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Okay, so we're going to continue the Revelation series study. We're going to examine the fifth letter to the fifth church at Sardis. Sardis is the, and you're going to see this, all the detailed history and stuff in this for your edification, Sardis is the denomination church.

It is the Reformation church. So it is taking you out of the, out of the Middle Ages, Dark Ages, to the time that basically around the latter part of the 1500s. So you go from that period of time to around the 1500s.

So this includes Martin Luther, this includes Calvinism, this includes all the churches. So you're going to see all the churches as in the year that they were formed, so that you can have that in your history notes. And then we're going to talk about the reason why certain things were done and so forth.

So anyway, we're going to talk about Sardis tonight in that regard. So let's pray and let's get go. Father, thank you again for this evening.

I appreciate the opportunity today to work with you on a number of issues. And I thank you for that. Father, I ask you to bless this class tonight, open the hearts and minds of all of us so that you may understand the truths that you would like for us to understand tonight.

Make sure that the words and the information that you give me is clearly conveyed. Father, we know that basically we come to you in empty hands. We come to you with our hearts open to you.

We ask that you fill it with the truth and all these things we ask. Amen. Okay, so let's go.

All right. So let me see my screen. Can you see it? Yes.

Yes. Okay. Yes.

All right. So here we go. So we're going to talk about Sardis tonight.

Sardis starts chapter three. So this is our timeline. So we're going to review this all along as I go.

I've added some things. I want to let me highlight what I've done again. The creation is a number of days.

The redemption basically, as far as the Bible is concerned, the first 4,000 years relates to the first four days of creation. It begins with the formation of Adam and the birth of Christ and ends with birth of Christ. This is Christ when he walked on the earth for 33 and a half years.

That is a transition period, but it's focused on the Jews. So Christ came, and there's scriptures which we'll get to that at a later date, but Christ came with his complete 100% focus on the Jewish nation. Had nothing to do with Gentiles.

All right. And then we have a period of 2,000 years in the millennium, and Acts again is 30 years of that, and Revelation is 1970 years, which is called the age of the church or the age of grace, whichever way you want to look at your dispensations. Okay.

Now the Bible. The Bible is laid out as well that matches this. So the Bible, the Old Testament is from Genesis, day one, to John, transitionary period.

Okay. And this is the Gospel of John. This is not John the Baptist.

This is the Gospel of John, because all of the teachings in Matthew, Mark, Luke, and John that Christ did was to the Israelites, nothing to the world. Okay. The New Testament starts with the transition book being Acts.

So the New Testament is basically Romans to Revelation, with Acts being the transition. The first nine chapters of Acts deals with the Jews. There's two, three chapters of transition, and the rest of Acts deals with the Gentiles, the New Testament.

So that is your transition book. And then we have our dispensations along this period of time, so that you have that as well. And we're going to make this grow, because this is going to go into everything that we almost teach from here on out, dealing with dealing with this type of information.

Okay. So the seven churches, again, are Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. They're representative of the church in total, the age of the church history.

You see that already in the first four letters, and the history component that the prophecy of those letters represent. And everything from the decree to the way that they're ordered are anticipatory of history in the prophetic. So we're leading up to today.

Laodicea church is today. You heard that on Tuesday night as well. Okay.

So I can't see anybody. Okay. So the visions of Simon, remember that John was in the spirit.

This is not something that was done any other way. And it's identified that he saw things. So nothing is speculative.

He actually saw everything that is contained in Revelation. And so you need to remember that as well. Here's the 2,000 years of the age of church is how it's laid out.

When we finish Sardis tonight, we'll be in about year 1570. Okay. Seven churches, basically they're real churches.

They're local churches in the area. There's an admonitory piece of this, which means every letter for every church has something to apply to the other churches as well. So that's the reason why all churches got these letters combined, but the messenger or the angel that took the message to the church basically read the individual church letters, but the church elders got a copy of the entire Revelation book.

There's a homiletic, which means it basically applies to us as personal. You're already seeing that. You're going to see all of this when we get to the Laodicea, because you're going to do a self-evaluation leading into the next study.

And then the prophetic is basically telling us about our church history. And we're bringing in historical reference for you to see that. Now the letters have seven design elements.

You know this because you've got the download document from Ephesus and you're actually in your studies, you're actually building every church information in that type of the document. So you can see it side by side. Every detail is important, even from the names to the conventions of the names to everything about this.

And we'll get through with this. It'll all prove really illuminating for you so that you can see how all of this applies to you. Okay.

So we're going to talk about the church at Sardis. So historical background. We'll start from history.

700 years before the letter was written. So you know that basically the letter was written about 90, somewhere around 93 AD. So 700 years before that, Sardis was one of the greatest cities in the world.

It was recruited to be one of the oldest cities in the Asian minor area. There were a lot of Greek writers that came out of Sardis that we studied in history and in literature in our high school studies. The city itself, I can get back to the late 1900s.

So we could probably assume that before 2000 BC is a good date for the city to actually have started. It was the ancient capital of Lydian, the empire in 1200 BC, and was the residence of the royal dynasties of the Mernades. It was a strategic travel location.

It was centrally located between almost all of the churches. You don't see Laodicea here, but you see all the rest of them. It was a great area for commerce and it became a wealthy city.

There was a lot of gold and silver that were mined in that area for them. At its zenith, which means at its peak, Praeoces, it's the king, became really a proverbial for riches. Its patron deity was the goddess Cybella.

We've already talked about that. And when we actually looked in the earlier letters, this Cybella is also known as Diana in Ephesus. It's one and the same.

His son Midas was the wealthy, but a permanent king. Sorry, can you mute the sleeping one? I'm trying. I don't.

It's Maria, Jim. I'm sorry. Okay.

When I share my screen, I have to get out of that to go back to mute. So you guys police yourself. If you're not having a conversation with the group, please mute.

Okay. So in its Greek mythology, Midas was king of Phrygia in Asia Minor. He's noted for the hospitality to the scepter, the Salinas, Dionysus, god of wine offered to grant Midas anything you wish.

If you recall in what we put in Pergamos, we gave you the list of all the deities and what they did to that. You're going to find that Dionysus was a pretty bad dude. The king requested that everything be touched, be turned to gold.

Now you're going to find this in the Bible. So the king requested as a wish that was granted to him by Midas that everything he touched be turned to gold. But he soon regretted his choice because even his food and water were changed to gold.

So he couldn't eat or drink anything. So to free himself from that enchantment, Midas was instructed by Dionysus to bathe in the Pactolus River. It was said that afterward the sands of the river contained gold.

You find a lot of that in your history lessons. So Sardis was supposed to be instensibly impregnable. In other words, it was supposed to be a city.

It was sitting on top of a hill. You could not penetrate the city. That's what that means.

So it was situated on a hill 1,000 feet above the broad valley of the Hermas at the foot of Mount Molus. It appeared to be impregnable. However, this year the cliffs were clay which suffered continual erosion and the untrustworthy mud left occasional cracks which could be exploited.

Now Cyrus was the king that actually conquered Sardis. They did that in 549 BC. He did it by giving a bet to his army as to whoever could climb the cliff and get him inside that he would have riches and all this other stuff.

Basically one night one of the soldiers at the top of the cliff dropped his helmet. He left that perch and came down the side of mountain and got his helmet and went back up. The soldier saw that and plotted it and then the next night they actually took the city.

So it was by the armies of Sardis that gave away how they could get up the side of the cliff to get that. So the history of Sardis, 549 BC fell to the Persians. This was Cyrus.

501 BC they burned by the Ionians. 334 BC they surrendered to Alexander the Great. 332 taken by Antigonus and 214 they fell to the Seleucids.

Okay so this is history. You can get this out of your history books if you did world history back then. So it was a city of failure.

The name Sardis becomes synonymous with pretensions unjustified, promise without performance, appearing without reality, and false confidence that herald ruin. They betrayed themselves by a lack of watchfulness and diligence. Okay so the name of Sardis is that's what you're going to see.

They betrayed themselves. They were unwatchful and they didn't have any diligence over the city. By the New Testament time most of Sardis' earlier dignity and splendor had disappeared.

A severe earthquake in 17 AD caused major damage. The town was destroyed by the Turkic conqueror Tamilene in 1402. Archaeological excavations began in the site in 1910 but the city itself was not uncovered until 1958.

Current history. Okay so Sardis was a real city and archaeologists has uncovered the city and starting in 1958. Okay so let's look at this.

The letter and we're going to look at what's called the stone. All right because this stone is part of the breastplate of the Jewish Israelites. So there's much uncertainty around this Sardis stone.

It means red stone or the red ones and the plural uncertain deviation of Odum, the red stone with a yellow shade. You find that in Exodus 28 17 and so forth. It was used by the ancients for seals as being tough yet easily worked.

In other words you could actually use the stone and with heat you could actually seal it. It's still like a scroll together or a letter together and you had to have a way of getting it off. So used it as a seal.

It was susceptible to high polish. The best stone for engraving. Josephus said that it was the best authority being a priest therefore having often seen the high priest breastplate.

It was part of the high priest breastplate. It was called Sardox, Sardonyx. The first stone in the high priest's breastplate.

First stone being the right top right. According to the Septuagint the Sardian was the first stone in the first row of the breastplate of the high priest. Both Sardine and Sardonyx are varieties of agate.

Agate is a crystal stone. So it was named from the Sardis in Lydia where it was first found. The Hebrews for their high priest Sardons in Arabia and Egypt.

You find that in Exodus 12.35. The Sard of Flinny time was much used by the seal engravers. There were Indian varieties, all transparent. So it was just a red color stone.

But it was deemed one time as a precious stone but it became quite common. And when it became common the names begin to change for that stone. And that's reason why it's real difficult in the scriptures to follow these stones all the way from the Old Testament through is because as the stones became more common in society they lost their uniqueness of their original name and it's now hard to trace.

The labels for precious stones in the Hebrew text and the Greek translation of the meaning were not consistent. So there are many speculations regarding the stone Sardian. The Greek Sardian found in Revelation 4.3 and 21.20 refers to the foundation of the New Jerusalem.

That's part of the stone that is identified as what John saw of the New Jerusalem. The Vulgate expression in Jerome's Latin Bible which is about 390 to 405 AD translates Sardius and the King James Version translates Sardine stone and Sardius in Revelation 21.20. So it's just it's a stone that lost its uniqueness. Now in Revelation 4.3 it says any set and he that set was to look upon like a jasper and a sardine stone.

So you find it used in scripture and when it when you see that you it goes back to the red stone of Sardis. Okay, title of Christ and concern. So the title of Christ that we find in Revelation 3.1 the last half of it.

These things saith he that hath the seven spirits of God and the seven stars. I know their works that thou hast a name that hath that thou livest and art dead. Okay, so the seven spirits of God go back to what we studied in Isaiah and the seven stars are what we studied in Revelation 1 where he talked about the seven stars being the seven ministers angels of the seven churches.

So the seven spirits of God was the Old Testament idiom for the Holy Spirit. Okay, there are seven manifestations or idioms of the Holy Spirit identified in Isaiah which we talked about I think in Smyrna. We have to go back and look but it was in one of the previous discussions.

Why does Jesus use this title with this particular church? Most denominations today are very uncomfortable with the Holy Spirit. Matter of fact, I read an article today about the church in general and it says that this is the worst time in the history of the church of teachings that have left the basically biblical foundation of the church being taught to the church today. It is one of the major cause of divisions within the church.

All right, the concern that Christ had for this church, the word name in the Greek is enoma. It also means label or being covered by a name. This word appears three times in six verses in this letter.

Sort of says a name and yet art dead. So it has a name, it's got a label, but it's dead. All right, now as a reformation church or the denomination church, what this is telling you, the Sardis came out of Thyatira and Thyatira was dead as a church.

They were teaching false doctrine. They brought fornication into the church and what Christ is saying is that even though you have a name you're dead. The church is dead.

What is missing? There's no commendation in this letter at all. So the reformation, let's review that a moment because that's what this church, these denominations are. This is, it's not one church, it's a series of churches, but Sardis is one church out of the series of the churches in this reformation period.

So as early as the 13th century, which was before Martin Luther, the reformation was beginning. The papacy had become vulnerable to attack because of the greed and morality and ignorance of many of its officials in all ranks of the hierarchy. They had vast tax-free church possessions, some constituting as much as one-fifth to one-third of all the lands of Europe.

Got to remember that the church was actually went to war, remember, and all of the crusades that the church did in the early years, this incited the envy and resentment of the land poor peasantry. In the 14th century, the English reformer John Wycliffe boldly attacked the papacy striking at the cell of indulgences, the excessive generation of saints, and the moral and intellectual standards of ordained priests. Now you've got to remember that in Thyra Tyra's age, the middle age, the dark age, reading didn't hardly exist.

No one was teaching people how to read, and that was done by default, okay, because they didn't want anybody to read. They wanted everybody to be dependent upon the Catholic church, so they didn't want anybody to have a thought mechanism to actually teach themselves or to read anything about the truth or anything like that. They wanted the church to be the one to translate what scriptures were telling them, okay.

So one of the breakouts that happened in this reformation is that there began to be translation of the Latin version of the Catholic Bible into English. John Wycliffe started that way before Martin Luther ever came on the scene. So in the 15th century, Wycliffe's teaching spread to Bohemia, where they found a powerful advocate in John Huss.

His execution in 1415 led directly to the Hussite Wars, which was a violent expression of Bohemian nationalism. It's suppressed with many difficulty by the combined forces of the Holy Roman Emperor and the Pope. The wars were a precursor of the religious civil war in Germany in Luther's time.

So the Reformation actually started not with Luther, but with Wycliffe. Wycliffe started it. The French Papacy.

If you go back and look at the Thyrotar, we talked about that. We talked about the French taking over the Papacy. So the captivity of the Popes at Avedon in the 14th century and the ensuing Western schism.

Schism is an issue that the church has to deal with. It's an internal dispute between the members and the church. So gravely impaired the authority of the Papacy and divided its inherent into partisan of one or another Pope.

The Council of Constance in 1440, 14 to 1418, a four-year period, where all kinds of ambitious programs for the reorganization and anti-hierarchy were debated, but no program gained a majority. The majority started happening at the Concordat in the 1516 between the King and the Pope, which placed the French church substantially under royal authority. Earlier, Concordats with other national monarchies also prepared the way for the rise of the autonomous national churches.

At the same time, instead of having religious leaders translating one Bible after another, because remember there was no printing press when John wrote Revelation, but the printing press came along during this period of time. So it made it easy for the distribution of materials. So the invention of the Gutenberg press and the idea of printing with movable metal type generated a revolution in printing.

They were able to mass produce translated Bibles and get them to the population. And they were able to do that not only with Bibles, but other documents which gave them the truth. They began to be able to do that.

So it increased the efficiency of printing and it fueled the 16th century Protestant reformation in Germany by Luther. And it created the ability for scholarly studies of Luther and Calvin and other reformers that proclaimed the Bible. So this was something that actually God put in place to actually put the fire on the Reformation.

The church had to go through that. This is the Catholic church going through its Reformation to denominational churches. So Martin Luther came up on the scene.

We talked about this in the last letter. He was born in 1483. He went to study law.

There was a storm that came that basically was all around him, light was all around him. And the only thing that he understood was to whoever he had heard invoke during his childhood, which is St. Anne, he asked to save me from the lightning I'll become a monk. And the storm stopped and Martin actually fulfilled his word.

Martin withdrew from law school. He obtained a doctoral degree of theology within a few years and basically became a monk. And then he got really disillusioned with his visit to Rome.

You find that in Habakkuk 2.4, because he saw in his readings, because now they had the Bible, that just shall live by faith. And because of that text, Luther says, I can't continue to support the Roman Catholic church. So that ended up with being his 95 page thesis that he nailed to the door of the Wittenberg College in hopes that the church would reform itself.

And that's really who's credited for the reformation. But as you can see, it goes back to Wycliffe because he was the first one to translate the Bible and to start teaching the Bible in English. Now at the Diet of Worms in 1521, Charles V, the emperor of the Holy Roman Empire, summoned Martin Luther to appear.

Martin Luther didn't appear and he actually burnt the summons in public with a quote that, here I stand, I can do not else, so help me God. So basically, he says, I'm not coming to you. If you want to come, you come to me.

And oh, I'm burning your summons in front. Now, because of all of this, there was a series of wars. That's where I said it gets us into about 1570 to 1590, when certain things started to change over.

But the wars continued on into the early 1600s. So the war of German Protestants happened, the war on Protestants of Netherlands, the Huguenot Wars in France, Philip's attempt against England in 30 years of war that ended this reformation period. But you can find.

So now we get into the Jesuits. The Catholics needed a, needed military. They needed protection.

So they went to the Jesuits. So we talked about this in the letter to Thyatira. So Rome's answers to Lutheran succession was the Inquisition, which was ordered, founded by Ignatius Loyola.

Anyway, a Spaniard. Under the leadership of the Jesuits. He's the guy that was recruited by Braccia.

They were setting in England in 1776, how to plot, how to overthrow the United States government as we were doing our war with Europe in trying to gain our independence at the same time they were doing that. So Jesuits came in to protect the church. And, and basically, this all started with the Bartholomew's Massacre, persecution of the Huguenots, revocation of the Tolerization Edict in the French Revolution, Spain, Netherlands, South Germany, Australia, all the European countries were in part of this.

So here's the church development. I don't, I put this together. I didn't know whether you knew history, but the churches actually started in 1054.

Now, as you can see, it was the 14th century when Wycliffe started his English translation. So even back before his translation of the Bible, he had already started the church. Now, if you recall from last week's Thyatira, the Waldensians were massacred by the Pope.

And the Hussites were also massacred. So between the, even though these churches started these were the founders of the churches. Now, you don't see God in here.

Okay, so the churches, the doctrine of the churches came from these guys. Okay, now 16th century, here we go. With Lutheranism, Martin Luther, Anabaptists, the Scandinavian Lutherans, the Swinglianism, I can't, the Hudrach Swingli, the Anglicanism was Henry VIII, the Mennonites, Menno, Simons, Calvinism, John Calvin.

Then you had the German Reformed Church, the Hungarian Reformed Church, Fritz Calvinist from the Huguenots back in the 11th to the 15th century. Again, all of these church doctrines were set up by the founders of the church. They were not set up by God from the scripture.

They came out of the Roman Catholic Church. 16th century, you get this, you get the Scottish Presbyterians, then you get the Congregationalism, the Dutch Reformed Church. In the 17th century, you get the English Baptists, the Quakers, the Amish, with all of who started those.

And then the 18th and 19th centuries, we get the Methodism by John Wesley, the Protestant Episcopal Church, the United Brethren in Church, the Unitarianism, the Disciples of Christ, Seventh-day Adventists. Salvation Army is a church. The Christian science.

Oh, you thought that was done in early 1900s? No, it was actually done in 1879 by Mary, Becky, or Eddie. And then the Symbols of God in 1914. So what you see is this whole period of time from the time that things beginning to break loose in the about the 14th century all the way through into the early 1900s, all of these churches came on board.

That's the period of time of the Reformation. Jim, are they trying to escape from the beliefs of the Catholic Church? Is that why they're setting up these separate churches? If you go back and look at Martin Luther's 95-page document, what he said was he was tired of the corruption and the fact that the Latin Bible didn't provide the truth. They were teaching false doctrine.

So what all of these churches were trying to do is set up their own doctrine that they believed were correct. Wycliffe and Luther actually got the denominational churches away from the Catholic Church. But people were joining this movement, and they were giving free will to start a church.

Just like we are a body of believers, and because of that, by definition, we're a church. We don't have a corporate building, but collectively we're one in the body of Christ, and that is his bride, and that's called the church. Now, we could take up whatever doctrine we want.

We could collectively say this is the doctrine that we believe. The only thing that we have going for us, I think, is the fact that there's no doctrine other than the Bible, because that's all we look at is strictly from the Bible. That's what Martin and those guys wanted to do, but the people that were coming out of the church needed moral doctrine.

They needed societal doctrine. They needed all of this stuff, because they couldn't read or write back then, and the Catholics were telling them everything to do. So here, it's like giving the child a toy and saying, okay, now figure out how to use it, instead of sitting down on the floor and showing them.

So that was what was happening. You had all of these people now that were being taught to read. You had an English Bible coming out, translation in Bibles coming out, and you now had to establish your own moral standards, because that's what the Catholic church did.

So in society, you have to have all these norms. We call them societal norms. You can call them doctrines.

You can call whatever, but that's what these churches had to put in place, because as they were reading the truth, they were saying, what does it mean? How do I apply it? All the same questions that you guys have today, they had then, but in a bigger way, because it was just coming to life to them. You guys have had some time in history to understand a lot of this and to have other teachings to bring you up to speed. Yeah, Dawn.

But all the moral rules are in the Bible. So isn't that the point to get to those thousand plus laws? They didn't teach that. They didn't teach that.

Thank you for teaching that now, because I want my doctrine to be from the Bible, because the legalistic doctrine of Christianity strangles the heart. It's not good. Right.

So that's what was going on. So that's the reason why these churches were dead, because they were preaching the truth with the doctrinal standards out of the Roman Catholic Church. So they didn't take the Roman Catholic Church out of it.

They took the corruption out of the Roman Catholic Church. That's all they did. They said, we want to get rid of the corruption.

We're going to take all of your doctrine, though, and bring it with us, and we're going to translate the Bible to English under the truths. That's what all of us did. Yeah, Brian.

A lot of that was before the printing press was invented, right, Jim? And a lot of people still couldn't read. Right. But the printing press made it for Martin and them, going forth, the ability to really crank up the distribution of documents in the Bible.

What year did we get the printing press? It was in the 15th, 16th century. Okay. Okay.

Yeah. Okay. Yeah.

I think it was the 14th century. Yeah. 1455.

Okay. So at the point you were at, then a lot of them could, did have a Bible, and a lot of them could have, I presume, read. Right.

By then, because basically, they began to educate people on how to read. Didn't the Catholic Church doctrine, didn't that actually contain an over-importance of the priest in the church? So even if they took away the obvious corruption, there's still a huge, huge import and impact on the priest as the one who's, I'm using the wrong word, who goes between you and God. Yeah.

What they began to teach was the truth from biblical principles, but it was Old Testament. It was not New Testament. They didn't teach this.

They were trying to get into understanding salvation by faith, because the Catholic Church was all about salvation by works. Okay. That's the reason why you have children being sprinkled, because they say that the sprinkling is the works that saves them.

And that's not biblical. Okay. Because if you go back to Paul's gospel in 1 Corinthians 15, 1 and 4, no baptism, water baptism is in that process.

Okay. So what they were trying to do is break out. But they broke out, leaving the corruption behind with doctrinal principles coming forth.

They also had rituals of worship. They brought into their church as part of their doctrine, and they were teaching Old Testament theology, because that's what the Catholic Church had taught them. In other words, it was ingrained in them, and they had to break out into a faith-based ministry that I can tell you really didn't happen until the Church of Philadelphia time period, which was in the early 20s, in early 1920s, 1800s.

That didn't really come out until that time. So that's the reason why you see Christ addressed in Sardis as, in fact, okay, you're named. You got the Methodists.

You got the Presbyterian. You got all of these folks out there. You're named, but you're still dead because you're teaching the doctrine of the Roman Catholic Church.

Right. Right. Okay.

Yeah. Thank you. Yeah.

So the denominational church today, let's look at some of these characteristics here. It's soft hermeneutical traditions. In other words, it's very soft on your interpretations.

It denies the millennial reign. I heard that. When did I hear that? I heard that on... We heard that Tuesday night, I think.

The denial of Israel's prophetic destiny. In other words, they think that basically the Church took over Israel's position today because they denied Christ. Well, that's not what the Bible says.

Israel has prophetic destiny in the Great Tribulation, which we're going to find out when we start in Revelation 5. The absence of biblical devotional life. In other words, they said, okay, just identify with Christ. I heard this today.

Again, I'm studying for all kinds of things. I was studying today. I like to listen to old, old creatures.

I was listening to Spurgeon. Now, Spurgeon died in the early 1900s. I was listening to Spurgeon today.

What he said was, no churches, even during the Philadelphia Church coming on, which is basically the missionary church, none of the churches taught anything about a devotional life with Christ. They didn't teach a relationship. It was still works gospel.

You find the Sturgeons and those guys are the ones who are breaking this stuff out into faith-based salvation. It deemphasizes the gospel of Christ. We're just talking about that because basically everybody wants to go to John's gospel to be saved, which is Old Testament pertaining only to the Israelites.

The Gentiles is in Paul's gospel, 1st 15, 1-4. So if you get saved with the understanding of John's gospel or Matthew's gospels, and even Christ's gospel, you're being saved erroneously because that was for the Jews. That's where they're going to come back to when they get into the Great Tribulation.

We're into a gospel of Paul, faith-based salvation. Even back then, continue today, the ordinance of homosexuals, the fornication inside the church. So the Reformation was a heroic period in the church history.

Salvation by faith not works, but its failure persists until this day. The allegorizing of the scripture, this is how they get you, is because they just say, oh, that's an allegory. That didn't happen, blah, blah, blah.

So the churches today are rewriting their doctrine to what they want, and they're allegorizing the truth in the Bible by saying, oh, that didn't happen. That's an allegory. It's just trying to tell you something.

It's not principle. It's not a commandment. It's not truth.

It's stuff you don't need to do. So it is at the top of the list. So Reformation did not go far enough.

Okay, the Millennium and the Rapture of the Church are not accepted literally in most mainline denominal churches today. There was this letter. Remember we talked about this in last time in the Thire-Tire.

There's this letter to bring the evangelicals and the Catholics together. It was done on March 29, 1994. Okay, and that letter basically brought the Catholic doctrine to the forefront because the evangelicals, when they signed this letter, agreed that they would be reviewed and administered, the church would be administered underneath the Catholic doctrine.

That's a lot of churches today, and 95% of churches do this. Okay, so the exhortation. Be watchful and strengthen the things which remain that are ready to die.

For I have not found thy works perfect before God. Remember therefore how thou hast received and heard and hold fast and repent. Okay, you're going to get a 25-page document on repent here shortly.

And if therefore thou shalt not watch, I will come unto thee as a thief and thou shalt not know what hour I will come upon thee. This is a call to be watchful and to pay attention and to do your homework and research. Basically saying, guys, you need to strengthen your understanding of Scripture.

To strengthen the things that remain is a warning and an implication of the things that you have not done and are eroding away. It is a rebuttal to those ignoring the times. What did the Scripture say? Be cognizant of the seasons and the times for which I come.

As a thief in the night was a proverbial downfall of the Sardis. The message in the letter to Sardis is to hold fast and repent. Apparently he will come as a thief for those who are diligent.

Now we find some things here. I'm now beginning to take this and breaking it out for you to give you some study materials. Be watchful by vigilant ten versions of Matthew 25.

That whole story of those virgins. Watchfulness in Romans 13, 11, 1 Corinthians 16, 13. Be watchful of the wiles of the devil.

Be watchful of temptation, of Christ's second coming, of false teachers. Strengthen things which remain. Great truths are being lost today.

The justification by faith alone, the inherent Word of God, the depravity of man, and the redemption of his blood. They're not teaching the gospel correctly. Therefore, they're taking all of the people and leading them astray on another doctrinal salvation trip that deals with the Old Testament.

And as the pastor said on Tuesday night, 97% of the people today are not saved. They're being turned away because they don't do their own studying. Work's not complete.

Our love is not complete. Our fear, our devotional life is not complete. Our loyalty, our bastardship is not complete, and our service is not complete.

Without Him, we can't do anything with us. He won't do anything. Okay? Studying today basically led me to understand that we're going to Christ and telling Him what we want, and expecting Him to deliver what we want, instead of going to Christ and saying, what do you want for me? How do you want me to work with you? We want, we're conditioned in our mind to go to Him with everything we want, and instead of everything that He wants.

So, the exhortation begins, I never knew you. You heard this on Tuesday night. Not everyone that's saith unto me, Lord, Lord shall reign in the kingdom of heaven, but he that doeth the will of my Father, which is in heaven.

That's the only people that are going to enter heaven. There's a key thing right here. The will of my Father, not the will of Christ.

Think about it. The will of my Father. Christ is your intercessory.

You have to worship Christ just like you worship the Father, but it is from the Father. You pray to the Father. Okay? Christ hears you and intercedes on your behalf, but you pray to the Father.

That's by Scripture, and it's His will which gets you into heaven, and we're not taught that. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works, and then I will profess unto them, I never knew you, depart from me, ye that work iniquity. Now, in Revelation 3-4, the exhortation ends.

Thou hast a few names, even in Sardis, which I have not defiled their garments, and they shall walk with me in white, for they are worthy. Only a few names. The phrase, even in Sardis, is the call to be a faithful remnant, the promise to the overcomer.

Okay, 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, before his angels. He that hath an ear, let him hear what the Spirit sayeth to the churches. Okay, this is different.

Okay, you get another thing right here. The book of life is those that are saved, are predestined to be saved. If Christ blots it out, you cannot enter the heaven, and Christ said, I will confess his name before my Father and before the angels.

Okay, perspectives, how it applies to all the churches. I'm just adding this to each one. Sardis is watchfulness and diligence, watchful for things to come, be diligent to the scripture.

Personal level, the homiletics, that's applied to each one of us. We need to also be watchful and have our diligence in place. Discernment is another thing for diligence.

Promises the overcomer for the Sardis group. If they repent, they walk with him in white, and they get his name. His name, the name that appears on what? That white stone that we learned about in Thyatira.

Who's the overcomer? Same thing as always. It's the one that's that God overcometh the world, and that is victorious that overcometh the world, even our faith. So it's whosoever is born of God and doeth that, who he is that overcometh the world, but he that believeth that Jesus is the Son of God.

So Sardis is the denominational church, the Reformation church, and it goes throughout history for all of the churches from the time that Sardis was created to the early 1900s, are all the Reformation churches. The prophetic profile. In other words, remember that the Church of Thyatira began in Babylon, and it went through Pergamon to Thyatira, and Sardis is the breakout churches from that period.

So Apontius Maximus, when Sardis conquered Babylon, they founded a new center of Pergamon, and we talked about this in the last two times. I just want to bring this back up, that basically all governments today are still under Roman pagan governmental laws of the twelve tablets, and the religious culture are still under Roman rule, the Roman Catholic Church. So let's look and see our school card.

Everybody had the name of the church. Everybody had a title chosen. Their accommodation, there was none in Sardis.

They had a concern, exhortation, promise to the overcomer was written in the body of the letter. This is the second group, and it had an application to us as individuals. Okay, so let's look at our thing here.

Group A, we talked about Ephesus, Smyrna, and Pergamon. These are the types of churches they are. The promises to the overcomer were postscript.

The candle lamps are out, and these three areas are as long as churches today. Come to Thyatira, the medieval church. This is the Roman Catholic Church.

They're going into the tribulation. They were told that in their letter. We come to Sardis out of the Thyatira.

This is the denominational reformation church. They're also going into the great tribulation if they do not repent. So that was part of their letter as well.

Okay, I have some other things that I want to talk about that I didn't put up here that I want to do. I want you to understand that basically what this church tried to do is to get back to the basics. They tried, okay, but they didn't use the Ephesus church, the model church, for that basis.

They started everything else on their own in determining what doctrine they wanted to deal with. Because of this, they set in motion an eroding of the foundation of the church. We came into, let's just say the 50s, 60s, and 70s.

We came into that era with the Philadelphia type church and the Sardis church with Thyatira, the Roman Catholic Church, being the ruler out of for all churches. So we are coming into our day with all four of these churches in group B here. Now even with these breakout churches, Martin Luther was not a good guy, okay.

The traditions of the Catholic Church is how it ruled. Remember I said everything that they took to start the church came out of the Roman Catholic Church. All they wanted to do is to get rid of the corruption and to teach the truth.

But all of their doctrines, their moral documents, doctrines, how they govern, all of that stuff was exactly what came out of the Roman Catholic Church. They did not meet in corporate settings because the Jewish persecution of all these churches. They met in homes.

They met in small groups. They met underground in certain areas. So what's going on in other parts of the world, like in China, underground church, and some other communistic areas, that was the same type of persecution that the Jews were doing to the churches.

The true church that we're going to get to is a supernatural invention. It has to come from God. That's what you're going to see in the Philadelphia church when we get into it.

It's got to be endowed with immorality. This means to disciple each other, okay. That's the reason why I felt that we needed to have a new follower discipleship education program, which is coming along really well.

Transfer Jesus's life to each other. You need to understand what the gospel is, according to Paul. And what that does, it turns atheists into apostles, terrorists into teachers, plumbers into pastors, elders into evangelists.

What else do I want to talk about? I think that's it on my notes that I had. All right, any questions, guys? Hey Jim, I got a question on the Sardis stone. Being red in today's world, didn't the churches use red wax to seal their documents with, like that? That's what I said.

It was used as a sealer by the engravers. It was easily managed. It held its shape.

And it was easily to be removed by a heated extraction on the other end, so you didn't mess up the document. So yeah, it was used as a sealer. But didn't they put a crust in there for their symbolism? Oh yeah, oh yeah.

The kings would actually take their... It was much like a notary republic seal. They had this big thing that they did. That's what they did.

So yeah, they put a crust in it, all that good stuff. Wasn't that like their ring? Yes, it could have been their ring. Okay, some kings did it with rings.

Some kings did it with like a mat, like you would, you know, in a bowl where you were crushing herbs and stuff. That mat, they took that and they put their seal on the bottom of the mat and used that to actually put the emblem in. Anything else, guys? Jim? Yes, ma'am.

What you started off with, you mentioned that they were wanting to do good. They had good intentions, but they left out the Holy Spirit. And that's everything.

That is life. And a person cannot even come to Christ unless the Holy Spirit draws him, you know? So it's a picture of the continuing picture of the church today. And anyway, so I mean, that's... Well, yeah, I mean, they took... Because the Holy Spirit wasn't taught by the Catholic church, that was not a part of their doctrine, because it was all works-based.

It was all Old Testament based, because that's how the church got started, was from the Old Testament. So they came out of the Catholic church with all of their doctrine. All they wanted to do is, again, rhetorical, leave the corruption behind and get Bibles that were speaking truths into the hands of people so that they could actually begin to learn.

That was that whole period. So that whole period was additional time of corruption, but trying to get out of the wick of the Roman Catholic church. But they didn't approach it right, because they did everything that the Roman Catholic church did.

Martin Luther had people killed, okay? So, you know, we think that these reformers were good guys. No, they weren't. They had the same doctrine and approach that the Roman Catholic church had.

They just didn't want the corruption. And they wanted a Bible that would spoke truth instead of the Latin falsehood that the Roman Catholic church was teaching everybody. Well, it was man-made.

You know, it was all man-made. And it's kind of like trying to, instead of conforming to God's image, we want to conform God to our image, you know? But anyway, just man-made. Dead, you know, dead religion.

Yep. Done. To me, it's more insidious than the other types of churches, because, maybe it's because I grew up in that.

My mom became a fan of C.S. Lewis and Susan Amber's main article in the big study group on the Inklings. So they had this ability through C.S. Lewis and four other people who were in Oxford to introduce alchemy once upon a time. All that stuff got introduced and romanticized through the church.

And also, intellectualism was absolutely put up. The heart, I mean, it's like Holy Spirit works through the heart. They cut off the biggest route, I think, that God has to us.

It's our heart. You can't come to him through your head. Facts are never going to be enough.

You have to feel it. So, yeah, Suzanne's article, it just blew my mind. And that was me.

I went to secondary school. I went to college. I was taking business and psychology.

Ha, ha, ha. And I got bored, so then I started studying numerology and astrology. I was absolutely in their cult.

Did they say anything? No. So I'm just so grateful for this, Jim, because to me, this is more insidious. Yep.

Jennifer. So, Jim, in the end, when all of this comes, I mean, when the church is fine, if they don't repent, they'll all go into tribulation? Yes. Okay.

And then will there ever be a building church anymore with the community, or will this all be like people will just disciple to each other? Well, I mean, corporate church has its points of goodness, okay? It's great for social gathering. It's great for socializing with your brothers and sisters. And if it's a Bible church, the pastor is actually teaching from the scriptures and not from some false doctrine.

But those are few and far between. Now, what's going to happen? I mean, did you see, I mean, I happened to, because of what I thought was going to occur today, I actually listened to Phil's stuff. Did you see the list of the pastors in the churches that have already been arrested? Oh, no, I didn't see that.

Okay. Well, you need to go back and watch it again, because there is a laundry list of what's already gone on to start cleaning these churches out. Wow.

So, but that's got to happen. And then you got to be concerned about what does the corporate church do, okay? Because you got to remember what happened in the Reformation church is going to happen again here. Because if you got false doctrine taught in the church, all of the members of the church have to be retrained.

Think about that. Yeah. Just what we're going through, okay? And we've already been, what, almost two years, a little bit over two years in just getting us to this point.

So all of that has to be redone. Yeah. That was my question, if it'll ever, you know, I mean, it's going to take a while.

Yeah. Yeah. Guys, you can, if you look at Phil's live last night, he brings it up in his live closer to, I don't know where I saw it.

It's probably two thirds, maybe three quarters, maybe almost 10 or 15 minutes from the end of whatever it was. But he brought up a laundry list of pastors that are already been taken care of. And it's a laundry list.

I mean, he scrolled through pages. So. That was the first time my internet ever froze up on me was last night during his live.

Yeah. Go watch it. Go watch it.

I mean, that and the signing of the BRICS thing were the only two things that you really need to pay attention to the rest of this. He said that was about three quarters in? Yeah. Yeah.

Okay. I'll have to go back and check that. I just listened to the last.

Yeah. David. So one of the things on your timeline thing was Netherlands.

Are they still heavy Catholic oriented? And how is that? Europe is run by the Catholic church. So they're part of that, right? Yeah. Okay.

Is there anything I'm getting ready to go over there in about two, three weeks? Is there anything I need to pay attention to when I'm over there as far as looking for? No, you just need to pay attention to what's going on. I mean, there's just pay attention. It's about all I can tell you is just watch where you're at and who you're with and what you're doing.

Pay attention. You should be fine, but there's going to be some hot spots that pop up here very shortly and Europe is going to have them all over. So just be careful.

The other day, David, what were you going to say? There we go. In the presentation you were just having, you talked about us being named in the book of life, but there's also the book of the lamb. Okay.

There's two books. Yeah. Don't we have to be in both? You're in the book of life because you're born into this host system.

Okay. As you convert, you're converted into the book, the lamb's book of life, the lamb's book of life, which is the book that identifies all of the converted individuals through the Gospels into salvation. And you got that white stone with your new name on it.

Right. That's your ticket. That's your ticket.

Yes. Okay. Yep.

I get that. That's good. Now, the other thing, and I was just reading Revelation and I just want to get it up on eSource.

It's Revelation 5, 12, saying with a loud voice, worthy is the lamb that was slain to receive. And then it says, power, riches, wisdom, strength, honor, glory, and blessing. Are they the seven powers? No, this is to receive.

It says worthy is the lamb that was slain to receive. He's receiving something. He's receiving power, riches, wisdom, strength, honor, glory, and blessing.

Okay. Okay. So what this saying with a loud voice, these are the angels, okay, that are worshiping God.

And they're saying, worthy is the lamb that was slain to receive power. So they're praising Christ with these words, to receive power, riches, wisdom, strength, and honor, glory, and blessing. So they're worshiping Christ.

Okay. Okay. Good.

Thank you. Joanne. Yes, I have a question about when you were talking about the four gospels belong with the Old Testament, and that was for the Jews, and then Paul came along, and that was for the Gentiles.

I understand the difference in Acts, and Peter went to one and Paul went to the other. But what about like John 3.16, which is the most common verse, well-known verse, since it's in the book of John, does it not apply to Gentiles as a way to be saved? It does, but the doctrine associated with those gospels are doctrines focused on the Israelites. There's verses that apply to everybody, okay.

But Christ came back for dealing with the lost sheep of the house of Israel. You get that in Matthew 15.24. Right. Okay.

So it's telling you that Christ didn't come for the Gentiles. Christ came for the lost sheep of Israel. He came for the Jews.

So all of his ministry, all of his works in those gospels were pointed to Jews. Okay. I understand that while he was on earth.

Right. But isn't salvation for everybody in the world now? Yes, ma'am. Yes, ma'am.

But that salvation that they have to come to Christ is Paul's gospel, not Christ's gospel. Okay. And how do you define the difference between Jesus' gospel and Paul's gospel? Because Jesus was preaching repent and understand who I am.

And when you understand who I am, I'm then your king. Okay. Okay.

So the Israelites were his chosen people. They're going to go to heaven. When in the millennium, they get to go to heaven.

Okay. Okay. And his focus in his coming were to get the Jews to just understand who he was.

And because they didn't, okay, this is the whole thing, because they didn't receive him when he went into Jerusalem on the day that he went, he cursed them. He cursed them. And he says, your temple will be, there'll be no stone unturned.

And I am blocking your discernment. You will have no eyes to see me and no ears to hear me until I return. So his whole focus, his whole ministry when he came was to get the Jewish people, his nation to recognize who he was.

And we find that in Stephen's encounter in Acts, when Stephen went back to the Jewish leaders one more time to try to get them to understand who Christ was and they stoned him to death, Christ was standing up in heaven. Scripture says that Christ was standing up because he was preparing to come back. If they had recognized him as the king, he would have started his reign right then.

But since they didn't, he sat back down and says, I'm going to get Paul to go now and go to the Gentiles. It's completely two separate things. So Christ came back in Matthew 15, 24, and he said, I am not sent, but unto the, I'm not sent.

Okay. This is what scripture says. So he couldn't apply to Gentiles.

What was asked of him was from the disciples. And Christ said, I am not sent, but unto the lost sheep of the house of Israel. He was not going to have anything to do with Gentiles.

So all of the verses, all of the scripture, all of his sermons, sermon on the mount, all those types of things, while they apply to everybody, his focus was on the Jews. Okay. I've never heard it explained like that.

So I appreciate that. So all of the doctrine, okay, all of the doctrine of Matthew, Mark, Luke, and John are not Gentile based doctrine. It's Jewish doctrine.

Now that we get out of those, out of that doctrine, we get where Paul cites all of that stuff into his gospel. So yes, it applies to us, John 3, 16 like that, but it's only because Paul repeats it. It only applies to us because Paul put it into his epistles.

Okay. And what's not contained in Paul's epistles doesn't apply to us. There's nowhere in Paul's epistles that says we've got to be water baptized.

It was only for the Jews. Okay. There's nowhere in Paul's epistles that deals with anything of Leviticus, but it applied to the Jews.

And when we go through and you actually see the differences between Christ's gospels and Paul's gospels, because I'm going to do that when we leave the last seven letters, I'm going to go right in to the basis of Paul's gospels, who he is, why he's in the Bible, what does it do? Because that's the only way you're going to understand the book of Ephesians, because that's the model church. And Ephesians was written by Paul. If you don't understand Paul's differences, you're not going to understand what all of the epistles mean to you.

Okay. Thank you. Lisa.

Lisa. I'm coming. I'm sorry.

When you read the verse about praying to the Father, what about the Trinity? No, you don't pray to the Trinity. The scriptures are telling you to pray to the Father. Okay.

Just God himself, not Jesus, not Holy Spirit, just God. Yeah. Let me pull it up.

Okay. In Philippians 4, 6, and 7, do not be anxious about anything, but in every situation, by prayer, petition, with Thanksgiving, present your request to God. Okay.

All right. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. So you're to pray to the Father.

Okay. You get that in the Lord's Prayer in Matthew 6, 9-13 as well. It says, Our Father.

That's right. It does. Okay.

It doesn't say Christ. It says, Our Father. Our prayers should be addressed to the Father.

Okay. All right. And when you were talking about baptism by immersion, it doesn't say in Paul's epistles anything about that.

Nope. It talks about baptism by the Holy Spirit, which is an automatic time of your conversion. Okay.

Now what does conversion mean? It means that your life has changed. You are now in two DNA patterns upright. That's right.

Tied together. Yes. You're converted, and that Holy Spirit is activated inside of you.

Okay. All right. And think about this.

Think about this. The thief on the cross did not have water baptism. No, he didn't.

He sure didn't. That was Paul's gospel because Paul's gospel started at the cross. Okay.

Well, I've always been told that you can accept Christ as your Savior and not be baptized. Baptism is just a public profession of your faith. Well, that's what they're teaching you today.

But at the time of John the Baptist, that was a way to identify yourself with the Messiah and be saved in the Jewish tradition. Okay. So John the Baptist baptized them in the name to recognize the name of the Messiah as their King, because that's what he was coming back for.

That's what he was coming here to do. Right. Okay.

And his death on the cross was a surprise. Okay. Lucifer wanted to kill him, but Lucifer wanted to stone him.

He died on the cross to fulfill prophecy so that his death could be like prophecy. No bone broken, none of that. So he did everything according to prophecy.

He died, his blood shed. Can't have redemption of sin without blood, guys. So his blood was shed and he was buried.

And what was the surprise to Lucifer was he resurrected himself. That's right. Okay.

So in the cross, the shedding of blood, death, burial, resurrection, shedding of the blood, that is the gospel in 1 Corinthians 15, 1 through 4. And that's Paul. That's from Paul. Okay.

Yeah. Okay. All right.

Okay. And you can see, I'm going to start, I have some time, so I'm going to start. Christ, let me get in my database, to all four Gentiles.

Christ, after he was risen from the dead, came back and elected Paul to minister to the Gentiles. By revelation, Christ gave the apostle Paul the knowledge of God and of Christ, after which Paul received the gift of the Holy Spirit for his salvation. Okay.

That's pretty explanatory. Okay. All right.

Thank you. Jim, can I add something to, or not add to it, about baptism? I'd like for you to speak to this, you know, when Jesus was baptized by John the Baptist, of course, John the Baptist kind of rebuked him a little bit and said, I need to be baptized of you. And he said, no, I came to fulfill all things.

Okay. That's the first thing. And then secondly, Christ did not begin his ministry until he was baptized.

So can you kind of work that in for me? Christ was baptized to fulfill the law. Okay. The law required baptism.

Okay. All right. So that's what Christ did, is he came back and he says, I have come not to destroy the law, but to fulfill the law, because what the hell was going to happen as soon as he got on that cross, the law of Moses, poof, went away.

Yes. Okay. The law brings death.

Yes. Right. Right.

So what the law was, is he came back to fulfill that law with his death. And because he needed salvation by faith to take hold of that point forward and remove everybody from the law. So think about this.

Abraham was given redemptive salvation by faith. It was way before the law, 400 years before the law. Yeah.

Okay. Then what happened was, is they went into Egypt and they came out and they had to have a law to corral the nation, just like what we were talking about with the church coming out of their they had to corral the nation into focus on God. So it took the law to make visible their sin.

So what he did was give that law, which is a death sentence, basically, because what they were dealing with is either death or God. That's really it. Okay.

Those that complained and didn't like the manner that he gave him, 3,000 died. Okay. That was the law.

Okay. So the law then was fulfilled with Christ on the cross and all of the conditions of the law were no longer in play. Abraham's faith came right up there.

So you have that period of time between Moses and in the cross, you were under the law. As soon as Christ died on that cross, Abraham's faith-based promise came right up under the cross, and that is what created Paul's gospel. Okay.

Okay. Yes. The law was a teacher, like Paul said.

Okay. And also, I think you mentioned this, the law brings death, the spirit brings life. So I see the pivotal moment.

So he came to John the Baptist because that was what John the Baptist was doing as part of the law. So he says, I know you have to do me because I have to fulfill the law. And so while you're baptizing me, it closes the legal responsibility I have to that law.

Okay. I have now recognized the Father through me. Yes.

Okay. Okay. And John the Baptist was a forerunner, right? Remember he and Jesus were in the womb at the same time.

Yes. Yes. Okay.

So yeah, you can see that he was forerunning because he flipped. It says, scripture said he flipped in the womb when Mary came in and told her cousin that she was pregnant and that, you know, pregnant with Jesus. Yes.

The story and John the Baptist in the womb, hearing it, like we don't understand that our children and the womb of their mother hears things, you know, that's ridiculous. John the Baptist flipped. Yes.

He did. Yeah. Okay.

Thank you. Yeah. Jennifer.

Okay. Now, whenever Jesus came into Jerusalem and they did not receive him. So does that mean all the Jewish people until he comes back again, have that generational curse? Yes.

Put on all. Yes. Everybody.

Everybody in the Jewish faith because they don't even, they don't even preach him. They don't even recognize him. Yeah.

Wow. So, so like what if they don't receive him when he comes back again, then they go to the lake of fire. Oh, no, no, no.

He's not coming back until they call upon him to come back. They're going to request him to come back. When we get into revelation, you're going to see that the Israelites are going to call him to come back because they're under so much torment.

Okay. They want relief. All right.

Okay. That's that clears that one up. Okay.

Thank you. You're welcome. Mr. Osborne.

So I understand that baptism is not salvation. That's clear, but baptism today is the profession of your following of Christ and obedience to following Christ. Isn't it? No, it's not.

It's not required to do anything. It is just, if you want to do it, if you don't, you don't. It's just your profession of faith.

It's just an outward profession of faith to your community. That's what I thought. Okay.

I just want to make sure I was clear on that. Yeah. Thanks, Maria.

Yeah. I have a question. My question is because you were talking about the law.

Okay. Two things. I have two questions.

The first one is like when, you know, when Jesus says love the Lord, thy God with all thy heart, all thy soul, all thy strength. And then he's, I think, I can't point it out in the gospel, but doesn't it say that somewhere he said that this fulfills the law or, and it kind of reminded me when somewhere in the scripture, it says that I will write my law in their hearts. And I was just wondering like, like searching God with all your heart, all your strength.

Isn't that, isn't that what he meant? Like, like that, that. Okay. So now you got it.

You got to read scripture and it's literal form guys, because you, because the way we've been taught, you've not been taught to separate what is Israel and what is Gentile. Okay. That's part of the issue with the church.

Okay. Because they're preaching a Old Testament process, not the New Testament way. Okay.

All right. So what you need to do is you need to read literally what the Bible says. Okay.

So you find this verse that you're talking about. I will put my law within them and I write it, you know, into their heart. You find it in two places, second Corinthians three, three, which is a Paul epistle and Ezekiel 11, 19, which is a prophet out of the Old Testament.

Okay. And you find it in Jeremiah 31, 33. So what the initial purpose of this, and you find it in Hebrews where they're trying to convert Hebrews from the Israel focus of not focusing on the Messiah to Christ.

Okay. So all of the time of this, they're writing in respect to the Israelites that Christ is saying, I will put my law in their minds. I will write it on their hearts.

I will be their God, and they will be my people. This is a prophecy of what's going to happen in the great tribulation. Okay.

Now going back to the Philadelphia church, you said, which is the, um, which is the sixth church next week, which is the church that's going to get raptured. Yes. It's the missionary church.

They are. Yes. I just wanted to know that was, that is the church that's going to see Yeshua.

Right. And then the, that's when he calls him. And then, you know, we all, we all gonna rise up to him when, when that day comes.

So it's not the other churches, the other churches is going to miss it. Those, those that have overcomers that repent will also be part of the Philadelphia rapture, Philadelphia church rapture. So only those that did not repent are going to go into the great tribulation.

Okay. And then that Philadelphia church is the true church that, you know, has that true relationship with Christ. Yes.

It is. Yeah. It is basically the missionary church.

The one that is following not only his doctrine, but is a, is a devotional has a, has a relationship with Christ. Thank you. Okay.

Let's see who's next. Uh, are you got Mr. Osborne, Kathleen. Okay.

And Pentecost is the dissension of the Holy spirit then on to the apostles on to the Jewish apostles to the Jewish apostles. Okay. Nobody's nobody's making that distinction.

Okay. Pentecost is the Holy spirit coming into the Jewish apostles. Okay.

Okay. I'm processing this. All right.

Thank you. Uh-huh. All right guys.

Anything else? So if Christ sent the Holy spirit after he ascended into heaven, the Jews don't recognize that or where do they fit in with the No, they don't. They don't. But the apostles had to go out and talk to not only the Jews, the Jewish leaders and to Gentiles.

So Christ gave them the Holy spirit to work in them. No different than he gave to Paul and he gives to us. Okay.

Victoria. I missed, um, I missed the whole thing. I can't believe how busy I've been.

What was Dave's question? I don't know. I forgot what Dave's question was. It's been too many.

Hang on a second. Let me think. Let me think.

Which Dave? Are you talking about Dave Osborne? Okay. Okay. So let me think here.

He was talking about baptism and he says, is baptism a profession of faith? And no, it's not. It is basically a, a, um, a ritual to, I guess I say she could call it a profession of faith. The baptism is not required for you to get saved, but, and it's not required at all in that relationship because you, what the scripture says is in Paul's gospel, you're baptized with the Holy spirit, not water baptism.

He says, I, even he says, I do not, I, I do not teach baptism of water. He comes right out and say, it says it. Okay.

In scripture. Let me get this for you. Let me get.

That's basically to make yourself feel good. Yes. And, and, and so what Paul said, Paul's okay.

So, so, um, so what Dave was asking you is what does it mean? It means just an outward, an outward profession of your faith to your community. It's, it's an, it says, okay, I'm, I'm doing this and I want you to see that, you know, I've gone through this salvation process. Has nothing to do with your salvation.

And the child has no idea that it's happening to them. Right. Okay.

Great. Thank you. It's the parents that, uh, just, just think about the Catholic church where they're sprinkling children because that's what they do, because he says you're baptized, you're baptized because the parents want you to be baptized.

Therefore you're safe. That's so erroneous. Yeah.

Okay. Yeah. So baptism by immersion for the remission of sins, uh, that's a fallacy.

That's fallacy. Did you say it's like a ritual that the churches do? Yeah, it's a ritual. It has nothing to do.

It has nothing to do with your salvation guys. Turn to turn to first Corinthians 15, one, two, four. Let's just look at that.

Let's just go there. We've got time. I'll take the time.

First Corinthians 15, one, two, four. And let's read it. Let's read it.

I'll read it. You watch your Bible. Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received and wherein ye stand by which also ye are saved.

If you keep in memory, what I preached to you, unless you believe in vain, for I declared unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures and that he was buried and that he rose again. And the third day, according to the scriptures, that is the gospel has nothing to do with water baptism. That is salvation right there.

And because of that, because of that, what God says is immediately upon this process of believing. You have to believe in this now, on believing the gospel here in first Corinthians 15, one, two, four. When you believe on this, you're safe.

Okay. And when you're safe, when you are converted, we're going to get into all, excuse me, all these scriptures later, but I just want to get get this out of the way. When you believe on this, you're safe.

Immediately without you doing anything, you're baptized by the Holy Spirit. That's the baptism in the Gentiles gospel. Okay.

Jim. Oh, I didn't mean to interrupt. I think we talked about this before and I get the great commission in Matthew 28.

Are you there for? And all that I should, where is it? It's in Matthew. It is towards the Israelites. Okay.

Baptizing them in the name of the Father. Yeah. That's towards the Israelites.

That's the doctrine associated because Paul's doctrine didn't come in until Acts. Okay. Okay.

I just wish we were taught properly, you know, that all of this stuff would have been so easy to understand if somebody would have just not tried to create us a doctrine to lead us to the Catholic church and lead us to the truth. Yes. True.

We were talking about the Holy Spirit while ago in Joel, I think chapter two, in the last days, I will pour my spirit out upon all flesh. And that began at Pentecost. I'm assuming.

And so, and there's another scripture that says no man will be without excuse, not finding the Lord, but I will pour out my spirit upon all flesh in the last days. So every God, he doesn't leave anybody out as far as beckoning them by the Holy Spirit because of the world we live in, the evil 97% reject, probably don't even know that God is beckoning them. But anyway, someone mentioned that Pentecost while ago, and I thought connecting that with pouring out the spirit, his spirit upon all flesh, you know, but anyway.

And Victoria James is filled with all the stuff associated with faith. I would tear that book up in detail. Okay.

I started. It's great. What book is that, Jim? James.

And what did Billy Ruth, what was it Billy Ruth for Joel to Joel chapter two? Yeah. Okay. Thanks.

And I connected that with the day of Pentecost when the Holy Spirit came to this earth, he is still here. He is the God agent on this earth. And so I connected it with that.

Okay. I expected Jim to correct me. That's right.

Because Joe, that's, that's I might, you know, and, and there's another scripture in the, in the new Testament that says, no man is without excuse. No man, because God beckons by his Holy Spirit, you know? I mean, just, just think about this guy. We'll close down.

We'll close down with when you're ready to close. I've got some things I still got to get done, but so I'm going to be awake for a while. Just think about this.

We talked Tuesday night about, we don't even own ourselves. Right. We own nothing.

We're stewards of what he gives us. Correct. If you understand that from scripture, and you understand that God has called you to be saved, to go home.

Yeah. You didn't do that. He did.

Then what is your excuse? Your ego? Your self, your self will? You're, you're wanting of the desires of this world, this flesh system. You're wanting a fame, fortune, whatever. He put you here.

He gave you this to allow you to go home. You now understand that you don't even own yourself. Everything that you own is his.

He called you to be saved. He gave you his son through his blood sacrifice to allow you to do that. And we're fighting.

For what? You fight yourself right out of heaven and to hell. Yeah. Just doesn't make any sense.

You know, anyway. All right, guys, anything else? No. All right, guys.

I love you guys much. Just keep up with things. I'll let you know if something really breaks loose, but right now we're, we're still dealing in paperwork.

So I'll know tonight if they got done with that, or it's going to spew over to tomorrow or whatever. But anyway, just, just, just go in grace and, you know, and concentrate on the fact that you're chosen. Yes.

You're chosen. To be a good steward. You're chosen.

And you're chosen by somebody's blood. Somebody died for that choice. Somebody died for that choice.

You have a choice. And that choice provides you the greatest exhilarated life or the most horrific burning body you ever had in your life. It doesn't quit.

Yeah. That was so good. I felt terrible for wanting to, I couldn't unmute quick enough, but that's how it should have ended.

But I have this question that's been my mom and I've been speaking about. Remember how you said that we will eventually see like the shapeshifters walking around? What are we supposed to do? What are you supposed to do if you did see them? I mean, they walk around us now, but we don't know necessarily that they are that entity. What do you do? Nothing can harm you unless Christ allows it to harm you.

And you know, I think I'm going to say what I'm going to do the very first time. I know I've seen things, but I have not seen things just break out in front of me that I think is going to happen. I ain't going to walk up and ask and talk to them.

I want to see if they spew out their tongue like a dragon. I think it's crazy, but I have this conversation. I want an opportunity to engage with at least one.

That's all. Just one. We can't cast them down or anything? No, no.

Because they're not doing anything to you. They're just going to be walking around. Just watch.

Once they get revealed, I mean literally reveal the evilness of this world, they have no reason at that point to culture themselves. Just think about it. They're exposed.

Why in the world now do they want to take on this body that they don't like that basically causes them to be confined in their own skin? Think about that. Why do you think that would want to do that? This whole world is going to know. This whole world is going to know.

Jim, thanks for answering that. Would you pray over us before you leave? Sure. Just a quick prayer.

Father, we always thank you for the time together in laughter and fun and understanding your truth. You're a glorious God. You're a joyous God.

You're a jealous God. You always want your children to have fun with you. Father, we thank you for that.

Thank you for the ability to see that in your work. Father, we ask that basically you give us the protection mechanism through your blood over everything that goes on in our lives. We ask that you take and show our hearts that which you want us to continue to strive towards.

We ask that basically you give us the discernment to understand what's going on around us even though we might not understand. We ask for your guidance, your protection, your awareness, your truth. May you be with all of those that are sick, that you basically remove their bodies from the sickness to remove them from the law that created it.

Father, we want to give you all the praise and glory for this study time, the effort that people put in to discuss the points that they're interested in. We thank you for all of that. Let's call these things the nine eight.

All right, guys. I will see you guys on Sunday. Okay, and we're going to get into the numbers again.

It'll be a good, it'll be a fun time again. So love you guys. See you.

Love you too, Jim. Thank you. Thank you, Jim.