation represents Satan and also people who come to church but do not drink of the water of life. Such people are like the untimely figs that fall when a mighty wind comes along.

Lesson 18

Rev. 8: 1-6

Verse 1: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." What is "half an hour?" Matthew 24:44: "Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh." The time of waiting for God is one hour. Jesus is speaking to the Church. How should we spend this hour? One-half hour is silence - an inner silence...not a silence of the lips and "making buttons" inside! The other half hour is activity. We must enter the realm of divine silence. Mary, the mother of Jesus, was a silent, meditative woman.

Isaiah 42:2: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Jesus' voice was not heard; God's was. We must enter this blessed silence - calm in the spirit. When the brother was speaking in a certain church, the people were saying "Amen" without reason. He told them to be attentive.

Referring back to the first chapter, the seven angels are the servants of the seven churches - a complete ministry to a complete church. Each angel was given a trumpet. Numbers 10:2-5: "Make the two trumpets of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward." Two trumpets were to be made. TWO is a number of

confirmation. There were two uses: the first was for calling the people together, and the second was to call them to journey. First the people are united and then made to go. We don't see any democracy and voting. Christ brings unity. The church enters a divine silence. The seven angels with the trumpets encourage the people. When the people accused Jesus, He was silent in and out. It is not easy; it requires Christ's opening the seals of your life one by one. Then you will be given a trumpet - for others.

In verses 3 & 4 we see a special angel. Jesus is the special messenger from heaven to earth. When He died, He was a messenger from earth to heaven. Heb. 3:1: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." First earthward, then heavenward. In the Old Testament, the high priest used a censer. Now Jesus is the High Priest. Incense stands for adoration; the Holy Spirit praises God. Incense was "...offered with prayers of all saints upon the golden altar before the throne." Prayers should not be only asking but also adoration. In the Lord's Prayer, adoration comes first, and then it comes down with great moderation. It shows immensity in God and narrows down when it comes to man. We should not ask so much for ourselves; our requests should be limited. The Lord's Prayer ends with greatness.

"...prayers of all saints..." Eph. 3:15-18: "Of whom the whole family in heaven and earth is named..." may be able to comprehend with all saints what is the breadth, and length, and height." All the saints go to make up God's family. There are some saints in heaven and some on earth. They all make one family. We belong to a body but not the visible one. God knows His Church. There is an inner unity. "...to comprehend with all saints..." We must be in the communion of the saints. Don't think that one alone can

understand God's mind. One saint pictures His gentleness, another His meekness, and others picture other qualities. Eph. 6:18: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." In the family, if one child is ill, the others suffer too. Others suffer because we are ill. Our prayers should be universal. Heb. 12:1: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." We move in the realm of many saints, the saints at a distance - those who have gone before us and the present.

In the fifth verse, fire stands for the Holy Spirit. We appoint officials and think that everything is O.K. An earthquake comes and everything moves except the body of Christ. After the big movements of the Holy Spirit, movement stops and the seven angels give the message.

Lesson 19

Rev. 9: 1-end; 10: 1-6

This chapter is full of destruction. In order to see whom this destruction would affect, we must refer to the last verse of the previous chapter. Rev. 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." In this verse, "inhabitants of the earth" refers to religious people who have earthly desires. It is not the place that is important but it is the desires. Those who are not earthly have nothing to fear.

Only St. John saw the evil things that are recorded in this chapter. At the beginning of his ministry the Brother heard the hissing of many snakes in a church out West. Not everyone sees the evil spirits. There are more evil spirits now than there were in the time of the apostles because we are drawing nearer to the time of Jesus' return. St. John saw a star fall from heaven. A star represents something false in religion: a fallen star, a fallen ministry. Someone who charms the congregation and does not praise Jesus has a devilish appearance to those who are spiritually illumined. There are leaders in everything and these fallen stars become leaders against Christ and His Church. Judas murmured about Mary of Bethany. Later on, he betrayed Jesus. A present-day example is the JESUS ONLY sect. When the air is darkened by smoke, people become blinded and lose their sense of smell.

Next came locusts or beasts that had the power of scorpions. They were supposed to torment only those men who did not

have the cross on their foreheads. Ezekiel 9:4: "And the Lord said unto him, Go through the midst of the city (Jerusalem), and set a mark (cross a cross, from the German original) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Evil is limited; if it were not so, we would not be alive. Those men who were not sealed on their foreheads were tormented for five months. They desired to die but they could not. These monsters were terrible. There are such monstrosities in the spiritual realm. If we could see people in the spirit, we would be afraid. A brother in Buenos Aires used to see snakes. These monsters were as horses prepared to battle. The crowns represent something that appeals to the crowd. They had faces like men - something attractive. They had hair like a woman's that stands for gentleness, but their lion-like teeth show that they were deceiving and terrible. They also had something behind them: tails with stingers in them. They were organized; nothing was done at random. There was gold; they had a nice appearance, but they had teeth like a lion and a breath that devoured. In their wake, they left dire consequences. A fight is always raging in the spiritual realm; Michael and his angels fight against the powers of darkness. May the Lord open our eyes that we may understand the powers of evil.

In the eleventh verse the name of the king of these monsters is given in the Greek and Hebrew tongues. There must be a reason. The Hebrew language represents religion and the Greek represents culture. There was a mixture of false religion and false science. Many ministers today are preaching evolution in order to be popular with the people. This chief has a name that means destroyer in two languages. He presents the crown and gentleness but he deceives.

Angels are preachers; they have ministries. Now the sixth angel expounded the word of God. For each time, the Holy

Spirit gives a new revelation. John heard a voice from the horns of the golden altar that was in the temple of the universe, the voice of the incense of adoration. This voice was speaking to the sixth angel. A trumpet was given to each of the seven angels. Each ministry is given a trumpet which represents boldness. Those people who want to please everyone lack boldness. The trumpets were for calling the people together and then to marching. These are mysterious things; we must accept them in the spirit—not in the mind. In Exodus 12 we read concerning the Passover. The people ate according to their appetites. Overeating is dangerous even in the spirit. The remains of the lamb were to be offered as a burnt offering.

What you understand, you accept; whatever you do not understand, you accept by faith and worship God. Don't accept fanciful explanations. Don't force God in anything except in knowing and loving Jesus. When He wants to give us understanding, He will. Adam and Eve were forbidden to eat of the tree of knowledge of good and evil. Let us have the mind of Christ. We should be satisfied and not try to know too much. A cherub with a flaming sword was placed at the gate of the Garden of Eden. If we have to attain knowledge, we have to go through the cross: suffering. In St. Luke 2:35 when Simeon was blessing the baby Jesus, he said to Mary, "...A sword shall pierce through thine own soul also that the thoughts of many hearts may be revealed." We grow in knowledge in the same proportion that we carry the cross.

In the 14th verse, a command is given to the sixth angel to loose the four angels which were bound in the Euphrates River. Were these angels good? No, they were false. Years ago someone said that many demons had been loosed. More demons, more divine power; more evil, more grace. There was an army of demons that numbered into the millions. St.

John says, " I heard the number..." He is very absolute. This army was terrible; they were more than tanks and guns. They were to kill the third part of all men. The power of those demons was in the mouth and in the tail. What they could not destroy with the mouth, they destroyed with the tail. There is power for evil in the mouths of some people. In the 29th verse we read that the rest of the men who had not been killed, were not converted but remained non-religious and immoral. The frightening things that they had seen did not convert them. What converts people? Only the love of God - the power of the blood of the Lamb. The eunuch who was traveling alone in the desert was touched by reading of One who did not defend Himself.

In the first verse of chapter 10 we see a description of a mighty angel. Who could this mighty angel be? Angel also means messenger. We can compare this description with the one in Rev. 1:14 & 15: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." This is a description of the Son of Man. In the tenth chapter, a different diction is used but the same idea is conveyed. Someone appears in different forms in the Old Testament to different people. Jesus appeared in different forms after He resurrected. He appeared as a stranger to the two who were traveling from Jerusalem to Emmaus. Exodus 3:13, 14: "And Moses said unto God, Behold, When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The version of a noted German author is, "I will become whatsoever I please." St. Paul said that he became everything to everybody. Can we limit God? A warrior

appeared to Joshua. He was the Generalissimo, the Prince, Christ in the Old Testament. In the first verse it says that He was clothed with a cloud and a rainbow was upon His head. A rainbow stands for mercy. It was found after the flood. Gen. 9:16: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." The Lord put a rainbow in the cloud.

St. John saw a little book opened in His hand. In Rev. 5, the book was opened by the Lamb. Our lives are open books in His hand. "He set His right foot upon the sea, and His left foot on the earth." What does the sea represent? Does it picture calm? The sea is always moving. The sinners are like the sea: no rest. He had the right foot on the sea because the sea is the most difficult to control, and the left foot on the earth. The earth represents something corrupt: people who live just for this life. There is some sea and earth in everyone. Can we control it? Impossible. *HE* controls it.

"...And cried with a loud voice, as when a lion roars; and when he had cried, seven thunders uttered their voices." Isaiah 42:2: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." This is a picture of Christ. Usually Jesus speaks quietly with a still small voice, but there are exceptions—before the sepulcher of Lazarus, on the cross, and here. He was pretty hard with the demons. He spoke like a lion at times. He was a lion to defend others and a lamb to defend Himself. When He roared on the cross, there was an earthquake and the curtain was rent in the temple. Here, seven thunders uttered their voices. The Lord moves in storms and thunders. There were seven complete messages in the thunders. Suppose you go to preach someplace and you encounter difficulties; the Lord will give you thunder in your voice if He has sent you. Everything is

under control; then there are seven thunders in your lives. We must have not only the Book but also misfortunes. Everything has a voice to the Christian. He sees God in everything. Psalm 19:3: "There is no speech nor language where their voice is not heard."

The fourth verse is worth pondering. When you are preachers, you will be tempted to prepare your message—to say in public what the Lord told you in secret. There is a general message for all, and also a personal message. In St. John 1:39 we read that two disciples stayed and talked with Jesus all day. No one knows what they said; nothing is recorded. The higher we go, the more He speaks to us personally. In their youth, the two brothers, John and James were known as sons of thunder. We recall that on one occasion they wanted to call down fire from heaven. Now the thunder speaks to St. John and he wants to write the seven messages for us. A saint of old once said that God takes care of all humanity as one person and of one person as all humanity. John was commanded not to write. Your book will be the memory of the Holy Spirit. When necessary, someone will dig in you and bring things to memory. You may forget in your mind but they are engraved in your heart and spirit. Many times, prophets of God speak and quote scriptures without realizing that they are doing so. A seal represents something precious. Gather with a diligence and put a seal on it. Many times people tell their visions to everybody. It's a mistake. "seal up...and write not..." They must be written by the Holy Spirit in our hearts. Let us trust the memory of the Holy Spirit.

Verses 5 & 6: The angel swore. Swearing is forbidden entirely. Only the Trinity can swear. The Lord swore that there should be time no longer. We observe the seventh day, Christmas, Easter, etc., but for the Christian there should be time no longer. An eternal now and some day there will be

space no longer. We will be there with Him. Then there will be no old or young people. John 4:23 “but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the father seeketh such to worship Him.” We become tired by looking at watches but some day we will surrender everything to Jesus. The time will come. For you it has already come – an eternal present.

Lesson 20

Rev. 10:4; Ezek. 2:2; 3: 1-3

The preparation of Ezekiel for the ministry is parallel to that of St. John. Ezekiel had to eat the roll, which means an assimilation of the word of God, making it his own. It is not a cursory reading like reading a romance and putting the book away.

Isaiah 57:20: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The sea denotes storms and restlessness; it needs control. Rev. 21:1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Things will change in the New Jerusalem. There will be no more trouble, no more agitation, but meanwhile, what do we see in this chapter? We are still in this life. There are storms and earthquakes. The sea is there, roaring and giving trouble but the mighty angel put his foot on it. The right foot symbolizes authority. Who is able to control the sea in our lives? Only Jesus Christ!

Verse 4: When will this mystery be revealed to us? Only when the seven complete messages have been given. Does He reveal this mystery to everyone? He reveals it to His servants and prophets. May the Lord raise prophets. There do not seem to be any real prophets in our midst yet. In the 8th verse we see that the book was ready in the hand of the angel but St. John needed a special command to take it. St. John represents the ministry in a church at such a stature. St. John went to the mighty angel and said, "Give me the little book." The Lord answered, "Take it." When we pray we

must take the answer by faith; there is something to be done by us. The Lord prepares; we must take. St. John had already been commanded to take the book but he asked for it. There is a time of asking and a time of taking. He said, "Give." The Lord answered, "Take." There are some things that the Lord prepares for us but we must take them. St. John was commanded to eat up the little book. What is meant by, the "little book?" The book is not insignificant but John's own little measure, his own little limit is referred to. All the things of the Lord begin in a small measure. Matt. 13:31, 32: "Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which is indeed the least of all seeds; but when it is grown it is the greatest of herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof." Everything begins little and becomes a mountain in time. St. John was commanded to take the little book and eat it up. The Italian translation gives the word as "devour." Why should he devour it? We devour something when we are very hungry and almost afraid that someone will take it away from us. St. John devoured the booklet. When you devour the booklet you will have something bitter in you but you must comfort others. After he had devoured the booklet, there was honey in his mouth. The word is sweet to others but the prophet must suffer for it.

Eating the booklet was a preparation for the ministry; St. John had not gone into the ministry yet. "Thou must prophesy again." This is the ministry of the church. St. John needed a special preparation. He had to have Jesus as Lord over earth and sea; he had to hear the seven secret messages and seal them for himself; he had to hear something about time, that with God it is an eternal *now*; then he had to hear a complete preaching by the seventh angel to clear the mystery understood in part by the servants and prophets. When the

Lord said, "Take," St. John answered, "Give." He did what we always do; we always say, "Give, give." We should take and stop asking; stand on the promises of God. St. John took the booklet and devoured it. Immediately he had a sweet message for others but misery and anguish in himself. The higher you go, the more you suffer and others profit. After being fully prepared by the seven secret messages, St. John was told to prophesy. Prophesying is more than teaching; it means to proclaim boldly the Word of God. A mystery is something that needs to be revealed. The trumpet is for the gathering together of the people and sending them forward. The message of the Lord has two scopes: Uniting the people in oneness and commanding them to go forward to perfection. Are you not marveling that an old man like John needed a special preparation? We are in the school of Christ and we need a special preparation for each step.

The book was sealed and no one could look at it. The Lamb of God opened it. Only the Lord will open your life, your destiny, your ministry. Venture on faith and take the things of the Lord. We must keep the bitter to ourselves and give the sweet to others. People who have suffered much know how to comfort others. In 2nd Cor. 1:3-9 we see that through many sufferings St. Paul was enabled to comfort others. He speaks of sufferings and of consolations. The reason for many of our sufferings is to enable us to comfort others.

Lesson 21

Rev. 11: 1-7; Ezek. 40: 1-4

When the city of Jerusalem was destroyed, the Lord began to show the building of the New Jerusalem. When something is destroyed in our lives, the Lord shows us something new. 1st Peter 4:1-7: "For the time is come that judgment must begin at the house of God."

Jer. 26:8: "Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die." Prophet Jeremiah gave a very severe message which made the priests and prophets angry. God protected him while he was speaking because he had a work to finish. The priests and the prophets were restrained by the power of God.

St. John was commanded to measure after he had eaten the little book. He was given a reed like a rod and told to measure the temple of God, the altar, and those that worshipped therein. The temple of God is the best in the church. The altar is the main thing in a temple—Jesus Christ. The rod stands for beatings and corrections. What is meant by measuring Christ in the church? See if the whole Christ is preached - not a portion - but Jesus Christ, the Lord. Make a complete altar—not too long, not too short, not too narrow—a complete Christ. Jesus Christ is the Savior, Lord, Prince, everything. It is sad to note that many things are preached and only a little of Christ. In the second verse of the lesson, we see that St. John was commanded not to measure the court that was outside the temple. Don't

judge the outsiders; be severe with those in the church. St. John was told that the Gentiles would tread under foot the holy city and also that two witnesses would prophesy. This is expected also in the future but in the spirit it happens now. When there is a revival in a church, then evangelists are created. The fourth verse describes the two witnesses. Two stands for confirmation. The wisdom of God is double. The Lord is never without witnesses. There are two classes of witnesses; the number is not known. See if these witnesses have a certificate in their pocket, or if they can give a ticket to the policeman and pass before a crowd. They were "clothed in sackcloth" - humility and penitence. Daniel prayed dressed in sackcloth and ashes. These witnesses are olives. Oil is made from olives. They were full of oil and they were also candlesticks. They have wisdom, light and unction of the Holy Spirit. They preach to the people but they stand before God. When Elisha was speaking to the king, he said that he stood before God. To stand before the master means to be ready for action. The Lord sends the witnesses to preach; in the last days special preachers are needed, with special authority.

What kind of "killing" is referred to in the fifth verse? If some demon stands in the assembly and tries to frighten the preacher or some people try to create a disturbance, the word of God comes like fire, with such power that they cannot stand before it. They either bend or break. The word of God builds and destroys. The sixth verse explains that these witnesses have some power. What happens to these two witnesses? Jeremiah preached and, when he had finished speaking, the priests laid hands on him. Can anyone harm you before God's time? Impossible! These witnesses had a work to do. A witness is one who relates the things that he has seen and heard. Acts 4:19, 20: "But Peter and John answered and said, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we

cannot but speak the things which we have seen and heard.” A Christian witness speaks the things he has seen and heard; he is forced to speak. If you are in some convention and someone speaks ill of someone who is not present, then you should ask that person to have the decency not to speak of the one who is not present. In such a circumstance, Mother Prudence steps in and says, “Don’t make enemies; be still.” A true witness is forced to speak and he witnesses with such force that many hate it; he makes terrible enemies and cannot avoid it. The timid will remain outside the New Jerusalem. A witness is courageous and relates only what he has seen and heard. He does not invent anything. A witness must have a clear conception of the things of the Lord and must be a martyr.

In the seventh verse, the beast represents humanity. The two witnesses disturb everybody. We do not have much persecution because we are not much of a witness. Just as the witnesses finished speaking the last word, the enemy roared against them like a lion and killed them. The greatest insult to a dead man is to leave his body without burial. These two witnesses will be despised in Jerusalem. Who went to bury Stephen? Where was Peter; where were the Apostles? They had to tend to preaching and praying but not to bury the dead. All of the preaching of St. Paul is built on the blueprint of Stephen’s preaching.

Lesson 22

Rev. 11:8-14 & Luke 13:31-35

The main point in this lesson is the destiny of the prophets because this chapter deals with the two prophets in sackcloth. The Pharisees tried to frighten Jesus from remaining longer in that place. Who sees the Lord? Only those who say, "Blessed is he who cometh in the name of the Lord." Jesus had to walk three days. "Three" represents the Trinity and the fulfillment of God's will. The earthly Jerusalem represents mass Christianity. All the prophets must perish in the earthly Jerusalem. When speaking of patience, the Holy Spirit singles out one class of people—the prophets. James 5:10: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience." Suffering and patience take as an example the prophets who have spoken in the name of the Lord. A prophet is not only one who foretells the future, but also one who speaks of the present with authority. The prophets were persecuted; the priests were popular. Go to the Pentecostal assemblies with a message that the movement is unfaithful and has compromised; you will not be liked. There are many ways of killing a person. There is the evil, malicious eye and the tongue like a sword. They had their theologians in those days. The Pharisees were the fundamentalists of those days. Jesus came and said, "No sacrifice, no law, etc." and they said, "Then, where is our religion?" It is the same story to the end of the dispensation. The prophets must die in Jerusalem. There are people who see the truth of the prophets and side with them but are helpless.

Do you think there exists today a government that would leave two bodies unburied? In time of war, many things happen, but in time of peace a body is never left unburied

because, while it is beautiful, it decays. Not only were the two bodies left unburied, but all the earth was rejoicing because of it. They were killed in Jerusalem—not in Sodom or Egypt. Egypt stands for the world and corruption. They were killed in Jerusalem by a beastly, violent spirit, and the bodies were not buried. One application of this is Daniel in the den of the lions. When he was thrown into the den under pretense of religion, it was some beastly spirit that prevailed but then he arose over those conditions. Jeremiah was in the pit but an African came to help him out. A body is beautiful but it becomes corrupted and therefore, must be buried. The people do not see the spirit; they see only the body. Sometimes you may be exposed to shame and ridicule in the streets of Jerusalem, the church. Suppose some scandal should be printed about a preacher and the Christians should send the clipping to each other and say, “See, the one who seemed a prophet, look where he is now.” Such Christians would be: “...they that dwell upon the earth...” or earthly people. There are people in Jerusalem who dwell upon the earth and people who do not. What is the distinction? Some people look for material things but others look from a different point of view. Those who dwelt upon the earth rejoiced at the stoning of Stephen; those who did not, sorrowed and buried the body. The people were sending gifts to one another, having a big feast, a carnival because the two prophets had tormented them. Earthly people are tormented and rejoice when the prophets are killed.

Every novelty passes in two or three days. After three and a half days, the two prophets were revived and were better than before. After some great event, the people of God find themselves better than before. Fear came upon all the people. The Lord said, “That’s enough for you; come home, my servants.” The prophets disappeared. First the people kill the prophets and then they build altars to the dead prophets. There is always a generation honoring the dead

prophets and killing the new ones. Matt. 23:29: "Woe unto you, scribes and Pharisees, hypocrites! Because ye built the tombs of the prophets, and garnish the sepulchers of the righteous." In the time of the Pharisees, no one could say anything against Jeremiah, Moses, or Elijah. These prophets had their fill of bitterness in their time. They honored the dead prophets but they killed the master prophet—Jesus. When these two master prophets will disappear, something will happen. A tenth part of the city fell and some people were converted. A prophetic ministry is needed. Some are elders now but the Lord may add a prophetic ministry without taking away their eldership. The prophetic ministry disturbs church people. In some churches there are artists singing and clapping. Stand and speak of Jesus; you will see long faces. Their carnival has been interrupted. Whoever covets the prophetic ministry must be ready for crucifixion in Jerusalem.

Lesson 23

Rev. 11: 14-end

“And the seventh angel sounded...” The seventh angel completed the message. The verb “sounded” denotes a trumpet that was used for calling the people and giving them the order to go forward. Let us apply this to ourselves. When we have reached the condition of having the full message of the Lord sounded to us, our ear is tuned to hear the voices in heaven. Will the kingdom of this world become Russian, German, or English? No! “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” First the church must hear the message in heaven. The church gets the blessing first, then the world. The people of this world are waiting for the manifestation of the children of God. Rom. 8:19: “For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” The kingdoms of this world will become one kingdom but first the children of God must accept the King. The angel sounded a short, but powerful, immense message.

After Pentecost comes the kingdom message. Not only speaking in strange tongues is necessary, but also the revelation of the kingdom. The official Pentecost is a denomination but there are a few individuals here and there who are dissatisfied. Imagine those villages in Belgium now invaded by two armies. The poor people have to flee from their homes while there is snow on the ground, and we are comfortable. We should cry a little more. The time is coming; the Lord will put an end to those who are responsible. Psalm 2:6: “Yet have I set my king upon my holy hill of Zion.” The King, Jesus, is set; He is already

enthroned. We must shout victory for Jesus while everything around us seems to shout defeat. While there were these voices in heaven, what happened to the elders? There do not necessarily have to be twenty-four elders. Twelve plus twelve is twenty-four - an apostolic number. What is meant by "sitting before God?" Do you imagine God like some old man with a long beard sitting somewhere? God is Spirit - He is everywhere. The elders visited with God; when they heard these voices, they fell upon their faces and worshipped God with a full adoration. In the seventeenth verse, the elders say, "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." It was not yet the full coming but for the elders, it had come.

The eighteenth verse depicts the conditions of the world today. There is victory in the heavenlies but trouble on the earth. There is a reward for the children of God but judgment for the world.

The kernel of the lesson lies in the nineteenth verse. In the beginning of Revelation, St. John saw the New Jerusalem coming from heaven. Our spirits must first ascend, then we are put in the temple. The temple stands for adoration. "And the temple of God was opened in heaven." Things open to us; they are already open but we do not see them until we reach a certain condition. 1 Kings 6:7: "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in the building." In the building of the temple of Jerusalem by Solomon, much of the material was left outside of Jerusalem, in the stone quarries. The stones were taken to Jerusalem and set in their places without any noise of hammer or tool of iron. People are prepared to be lively

stones in the temple of God. There is no noise in the temple. Read the first four verses of the sixth chapter of Isaiah. Don't complain if you are very tall, or if you are very heavy, or about who your father or mother are - God knows where you have to be situated. The prophet had a vision of the Lord first, then the temple, and himself last. He saw the seraphims worshipping God in the temple. When we see a vision of the temple, we understand adoration. St. John 4:23, 24: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." He desires and is looking for such people! Will we not give God what He desires? He is looking for real worshippers. Isaiah saw real worshippers in the seraphims. We must be like angels - do you see their faces? Their faces were covered. Perhaps you see their noisy feet? They worked without noise! Many people say, "Brother, when are you coming?" They talk a great deal but the real worker works in such a manner that you don't realize that he is working. "The whole earth is filled with His glory." When he reached that condition and saw Jesus as King, he received the revelation of the kingdom. Do not apply this to the Jews - the old dispensation. Speaking of St. John, Jesus said to Peter, "If I will that he tarry till I come, what is it to thee?" Revelation is the last book of the Bible. The ark symbolizes the mercy seat of Christ. He covers everything. Things moved rapidly and there was a great hail. All these voices issued from the temple. There is great power in a body of Christians. Don't think that we can understand everything at once. As we grow, we will understand more and more.

Lesson 24

Rev. 12: 1-5

The Lord said to Peter, "Follow me." Peter turned and saw John following also; he was moved to some kind of jealousy because he thought that only he had the privilege. John 21:22: "Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me." John was the last disciple to leave the earthly tabernacle but there is also a different meaning. Very few people understand the books of St. John. The Catholic Church makes much of Peter who stands for faith and trials. The Protestant Church makes much of Paul who stands for doctrine and teaching. The Mystic Church makes much of John who is the last in the life of a Christian. James and John were known as sons of thunder.

"And there appeared a great wonder in heaven." The marginal note gives the word, SIGN in place of the word WONDER. A sign is not a reality. This did not occur on a certain date, but happened after the eleventh chapter. This woman was in heaven. In spirit, we also are in heaven. In the realm of the spirit, there is no time and no place—an eternal NOW. In the realm of the spirit, a woman appeared in heaven - "clothed with the sun." The sun stands for the light of Jesus... "the moon under her feet." The moon shines with a reflected light. Many books and teachers are repetitions—only the direct light of the sun warms us. The woman is not satisfied with the pale light under her feet. We must draw directly from God. Abraham walked with God but poor Lot walked with Abraham. "...Upon her head a crown of twelve stars..." Twelve is an apostolic number.

She was in full array; she had a complete teaching. She had reached maturity and was ready for something else.

“And she being with child cried, travailing in birth, and pained to be delivered.” Jesus makes a comparison between a woman and the disciples. John 16:21, 22: “A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” In the life of a Christian, this is the forming of the Christ in each one of them. In writing to the Galatians, Paul said that he was in travail again until Christ should be formed in them. When we reach maturity, we begin to have sufferings in prayer.

First a wonder and now you have another wonder also in heaven. The woman is in heaven; the dragon also is in heaven. He does not have to pay fare to come here. Jesus is clothed in a vesture dipped in his own blood, but the dragon is clothed in a vesture dipped in the blood of others. A dragon is fictitious; it is the worst animal that we can imagine. Jesus and Satan have a few parallels - there are followers of Jesus and also followers of Satan. Every day the followers become more attached to their leaders; some become more and more like Jesus and some like Satan. A dragon stands for militarism or anything arrogant. The dragon had seven heads. He had a devilish mind; he was not a fool. He also had ten horns, which stand for force, power, and might. He had already accomplished something and was preparing to accomplish something else. He drew one-third of the stars from heaven with his tail. Rev. 9:10: “And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months.” The dragon drew like a magnet. Beware of people who make

you think more of themselves than of Christ. The stars are the ministers or servants of Christ. The dragon said, "I will give you some title; I have power." He drew the third part of the stars to earth. He was not satisfied with the stars at his command but was prepared to do something else. The dragon stood before this woman who was not only suffering but also had to see the face of this terrible enemy ready to destroy the man-child as soon as it was born. In the fifth verse we see that the man-child would be a ruler; he must command. In the new kingdom, the Church shall rule under Christ. The bride and the groom will rule together; there will be a strong government. Psalm 2:9: "Thou shall break them with a rod of iron; thou shall dash them in pieces like a potter's vessel." The overcomers in the Church of Thyatira are also promised a strong government. Rev. 2:29: "And he shall rule them with a rod of iron; as the vessels of a potter shall they be shattered; even as I received of my Father." Psalm 1:3: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The promise is that whatever a just man does shall prosper. Perhaps he himself shall suffer. The ruler was not the poor woman who was suffering but it was her fruit. The Christian himself may be living in tears, persecution, and affliction, but he is a blessing to others. She brought forth a man-child who was to rule with a rod of iron. A man represents strength. Suppose you meet someone who tells you that this man-child is Christ - how will you answer? This child was so badly in need of protection that he was caught up unto God. Jesus never fled before Satan; He ascended to heaven by His own majestic power. This child cannot be Jesus; it would be offensive to apply this picture to Jesus. Any time you do some work for Christ, there is always some dragon that will try to make you remember it and become puffed up. The Lord takes it away and puts it in the bank of heaven.

Lesson 25

Rev. 12: 6-9

All have a freedom to interpret the scriptures as they see them but the Brother cannot agree with Scoffield that this man-child is Christ. There is a danger in Christianity of being too independent or going to the other extreme and being too dependent. Those who feel too independent say, "I don't care; I have the baptism of the Holy Spirit." Others who are too servile say, "So-and-so said this." Don't quote the opinion of others because that is to speak like the Scribes. The crowds said that Jesus spoke with authority and not as the Scribes. The Holy Spirit gives authority to your word. The prophets were sure of what they were saying because they heard the voice of God. This little child was caught up before the dragon. Jesus did not need protection; the demons trembled before Him. When Jesus ascended to heaven, He said, "All power is given unto me in heaven and in earth."

According to others, this woman is unfaithful at Jesus' coming and therefore remains on the earth. The Brother cannot accept this opinion. She is clothed with light and controls the reflected light. She is in travail. Any victory that a Christian has is a man-child. The power takes the man-child away from our presence so that it does not become an idol. This woman is a magnificent woman. She is elect, not a cast-out Christian. She did not remain on the earth. She fled into the wilderness. The wilderness is mentioned many times in the Bible. Moses was prepared in the wilderness. Elijah came from solitude when he had to anoint two kings and a prophet. Hosea 2:14, 15: "Therefore, behold, I will allure her, and bring her into the wilderness,

and speak comfortably unto her. And I will give her vineyards from thence, and the Valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." In the wilderness the Lord will give her something. The Valley of Achor stands for trouble. Through trouble, you gain something. Don't become attached to any teacher, any leader, any book—except in Christ. We are sub-teachers, subject to Christ. He has the key to the scriptures. In St. Luke 1:80 we read: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." The desert in John the Baptist's life was for good. What about Jesus in the desert? Heaven opened and the Holy Ghost descended in a bodily shape like a dove upon him and a voice came from heaven which said, "Thou art my beloved Son; in Thee I am well pleased." After this glorious man-child in His life, Jesus was led to go into the wilderness. The Holy Spirit of God sent Jesus into the wilderness to be tempted. After each victory comes the wilderness. Many times you are persecuted and you are not even there. You know about it when it is all over. The wilderness is a protection against pride, suffering, and many things that beset our path.

"...that they should feed her there a thousand two hundred and threescore days." This time is symbolic. The ministry of Jesus lasted three (some say three and one-half) years. It is about the same length of time. Saul of Tarsus had a great victory when he was converted. After his conversion, he spent three years in Arabia. Although one is in the wilderness, there is always a spiritual fight.

Do you believe in angels? The angels are ministering spirits to the Church. We do not see these angels, but we are surrounded by them. Heb. 1:7: "And of the angels he saith, who maketh His angels spirits, and His ministers a flame of

fire.” There are spirits around us, both evil and good. “...and there was war in heaven.” We have war right here many times, in your homes, in your minds. In the Old Testament, we read of two angels, Gabriel and Michael. Michael is a mighty angel. The name Michael means, “Who is like God?” God is the beginning of everything. Whenever we are in any trouble, we remember, “All power is given unto me in heaven and in earth.” What about these evil spirits when they find someone like Michael in your church? They take their baggage and go to trouble someone else. There is no place for them. Apply the word in the realm of the spirit or there will always be trouble.

The ninth verse gives four names of the terrible enemy: dragon, serpent, Devil, and Satan. Jesus has many names according to the help He gives humanity. The Devil has many names according to the quality of mischief he does.

Song of Solomon 8:5: “Who is this that cometh up from the wilderness, leaning upon her beloved...” This is the book of the wilderness. There is victory in the wilderness. It is the training place for the elect of God.

Lesson 26

Eph. 3:10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." There are millions of angels serving God and many of them are serving the church. What is the Lord doing about these angels? The Lord, through the church, uses the church as an object lesson. You are the visible students but you don't know how many angels are moving in the church. Somehow God points to the church and says, "See what work I do; I take a sinner and make a saint out of him." He is teaching them the manifold wisdom of God. Take, for example, a surgeon making an autopsy, surrounded by physicians-to-be. As he works on the dead body, he points out things to the students. The dead body cannot see all those who are watching. We are not dead but we are like dead in the hands of God. We are "lively stones." These angels surround this body when there is some operation worthwhile to see. 1 Tim. 5:24: "some men's sins are open beforehand, going before to judgment; and some men they follow after."

Heb. 12:1, 2: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." We are surrounded by witnesses - heroes of faith; we are never alone. Jacob ran from home alone; he had a stone for a pillow. He was not actually alone; he dreamed of angels going up and down. The angels need teaching. God

shows them how He works in the church. He shows His manifold, or many-sided, wisdom. Song of Solomon 8:5: "Who is this that cometh up from the wilderness, leaning upon her beloved?" The angels are marveling at the work that the Lord does in the church. They see people so miserable and then they are changed and become so nice.

George Matheson, writer of the song, O LOVE THAT WILL NOT LET ME GO, became blind at the age of twenty. When he lost the sight of his eyes, he received a deeper spiritual sight. In the preface to one of his books, he wrote, "I dictate this book and not many people will read it, but my hope is that angels will read it." When things are darkest, then you will have more faith - songs in the night.

Zechariah 4:10: "For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." God delights in small things so that His greatness will shine more brilliantly. Once an evangelist was preaching on a street corner. The people jeered and threw rotten tomatoes at him. He sat down, crying, and a little boy went up to speak to him. Many years later, this evangelist listened to another great evangelist and he was surprised to learn that this great evangelist was the little boy who had spoken to him. One way or another, we are all small. If we do not consider ourselves small, He makes us small.

Lesson 27

Rev. 12: 7-9

7th Verse: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." Michael is the leader of the heavenly hosts. The name Michael means, "Who is like God?" Daniel 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The phrase *stand up* signifies determination and courage. Whenever there is preaching of the word of God, there is war. In time of trouble, the Lord sends a prophet with a mighty message: "Who is like God? Let us turn back to Him!" Let us see something about the angels of Satan. The Lord has angels in the church; they are ministries. It is not hard to believe that Satan has ministries. They transform themselves and appear as angels of light. There are servants of the Lord and also servants of Satan. Eph. 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There is always the contrary—black and white. There are angels of light and angels of darkness. We are surrounded by evil spirits. The arch-enemy is Satan and he has his helpers.

The arch-helper is Christ and He also has His helpers. There are good angels and evil angels. The higher you go in a church, the more evil spirits you meet. The higher you go, the nearer you go to the Lord; the more enemies you have. 1st John 4:1, 2: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the

spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.” How do you see this? Confessing Christ with the mouth? No! When you see Christ, then you believe it. Suppose someone should say to you, “I had a revelation that you are my enemy...” Would you believe him? It is plain to see that Christ is not in such a revelation because it brings discord. In the fourth chapter of Job, a doubt is presented to Job as if to say, “Does God care for you?” This was a wicked spirit attacking the faith of Job. Some people say, “I know something about that brother... Some nice brother or sister reported it to me.” He was NOT a nice brother; if he were, he would not have been a reporter. What was the plan of Satan in trying to destroy Job? He could not destroy Job by taking his children and destroying his property; he tried to shake the faith of Job. When faith is gone, only desperation is left.

Some people can discern spirits by smell. There was someone in Buenos Aires who was always going near the brother; he felt uncomfortable in his presence. An old man told the brother that this person who caused the brother to feel uncomfortable was a priest of Satan; he was an evil spirit. There was war in heaven and Michael prevailed. The enemy was defeated but not destroyed. We go back to God and return to the simplicity of the Gospel—the first principles of salvation. Are you in doubt about a book? Put it away and go to the Lord. The enemy is fighting with tracts, pamphlets, books, and so many things that the people do not understand; they have no sense of smell. What is left of Jesus in their teaching? They preach the Seventh Day, Hell, abstinence, and many things, but not the blood of Jesus. When it is of God, you see Christ in that pamphlet or book. How many deliveries do you see in the Bible? Gen. 3:15: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” As soon as the first sin appears,

you see a promise of deliverance. God is speaking to the serpent. A serpent is an enemy, a beast. Satan incarnated himself in that serpent for his own scope. Who is the seed of the woman, born according to the flesh? The seed of the woman is Christ. There are two leaders and there are two kinds of people. The leader in evil is Satan; the leader of good is Christ. Satan has followers; he even has a kingdom—"...kingdom of this world." The people who do not belong to God belong to Satan. Through many writers and many sacrifices, Jesus is revealed in the Old Testament. Satan also is revealed little by little. The two revelations are parallel. Revelation is the master book that reveals Christ. The last portrait of His character shows Him as a Lamb—the maximum of humility and non-resistance. The dragon is arrogant, cruel, terrible, trying to destroy everything. The Lamb, Jesus, is in direct contrast to the dragon Devil. This book gives the full revelation of Satan. Satan is a powerful being for evil. "That old serpent - you know about it." Is there anyone who can match the astuteness of Satan? He is renowned for his prudence. We are exhorted to be "...prudent as a serpent and simple as a dove." In the first chapter of Job, we see that Satan appeared among the children of God. He had been spying; he is a great vagabond. The name Devil means hater, liar, enemy. Is he innocent? He is Satan, the accuser: "...Do you know that sister? She did this...she did that..." David said to Abishag, "Do you want to steal Satan's business? He is the accuser." There are other names of Satan. He is referred to as a fowler, one who catches birds. He is also known as a roaring lion. 1st Peter 5:8: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The lion gives a roar and commands politics. He is our enemy. Satan was defeated and his angels cast down; the little boy was at the throne. One goes up and another comes down. "Who is like God?" Let us return to God—trust God!

Lesson 28

Rev.12:10,11

The old serpent was defeated by Michael by the simple preaching of the word of God: "Who is like God? Blessed is the man who trusts in God; cursed is the man who trusts in man. Let us return to God."

The tenth verse begins with "And I heard..." This is a spiritual hearing; St. John heard but the others did not. To those people who hear comes salvation, strength, and power. We must have not only the primary salvation of our souls but also salvation from jealousy, greed, and many things that come in our lives. We need a savior every step of the way. The "kingdom of our God" comes into our lives when we can truthfully say, "Now Christ is my king." Satan is the accuser. Will he accuse the enemies of Christ? Will he accuse the people of this world? No, he accuses our brethren, the saints. Do you see how many accusations there are in the church? Little things become magnified and people say, "Not even sinners do this!" "Which accused them before God..."

Use a divine common sense in interpreting the scriptures. Are you afraid if Satan accuses you before God? Can he fool God? Yet, many interpreters picture him climbing to the throne. God is in our midst. The accuser comes and whispers accusations in your ear against a sister or a brother. While we are saying, "Glory to God" he is accusing us. The trouble in the church is that we do not understand Satan's devices. Jesus does not lower Himself to accuse anyone. He is too noble. They are already accused. A Christian does not accuse anyone but says, "He deserves something but it's not

my business.” Satan was busy accusing our brethren but “...they overcame him by the blood of the Lamb.” The Lord Jesus shed His precious blood on Calvary; He is not shedding blood now. Has He any power? *All* power is given to Him. The blood stands for a sacrifice. There is a special need of the accused ones to be ready to be slaughtered. They studied Jesus as a Lamb. Isaiah 53:7: “He was oppressed, and he was afflicted, yet he opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.”

There are many qualities in Jesus. Suppose you have to reprove people who are making a marketplace out of the church, you do not preach Jesus as a lamb but you touch another line. If people accuse you, you become a specialist in studying Jesus, the blood of the Lamb, and how to become defenseless. We specialize on the Lamb. The Lamb does not terrify the killer but dies meekly without defending himself. This picture touched the heart of the eunuch. Acts 8:32: “The place of the scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so He opened not His mouth.” This reads a little differently from the Old Testament because the Holy Spirit is interpreting the letter of the Old Testament. The eunuch asked, “Of whom speaketh the prophet this? Of himself, or of some other man?” He was interested and the preacher was there. The more the enemy accused, the more they studied Christ and understood the blood of the Lamb. Psalm 109:1-4: “Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: for they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries; but I pray...” He became a prayer; he was always praying. Enemies, enemies, enemies—praying, praying, praying. The second thing or

weapon that these overcomers had was the “word of their testimony.” If the wording had been “the testimony of their word,” it would have meant that they were always talking, but the former phrasing shows that their life was speaking. Without talking, they lived such a holy life that their life spoke. Daniel’s enemies could find nothing to say against him. The testimony of talking is not much but the power of testimony is in a person’s life.

“...loved not their lives unto death...” Did these overcomers put a limit to their endurance? They had no limit. Beyond death there was no harm for them; no one can kill the body twice. They overcame not by merely saying, “Under the blood,” but by absorbing the life of Jesus. They said, “If you kill me, you cannot destroy my eternal life.” They were overcomers.

Which part is offended in man? Christ in man or the flesh? Christ is above offense. Our own flesh, our reputation, our dignity takes offense. Was David offended when his enemy threw stones and dirt in his face and cursed him? He bowed his head and said, “Let him curse; what he says is not true but I will take it for other misdeeds that I have committed.” We must make a funeral to ourselves.

Lesson 29

Rev. 12: 12-end

“Woe to the inhabitants of the earth and of the sea!” It is easy to understand what is meant by inhabitants of the earth but one may get confused when it comes to inhabitants of the sea. To avoid confusion, we can read Isaiah 57:20: “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Therefore, inhabitants of the sea are people who are always agitated, upset, and not at rest. There is rest only in the Lord Jesus. The sea is never really calm; although there may not be a storm, there is always a little motion. There will be no more agitation in the New Jerusalem. This heavenly rest begins in this life for those people who believe in Jesus. The inhabitants of the earth are earthly-minded people who are greedy for the things of this life. In the tenth verse, St. John said that he heard a voice in heaven. After a victory, we get a warning. There is always some war in this life.

Michael is the preacher and his main message is: “Back to God’s simplicity in all sincerity and without adulteration.” The woman was victorious; she was clothed with the sun and had the moon under her feet. She was about to produce something and the devil tried to devour it, but the fruit was protected and taken up to heaven. Anytime you do something worthwhile, the Lord will take that thing away; He will not leave it in your sight. The enemy fights in the heavenly places, but he is defeated by Michael and his angels. Satan was defeated but not destroyed. We cannot destroy Satan. He is too big a fellow to be destroyed by the Church. Eph. 1:3: “Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual

blessings in heavenly places in Christ.” Whom is meant by *us*? Let us not include ourselves too easily. In Col. 3:1,2 we find the answer: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.” The minds of the church are set above on invisible, heavenly things. It is not so much a place as a condition. There are two classes of people—one earthly and the other, heavenly. Is there any danger in heavenly places? The higher you climb, the more astute are the demons against you. There is a demon that persecutes a drunkard and would not trouble a saint because the saint is invulnerable to that particular temptation; he is too high. Eph. 6:12: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

When a church is deeply spiritual, the enemy tries to mingle some evil spirits in with them. Such an evil spirit might come in the form of a preacher who has a special revelation that Christ is everything - “Jesus Only.” The enemy tries to show that this heresy comes from the Pentecostal Movement. Heresies are not found in the other movements. The Catholics, Baptists, and other denominations would not think of denying the Trinity. A sister in Canada told the Brother that she had a revelation that Jesus was everything and that in His prayers to the Father, He was actually praying to Himself. The Brother had to rebuke a demon. Not all people who call themselves Pentecostal live up to the name. The battle is in heavenly places, about doctrine, not about morality. Michael stands! God has faithful witnesses; those who backslide were never saved. Emerson once said that when you lose a friend, you can be sure that he was never your friend. Many centuries before him, St. John said that backsliders were never Christians. They seemed to be

Christians, but their minds were deluded by demons. Michael stands and fights only for the elect ones. Matt. 23:23, 24: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Then people will come and say, "We have discovered something very fine; come here." What have they discovered? Another Christ? Last year someone sent the Brother what was claimed to be the real gospel of St. Matthew but it did not present the risen Christ with the imprint of nails in His hands. People will come around and say, "Christ is here; Christ is there." When Christ is present He announces Himself. Satan uses brilliant minds. These people have power to perform signs and wonders and draw people; but there is a body of people who know the voice of the Master. It is impossible to deceive some people.

Satan is defeated in the battle in the heavenly places. He cannot induce you to believe false doctrines, Jesus Only, or an antichrist. Now he tries something on the earth. There is a saying that goes: "If overcome, for tomorrow's fight prepare; if overcomers, for tomorrow's fight beware!" He will persecute us if we are agitated and in trouble. He changes tactics. When he has been defeated in the heavenly places and knows that you are true to the scriptures, then he tries to lure you with money. "...Make money now; think of your family; everything is business." To follow this course would be to become avaricious and greedy. This woman was victorious over the demons in the heavenly places and now she is in danger of earthly demons. She was given two wings and led into some wilderness. She was also given a special food, a grace, for three and one-half years, which is approximately the length of Jesus' ministry. The serpent is not satisfied to lose this woman. He sends a messenger, a

river of water, things of this life to engulf this woman; but God by His providence prepares something. He will use people of this life to close some doors. You cannot buy that house or make that business; someone else does. You will remain desolated but saved. Many times, our misfortunes have been our fortunes. Isaiah 59:19: "So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." God uses earth to kill earth. In 1st Samuel 23:26-end, we see that the Philistines protected David without knowing it. Psalm 76:10: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." He uses one enemy to destroy another. When the dragon could not prevail against the woman in the heavenlies or on the sea and earth, he tried to destroy her testimony and things that she had done.

Lesson 30

Rev. 13: 1-10

The dragon had three weapons which he used against the woman: one in the heavenly places, the spiritual realm concerning the doctrine; then earthly lures; then he tried to take her disciples and destroy the work that she had done. It is a triple test: persecution in the heavenlies, persecution on the earth, and persecution among friends. These have been the tactics of the enemy throughout the centuries. When the dragon has made a disturbance or created some trouble without destroying you, he then tries to destroy your reputation.

Now St. John stands on the sands of the sea. He is not in the sea but he is very near. Rev. 10:2 speaks of the mighty angel who set his right foot upon the sea, and his left foot on the earth. Placing the foot on something symbolizes possession or authority. This mighty angel is superior to St. John; he is none less than Jesus Christ Himself. John is not the same as this angel. He does not have one foot on land and the other on the sea, but he is on the sand between both. He is a stranger. The sea stands for agitation, restlessness, lack of peace, as it is written in Isaiah 57:20: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The world also is like the sea. John was not in the sea. He stood! Eph. 6:13: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Look on the face of the enemy and stand your ground. The only thing we can do is to resist the enemy and remain standing. The beast that we see in this chapter is very different from the one in the fourth chapter. The word "beast" in the fourth chapter comes from the Greek word

“zoon” which means “living creatures.” The revised edition uses the correct word. The word “beast” in the thirteenth chapter comes from the Greek word “therion” meaning “wild beast.” Man who does not have understanding of the word of God is likened to a beast. Man who has fallen from the high point is worse than a beast. Man has more cruelty than a beast; .A beast could not make the weapons of destruction that man makes. This beast is not an individual but a mass of individuals who, all together, make the beast. This beast came from the troubled sea. Modern criticism is so profane; it tries to apply everything on pin-points. It is a mistake; the word of God is elastic. Apply a little today, a little tomorrow. St. John saw the beast. It had seven heads. They were not common people; they had big minds and authority symbolized by the ten crowns. Upon the heads of the beast were the names of blasphemy. Father Sheen said, “Democracy must not add to this tragic litany by promising a freedom which only God can give. We are not God and we cannot give God’s gifts. We enjoy God’s liberty, but we do not create it. All that we can promise is this: We will take the shackles off your legs so you can walk out of prison and get on your knees and remake your soul. More than that we cannot say, in swollen egotism, without blasphemy.”

The second verse gives a description of the beast. His mouth is likened to the mouth of a lion. The lion is used to represent both good and evil; in this occasion the lion stands for ferocity. The dragon who is at the head of the affairs of this world gave him power and authority. Satan told Jesus that he had power on this earth. Satan must have had something to do with this earth before it was destroyed. There are evil spirits surrounded by darkness. We cannot explain this but it is so. The third verse tells us that one of the heads of this beast had suffered but the dragon medicated it. Something terrible has happened but the enemy arranges things. He put the heads together; they stand together again.

The people wondered—something marvelous had happened. They worshipped the beast saying, “Who is like unto the beast? Who is able to make war with him?”

This beast takes the place of the Redeemer. He doesn't say so, but he does it without saying so. He opened his mouth in blasphemy against God and the people in heaven. If you do not belong to the church that dwells in heaven, you will not be persecuted. Otherwise you will be persecuted and will be called mystics. “All that dwell on the earth...” are people who have earthly minds and will adapt themselves to the beast. The earthly church will be in harmony with these people; there will be political and ecclesiastical parades. Without the clean-cut mind of the Holy Spirit, people can fight the truth with this same Book, the Holy Bible. The names of the earthly people are not written in the book of the Lamb slain before the foundation of the world. In place of “slain”, the original has “torn to pieces” which denotes that the lamb was killed in a terrible way. The ninth verse tells us to keep our ears open.

That which we sow, we shall also reap. The triumph of this beast will not be forever. Tomorrow, they themselves will be in captivity. We must have patience. There will be no more need of faith and patience in the Beyond.. Then, faith will have become a reality. The most difficult thing these days is to keep our faith. When we see these things, we need patience, stamina, and willpower - ability to suffer. We must be strong but gentle. St. Paul was always respectful. With all respect, Peter and John were firm. St. Augustine once said, “Be strong but also kind.” Be strong in your goal, but gentle in your manner.

Lesson 31

Rev. 13:10-end

The word of God possesses infinity and enlarges according to our needs. Those who say that a verse means only one certain thing make a mistake. The first beast came out of the troubled sea; the second beast came up out of the earth. The earth stands for anything that detaches man from heaven. The second beast had horns like a lamb. A lamb signifies religious power. Many times politics and religion have been married. We can take for example, St. John 18:19-23. The high priest tried to entangle Jesus with questions; Jesus answered nobly. A representative of the military power came to the rescue of the high priest and smote Jesus. Many use and abuse the platform. Whatever color the paper and the nation is, so becomes the church. Few people keep their heads. Religion is drawn into a vortex of politics. A Christian must distinguish between the voice and the words. This beast had horns like a lamb but a voice like a dragon. The voice stands for the heart. You can detect the quality of a man from his voice. This beast is a religious body. He has power to do some miracles that deceived the earthly people—people who are easily deceived by what they see. Matt. 25:24: “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” The elect cannot be deceived; they know the voice of the Good Shepherd. No unbaptized person could preach for long before a Pentecostal congregation; they do not like the voice. There are many things that we know, understand and perceive, but we cannot describe them—human language fails.

Demons have power. The *why* of this, we'll leave to the beyond. 2 Thes. 2:7-11: “For the mystery of iniquity doth

already work: only he who now letteth will let, until he be taken out of the way. And shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie.” The Lord requires that we love the truth—the truth about ourselves. Don’t think that a man is an independent thinker if he doesn’t believe in God. Man is a worshiping animal; if he doesn’t worship the true God, he must worship the false.

The number of the beast was 666; that is the number of unredeemed man. Man was created on the sixth day. The Lord rested on the seventh day. It was the rest of faith, not that of our dear friends, the Seventh Day Adventists. Three sixes show that he was three times man. The beast comes out of earthly desires. The love of money is the root of all evil. In itself, the money is not evil but the Christian does not set his heart upon it. The beasts combine forces. Military power combines with religion. St. John saw the beast with horns like a lamb and St. John understood that he was a dragon. The first beast gives power to the second beast. A religion becomes a state religion. The second beast had been wounded; the wound was healed and the people marveled. Preaching, films, teachers, magazines, literature, novels, and all influences will be colored by the first and by the power of the second beast. Those people who don’t want to bend to them will almost starve.

Don’t be patient and a fool. Be patient and wise. “.Here is my wisdom...” It is something that is covered and needs to be uncovered by the Holy Spirit. Suppose we have no

wisdom. Must we buy this kind of wisdom from some man? James 1:5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Many people do not prosper in the spiritual realm because they want to use human wisdom in this work. It cannot be done. We need another wisdom, a practical wisdom. Ask it of God. The word of God is applied always in the present.

Man and the beast are linked together. Exodus 12:13: "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem." Both needed redemption. The poor lamb has to pay for man and the ass. If the ass were not redeemed, its neck had to be broken. Obstinacy is a fault of weak minds. The number of the beast is 666. It is also the number of man. This number appears only one other place in the Bible. 2nd Chron. 9:13: "Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold." People look for the enemy far away and the snake is in the house. Investigate your heart!

Lesson 32

Rev. 13:16-18

There are two kinds of men—those who have the mark of the beast and those who have the mark of the lamb. We are all marked men; our destiny is written on our faces. In the realm of the spirit, nothing is done at random. In the book of Revelation we find the phrase, “the books were opened.” *We* are books and we carry in our own lives our own history. Let us consider the mark on the face of Cain. Gen. 4:15: “And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.” Cain was an impenitent murderer; the Lord branded him. In the first six verses of the ninth chapter of Ezekiel, we see that six men were appointed to do chastisement. Six is a number symbolic of man. One of these men was merciful. He was clothed with linen and carried no weapon, but had a writer’s inkhorn by his side. God spoke to this man and told him to go through the city and discover the Christians—those who “sigh and cry for all the abominations that be done in the midst thereof.” The mourners receive a mark on their foreheads. We must see this mark with spiritual eyes. Many people lose time in thinking about the poor Negroes and the poor barbarians. God will have mercy on the poor Negroes and the poor barbarians. God will have mercy on the ignorant. We should be more concerned about our own church people. “Come not near any man upon whom is the mark.” What a powerful limitation; these six men could not touch these sealed people.

When the brother was on a boat en route to Buenos Aires, he saw some people approach a brigand and make him an offer to work as a smuggler. The criminals have a way of discovering their companions. We cannot speak to everyone

but we must discover those people to whom we should speak by looking at their faces. In reading the first three verses of the second chapter of Revelation, we see that we waste much energy where our word is useless. St. John 11:51, 52: "And this spoke he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." The Lord points out to you those who are the church. The Lord sends special detectives. When you meet one of these people, they will listen to you. In Rio de Janeiro, the brother saw a man carrying a heavy sword. He said, "I must speak to you. You are carrying a heavy sword; you have a tragedy in your life." The man invited the brother to dinner at his home that was quite a distance from there. He confessed and they prayed together. He had a mark on his face that cannot be explained. Some people are sealed on their foreheads. There is destruction everywhere and yet some people are saved. (Rev. 7:1-3). You may be surrounded by all the Japanese in the universe and still be safe. Matthew 24:31: "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." We miss the beauty of the scriptures because we put them all in the past or future. The devil will have a big laugh. He is afraid of a present Christ. In the Old Testament, the trumpet was used for calling the people together and ordering them to march forward. It is also used to signify a clear-cut message. Michael stands and says, "Who is like God?" Let us turn back to God in all simplicity.

Isaiah 49:15, 16: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." This is nothing cheap.

“Graven on his hands” denotes actually digging into the flesh. St. John 20:20: “And when He had so said, He showed unto them his hands and His side. Then were the disciples glad when they saw the Lord.” The Lord did not pretend to be recognized because He had entered through closed doors - He had a mark. He showed them His hands and His side. The Lord entered without opening any doors but the disciples did not show any sign of gladness. When the Lord showed them His signs the disciples were glad. Then they saw Him. A logician would criticize St. John for saying “...then they saw Him.” Had they not seen Him when He first entered? They saw Him but they were not sure that they were seeing Him. After He had shown them His signs, they really saw Him and rejoiced.

Solomon’s Song 8:6, 7: “Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned.” There is only one love that cannot be bought out—that which has been sealed on the hand and on the heart. This love is unconquerable. When you have the name of Christ in your heart, no one can take it from you. Galatians 6:17: “From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.” People will ask him the meaning of the wounds he is carrying in his arms. Zechariah 13:6: “And one shall say unto him, What are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends.” The servant of the Hebrew family had to have his ear bored at the end of seven years if he wished to remain.

The people of Satan also have a mark. They will not be kind to you. You will find it harder and harder to deal with them.

They will say, "Later on." They will see something in your face and will feel the sting of death. We also will feel the same way in their presence. When the brother was traveling on a train, there was a magician who was going from person to person selling lottery numbers. He was so charming that no one could resist him. When he came to the brother, he stopped and threw his hands back in horror. There was an invisible mark on the brother's face—the two different spirits clashed. In Brazil, a man began to curse the brother for no apparent reason. They were of different spirits. Judas is the summing up of all that is terrible in life...not the man, Judas, but that character. Six, six, six—man, man, man—but no Christ. Judas was everything you can find in man without redemption.

Lesson 33

Rev. 14:1-6

We are studying Christ in the Bible. St. John 5:39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Jesus was speaking to a group of Jews who were familiar with the scriptures; He was merely making a statement, not issuing a command. The scriptures do not give us eternal life; they are just a witness of Christ.

"...And I looked..." St. John and all those who have reached that condition, look with intensity and contemplate. He saw a Lamb on Mount Zion. Zion means sunny, full of light. Mt. Zion also stands for the Church. The first five verses of Psalm 2 speak of convulsions but the sixth verse reads, "Yet have I set my king upon my holy hill of Zion." The nations have their way but there is a company of people who elect Jesus their king in fact, not in theory. Jesus begins by being king in Zion. David began by ruling a few. The number of his subjects increased until he was ruling all of Israel. Psalm 84:7: "They go from strength to strength, every one of them in Zion appeareth before God." The marginal note says, "...from company to company." We must follow the footsteps of Jesus from one grade of instruction to the next. Do not go after that easy Protestantism: "Saved by Grace Only." We must be ready to make sacrifices. One of the biggest sacrifices is to sacrifice your brain for the mind of Christ. You will not abandon people—they will cast you out. Every movement degenerates after twenty-five years. The Pentecostal movement also has degenerated. The Lamb is on Mt. Zion. Heb. 12:18-22: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that

heard entreated that the word should not be spoken to them any more. (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake.) But ye are come unto Mt. Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." There are two mountains. The mountain of law could be touched by man's hands, but it was forbidden. Man's hands must be off the other mountain. No man baptizes you with the Holy Spirit. Anything we touch with our hands, we soil. This mountain is the company of the elect ones.

St. John 16:25: "These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." Treasure these words in your heart. Do we understand the word *Father*? He loves us, not because Jesus died on the cross, but Jesus died on the cross because the Father always loved us. Little by little we gain more knowledge of the Father till we have His name written on our foreheads and "...the day star arise in your heart." (2nd Peter 1:19) The Book will be written in your heart and mind. Apart from the Holy Spirit, there is no truth. Without revelation we are sure of nothing. Obadiah 1:21: "And saviors shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." Not critics, not enemies, but saviors will arise. You might say that there is only one savior but this verse speaks of saviors or redeemers. In the Old Testament, there was only one high priest but there were many priests. There is only one Christ and many people who resemble Him. These saviors will judge Mt. Esau. Poor Esau who has been so sinful, so despised, will find friends in Zion. The Lord will use the Church to help the world. Those who love the Father will sing a new song; a

song of the spirit, an inner melody of the heart in which the emphasis is new. The same verse of the scriptures changes meaning according to what you have in your heart. "Voice of many waters..." All the various messages are condensed into one: the voice of Jesus.

Women represent many things in the scriptures. If you want to represent strength and violence, you would use man as an example. Women may be used to represent guile, maliciousness, and astuteness. The fourth verse refers to people who have not been corrupted or seduced by false doctrines or adulteration of doctrines. These people "follow the Lamb whithersoever He goeth." The brother was once in a church where a Pentecostal group was singing and clapping hands. When he spoke to them quietly of Jesus, their faces changed; they did not rejoice anymore. Jesus was no longer in the church of Laodicea; He stood at the door knocking. In Ezekiel we find that the Lord went from the innermost sanctuary to the threshold, and from the threshold to the Mount of Olives. It costs to follow Jesus. Life consists of separations. You don't separate - they abandon you. "...if anyone hears my voice..." People are so busy speaking about Jesus that they don't hear His voice. We must be ready to hear that voice and to follow it. We have to please people but let us not miss the footsteps of Jesus Christ. Bring the first fruits to God without guile, simple as doves and wise as serpents. Man may not understand you. You must be satisfied with the verdict of heaven. Let us travel to Mt. Zion by going from strength to strength, from company to company.

Lesson 34

Rev. 14:6-12

There is a sect called the Mormons; they preach another gospel. It is false, but to justify it they say that the Bible speaks of another gospel - the everlasting gospel. Three angels are pictured here. Each angel represents a message, which message may be preached by more than one person. The first angel preached the everlasting gospel. He did not necessarily preach these few words but the summing up of his message is, "Fear God, and give glory to Him; for the hour of His judgment is come and worship Him that made heaven, and earth, and the sea, and the foundation of waters." This angel is preaching in the midst of heaven to all the nations with a majestic and powerful voice. He preached the fear of God which is the beginning of wisdom, and also that the Creator of heaven, the earth, the sea, and the fountains of waters should be worshipped.

In the hardest times, God has a stronger ministry. In a time of apostasy he had Elijah. When Israel was in captivity in Egypt, He raised up Moses. In the time of war, the fiercest weapons are discovered. Do you think that God is inferior? Give glory to Him. We need to give glory to God. There is much of man's glory in this earth. Can the governments destroy the Word of God? He made the earth, the sea, and the sky. Don't let the word "science" give you any illusions. Let us see if this be another gospel in which we don't need repentance, forgiveness, and humility. Perhaps we need something else. Genesis 21:33: "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." Abraham was not discovering a new God but the same God with a new name. The scenery around Abraham was continually changing; friends were abandoning him; he was a pilgrim. Everything changed

except God. Man has to learn to look on God as immutable, unchangeable. We discover the attributes of God in the time of need. Malachi 3:16: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The Lord is complaining about some unfaithfulness and says, "I am the Lord who changes not; consequently you have not been destroyed." If the Lord changed, where would many of us be? How many times have we tried to run away and still He has not abandoned us. Hosea 11:9: "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city." Lean on the faithfulness of God. He is the Rock; He remains firm. We are tossed to and fro by every wind, but He remains firm. The Lord begins to chastise and then He stops. He visits punishment to the third and fourth generations but He gives blessings to a thousand generations. Man is full of vindictiveness - unconditional surrender. It is not so with God. If you know God's love, even if you do not know much theology or how many trees there are in Palestine, you would become the mightiest preacher in the universe.

Heb. 13:7,8: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever." Don't be too particular with man because you will find fault with every man. Don't spy too much on a servant of God. Consider only if he is an honest man and bank on Christ. We try our best but we fail in some things. Look up from man to God. Men try their best - consider the end of their conversation. Stop looking at them - look at Jesus. "...Looking to Jesus, the author and finisher of our faith..." First a gallery of saints is presented and then we are told to look to Jesus. God will use some powerful ministry. People will say that we don't need miracles in these days of science.

They will call us narrow-minded and ignorant. We want to be so! The confusion disappears; Babylon falls wherever the mighty angel preaches. Affairs of this world enter the picture. Some say, "We know that the Gospel is everlasting but money is money." One follows closely upon the other. We don't need to go into detail about this beast. It is a combination of social, political, and religious groups. We do not have to go very far to find him. We must choose between the beast and the Lord. There are some who do not look exactly like the beast but they bear his resemblance. In this age there is no preaching without the baptism of the Holy Spirit.

The image of the beast is a counterfeit. Verses 9-12 speak of terrible times which require endurance and patience. You need patience so that after having done the will of God, you may receive the eternal life. This beast, symbolic of false prophets and satanic influences, is an enemy. We need a protection from this enemy. Have faith in God. In speaking to the brother, a sister once said, "They preach the blood so beautifully!" There must be three witnesses - the Spirit, the Word, and the Blood. Rev. 13:10: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Now is the time to be patient. We will no longer need patience up there. Look to Jesus and He will detect the false from the true. Luke 21:19: "In your patience possess ye your souls." How is patience acquired? (See Romans 5:1-5). We also glory in tribulations because they work patience; thus we acquire more patience day after day. Now is the time to be faithful to an exiled King. We are secret ambassadors of a King in exile.

Lesson 35

Rev. 14:12-end

Here and *Now* are two important adverbs in the Bible. Don't place the scriptures always in the future. Even though they may be fulfilled at some future date, we derive the most by applying them in our own lives at the present time. Three things are mentioned in the 12th verse: the patience of the saints, keeping the commandments of God, and having the faith of Jesus. Faith is the beginning. Without this faith in Jesus, we cannot have patience or obey the commandments. Trust in Him; little by little you will become patient.

There are two reapings. In Verse 14, we see one like unto the Son of Man sitting upon a cloud and holding a sharp sickle in His hand. No one but Jesus was given the name, *Son of Man* with the exception of Ezekiel who was a prophecy of Christ. The first angel reaped the earth. The second angel appeared out of heaven and gathered the vine of the earth. Can it be that these reapings were both good or both evil? Here we have two things—one opposing the other. The first reaping was of the harvest of the earth. The second was of the vine of the earth, but let us see the destiny of these grapes. The 19th verse tells us that the vine of the earth was cast into the winepress of the wrath of God. Some things mature into goodness; some things mature into evil. God said to Abraham, "The iniquity of the Amorites is not yet fulfilled." The iniquity of some people is not yet fulfilled.

In the scriptures, a horse stands for human energy, human rapidity. Isaiah 30:16: "But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift." Blood came out of the winepress even unto the horse bridles,

by the space of a thousand and six hundred furlongs. A bridle is used to control the horse. Evil has a certain limit.

St. John heard a voice from heaven saying, "Blessed are the dead which die in the Lord from now on." Although there will be a time of great distress, don't be afraid to die. You will die in the Lord and your works will follow you multiplied by God's mercy. Who knows how many billions the widow who gave two mites will find in heaven! If the Lord would open our eyes we would see marvelous things; not merely visions, but reality. St. John looked and then he looked again. We are too easily satisfied; we stop at one blessing. St. John saw the Son of Man sitting on a white cloud and wearing a golden crown. The crown is a symbol of victory for the church. He also had a sharp sickle in His hand that is used to cut the harvest. 15th Verse: "And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe."

In heaven everything is done in company. In the beginning, God said, "Let us make man." Daniel said that a certain group of people had been sitting like magistrates deciding the destiny of the king. God doesn't need anyone but He takes you into partnership. Mark 16:20: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." This verse seems to say that they were the workers and the Lord was helping them; it is just the manner of expression. The angel came out of the temple. The temple stands for the church under a special qualification of adoration. A ministry comes out of the temple and, seeing young men and women praising God but in danger, he cries to Jesus and tells Him to thrust in His sickle and reap. When you do something, the sooner He takes it away, the better. We will remain always

poor. In a moment of rapture, we send a message to the Lord; in the next meeting, the church feels dead because it has already been reaped. We have to start all over again. The Son of Man listened to the prayer of that temple and said: "All right, I will make you poor again." Don't say, "Lord, I gave so much money; I visited the sick ones." Forget about it!

The 17th verse speaks of another angel with a sharp sickle who also came out of the temple. The Son of Man sowed the good seed; the servant discovered the tares in the ground and went to the boss. The Lord gives to some angel, power with a sickle. Good and evil is discovered in the church. Another angel came from the altar and cried to the angel with the sharp sickle. This angel came from a special place. The altar stands for Jesus Christ. The angel who was very near to Jesus cried to the other angel, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Good and evil must be gathered, each in its own place. John 15:1: "I am the true vine, and my Father is the husbandman." Jesus is the true vine; consequently, there must be some other vine. Deut. 32:32, 33: "For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps." The vine of Sodom by the Dead Sea never brings any fruit to maturity. It is beautiful to look at, but if you try to eat it you get a mouthful of ashes. Perhaps someone invites you to a good dinner and when you eat, you get a mouthful of ashes.

When church people do not bear fruit and are not pruned, they become wild. If they do not hear the clapping of hands, they fall asleep while you are preaching of Christ. Isaiah 5:2: "And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked

that it should bring forth grapes, and it brought forth wild grapes.” The Lord was expecting something from some people but He saw only wild fruit. When will this wild vine around us be finished? There is always something cropping up! Both the good and the wild fruit are gathered; everything accumulates. If you say, “Praise God!” when you are walking down the street and no one sees or hears you, it is not lost. Someone speaks a word of deceit. Everything is gathered. Solomon’s Song 8:14: “Make haste, my beloved, and be thou like a roe or to a young hart upon the mountains of spices.” Every praise and every sigh helps to make the mountain. He died on Calvary, a mountain of malediction; He will put His feet on a mountain of spices. The winepress was trodden without the city. There is no hatred in that city. Blood came out of the winepress. This kind of vine produces hatred. Love is a fruit of the Spirit. There was an abundance of hatred (thousand). Six hundred is the number of man. This blood shows how capable man is of showing hatred.

Lesson 36

Rev. 15:1-end

“And I saw another sign in heaven.” St. John and all those who resemble him saw a sign. We must not interpret this in the literal sense but as a figure of speech. There was a great and marvelous sign in heaven; this is a spiritual condition. The Lord is dealing now with His people. We are always occupied with the heathen. When the church is strong, it will have a great effect on humanity. St. John saw seven angels that represent ministries of judgment. There are various ministries in the church that may not be considered as such. They are obscure people who are not recognized.

Then St. John saw a sea of glass mingled with fire and a people standing on it having the harps of God. It is very difficult to walk on glass or in fire; the combination of these two makes it doubly difficult. That we may all stand on the sea of glass mingled with fire! The word *stand* signifies determination. The people of God are not a wishy-washy people. Psalm 40:1, 10: “I waited patiently for the Lord; and He inclined unto me, and heard my cry. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation.” The Psalmist made a proclamation of Christ’s righteousness in public. Many people in churches try to shift responsibilities. Some are very courageous in secret but in public they don’t know anything. They don’t want enemies. We must get rid of this human prudence forever. A man who tries to be friendly to all is an enemy of Christ. Woe to you when you act in such a way as to desire the approval of men to the detriment of the truth. John saw a group of people standing on a plain that seemed to be a sea of glass mingled with fire. No language can express the things of

heaven. Life is full of great difficulties. Even in a church, if you speak to one, another is offended—glass and fire. We have to learn how to walk among terrible situations and stand. A hypocrite will be consumed. Those people were suffering but they had the harps of God and were singing.

“And they sing the song of Moses the servant of God, and the song of the Lamb.” These people understand Moses and Jesus. Only Jesus remained on the Mount of Transfiguration. We appreciate Moses but we remain with Jesus, the light of the New Jerusalem. Jesus is the last and remains forever. These people had victory over that monster, *FEAR*. Heb. 2:15: “And deliver them who through fear of death were all their lifetime subject to bondage.” He came to save us from fear of death, from fear of enemies, from fear of slander. He saved from fear those people who all their lives had been enslaved by it. Fear is a wild beast. The Lord has come to release us from fear. The brother had been a sickly boy, and there was a time when he was continually feeling his pulse, but now he is saved from all fear. A little cheerfulness is better than many pills. Nehemiah 8:10: “Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.” The joy of the Lord is your strength—a medicine. Try it!

First comes victory over the beast and then over the mark or the counterfeit of the beast, which is 666: greed, greed, greed. Solomon collected 666 talents of gold yearly. Man is greedy. Because of this victory, these people will stand singing and playing on this tremendous sea of glass and fire. There will be no more trouble about Moses, the servant of God. Heb. 3:5,6: “And Moses verily was faithful in all his house, as a servant, as a testimony of those things which were to be spoken after; But Christ as a son over His own

house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." The servant does not remain in the house forever. Jesus is the Master. These saints say, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Whatsoever God does is good; although we may not understand it now, we must accept it in faith. "King of saints"—Zion. Psalm 2:6: "Yet have I set my king upon my holy hill in Zion." These victorious people do not say many words but every word is weighty. They give an invitation to others saying, "Only the Lord is holy; we are not holy." Then all nations will worship God. Romans 8:19: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." It is better to have one mission well established than to run here and there and have no pillar. Isaiah 26:9: "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." When God moves on the earth, the people will learn righteousness.

St. John looked still another time. The things that we see are only a reflection of the things which are in heaven. He saw a temple. Temple is one of the many names of the church; it stands for adoration. In the first verse we see seven angels having the seven last plagues. They did run immediately and begin to execute the plagues but they went into the temple, the secret place of the Most High. They came out of the temple clothed in pure and white linen and having their breasts girded with golden girdles. They were cleansed through and through. The golden girdles symbolize authority. Now they were ready with everything but a group of saints gave them something. "And the temple was filled with smoke." This is a stumbling block to carnal man. Rolling on the floor and manifestations of power are only the smoke. The presence of God is surrounded by smoke.

Psalm 97:2: "Clouds and darkness are round about Him; righteousness and judgment are the habitation of his throne."
1st Kings 8:10,11: "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." The temple was filled with His glory and no man was able to enter the temple until the seven plagues were fulfilled. 2nd Chron. 5:13, 14: "It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good; for his mercy endureth forever; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God." Man is out; God is in. God is everything—man, nothing!

Lesson 37

Rev. 16:1-14

There are voices around us that many people do not hear; things that many people do not see. St. John saw an angel coming out of the temple. The temple, one of the names of the church, is symbolic of adoration. St. John received the book of Revelation in the spirit while he was in exile. There is a spiritual realm where many things are more real than we imagine. The voice came out of the temple, which is the adoring church, the invisible church. The congregation and the invisible church are two different things. Only God knows the invisible church. Out of this church came a great voice speaking to "the" seven angels. These are the angels, which were spoken of in the beginning of the book and represent the condensed ministries in the seven churches. The seven churches represent seven phases of one church. The seven angels received a special message by the need of the temple: "Go your ways. . ." Don't try to imitate anyone. Be yourself. In commanding Ananias to visit Saul, the Lord said to him, "Go thy way." (Acts 9:15)

The seven angels were commanded to pour out the vials of the wrath of God upon the earth. There is power in the word of God for chastising. In paraphrasing, the command becomes, "Go your way and preach. Your preaching will bring results. Whoever does not obey will be chastised." Everything happens in the realm of the spirit and affects the visible realm. If we are faithful tonight, something will happen. Eph. 3:10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." We must move in the realm of the invisible, otherwise the Pentecostal movement will go on the rocks. God is edifying the church and moving in the other realm for some purpose. The more

the church is faithful, the more the Lord hastens to fulfill His work.

The seventh verse speaks of the angel of the altar. Heb. 13:10: "We have an altar, whereof they have no right to eat which serve the tabernacle." This altar is distinguished from the tabernacle. The new is distinguished from the old. The angel of the altar represents a ministry speaking in such a way that it seems that Christ is speaking. The primary scope of Christ's coming to this earth was to vindicate the heart of God, to reveal the Father. People do not understand God's judgments. "...true and righteous are thy judgments." Now is the time to insist that God makes no mistakes. He is a God of wisdom and love. St. Matt. 11:27: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." No one knows the Father except those to whom Jesus reveals Him. St. John 16:25: "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." Chastisement continues to be poured out on the earth; the people are not converted. More chastisement is poured out upon those who have the mark of the beast, or who worship the image of the beast. Some people do not take the mark of the beast—they take the counterfeit. There is the beast and the image of the beast in everything.

Verse 12: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." The Euphrates is a big river of Asia. God Himself gives the people an opportunity to persecute the saints; the way is paved for the kings to make a great assault on the word of God. Satan is the dragon. The revelations of the Lamb and

of the dragon are parallel. The more you know Christ, the more you know the enemy. If we know the power of Satan without knowing the power of Christ, we would be frightened. Verse 13: "And I saw three unclean spirits like frogs come out of the mouth of the beast, and out of the mouth of the dragon, and out of the mouth of the false prophet." Frogs are noisome, amphibious; they are at home both on land and in the water. These frogs are representatives of double-minded people who have spirits of deception. Such people are not 100% out for Christ. They want to fare well with all people. The frogs came from the three monsters. Opposing these three monsters, we have the Trinity—the Father, the Son, and the Holy Spirit—the love of God, the grace of Christ, and the power of the Holy Spirit. The three monsters are spirits of devils, which work miracles. When Jesus appeared in the midst of the disciples, He did not pretend to be recognized because He had entered through closed doors, but He appealed to the imprints of the crucifixion on His body. The three evil spirits work miracles and will come in your midst with something alluring but if you watch carefully, you will not see much of Christ. They will try to make disciples and the first ones are the big ones on the earth, as seen in Psalm 2. However, there is a victorious company on Mt. Zion, which has elected Jesus as King. The unclean spirits begin by deceiving kings, among whom were Herod and Pontius Pilate. This prophecy is not yet fulfilled; something is happening even today.

"Behold, I come as a thief." The Lord is warning His people to be ready for the appearance and revelation of Jesus. We must love His appearing. Verse 16: "And He gathered them together into a place called in the Hebrew tongue Armageddon." Armageddon is a place where the fruit of the gospel is gathered. Satan tries to bring confusion in the churches and gathers his forces in order to make a last attack.

Lesson 38

Rev. 16:14-end

“For they are the spirits of devils...” In the revised version the article is omitted since there are not only three evil spirits but many. These spirits of devils that are like frogs will work miracles and will deceive kings into gathering the people together for a great battle. After a little interlude, comes a message: “Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” God comes unexpectedly; He does not announce Himself. We must watch and keep our garments like a sentinel. In order to do this we must have willpower. Christ gave us His own righteousness. The man who went to the wedding feast in his own clothes was cast into the outer darkness. (Matt. 22:11-14) The enemy tries to deprive us of Christ’s righteousness which is first ascribed to us by the mercy of the Lord, but little by little we become righteous as we keep on believing. It is never our own righteousness, which is as filthy rags in the sight of God.

The dragon is an actor, the masterpiece of Satan; he has power and ability but he needs a preacher. The priest did not smite Jesus, but the sergeant who was standing with him, representative of military power, did. Satan is the preacher—not an individual but a class of people who help each other. The dragon gathered some people into a place called Armageddon.

Where is the throne of God? Can you picture a big chair with an old man sitting on it? We must remember that this book is in the spirit. The key to the book is found in Rev. 1:10: “I was in the spirit on the Lord’s day.” There is infinity in the work of God. No one can exhaust the meaning of the scriptures. God is commanding, supreme. “And the

seventh angel poured out his vial into the air.” In the realm of the spirit, messages preached here travel. Col. 1:23: “If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister.” St. Paul had not gone to every place, and yet he said that the gospel had been preached by him to every creature. It is a ministry in the spirit. A message may be heard one thousand miles away. Nothing in the spirit is ever lost. Song of Solomon 8:14: “Make haste, my beloved, and be thou like a roe or a young hart upon the mountains of spices.” Praise will be added to praise until it reaches heaven. When Jesus comes, He will no more stand on a mountain of humiliation but on a mountain of praise. The seventh angel poured out his vial into the air. The contents may have landed in the wilderness. Suppose you are commanded to preach to the wind. You may be called crazy but remember that messages travel in the spirit. Then a voice was heard coming out of the temple, the real church, saying, “It is done.” Sometimes we pray and receive the answer that our prayer has been answered and we are still sick. The trial is prolonged in order to exercise our faith, but actually, it is done. The church is used as an object lesson to the angels. Don’t look at the visible; nothing is lost.

The 18th verse speaks of voices, thunders, lightning, and a great earthquake. There will be earthquakes in the earth, no doubt, but also an earthquake in the church. It will seem as though the church has been destroyed.

People will say that they must unite the body of Christ, but whoever belongs to the body of Christ will be united. When Ezekiel prophesied, the bones came together, each bone to his bone. (Ezek. 37). 19th verse: “And the great city was divided into three parts, and the cities of the nations fell: and

great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." The first great city cannot be a city of the nations. It is Jerusalem; the cities of the nations are a counterpart of Jerusalem. Jerusalem stands for the visible church. Jerusalem, the earthly church, was no longer compact, but divided. Babylon was conceived in pride; it ended in confusion. Nebuchadnezzar said, "Is not this the great Babylon that I have built?" He was full of pride and consequently, he was put to confusion. Now Babylon is being judged. The exhortation of St. John to children seems elementary, out of place. 1 John 5:21: "Little children, keep yourselves from idols." Sometimes we hear people say, "I prayed through." Then God is indebted to you? That is pride! Nathaniel saw angels going up and down on the Son of Man. Let us make a funeral to ourselves. The Lord does everything with His word.

Every island, individuals who are all for themselves, fled away; the mountains, "big shots", were not found. All man-made crowns will fall in the dust. A great hail fell in the church. God sends some powerful, hard messages. Those who do not belong to the temple will blaspheme. They are hardened. Without the grace of God, man is vanity. Our own righteousness is as filthy rags in the sight of God. In Christ we are splendid but without Christ, whatsoever we are, we will be naked, full of shame. The church goes toward unity. Does this unity come by councils or by-laws? The earthquake unites the heavenly Jerusalem. We have not been one and been separated—we go toward unity. Unity does not come by human schemes but through the trials. The real Christian is thankful even for the hard messages. The world goes from a big tower to nothing.

Lesson 39

Rev. 17

A mystery is something that needs a revelation. The world is moving officially toward atheism. The beast itself will make war against Babylon and against religion in general. The key to this chapter is in the first verse. "And there came one of the seven angels..." Angels are ministries in the churches. This message was given only to one angel; it is one-seventh of the message. Every preacher has his part, but no one has the entire message. The angel called John and said, "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." This woman has some power. Fornication represents a mixture of religion. Today, religion and politics are combined almost everywhere except in Russia. The woman was sitting on a scarlet-colored beast, which had seven heads and ten horns. The seven heads signify that the beast is not a fool but has a great mind; the ten horns are symbolic of power. He was full of names of blasphemy. The woman was showily arrayed in purple and scarlet and decked with gold and precious stones and pearls. She had a golden cup full of abominations—something which she used to charm the people. On her forehead was written the name: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Satan is a great imitator. He copies the work of God but in a showy, gaudy way. The faithful servants of the Lord who sigh for the abominations are sealed in their foreheads. This woman goes beyond the simple sealing; she writes something in order to attract attention. The woman was drunken with the blood of saints and with the blood of the martyrs of Jesus. Who are these martyrs of Jesus? If you go

in any Pentecostal assembly today and forget about sending missionaries, making collections, preaching signs and antichrist, and portray only Jesus, you will see what a cold reception you will get; you will become a martyr of Jesus. To become a martyr, one does not absolutely have to be killed; hatred is tantamount to murder.

Babylon, full of confusion, is a system and it is invisible. The New Jerusalem is the invisible church. There is a little of both everywhere. The beast, which carries the woman is a political, military power. In time of peace most preachers are pacifists but when a war is on, many platforms call it a holy war. St, John, who is perhaps the greatest Christian in the New Testament, marveled. "Even the Pentecostals say this?" He marveled and the angel in himself called him to attention and said, "John, why are you marveling?" Marvel at nothing. Don't be surprised. God is never taken unaware. He knows everything and everything is under His control. If the building is lost, if friends become enemies, if there is a scandal, don't marvel. Only *one* is marvelous—Jesus. With God, there is an eternal present; He knows everything that is past, that *is*, and that will come to pass. "I will tell thee the mystery..." The eighth verse seems to be confusing. The woman was carried by military power. One can never affirm what stand politicians are taking. They are like eels. They speak with such ability that you can interpret their words in any way. You can't grasp anything solid. "...was, is not, is to come..." Such is the mysterious way of politics and the poor people are easily deceived. In politics there are no friends, no principles, only conveniences. John should not marvel; the people whose names are not written in the book of life will marvel. Many people expect the San Francisco Conference to make the world a healthy place in which to live. We expect the solution to the problem only from the Lord. The 9th verse has been applied to the Roman Church, the seven hills of Rome, but Babylon is all over; it is a

system and not any one place in particular. In this verse, mountains stand for pride. In Psalm 121, the psalmist was looking to the hills for help but he did not receive any; then he says, "My help cometh from the Lord." The mountain of the Lord is one mountain; this verse speaks of seven mountains.

12th verse: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Many people are expecting great things of general peace. Ten is a symbolical number. They grab with both hands; they expect everything. They look to men as saviors of the world.

14th verse: "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of Lords, and King of Kings: and they that are with Him are called, and chosen, and faithful." Political power will try ultimately to destroy the Lamb. They will not try to destroy churches because they do not hate religion but just insist on Christ and look in their eyes—you will see snakes. They do not want Christ. St. Peter wanted to remain on the Mount of Transfiguration and build three temples—one to Moses, one to Elias, and one to Jesus. A cloud came and Moses and Elias disappeared leaving Jesus alone. They could not remain with Christ. Try as they may, the enemies of Christ cannot because the Lamb has a following made up of those who are called, and chosen, and faithful. They cannot destroy the Church of Christ. "The gates of hell cannot prevail against it." Political power will have no power over Babylon and they will war between themselves. Consequently there will be no more religion but Christ will be there anyway. We could not honestly say that the Pope is commanding the Allied armies. He has no power. Babylon is a system, not a literal city. The New Jerusalem comes from above.

Lesson 40

Rev. 18

Babylon is in each one of us. The day comes when Babylon will fall in each one of our lives. This book is in the spirit. We are surrounded by angels and spirits more than we imagine. You know as much of God as you discover yourself. Whatever you learn by theory will escape your mind.

“And after these things...” You cannot reach a certain plane until you have gone through some experiences. Angels represent ministries. After you have heard a preacher who is faithful, the preacher disappears and you see Christ. Jesus is the light of the world. St. John 1:9: “That was the true light, which lighteth every man that cometh into the world.” Every other light is reflected. We have no light of our own. There are many false lights but only one true light: Jesus. Every human being receives a little light when he is born into this world. “The earth was lighted with His glory.” The presence of the Trinity in the earthly body beautifies the saints but the glory belongs to the Lord.

The second verse says that the angel cried mightily with a strong voice. Rev. 10:3 speaks of a voice like thunders which belongs to the Lord. Babylon is mighty, impressive and fearful; only the Lord can put these mighty things into existence. Fallen Babylon is representative of a soul from whom Christ has departed. Demons enter immediately into this system. When the Lord offers you more light and you reject it, you lose what little you ever had. Then demons will gain entrance and be in full sway. If you reject the blessings of God, you will pay for it. 4th verse: “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her

plagues.” Who are the people of the Lord? There is a special class—the invisible church. Matt. 1:21: “...for He shall save His people from their sins.” No one else. John 1:11: “He came unto His own, and His own received Him not.” It’s up to you to become *His people*. Those who receive Jesus also receive the power to become children of God. He makes an appeal to His people to come out of Babylon. There are some Christians who are still mixed with Babylon. Although the Lord has doomed somebody, we still mingle with them out of human compassion. Remaining with them, we strengthen Babylon. Absalom was a beautiful assassin who rebelled against his father. He invited two hundred nobles to feast with him. The nobles, not knowing of Absalom’s scheme, accepted the invitation. When the people saw two hundred nobles with Absalom, they sided with him. By remaining with someone from whom the Lord has departed, we strengthen that someone. The sins of Babylon had reached unto heaven. There is one sin after another until a certain measure is reached, and God says, “Enough.” There is a measure in everything. You may cry and cry without receiving any answer but some day the Lord will say, “That’s enough; I have answered you.” It is the same for the wicked. Gen. 15:16: “But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”

The Lord prophesied to Abraham saying that his descendants would be in Egypt many years and then go to the promised land. They could not go immediately because the wickedness of the Amorites had not reached the extreme peak. The sins of Babylon had reached unto heaven. No single city answers the description given in this chapter. It is a mighty system, full of riches and full of power.

7th verse: “How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she

saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Satan said in his heart, "I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." (Isaiah 14:13, 14). Pride destroyed Satan. Pride destroys Babylon. Today we see bread in the streets. It is pride. Some day we will pay for it. Many say, "Others will have sorrow. We did not see any bombs fall." We are all in danger.

"...Strong is the Lord God who judgeth her." Babylon is strong; God is stronger. The merchants mourn because they lose money. Babylon in you and in me goes down and something comes up—the heavenly Jerusalem. The heavenly people rejoice. There is a great material loss but rejoicing in heaven. Can you find a stone that has been thrown into the sea? Thus will Babylon disappear. So far, it has not disappeared. The rich people dominate the world. They market everything. 12th & 13th verses: "The merchandise of gold, silver, precious stones, and pearls, fine linen, purple, silk, and scarlet, and all kinds of scented wood, and all articles of ivory, and all articles of costly wood, and of brass, iron, marble, cinnamon, and costly spices, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." The merchants deal in everything, also the souls of men. Men sell their souls for money. Sorceries are devilish things.

In her was found the blood of saints. The real Christian, one way or another, is a victim of Babylon. We lose something; Babylon cheats us. All these things will be put to an end by the power of Jesus.

Lesson 41

Rev. 19:1-10

God has certain ways that we discover little by little. He is a God of order; He never gives the second lesson until we have learned the first. "After these things..." All the things in the book of Revelation were a preparation for St. John from the appearing of Jesus in the Island through various experiences till now. If St. John needed such a preparation, how much more do we? You will never learn the book of Revelation by studying commentaries. You know just as much as you experience yourself.

In any church you go to, you hear a lot of "Glory, Hallelujahs", but they are scarce in this book. St. John heard many people who with one mighty voice were saying, "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand." Is there a need to write this? Many times we think that we know, but if we just realize our situation, we will see that we need the first principles of salvation. It takes a long time for people to come down one hundred percent - to take their hands off altogether. Man has nothing to do with it - it is pure grace. There has been such a mixture in the churches that people are confused for a long time; but the time comes when they are no longer confused and Babylon is destroyed in them. The Spirit hears the combined voice of the saints. God never makes a mistake; He possesses infinite wisdom and infinite love. The time comes for everyone to realize this. We need a heavenly radio in us; i.e., the divine adaptation of our spirit to these voices in heaven. We must learn that whatsoever happened to us or to others was good. 3rd Verse: "And again they

said, Alleluia. And her smoke rose up for ever and ever.” God is never tired of repeating things. The rising smoke is the signal of Babylon’s destruction. When you are sure and confirmed, then Babylon in you is destroyed forever.

The 4th verse is an emphatic repetition—an insistence so that it may sink deep in our hearts and minds. The twenty-four elders and the four living creatures represent the real church. They worshipped God saying, “It is so; again praise the Lord.” It seems so simple, almost childish. 5th Verse: “And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.” In the past, we have praised each other; but now, praise God. The saying, “Like priest, like people...” is true. The servants praise God first; then the people follow. If the people do not like it, they will go away.

The more you hear, the more you keep on hearing. The voice is becoming greater till it sounds like many waters and mighty thunderings; it is a majestic voice. A little is added this time: “Praise the Lord; for the Lord God omnipotent reigneth.” The various kingdoms in us are no more. Let us be glad and rejoice when we see anyone who is fully ready to meet the Lamb. There is a feast in heaven. When you enthrone Jesus as King, He becomes the Bridegroom and you His bride. The bride was arrayed in fine, white linen which is the righteousness of the saints. A Christian must love justice. The more you walk with the Lord, the more you like to be just—even to your enemies. Wherever we turn, we must love justice. A command was given to St. John: “Write, Blessed are they which are called unto the marriage supper of the Lamb.” Writing remains in the Church. Blessed are they who enter into such sweet communion with the Lord and always hear God. Even for St. John, the message was not easy. There are two parts to the ninth verse. How do you explain these two propositions?

The angel said, "Blessed are they which are called unto the marriage of the Lamb." Then he looked at the face of St. John and, seeing that he was marveling, said, "These are the true sayings of God." When St. John heard that, he fell and worshipped the angel. He was in such rapture that he confused the servant for the boss. The servant looked so much like Jesus that he fell at his feet; but the servant said, "See not." Who this one was is not written. The servant continued, "I am a special servant and go only to those few people who have the testimony of Jesus." People may make too much of us. St. John had been hearing, "Honor God," and he fell at the feet of a man, not knowing.

"...for the testimony of Jesus is the spirit of prophecy." One cannot be a prophet unless he has the witness of Christ in himself. God needs prophets who speak with authority. Only the testimony of Jesus is required—no studies. Prophets must be specialists on the Name of Jesus. This is the key to prophecy.

Lesson 42

Rev. 19:10-end

“The testimony of Jesus is the spirit of prophecy.” The testimony of Jesus makes a real prophet. Christ is the key to everything. So many revelations end in Christ. The conclusion of all religion is Christ because God has placed everything in His hands.

In the letter, we see a cemetery of corpses. The rider had a sharp sword, which proceeded out of his mouth. This sword was first found in the first chapter of Revelation in the mouth of Jesus - a sword which separates the flesh from the spirit. This book is difficult if interpreted according to the letter, but it becomes easy when it is interpreted according to the spirit.

The 11th verse comes after the revelation that God needs a prophet. Be filled with Jesus and you will become a mighty preacher. Love makes people eloquent. If you love Jesus, you can speak of Him. Immediately after receiving this message, St. John looked up and he saw heaven opened—a continuous manifestation of Christ. He saw also a white horse. A horse represents quick motion. The Egyptians were fleeing on horses but they were also being pursued on horses. Now we see a white horse. A white horse is presented also in the 6th chapter. Natural man comes first. First came the counterfeit - a white horse pretending many things and accomplishing nothing; now comes the real one. White symbolizes purity - the word of God. There was a faithful and true rider - faithful in all he promised; true in all he says. You can depend on the Lord. There is only a little description of this rider. Verse 12: “His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.” The

many crowns that he wore on his head represent many victories. No man knows his name except Jesus Himself. Try to explain something; people will understand so much and no more. There is a limit.

Verse 13: "And he was clothed with a vesture dipped in blood: and his name is called the Word of God." He was covered with a vesture dipped in the blood of sacrifice. If we preach and our preaching costs us nothing, it has no value. Our testimony must be dipped in blood. Words amount to nothing. 1st John 5:7,8: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one." Do you think that the devil is afraid if you sing "Under the Blood?" The Trinity must be in you and the three must harmonize. This beautiful rider was covered with a vesture dipped in blood. The Word of God saturated with blood vividly portrays the output of life. Is this rider alone? Thank God, there is a company with him. "The armies which were in heaven..." Were they on the moon or on some planet or were they in heavenly places? We are here in body, but spiritually, we are in heavenly places. A real disciple must follow His steps. Here the steps are quite swift; the armies followed Him upon white horses. In prayer, we can reach people who are far away. Run to do His service. "...clothed in fine linen, white and clean." Purity and speed are essential. Many white things are not clean.

15th verse: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." This verse is the key to the whole situation. Out of his mouth goeth a sharp sword and with it he smites the nations. Any word that goes out of his mouth accomplishes something. Luke 2:34: "And

Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." People become either better or worse - life or death—resurrection or destruction - holiness or ruin. There is a hymn which says, "Neutral you cannot be..." Some people say, "I want to mind my own affairs." Don't you know that you were put here for a purpose and your business is Christ? It is high time to understand that. No man can live for himself. Today we are aiming to destroy the evil Nazi system but not the German people. "He shall rule the nations with a rod of iron." He will direct all judgments and chastisements. Again, St. John looks at the vesture and sees a name written on it: KING OF KINGS AND LORD OF LORDS. At first he did not see any writing. The real church is the realm of kings, the future governors of the universe.

Then St. John saw an angel standing in the sun. Jesus is also called the Sun. Without the sun there is darkness and cold. The sun brings light and warmth. This messenger is surrounded by the sun and cries with a loud voice, "Come, and gather yourselves to the supper of the great God." Does God need supper? Fowls stand for the power of the enemy. Don't cry too much for the flesh. The spirit counts. The fowls cannot touch the spirit. The flesh may be destroyed but the spirit is saved. Whatsoever is flesh must be destroyed. This upsets people because they are much too attached to the things of this world. In the 19th verse, the church begins to preach in the mighty power of the Lord. All the powers of the enemy are arrayed against you, but they cannot overcome you. "And the beast was taken..." There are some things, which will happen in the future; some things happen now in the spirit. After you have gone through a test of faith, you look around for your enemies—they are no more - they are taken. The works of the Lord have a very humble beginning but they grow and

are eternal. The enemy goes from something to nothing. The spiritual work starts humbly but the terminal is glorious. The beast does as the world does. Both are cast alive into the fire. This refers to the future but also to the present.

The 20th verse speaks of people who belong to the beast and to the false prophets. Those referred to in the 21st verse cannot be the same people. The remnant is not on horseback and yet not with the beast. The Lord is looking for a remnant everywhere. The word of God kills and gives life. We need to be killed by the letter in order to be raised by the spirit. We become prostrated in the flesh in order that the spirit may remain alive. The fowls will come and eat our flesh. God made no promise for our flesh. We may lose property and suffer in the flesh, but the spirit will live.

Lesson 43

Rev. 20:1-end

These things are in the future but also in the present. There are things that we cannot bear because there are babies in our midst.

Verse 2: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." One thousand years are like a day to the Lord. On the other hand, you may work one day for the Lord with such intensity that it counts as a thousand years. 2nd Peter 3:8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The Lord wants us to live day by day. Psalm 90:4, 12: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. So teach us to number our days, that we may apply our hearts unto wisdom." A watch lasts three hours. Three hours well spent may count as one thousand years. The Lord can do everything in a second.

"And I saw..." What powerful eyes St. John had! He was full of eyes. Nothing escaped his attention but he saw each thing in its time. St. John saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. Rev. 3:7: "These things saith he that is holy, he that is true, he that hath the key of David, he that shutteth, and no man openeth." When he closes, no one can open. Is this a material chain? Ezekiel was bound although no bonds were visible. "...and after that he must be loosed a little season." Now and then we have an evil day. Ephesians 6:13: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having

done all, to stand.” In the evil day, everything combines together against us to crush us. On good days do you bind the enemy? We are powerless against Satan; God binds him. Can Satan tempt you at any time? He is a chained enemy. Satan could tempt Job only as far as the Lord gave him permission to. If he were not chained, he would destroy all of us. Luke 4:13: “And when the devil had ended all the temptation, he departed from him for a season.” The devil was not permitted to tempt Jesus every moment. Satan is chained now and then for a season. There are seasons in which the devil can do anything against you except to destroy your soul. There will be a time when Satan will be chained not only for individuals but also for nations.

4th Verse: “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” St. John saw thrones and people sitting on the thrones. The New Jerusalem comes down from heaven. These people did not worship the beast or the counterfeit and did not have the mark of the beast. They had victory for one thousand years. Have all the saints been beheaded? Some have starved; some have been burned; some have been spared. Isaiah was sawn in the trunk of a tree. Are only the beheaded ones regarded? Where is the trouble of man? In the head. We are not affected by things, but by the opinion we have of things. Christ is the head of the church. You are beheaded when you take Christ as your head. Col. 3:1,2: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.” We must be beheaded. Phil. 4:8: “Finally, brethren, whatsoever things are true, whatsoever

things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any praise and if there be any virtue, think on these things.” When we are beheaded, then we are in the first resurrection. There is a first resurrection also in the beyond. People who are beheaded are not afraid of the second death. Christ is our head.

Satan becomes loosed from his prison but he has no power against the church. Then Satan disappears from the picture. Everything disappears; only God remains. “...and the books were opened.” When the Brother is called to preach at a funeral, he looks at the body and tries to extract from the face a little of the late person’s history. On one occasion he knew nothing of the family; he was guided to speak on this verse. Each one of us carries his own life in his own face and carriage. Our life becomes clear before our own eyes. We see ourselves before God’s presence and we become terrified. Thank God there is another book—the book of Life. Jesus is the Book of Life. St. John 1:9: “That was the true Light, which lighteth every man that cometh into the world.” There are many people who have not heard the material name of Christ but who nevertheless follow the Light. The greatest missionary work in South America was done by two Italians; they did not have any staff, any physicians, or any publications. The real missionary is the Holy Spirit. Christ is the Light that lights every man who comes into the world. We have more responsibility because we have more light. There is only one calling. If we are not faithful to this high calling, we are doomed.

Lesson 44

Rev. 21:1-9

John, a type of the church, goes through all the seven messages that present two lines—good and evil. John saw the fulfillment of the messages in the spirit. John represents the real, invisible church. “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” Heaven represents religion. Churchism has to pass away. There must remain a new heaven and a new earth. Even the material things pass away. The sea passed away – no more unrest. There is always some movement in the sea; it is the picture of the human heart before God enters with His rest. After God enters, there is no more movement—no more unrest.

Second Verse: “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Out of heaven, out of spiritual things, idealism, and everything good comes from the New Jerusalem. It does not come out of the earth. Rev. 3:12: “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.” Will He write with ink and paper? He writes in our hearts and minds through the Holy Spirit who imprints these truths in our lives. This writing remains forever. The New Jerusalem is contrary to the old. The old Jerusalem crucified Christ—the New Jerusalem is becoming Christ’s bride. The New Jerusalem comes from heaven. We of the literal Jerusalem, how do we make members in the churches? Heaven is upward. When you look up do you see

anything around such as cliques, intrigues, and sects? We have to learn to look up. "Our Father, who art in heaven..." Look only to the Lord. Are we really converted? We look around too much. We are afraid of people. But the new Jerusalem comes from heaven—nothing around you—no partiality. The New Jerusalem is being prepared slowly. Abraham did not have a residence in a settled place although he was not a poor man. He dwelt in tents. He did not have a palace because he was looking for a city that has a foundation whose builder and architect is Christ. He saw this city from a distance. Even though wind, rain, and sand filtered into the tent, he still looked to the city built and founded by Christ. The builder and the architect shift responsibilities but it is not so with God because He is both builder and architect. "...prepared as a bride adorned for her husband..." The New Jerusalem is composed of people.

Third Verse: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." When Jesus was in this earth, he said, "Who has seen me has seen God." Jesus is in heaven now. He is preparing a tabernacle. Our house is God. A Christian must have no home in this life. Of course, there is the family. Psalm 90:1: "Lord, thou hast been our dwelling place in all generations." Your mind is always in God wherever you go; He dwells in the church. The real church is the house of God. When you reach that maturity of spirit, then God is with you. We become His children; He is our God.

4th Verse: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." When you invite people to church, do you tell them that they will have no more afflictions or

sicknesses? “God shall wipe away all tears...” means that we have shed many tears. “No more death...” We die, but we are not afraid to die. Heb. 2:14, 15: “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage.” This is hard for young people to see but when the need arises they will see it. When you approach your terminal you will see things in a different mood. No fear of death—we must claim this gift. We have to pass away but we must not be afraid. Many Christians are still in bondage. We fear evil, sickness, and poverty. God saves us from fear. He paid the price and we tremble continually unless we accept it. 1st Thes. 5:18: “In everything give thanks: for this is the will of God in Christ Jesus concerning you.” It will be in the Beyond.

A message came to St. John about these things. First came the message and then the confirmation of the message. He needed a confirmation! There are things in life that are too beautiful to believe immediately. “Verily, verily...” Believe notwithstanding contrary appearances. You are surrounded by many difficulties but from the throne comes assurance. God Himself steps down and says, “It is so.” Refuse to look at appearances St. John had received a message and he was looking and marveling. God says, “Write: for these words are true and faithful.”

6th Verse: “And he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.” Alpha and Omega are the first and last letters of the Greek alphabet just as A and Z are of the English alphabet; this represents the beginning and the end of the human language. God will not leave us halfway. Phil. 1:6: “Being confident of this

very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Be confident. We need some refreshing—"I will give unto him that is athirst of the fountain of the water of life freely."

To the overcomer is promised that he shall inherit all things but in the eighth verse we see people who are excluded and who will have a second death. The fearful are among those who are excluded. There are two kinds of fear: filial fear—we fear God; the fear of distrust. Many times the Brother is in an assembly when something serious has to be decided. The enemy says, "Don't say anything; you have enough enemies." He answers, "The cowards do not enter into the new Jerusalem." When he was in Arkansas he had to visit a poor sickly woman who had been unjustly ostracized from the church even though the local pastor was out at the time. In Camden, he had to rebuke a preacher who was talking about a brother who was not present. "Come hither, I will shew thee the bride, the Lamb's wife." Always higher!

THE END