

Revelation 2, 3 (Conrad Bowman) (February 10, 2008)

The Church at Thyatira, some people would think we're dragging an anvil through it, but it's right at the end of chapter 2, and I want to make sure that there were some things in there, I want to make sure that we nail those down. So, I've got a couple of issues I want to just make sure we've cleared up, at the end of chapter 2. I want you to watch something. In the Church at Thyatira, from verse 18 to verse 20, he says to those,

I know your deeds ...

And I've noticed that this is the Son of God who is speaking in Thyatira.

I know your deeds, your love, your faith, your service, but I have this against you that you tolerate the woman Jezebel who calls herself a prophetess.

And He comes down on them for allowing someone inside the assembly to begin to – just because they call themselves a prophetess – to begin to teach false doctrine, and lead them astray. And He said, I know what you're doing, you're real busy, and you're working hard, but, you've had this problem down there, and I'm not sure you realize how big a problem it is. You have this prophetess down there, she calls herself Jezebel, but she's leading a lot of people astray, and leading a lot of men astray – is what the text says. And teaching them to eat things that have been offered to idols and get engaged in the Babylonian practice.

Evelyn Wamble. Immorality.

Conrad Bowman. Of immorality, and of idol worship.

Evelyn Wamble. Idol worship. Right.

Conrad Bowman. So there's two things going on there. And last week we covered – it was the second week on that paper, the Babylonian religion, and I covered that for two weeks, and finished it last week. Because this practice, that John noted, in around 95 A.D., because that's when he is writing this. John's writing this a 95 A.D. It's a practice that started in Babylon in 786 B.C. It came from Babylon into Israel. That's when it, historically, that's when it moved up to Israel.

Evelyn Wamble. Been around a long time.

Conrad Bowman. Been around a long time. Long time. Now you remember when we went through Genesis, this whole thing started with Nimrod and his wife, Semiramis. And Semiramis became mythical head of the church at Babylon and also – it was carried down to Egypt, where it was Isis. So this back worship of the woman and child and son, who was supposed to be Nimrod resurrected – you can see the whole pattern here. It tracts first from Babylon where it started, to Egypt, and then throughout the Middle East. And by the time that Israel was under attack by Assyria, it had move through Assyria, was introduced to Israel then – 786 B.C. – and in 606 B.C., when Babylon itself took over the battle and pressed on into Israel, they brought this worship with them. Now, not much is said about it in the New Testament in Paul’s epistles. And so you kind of think maybe it would have gone away with the coming of Christ, His presentation, the crucifixion, the ascension, the descent of the Spirit. You would think that, that empowerment of Christians would have forced the religion of Babylon and the Jezebels out to suburbs. Well, if we look at this, the Church in Thyatira is right in the middle of the whole metropolis, the economic center of Greece. And by 100 A.D., John is writing a letter from the Lord Himself, through His messengers, given by John to the messengers, to the assemblies in these seven Greek Christian churches. And he’s saying, I know your deeds, I know your work, I know where you intended to be, but your sense of toleration has allowed you, and enabled you, to let this idol worship that came from Babylon, and has been around thousands of years, and been plaguing you since Solomon’s temple was sacked the first time, had been plaguing you all this time, and it’s alive and well in 100 A.D. And I’ve told you before, you remember, this is only 40 years after Paul’s death. Paul closed his ministry and was gone. He was dead and martyred for the cause of Christ in about 58 – 60 A.D. Around that period. This is 40 years later – 35 to 40 years later, and the Church is already being plagued with idolatry within itself. The Church had hit the rocks by 100 A.D. We tend to thing that the Church has gotten stronger and stronger and stronger. Let me tell you. Here’s the history of it. When Paul came and he gave the doctrine in every one of his letters, he said, pay attention to the Gospel that I’m giving you. It’s a different gospel that you’ve heard before. You did not hear this Gospel before Messiah came. You did not hear this Gospel while Messiah was here presenting Himself to Israel as their Messiah and King. You didn’t hear this Gospel. God Himself revealed it to me when Christ Himself personally appeared to me – that this Gospel which He gave me to give to the Gentile church, is different than what He gave to Israel and was trying to pull Israel into. Ok. It’s a different Gospel. That’s what he told the Galatians – foolish Galatians. Who’s bewitched you? Are you going to finish

by works what God has started in you by faith? Won't work. Same thing he told the Corinthians. Same thing he told the Ephesians. It's that one consistent Gospel that Paul put out. He said, do not – this is what he told Timothy – you remember when we went through 1st and 2nd Timothy – do not let the Gospel you learn from me slip away from you. It's a treasure. It's very, very precious. Don't let it get away. He could see it coming. He could hear the footsteps of the enemy in his ears, catching up with them. Well, you would think with all those warnings the Church would be forewarned and would be jealously guarding the Gospel according to Paul. But, by the letters that we're studying now, and we're going to get to Sardis right now, those things had slipped away by 100 A.D., and John, the apostle John, is addressing that right here with these seven letters. Now you remember, here's what we studied last week, the Son of God says: "I know your deeds, your love" – this is in verse 19 of chapter 2.

I know your deeds, and your love, and your faith and your perseverance, and your deeds of late are greater than at first.

Doesn't that sound like a great church?

But I have this against you, that you tolerate the woman Jezebel who calls herself a prophetess and leads my bondservants astray so that they commit acts of sexual immorality [– is what's there –] and eat things sacrificed to idols.

And here's what I want you to – here's what I want to make sure you don't overlook this.

I gave her time to repent, and she does not want to repent of her immorality. Behold, I'm going to cast her upon a bed, or into a bed of sickness. And those who commit adultery with her into great tribulation unless they repent of her deeds.

And we got into a discussion with several people last week. And I don't even remember who you are right now, but the words, I still had with me when I got home – how can you repent of somebody else's deeds? Well, it's very simple. To repent does not mean to feel sorry about doing something. That has nothing to do with repentance. Feeling sorry that you did it is not what repentance is. A lot of people can feel sorry about doing something. To repent means to change your mind about the thing that you did. To declare it anathema. To separate yourself from it. To declare, and take into your being on the basis of what you know of

Christ, the fact that this is offensive to God, and to move away from it. That's what repentance is. Repentance is not feeling bad about it. You might in your heart still know, that if you allow yourself to be controlled by your own will and desires, you're going to go right back and do that thing again, knowing it's wrong. But repentance means to take what the Spirit is teaching you within yourself, from the Word, and change your mind about it, and take that thing that's so attractive to you and put it over here in the category of things that God has condemned and has thrown the woman that is teaching you to do that into a bed of sickness because of it. It's to look at that thing that may look so beautiful to you, or so cute, or so progressive, or so powerful, or so useful in terms of furthering your goals. To look at that thing, and if it comes from the wrong source, declare it to be what God declares it to be. It means to take the mind in you that is in there. Take the mind of Christ. And the only way you can grab His mind is to let the Spirit lead you into grabbing His mind. Ok. That's the only possible way to do it. Is to turn loose of your control of your life and turn that thing over to God. That's what repentance is. And you may do it like sand in your craw, and you eat it anyway because it's not pleasant. It's taking away something from you that your flesh just thirsts and hungers for. And you put it away because God has declared it to be something that He's not pleased with. That's what repentance is. It's not feeling bad that you did it. Most of the time that's just feeling bad that you got caught anyway. Doesn't have anything to do with it. Right John?

John Young. You got it. [Laughter].

Conrad Bowman. If I didn't say that now, it would come up over coffee later. That's the way it is. But, make sure you don't contaminate – make sure you don't contaminate your thought of repentance with any sense that repentance involves feeling sorry about something. Because if you do, you'll cut off dealing with it. Waiting until you feel bad about having done it. And Buddy, that won't come. It won't come, until maturity hits you. And then you might feel bad about it. But you've got a lifetime between when you face some of these things and when you get to the point of being mature enough to feel bad about it. You know, when you look through Scripture, I don't find young men saying, woe is me because I've offended God. I find a lot of old men in here saying that, and that's real important. Now look what He's going to do with her, in verse 23. I'm going to kill – I'm going to deal with her,

and I'm going to kill her children with pestilence ...

And as Vincent said, that's with the second death.

I'm going to kill her children with the second death, and all the churches will know that I am He who searches the minds and hearts.

If you don't have it in there, make sure you have a reference to Hebrews 4:12. And you know what Hebrews 4:12 says?

The word of God is alive and powerful. It's sharper than any two-edged sword, and pierces even to the dividing asunder of the soul and the spirit and the joints and the marrow, and is the perfect critic of the thoughts and intents of the heart.

That's Hebrews 4:12. The Word itself, and to us, that's this [holding up Bible]. To them, it was what was being revealed right in front of them. But the Word of God is alive, and is powerful, and the word "powerful" is *dunamis*. It's dynamite. Ok. Direct translation is dynamite. "The Word of God is alive and it's powerful." It's *dunamis*. "And it pierces even to the dividing asunder of the soul and the spirit." And when you are asked, how do you know what's soul and what's spirit, you can tell people. I know, because here's where it's divided. The Word of God divides that. Separate the soul and the spirit, and the joints and the marrow, and as a critic of thoughts and intents of the heart – the joints. Here's a little medical aside, and I'm not going to linger on it. But the joints are what give us trouble when we get out of bed in the morning. This class knows about joints. Ok. Joints are not places to have a drink. Joints are what you need to get straightened out when you get out bed in the morning, and it hurts like blazes. [Laughter] Right? Alright. Now, what does the marrow do for you? In the marrow, red blood cells and antibodies are produced. The life of the body is in the blood. That's one of the first lessons that God taught men. "And if you shed man's blood, by man your blood is going to be shed." The life of the body is in the blood. The marrow produces red blood cells, among other things. Ok. But the life of your body comes from the inside of your bones, and flows out. Not only did God divide between the soul and the spirit; He can divide between real physical life and it's source; and the outward physical life which is the joints that use it up. That's how strong this is. When you pray, remember that. When you pray, though your arthritis that's driving you crazy, and you don't know whether you're going to be able to get out of bed, remember that. The God to whom you pray, is the God who is the Word that energizes the very blood that courses through your veins and brings life to those joints that you need to move.

And God will answer that. Ok. God will answer that. We can pray just out of the wells of faith within us. But we can also pray with intelligence too. God expects us to take this brain that He's given us and fill it up full of all that He is. Because that's knowledge that goes beyond anything that the surgeon that I call on, and depend on, and the surgeons and physicians that you depend on, to keep you going. Well, we have a higher source. Ok. We have a source that maybe he needs to know about, and here's part of it right here. Word of God. Ok. The joints and the marrow.

23. ... you will know and they will know that I am He who searches the minds and hearts, and I will give to each one of you according to your deeds.

Now when He starts passing out according to my deeds, I hope He'll overlook them all. Ok. And you know my theory on that. As I stand at the Bema Seat of Christ, and He says, what are you bringing in that would gain you entrance? I'm going to say, nothing. Nothing. Because everything I present, the best I can crank out in my lifetime is going to go up in smoke. Ok. In the judgment of God, it's going to be gone. But God bless them. He then covers me up with the deeds that He performed in my life, and that's Ephesians 2:10. "For we are His masterpiece."

We are His masterpiece, created for the purpose of good works, which He performed beforehand that we should walk in them.

We don't do them. We walk in them. He does them, so there you are. When you get before the Bema Seat of Christ, please, if you've overlooked any of them, you've got some of your works hanging on or stashed, get rid of them before you get there. It will save you some trouble. Because when the Lord Himself looks at those works and judges them for quality, there're going to go up in smoke just like that. A puff of smoke. [Conrad snaps his fingers]. And it's all going to be gone, and there you're going to be, uncovered, just as uncovered as Adam was when he hid in the Garden. You won't have anything covering you and then He's going to give you His cloak of righteousness made of the deeds that He did so that you then can walk in them. So our life consists of looking for the footsteps, and putting our feet in them one right after the other. We are to search out, that's what – we've got a missionary conference. We're loaded up and surrounded by missionaries here. All over the world they come from. And what their task is, is to look for signs of where the Spirit is working and put your feet right in those footprints. And just walk in them one right after the other, and

watch God work His work, and step right in it. And then, you become one element in the masterpiece, which is the Church. That's what Ephesians 2:10 tells us. Now, all that's right there. Buried into this – I wanted to make sure you didn't miss that while we go through it.

24. But I say to you, the rest who are in Thyatira, who do not hold this teaching, who do not know the deep things of Satan [because they quit trying to learn them, as they call them], I place no other burden on you.

25. Nevertheless what you have, you hold on fast until I come. [You hold on to it. Because].

26. He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS;

Now I want you to watch that. Look at the next verse, and then we'll take the whole thing.

27. AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES

What are the vessels of the potter?

Gentleman. [Inaudible].

Phil Richman. Are they Jezebel's children?

Conrad Bowman. They are. There're also, they also are us. In a great house are many values. Vessels. Some have honor. Some have dishonor. Now I want you to notice that here He says, there's one group of people that are going to be overcomers. They're not going to be beaten down by a Jezebel. They're going to hold what I've given them in the past, and they're going to hold that right to the end, right to the very end. Even to the end of their lives, or the end of the period in which they're living. And that's the Tribulation Period. The period just before the Second Coming of Christ. He said now to the overcomer, "I'm going to give a rod of iron." He's going to rule those nations with that rod of iron. He's going to rule them. Not me. He's going to rule them with that rod of iron.

Now, while he's ruling with a rod of iron, the potter is going to be totally destroying the vessels that have been made. Now, if you go back into Matthew, you'll find that in a great house there're many vessels. And some of honor, and some of dishonor. Do you know what the vessels are? That's me and you prepared for service. Ok. The gifts of service that God has given to men and women only are of value as long as they're here. The gift of service doesn't have any use - that's you - doesn't have any service job in heaven. It has a service job here. When He turns over the Gentile nations to the overcomer to be ruled over with a rod of iron during the Millennial Kingdom for 1000 years, He breaks up all the vessels that contain the service gifts. The gift of mercy, and the gift of helps, and the gift of prayer, and all of those things that we claim is the Church's unique preparation for the service to the Body of Christ. He breaks up the vessels. They're not going to be there, in the Millennial Kingdom. It's not there. Now I'm going to drop that at that point because I want you to think about that. If you didn't pick it up last week, and I don't think you did - Ok - you got it now. And that has enormous implications, as we start moving through the rest of this book. Ok. Because we wonder, where's the Church? What's the Church doing through that 1000 years? Well, what the Church is doing is reigning with the Groom. We are with the Lord Jesus, the ascended man, receiving the accolades and the worship of the whole entirety of creation because we have been joined to Him. Does it even touch your awareness of the position that God has put the Church in? It's an enormous thing. It's an incredible fantastic revelation. "We are His masterpiece, created for the purpose of good works, which He has already performed, that we should walk in them." No where is that clearer than in the 1000 year Millennial reign which is coming quickly. So look at the words here, and I'm going to dump right into Sardis - and this is typical of our - Phil?

Phil Richman. I'm just trying to understand the flow of this, as to who he is talking about. Ok. It can be confusing. It certainly confused me. He who overcomes. Now, who's that?

Conrad Bowman. That's specifically, within this passage, that is specifically the remnant out of Israel - the 144,000, the leading Jews who are witnesses during the Tribulation Period.

Phil Richman. Ok.

Conrad Bowman. And those that accept their, those that accept their witness and their testimony.

Phil Richman. Alright. And who is he who keeps My deeds until the end? Is that the same?

Conrad Bowman. That's the same group. Some will fall by the wayside. That's what Daniel 9:10.

Phil Richman. Alright. To him. Who is the "him.?"

Conrad Bowman. To him who overcomes?

Phil Richman. No. To him I will give authority.

Conrad Bowman. Oh. To him. That's the overcomer.

Phil Richman. That's the overcomer.

Conrad Bowman. Yes.

Phil Richman. To the overcomer I will give authority over the nations, over the Gentiles

Conrad Bowman. Gentiles. Gentile nations.

Phil Richman. Over the nations.

Conrad Bowman. Right.

Phil Richman. And he – who is the "he?"

Conrad Bowman. "He" is the overcomer.

Phil Richman. Alright.

Conrad Bowman. To whom He gives authority, and a rod of iron.

Phil Richman. Alright. This overcomer, and this is still this 144,000?

Conrad Bowman. Yes sir.

Phil Richman. ... that He talked about here.

Conrad Bowman. Yes sir.

Phil Richman. That has nothing to do with the Church?

Conrad Bowman. Nothing to do with the Church. No.

Phil Richman. Ok. He shall rule them with a rod of iron, as the vessels of the potter – who are the vessels of the potter?

Conrad Bowman. The vessels – the potter. Remember, the only time the potter's vessels of clay in a great house, there are many vessels, some of honor and some of dishonor. That comes out of Matthew.

Phil Richman. Ok. Who are they? Are they the Jews?

Conrad Bowman. They're the Jews.

Phil Richman. Are they the Gentiles that are going into the Millennial Kingdom as well?

Conrad Bowman. Some, but that's not the one ...

Phil Richman. It's the Jews. The Jews that had brought into the Millennial Kingdom ...

Conrad Bowman. Yes. Before we're through, we'll get into the parable of Matthew that talks specifically about that.

Phil Richman. And then the "I." Who is, "as I"? Who is "I"?

Conrad Bowman. That's the Lord Himself.

Phil Richman. "I" meaning the Father?

Conrad Bowman. He's been given authority by the Father.

Phil Richman. By the Father?

Conrad Bowman. And He passes that authority on ...

Phil Richman. Was it Jesus Christ ... [inaudible]?

Conrad Bowman. Yes. Yes. That's the Lord Jesus. That's right.

Phil Richman. That helps me. Hope it helps somebody else.

Conrad Bowman. Ed?

Ed Welbourn. The Jews, who God made a pact with, they were to inherit the earth.

Conrad Bowman. Right.

Ed Welbourn. And the Church is in heaven ruling those on earth?

Conrad Bowman. That's right. The Church is not so much – the Church is in heaven. But when you use the word "ruling," what we see is He's given, He's given authority to rule with a rod of iron to the overcomer out of Israel, and he's going to rule over the nations. And the word "nations" is always, "Gentiles."

Evelyn Wamble. It is?

Conrad Bowman. Yes. Yes. Anytime you see "nations," it's "peoples." Well, He's not talking about the chosen people. He's talking about the Gentile nations. Because it's divided into Israel and everybody else.

Phil Richman. Ok. Let's finish it. Ok.

Conrad Bowman. Yes sir.

Phil Richman. And I, the "I" again, is the Lord Jesus Christ?

Conrad Bowman. Yes.

Phil Richman. And I will give him.

Conrad Bowman. Yes.

Phil Richman. Him?

Conrad Bowman. The overcomer.

Phil Richman. The overcomer.

Conrad Bowman. Yes. Yes sir.

Phil Richman. Ok. That's the 144,000.

Conrad Bowman. Yeah. The overcomers.

The overcomers. Ok. The Morning Star. What is the "Morning Star"?

Conrad Bowman. The "Morning Star" is the Lord Jesus Christ, in His role, not as the Ruler, but as the Illuminator.

Phil Richman. Ok.

Conrad Bowman. That's what that Morning Star means. There's a whole thing on the Morning Star, with the – you get into the planetary

Evelyn Wamble. The "Morning Star" is a title of Christ. He is the "Morning Star."

Conrad Bowman. Yes ma'am. Excuse me. Yes ma'am.

Phil Richman. Alright. Who is the "he who has an ear." Who is the "he"?

Conrad Bowman. He who has an ear, let him hear what the Spirit says?

Phil Richman. Yeah. Who is that?

Gentleman. In Thyatira?

Conrad Bowman. That's every person connected with the Church at Thyatira. Because there'll be some who listen to the message but don't hear it.

Phil Richman. So He's giving the Church at Thyatira information on the Jews? The 144,000 – this is outside the Church. This is in the Greek world, even though it's in Asia.

Gentleman. He's giving them information about the end times.

Conrad Bowman. That's right.

Phil Richman. So, it's really, it's just information for the – I said just – information for the Church, but it really doesn't bear on the Church in that sense. It's strictly information.

Conrad Bowman. That's right. So a lesson for the Church.

It's a lesson for the Church on – to unravel God's program?

Conrad Bowman. That's right.

Phil Richman. Particularly for the Jews.

Conrad Bowman. That's right. Now the principle that is involved here, especially when it involves the vessels that the potter breaks up – because the vessels were the container of things of value or things to be discarded. Now when you come over here, we're called, the Church, is called individual believers, are referred to by Paul as – we're vessels of God. We're vessels to the Spirit. The Spirit of God pours Himself into us. We're containers for it. So the lesson to us when we look at that, is that – wait a minute. These vessels were service vessels. There're there. For the Jew, it was to hold things of value, or refuse to be thrown away. That's the very same thing that the Spirit does to the individual believer in this age. In this age, God uses us to do that. Ok. He deposits us, in us, gifts of service that sometimes are bright and shiny and valuable. And sometimes there're common place, and there're made of earth. And sometimes we are trash haulers. Ok. We're to take the garbage that the world puts in people and puts into the believers, and we're to take that garbage and discard it and get it out of the way. That's the job of the elders. Ok. That's the job of Church leadership. To protect the sheep on one end. But also, when that stuff gets in, what does it say? You disregard it. You didn't learn to keep things. You cut it off. Get that garbage and take it out of there. So we are service vehicles. But, when you hit the time where Christ Himself is present, the vessels are all broken up. Why? Because it's Him in His presence that's before us, and He's big enough to do all the work that all those vessels in whatever age, of whatever service they perform, is performed by Him personally. Now, does the Church at large understand this? No.

Pat Welbourn. They are disseminating the garbage.

Conrad Bowman. That's right. That's right. We are – our sign's out front. So many churches ought to be BFI. You know? That's – ya'll don't know who BFI is?

Lady. Yes.

John Young. I know.

Pat Welbourn. They used to be our neighbor here on the corner.

Conrad Bowman. But see, the minute we turn away from instructing the saints and getting them ready for this thing that's coming down the tracks like a huge train, we leave them defenseless. We leave them defenseless. Our job as leaders and teachers is to identify the garbage, take it out, get it out on the edge of the property line, and make sure it gets picked up and hauled off. That's what we're doing. That's what we're supposed to be doing. Open that Word up and let the mind of Christ just flood us until we can share it amongst us and see the truth just come right to the top and come at us. That's what we want to be doing.

Now I've only got 5 minutes here to do a whole Church at Sardis. [Laughter].

Phil Richman. You've got 10 minutes.

Conrad Bowman. I've got 10 minutes. I've doubled my time right there.

Evelyn Wamble. Unless you get back over there to Thyatira.

Conrad Bowman. You see that. You see how much we miss. We spent a couple of weeks looking at Babylonian religion and what Jezebel was bringing into that church, and you see how much of it we missed. Now in chapter 3,

1. To the angel of the church at Sardis

Any more questions on Thyatira?

Phil Richman. Probably a lot of questions, but we'll come back to it.

Conrad Bowman. We'll come back to it, you betcha.

Phil Richman. At least we have this recording here of these answers.

Conrad Bowman. We're working cyclically through these letters. We go to the next letter and get a reading on the first part of it. And we keep cycling back and picking it up and dragging it forward, so we can see this thing developing. This is so important. It just staggers me to think that by the time God got through giving, through Paul and the other apostles, James and Peter and the rest of them – got through giving them the foundational information that they would need to live and move and work as His Body, by the time that was finished, it was ruined. It was already ruined. It was destroyed. We left those principles that Paul laid down before 100 A.D., and the Church went into an institutional church

mode, and for the next 1800 years lived in darkness. That's how important this is. And around 1800, the late 1700's to 1800's, it was picked up again, and a flame was kindled, and it just flared. And through the 1800's it grew and expanded, and through the first half of the last century, it continued to grow and settle in and then, here we are. In the 21st century, and it's hard to find a warm spot. It just is not there. The flame is dying down quickly. Ok. There's a lot of pseudo Christian churches out there.

Look again at what He says in chapter 3. I know your deeds.

1. To the angel of the church in Sardis write:

He keeps writing this same thing.

1. ... He who has the seven Spirits of God and the seven stars, says this: I know your deeds

Now that's the Lord Jesus Christ, that "He."

... that you have a name that you are alive, and you are dead.

Now that's what James was saying to them. James says, "faith without works is dead." Now you come to Jerusalem from all over the world. Acts chapter 2. There were in those days in Jerusalem Jews, devout men, from every nation under heaven. And then it names them. There they were. And they heard what was going on in that upper room. And they heard of the Holy Spirit's influx into those men. And they preached, and every person who heard them heard them in their own language. And that was a miracle. It was a miracle of hearing. That's why so many of these times, at the end of every one of these letters, the introduction, it says, "he who has an ear to hear, let him hear." Because that's a miracle. That's what happened at Pentecost. Jews from all over the world trained in every language known to man. When they heard these Galilean fisherman speaking, heard them each in his own dialect, that what's here. "He who has an ear to hear, let him hear." It takes these people in these Greek churches right back to that Jewish gathering in that upper room. And sticks them right in there, and makes the same demand on them that was made on the Jews. It was, "he that has an ear, let him hear." So you better be listening because the Spirit's at work.

1. I know your deeds, you have a name for you that you are alive, but you are dead.

And James said, you've got new faith. He wrote that letter out. He wrote that letter and sent it out to all those Jews who scattered themselves back into the land they came from, and he said, listen. Don't go back there and think you can take your new knowledge of the resurrected ascended Christ – don't think you can take that back to your nation, and go back to the synagogue and worship there the same way you did before you came here. You've got new information. There you were waiting for Messiah. You've seen the Messiah come, and the ascension of the Lord Jesus. That's going to take new deeds. You can't go back to your synagogue, and to your temple, and go through the empty exercise of bringing offerings in expectation of the Messiah's coming. He's come. You've got to have new deeds to go with that new declaration of faith. Because faith without the deeds is non-productive. It's dead. And that's exactly the same thing that's being said here. You say you've got a name, and the name you're carrying is the name of the ascended Christ. But your deeds are the deeds of one who's living in expectation of Him coming. He's gone. He's made His pass through here.

Evelyn Wamble. The Jewish people today are still looking for Him to come. Right?

Conrad Bowman. Woefully. I don't think they're even doing that. But that in theory would be what they're doing. Because mostly what you see today is Reformed Judaism. You know, which leaves the old behind, and they've come up with a new brand of Judaism that doesn't fit either description. So, it's hard to determine exactly what they're looking for. Ok.

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

3. Remember therefore what you have received and heard; and keep it, and repent

Because those are the things in verse 3 that Paul and the apostles have been teaching.

Therefore if you will not wake up, I going to come like a thief, and you will not know at what hour I'll come on you.

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

And then He goes back to the overcomer. I'm going to stop right there because that's going to take some time to get back and tie that overcomer with the one before, in the previous message. Questions?

John Young. A question really. You said the Church was lost or in dark age until the 1800s. Didn't they not have a glimmer at the time of Martin Luther?

Conrad Bowman. What they had at Martin Luther, John, was a reawakening of justification by faith. Ok. That's what they had. That was the first taste

John Young. A crack in the door.

Conrad Bowman. Right. And then it began to develop. And it took Wesleyan movement and others to bring in the rest of them. But that was the start. That was the start. By a beer drinking ole Martin. The Lord's got His ways, hadn't He?

Father we thank You for the time that we can spend together today. Just give us clarity of vision, and keep us with open ears to hear the things that You would teach us. We thank You for those that have visited with us today with the Fruins, and we just thank You for the opportunity to share these things together and to continue to grow, in the grace that You surround us with, because Christ paid for every bit of it. In His name we pray. Amen.