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All right, so let's just start, okay, because we're going to get into this tonight, because I'm going to get into the Olivet Discourse as a bonus to get us set. So look, I'm going to add something each week to these letters to sort of migrate us through, both from a historical basis and a prophetical basis, so that we can completely understand where we're at, because there is a lot of miscommunication and a lot of misdirection and lack of, for not a better word, lack of understanding exactly what the process is. There is a point in time in Scripture that Christ said himself what that starting point was, and that starting point has not even happened because we don't have a temple.

So there can't be any seals in this that's opened or not, okay? There's not. There's no seals that have opened because they open after a particular point in time, and that point in time has not come. So wherever you might be getting your information from as it relates to the end times, well, we're not at the end times, guys.

There's a lot that's got to happen before that even starts, okay? And we're going to get into all of that. We're only going to get into a piece of it tonight, because I'm going to give you directly from Christ's mouth when it starts, and until that happens, there's no end times, okay? So please do not get yourself in a situation where you're believing something that is not true, because all that does is cause massive frustration when you're when you absolutely learn that whoever you were listening to or are believing truth from is not truth. Take it from Christ.

That's what we're going to do tonight. It's going to come right out from Christ's mouth. This is what you look for, and until this happens, this is not happening, okay? We're going to get there.

All right. C.D., got anything else? I'm just really glad to hear that, because I had a very vibrant dream last night about the fourth seal, and I'm glad to hear that. Yeah.

One thing you'll need to understand is when things happen, they're cumulative. They never stop. So when that first seal opens, that's the white horse, okay? That white horse is being given by Christ to have peace on earth.

It's not Christ. It's been given by Christ to establish peace on earth. Why? Because the Antichrist has got to get Israel to conform to a treaty.

Once that happens, the second seal that happens is basically war. That's the red horse. War never ceases from when it starts to when it ends.

Once that seal is open, this world is going to be in total war from that point to the end times. Everything's cumulative. Nothing stops along the way.

So you go through seven seal judgments, then seven trumpet judgments, then seven bowl judgments. All of it is cumulative. Never stops once they open, okay? So let's get going into the second letter to the Church of Smyrna.

And let's open with a word of prayer, because we need to ask God for a lot of discernment and a lot of understanding, because a lot of stuff is going to be revealed through this letter that pertains to us. So we need to make sure that we're in a correct mindset to receive whatever Christ is going to tell us. So Father, thank you for this evening.

Thank you that we can study your word without persecution. Thank you that we can study your word with the understanding that it is your truth, only your truth. And from the standpoint of you are the only one that's in total control of both good and bad, and all things in between.

Father, we ask that you open our hearts and our minds to receive that which we're going to study, and you give us the revealing of your truth into our lives, so that we can apply it in the most appropriate way that only you can tell us to do. And ask all these things anointed. Okay, I'm going to share my screen.

Okay, who wants in? You should get in. Okay, can you see my screen? Yes. All right, so we're going to start this.

All right, we're going to go back and do some review. We're going to do some review. I'm going to add some things to this review that's going to open up more scripture to you in regards to specific things in scripture tied to the timeline.

And then we're going to get into the letter, and then we're going to get into a little bonus thing addendum called the Olivet Discourse. So you can now get in the framework, because this is the first time that the word in a letter, tribulation, comes up. So it is critical for us to understand what this letter represents as tribulation, and what Christ represents in not only tribulation, but what he calls great tribulation.

So if you remember this timeline, Genesis is basically the revelation unrevealed, and revelation is Genesis revealed. And it's made up of a timeline of days, because that timeline of days ties into the timeline of of revelation. Now the timeline in days is the formula is given to us by second Peter.

We've talked about this before, that one day is with the Lord as a thousand years, and a thousand years as one day. So every day in the timetable of creation represents a thousand years. And because Genesis is revelation unrevealed, the thousand years is basically tied this way.

The first four days represents the 4,000 years from the formation of Adam to the birth of Christ. And day five and six represents the 2,000 years of the age of the church, and millennium happens in day seven. And the 2,000 years of the millennium of the church is split between 30 years in Acts chapter 2, okay, where the church was actually formed, and the balance of those years are represented in revelation itself.

Now during the course of prior to the birth of Christ, Christ was building the nation of Israel. The whole focus of God and Christ during this time was the nation of Israel. They didn't care about the line from Cain.

The only thing they didn't want is for Cain's line to mess with the line of Abraham so that Christ could be born from a pure line. And we're going to get into that as we go through this. But that was the whole focus, was to get—remember, Adam was formed on purpose to do a particular deed.

That deed was to infiltrate that other line to create the host body to allow us to be birthed, to give us a way to get back home. So in this building of this nation of Israel, that was the preservation of that line to get to Christ, okay, and you're going to see that. You're going to see that.

You saw—you're going to see it in numbers, and we're going to bring it into revelation, okay. Now the age of the church is the 2,000 years of the age of the church, and we get from that—we get from that that Christ's ministry was for three and a half years, 1,260 days, 42 months, time, time, half time, Daniel 9. This is overlaying the two periods of the millennium that split. The millennium is a seven-year period split in half, three and a half years apiece.

It's 1,260 days per half. It's 42 months per half. It's times time and a half per half in accordance with Daniel 9. That's what Christ's ministry was to overlay those two periods of time in the millennium.

Now we get the churches. Okay, so the churches that were selected in this process were Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and then somewhere after Laodicea is the tribulation, and we get that in Daniel 9. And if the church was started until Pentecost, which that specific date is May 22nd, 33 AD, then 2,000 years later, based upon the 2,000 years of church age, that period of time would be ending on May 22nd, 2033. However, we do not know the exact dates that what Hosea tells us in 6-2.

Okay, what we know is that there's 2,000 years, and after that 2,000 years, according to Hosea, the day after 2,000 years opens the window for Christ's return. Okay, now let's look at another part of the added functions associated with Scripture. We've talked a number of times, and you guys have brought it up, about dispensations.

Okay, dispensation is grace, conscious, a human government, the promise, the law, the church age, or what's called church grace, and the kingdom, which is the millennium. What I've done here is I've given you each one of those periods tied to the particular focus of what was going on during those dispensation periods. So the first dispensation is innocent, and it ends at the fall of man in Genesis 1-28.

The second is conscious or moral responsibility, and we get that at the end of the flood. It started at Genesis 1-28, and it ended at the fall of man in Genesis 3-6. Conscious moral responsibility started in Genesis 3-7 and ended with the flood.

The human government dispensation started at Genesis 8-15 and ended at the creation of Babylon, or Babel, by Nimrod being the first dictator of the world. And then the fourth dispensation, which is the promise for Abraham, started in Genesis 12-11 and ended in the bondage of Egypt. And the fifth dispensation was the law given to Moses that started in Exodus 19-1 and ended at the captivity of Babylon of Jerusalem.

That basically ended all of the dispensations until Christ came, which started the sixth dispensation, which was the age of the church, and a lot of scholars call this the age of grace. It started in Acts 2-1, and it ends when the world worship of the Antichrist starts during the great tribulation period. That's going to be somewhere between here and here.

It's in here. We don't know the date or time, but it is in here. And dispensation number seven is the creation of the kingdom, which is Revelation 20, and it ends with Satan's rebellion and thrown into the lake fire.

Now, if you look at all this, God's focus during this period of time building of the nation, God's focus was on the Jews and building the nation. He had no thing to deal with the Gentiles other than to protect his bloodline. That was the whole focus of the Old Testament is to protect that bloodline.

When Christ came, God closes the eyes and ears of the Jews. Paul tells us that in Romans 11, okay, that basically because the Jews did not keep track of when he was going to go over the mountain on the donkey and enter in Jerusalem, God closed their eyes and ears to be focused not only on Jesus Christ during this age of the church. They're blinded.

As a matter of fact, they don't have a temple to even worship. They're having to create a different style of religion for the Jews during this period, and God focuses totally on the Gentile church. Now, when God raptures the Gentile church, immediately you see in Revelations 4, chapter 4, a shift in usage of words and addressing.

The audience changes. God then opens the eyes and ears of the Jews when the Gentile church has fully come, which means that we're raptured, and the great tribulation, a thousand-year reign. You can now sort of tie your biblical principles into this timeline because this is the world's timeline.

Okay, so the seven churches. Why did Christ pick these seven churches to write the letters to? We're going to address all of that. Who are the seven churches? Ephesus, Samaritan, Pergamos, Theretaris, Sardis, Philadelphia, and Laodicea.

There are dozens. There were over a hundred churches during this time. They could have picked church in Jerusalem, Rome, Antioch, anywhere else, but they picked these seven churches.

In the Bible, the number seven implies completeness. These seven are completely representative of the church in total, the age of church history. If these were not in this order in Scripture, if they had any other order but this order, they would not prophesy our church history.

So the reason why these churches were selected was to make sure that basically we understood they were physical located church at that period of time, and they have a prophetical significance in that what was going on during at this church represents a time period over the over the 2,000 years of the church. You go from the Ephesus, the model church, to Laodicea, the apostate church where we're at, where we're starting to get into today. So God said in his greetings in Revelation 1-6, and hath made us kings and priests unto God, his Father, and to him.

There's only three groups that have our kings and priests at the same time. The Israelites had to separate that. The Levites were the priests, and the Judeas were the line where the king came from, Christ.

It's also the line King David came from, and King Solomon. Every king in the order of the Israelite history came through the Judean line. But Melchizedek, Christ, and us.

That's it. Jews, even after we are taken in the rapture, they never achieve this level. Okay, so the work of Christ on behalf of believers called John to burst form in an inspired doxology of Christ to him.

In the present, God loves believers with an unbreakable love. This is Romans 8-35. Christ's love was caused to him to make us to be a kingdom, not the millennial kingdom, but the sphere of God's rule, which believers enter into salvation.

This is Colossians 1-13. All right, so we continue with the greeting. Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall well because of him, even so.

All right, so what this is telling us, as a review, he's going to come when he comes back in his second coming, not the rapture. In his second coming, he's coming into the clouds. He's not coming to earth.

He's coming to the clouds. Now this is interesting. And every eye shall see him.

Well, okay, so this has got to get coordinated. Just think of the technology here. This has got to be such a coordinated effort that the television media are trained on him coming in the clouds because every eye shall see him, and they also which pierced him, which were the Jews.

So he's saying, guys, even those of you that pierce me, which is Jews, and all kindreds of the earth shall well because of him. So this is really interesting because now what we see is technology that has got to get into this picture. Okay, then he says, I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come the Almighty.

Okay, so we now get set in motion to understand that in chapter one, God is going to reveal himself in seven different sayings. And those seven sayings, the reason why I'm going over this is because we went through it the first time. We're going to see this again, but you need to understand that everywhere that Christ addresses him in the letters, he has selected his personal address identification of him based upon what was identified in chapter one, and how it fits to where that church is at during that current day.

I, John, who also am your brother, okay, and companion. So what John is doing here is saying this is not an apostleship thing. This is the rebuilding of Christ, and I'm no different than you.

So John is taking himself out of the relationship from Christ as an apostle, and put himself in the category that we all fit in. He says, I'm no different than you. I'm seeing this, but my capacity is not as apostle.

My capacity is a brother with you. He's a companion in the tribulation and in the kingdom and patience of Jesus Christ, which was in the Allopatmos for the Word. Okay, so John has now said, okay guys, this is not from apostleship.

This is from Christ. You need to pay attention. The phrase, every eye shall see him, is a physical and personal observation that was shared with us in Daniel 7.13, Matthew 24.30, and Matthew 26.62. Seeing with your own eyes which pierces him is also mentioned in Zechariah 12.10. Now you're going to find that, and I said this, you're going to find a lot of sevens throughout the Bible, especially now that we're going to the Bible in detail.

I'm going to point them out. I am the Alpha and Omega, the first and the last, appears in Scripture only seven times. Completeness.

Christ says, I am the Alpha and the Omega, the first and the last, seven times. Does it in Isaiah 41.4, Isaiah 44.6, Isaiah 48.12, Revelation 1.11, Revelation 1.17, 2 and 8, and 22.13. And I John specifically references five times throughout Revelation. He wants you to know who he is.

Jim, just before you go on, if you go back to that previous slide, were you saying that it's virtually like a television where he's going to be broadcast to the world? Me, I'm just thinking, surely if he comes as a spirit, he would be able to portray himself to everybody without any help of television. Okay, yeah, but you got to think about this. You got time zones, you got people who are asleep, people that are awake, you got people at work, people are not at work.

You got all of the conditions in the world that you have to meet. There has to be something on a technical level, regardless of whether he is in spirit and says, okay, I'm making myself known to everybody. He's got to wake you up.

There's got to be something from a technological thing that's happening in the universe so that every eye sees him. It all comes at that one moment. It all comes at one moment.

When you look at the sub-stack that we're going into, there's a purpose that we're doing all of this at the same time. When you look at the sub-stack that we're going into, and then you looked at some of the educational pieces that Phil tried to do on the ether and formulas and all this other stuff, you're going to understand very soon that every cell in your body, which contains atoms, right? We know that every atom is connected with every other atom in the universe. That means that your body is connected with the universe.

That means that your body is connected with each other. That means your body is connected to the grass. That means your body's connected to everything.

Now you begin to think about the ability, looking at all of this, the ability of how this might work with the knowledge that your atoms are tied to Jesus Christ. As you study and as you begin to have your own discernment and putting this together, all of these pieces will come together. You at least create a framework of knowledge that says, wow, this can happen.

Okay? Right now, we're just told that it can happen. We have not learned how it can happen. That's the reason why we're getting into quantum physics and science and math and all this stuff beginning on Monday in the Substack, because we take it and build it up so that you can actually see this happening, but you've got to go back in your studies and learn a little of biology and science and physics.

That's what we do for about two weeks. We try to reorientate, reorientate you back into where you were in school, so that you can understand that this is all possible. Okay? Okay.

Thank you. I didn't mean to interrupt. Oh, no, no, no.

That's cool. That's cool. I needed to get it clear.

Okay. So John speaks, says four times, I'm in the Spirit on the day of the Lord, to the throne in heaven, carried away in the wilderness, and carried to the mountain of Revelation. This is important because basically he's identified that he was in his Spirit.

He wasn't physically transitioned into heaven to see this. He was in his Spirit, transfigured, transliterated, sorry, not transfigured, because he wasn't, he was transliterated into the Spirit and went to heaven to see this stuff. Okay.

It's not made up. John was in the Spirit, but the phrase here is on the day of the Lord. This is important because this phrase in Revelation 1.10, it means a particular day.

A particular day. All right? Not, and this day is after the second coming of Christ. That is the day of the Lord.

His coming, His second coming, is the day of the Lord. And it's called different names throughout the Bible in the Old Testament. We're going to get into that, okay? But in Revelation, this day of the Lord constitute Christ's second coming.

John, through the Spirit, was brought forward through time and was given the ability to see what was going to happen. He was able to see the day of the Lord, His second coming. Even though he is on the island of Patmos in chapter four, he is in the Spirit in the throne room in heaven.

So God takes his Spirit, transliterates it, sends him to heaven, and he gets to see these things. What a trip. There's another phrase to pay attention to.

Thunders, voices, lightnings, and earthquakes. These are signs, okay? These are all signs. The first time we see this phrase is in regard to the throne in Revelation 4 and 5. And another referring to the opening of the seven seals.

Okay, now we've seen thunders, voices, lightnings, and an earthquake happen all at the same time. Voices in particular. Thunders we've seen, lightnings we've heard, lightnings we've seen, and earthquakes we've experienced.

But we've not experienced this thing called voices. The first time we see this phrase in regard to throne room in Revelation 4 and 5. And another referring to the opening of the seven seals in Revelation 5. Trumpets in 11, 9, and both. So before each one of these judgments kicks off, there's thunders, there's voices, there's lightnings, and there's earthquakes.

Not in heaven, on this earth. So somebody is going to be speaking through a loudspeaker somewhere that everybody can hear. That ain't happened yet.

Okay, so let's go back to the time. All right. Seven churches.

These things that are. Why are these seven churches? Why not Jerusalem, Antioch, Rome, Lustia? There is a divine outline in the book of Revelation. The entire book is like a cover letter that is then sent to the seven churches.

We've gone over that. And it has a unique phrase at the end of it. He that hath an ear, let him hear what the Spirit says to the churches.

Now there are four levels of interpretation or application of these seven letters. The four levels are this, local. Those churches were actually churches.

They're not fake churches. They're not, you know, churches that didn't exist in time. That's been proven in history, as well as there's one of the old churches that are still there in Smyrna.

Smyrna was never destroyed. That church is still existing today. There is an admonitory which says that all churches, meaning all of them, all of the messages have to some extent applies to each church.

There's a homiletic, meaning that he that hath an ear is a personal letter that applies to us. Every one of these seven letters are not only applied to the church at that time, but every letter applied to all churches. And all letters apply throughout history to every individual that is born again in Christ throughout history, from then to today.

And there's a prophetic, okay? In the particular order of the profile, they lay out church history. They fill the gap implied in Daniel 9 26 and between Revelation 12 5 and 6. We're going to get into this. We're going to spend at least one night in it.

Daniel's 70-week prophecy was split into two units. One was 69 weeks, and one was a one-week period. Now there's seven years for each week, so there's a period of time in that 69 that basically we've talked about that.

We're going to talk about it again when we get into there. But there's a gap between verse 9 25 and 9 27. There's a gap.

We're in that gap. That gap is the age of the church, okay? So we're living in that gap. The letters are designed with seven elements.

The first element is the name of the church. Each church name proves to be significant to its particular unique message. You're going to find that every church, the name of that church, when you've defined its meaning, will define the status of the church.

The title Christ has chosen to address him from the chapter one to represent himself to each church, a title characteristics for the unique letter. So you're going to find that the name of the church is representative of what the church problems are or its particular activities of that time. And you're going to find Christ chooses the name to represent how he's going to address them that is also tied to their characteristics.

The commendation, some good news, the report card, concern, bad news, exhortation, what to correct, promise to the overcomer, which is what we need to pay attention to because he gives them specific instructions as to how to deal with the concerns that he has and what to correct. This promise to the overcomer is says this is what what you're going to do and get from your correction. And then the phrase, he that hath an ear, what the spirit says to the churches.

Every detail will prove important in your studying of this, in your outlining of every one of the churches. Okay, every detail you're going to find is important. It should be speaking to you.

All right, so let's get into Church of Smyrna. Church of Smyrna, it starts in Revelation 2, Revelation 2.8. And unto the angel of the church in Smyrna write. Now angel is messenger.

Remember we got that in Genesis when we looked at Elohim. Elohim is an angel, a magistrate. Okay, that's what this is.

It's a messenger. All right, so you could have read this unto the messenger for the church of Smyrna write. Okay, angel is a messenger.

The name Smyrna comes from the Greek word smyrna, which is from the Hebrew root word myrrh, that is translated to myrrh meaning death. So this church, just by looking at the word, this church is death. That's its whole focus.

It's a dead church. You get that just from the meaning of Smyrna. Myrrh, bitter gum, costly perfume that exudes from a certain tree or shrub in Arabia or in Ethiopia.

It was used as an antiseptic, an ingredient in perfume, and this is by scripture, an ingredient in the holy anointing of oils for the priests by scripture, the purification of women in Esther during their period of the month. It was used in embalming John 19.39. It was a gift of the Magi at Christ's birth in Matthew 2.11. And the gifts were from Magi were gold, which symbolized royalty, frankincense, the deity or his priesthood, and myrrh, suffering or death. In Jesus' second coming, gold and frankincense are going to be offered, but in scripture, no myrrh is going to be offered, because his death is already behind him.

Since his death is now behind him, but it is offered to Christ at the cross in Mark 15.23, the body of Jesus was embalmed by Joseph and Nicodemus. In John, myrrh yields its fragrance from being crushed. Note the death theme throughout the letter.

All right, some historical background from Smyrna. Today, Smyrna is called Izmir, and it's the third largest city in Turkey, a population of about 300,000. But at the time that this letter was written, it appeared to be about 100,000 in the first century.

It exports tobacco, grapes, figs, cotton, olives, and olive oil. Smyrna possesses an excellent harbor and is encircled by cypress trees covering the hills. Now it's located about 42 miles north of Ephesus.

Smyrna was inhabited by Asiatic legals in about 3000 BC with indication of latter Hittite influence. In the 11th century BC, early on, colonists from Simi settled in the area. About 900 BC, according to Nerotos, the area fell into the hands of the Ionists from Caliphon, and there commenced the most glorious phase of Smyrna's history.

During that period, the poet Homer was born. He studied Homer in high school, lived and died in Smyrna. Three centuries of greatness ended, however, with the attack of the Lydians.

Smyrna stood at the entrance to the broad fertile valley of Murmurs at the mouth of the River of Miles and on the well-sheltered Gulf of Smyrna. It was strategically placed for trade between Europe and Asia. It was thus a rival to Sardis and the Lydian Kingdom.

If you looked at it, it was basically at the center of Asia and Europe, and they had the ports. They had two ports, so it was a great trade route for these guys. An expedition under Gyges was defeated and driven back, but later one under Aliates, the king of Lydia, was successful.

Smyrna was devastated and ceased to exist for three centuries, a pathetic end to the history two and a half millennia. But as it has for all of its life, in the fourth century, Alexander the Great, in response to a dream, ordered his general, which I'm not going to try to pronounce it, one of his four generals, to build a strong, well-planned city, the most beautiful in Ionia, which became known as the Flower of Ionia. It's prospered into one of the greatest of the then known world.

Okay, so it was rebuilt three times, okay, and it's a thriving city today. Smyrna, under the control of the Romans in 27 BC, had improved a faithful ally to Rome in the Syrian and Mithradic wars. Rome in 27 BC to 324 AD enjoyed great material prosperity.

Strabo described it as the most beautiful city in the world. It was about 42 miles north of Ephesus, as we said, and possessed an excellent double harbor. The outer harbor was a deep water ground to hold ships, and the inner, which is now silted in, had a narrow entrance that a boat from the ship could come to the dock, but they could put a blockade on that entrance with a chain, so they kept their harbor safe.

The city suffered many, whatever that word is, okay, in the reign of Tiberius. It was almost blotted out by an earthquake between AD 178 and 180. It suffered a succession of cynic disturbance, which again reduced the vulnerable city to ruins.

Marcus Aurelius once more restored it. Now, Marcus Aurelius, that would be a to you. This is the gladiator ruler, okay, and the parts of the new Agora was still standing in 378 AD.

Another earthquake demolished the city, and again it was rebuilt, and it's called Paris of the Louvain. This was enamorated with pagan worship. Okay, now I want to build a framework here.

All of the churches are located in Turkey. If you go back to your bloodlines and where they lived, you're going to find the type of Jew that was in this location. These were not the bloodlines from Shem.

This is the bloodline that produced the Baccarat family, that turned their name into Bauer, that turned their name into Rothschild. So this, all of these cities, all of Turkey, was run by the Jews that were kicked out of Russia because of their evil worshiping, sacrifice, cannibalism, blah blah blah blah blah. Go back to your history review of your charts, and the Jews that resided here were Jews that were persecuting the Christians, same Jews that killed Christ.

All right, so let's go back. So Smyrna was richly embellished with temples and splendid buildings, and the perfection and symmetry of those encircling Mount Pagos resulted in the title of the crown of Smyrna. On the foot of the mountain stood the temple of Zeus, the father of gods, reputed to be the lord of the sky, rain, clouds, and thunder.

Along the golden streets stood the shrines of Apollo, the sun god, Aphrodite, the goddess of love and beauty, Ascupulus, the god of medicine. We're going to talk more about him in Pergamos. And finally, close to the sea, Sabella, a Phrygian natural goddess.

Oh, let's go back. Okay, so at Agora, the commercial and political center were statues of Poseidon, the sea god, and Dementor, the goddess of corn. In Sumeria, the priests of the various deities were termed Stefano, Hori, in reference to the laurel or golden crowns which they used to wear in public possessions.

They were awarded this honor at the end of the year of the office. The term crown is Stefanus, not Diadem, and is alluded to in Revelation 2 and 10. Hang on, guys.

Okay, so the tutelary goddess of Smyrna was Cybele, which later in the Greek read the daughter of the sky and the earth, and the mother of Zeus, Poseidon, and Hades. Her worship was wild and unrestrained. If you go back into Greek mythology, you're going to find that wild and unrestrained is light on the words.

That's the best I could come up with when I wrote this. She was considered as the giver of wealth. She became recognized in the great cities as the goddess of settled life and of towns.

Hence her crown of wall city. She appears in Sumerian coins depicted as enthroned and wearing a crown of battlements and towers. This is basically stated in Daniel's 1138 prophecy.

In addition to the usual deities, Smyrna readily accepted Caesar's worship. This was the biggest problem. In 196 BC, the Samaritans erected a temple to De Roma, the goddess of Rome, and they subsequently built one to Tiberius because he rebuilt the city.

The worship of the emperor was compulsory. Each year a Roman citizen had to burn a pinch of incense on the altar and to acknowledge publicly that Caesar was the supreme lord. In return, he received a formal certificate that he had done so.

Originally this action was intended simply as proof of political loyalty, but the individuals were permitted to worship whatever god or goddess he chose since he had offered to Caesar his ritual. This was a means of unifying and integrating the many and varied elements of the vast empire of Rome. However, this act of worship presented a vital test for the Christians and many who refused perished at stake or by wild beasts in the arena.

Let me just lay this out for you. If you were a Christian then and you wanted to only worship the Lord God, the one true God, if you didn't partake in this little ritual to Caesar, you were put in poverty, you were burned at the stake, or you went into the arena in Rome, you know the big circle thing that's still there that you can go see, the Colosseum, and were put in there with wild beasts, mainly hungry lions. Now if you did this to Caesar, if you gave him this little atonement, then you had all of the stuff that Caesar would give you to keep you out of poverty, but then you put yourself in a position of idol worship to the Lord.

Okay, so the letter to a suffering church, that is why Christ chose an identity of himself that would be precious to them. And then the angel of the church is from the right. These things saith the first and the last which was dead and is alive.

Okay, first and last. I'm Alpha and Omega, the first and the last. That's saying the same thing using different words, but it's I am the first and the last.

That's what he chose to do. I'm telling you that I'm here and I was here with you from the beginning and I'm going to be with you to your last day. But the important thing about this, which was dead and now is alive, they could not, they could not, I'm going to do a double negative here, they could not identify Christ as not being Christ because he was the only one that came back to life.

Now, for those of you who get bicycle people with black trousers, white shirts, and a black tie carrying a couple books to your house and are Jehovah's Witness, and they talk about Jehovah the Christ, they're talking about a dead person. If you want to get them, just say, okay, let me read you a couple of strict scriptures. Okay, this is done seven times throughout the Bible, and basically just take them to one of these scriptures.

And how do you explain this? I can't. Accommodation. In every one of the letters, Christ identifies that he knows their works.

In every one of the letters that exists, I know thy works. Therefore, he knows everything about you. And tribulation.

This word tribulation is not what is defined in in the tribulation beginning in chapter 6 through 19. This means persecution. Okay, the word here means persecution.

And poverty, this word poverty, when you translate it back, it deals with downright dirt poverty. So, tribulation. Theosophos means persecution, crushing under pressure, oppressing together, or pressure.

It is a metaphor for oppression, affliction, tribulation, distress, or strains. It just means that basically you're under a whole lot of pressure. It is not the specific, right, tribulation.

Why? Because the events required to get to the direct tribulations haven't happened yet. The Bible tells us that we shall have tribulation, trouble, persecution, all kinds of scriptures to say that. I've always said if you're not battling with the devil every day and the week, then you're not living right.

You're doing something wrong, all right? You have to live right. You're going to be persecuted every day for something. The question is how do you deal with it? Poverty but rich is in contrast with the church of Laodicea, who is rich but poor.

What Christ was telling them is while you are physically in poverty because your loyalty to me, you are richly blessed by me. Okay, two words for poverty in the Greek are pania, the state of having nothing, superfluous, and toteli here, which is the word used here, which means that you have nothing at all. It implies absolute beggary.

You have to beg for everything you get. I know you're suffering. You could have been relieved by simply a pinch of the incense offered to Caesar, but they would not do it because they would not place Caesar above the Lord.

Accommodation. These are the things that you're doing well. I know that works, tribulation, poverty, but they aren't rich, and I know the blaspheme of them which say they are Jews and are not, but are of the synagogue of Satan.

Jews who are not. Blaspheme, synagogue of Satan. John knows about blaspheming the Jews.

Yeah, in John 8, 44. Legalism. 11 of the Galatians.

Demand of Gentile circumcision. Peter is rebuked by Paul. Peter finally agrees with Paul that they didn't have to become circumcised.

Early prosecution was brought on by the Jews, not the Romans. We already talked about this. These are the Jews from the other two sons of Noah, not Shem.

Mainly this came out of the Hamline. This came directly out of Babylon. When you go back to your charts.

In Antioch, in Acts 13.50, in Iconium, in Acts 14.2 and 5, Lystia, 14.9, Thessalonica, Acts 17.8. So the persecution was not done by the Romans. It was all done by the Jews. That's the reason why you didn't have any corporate churches.

All of the churches were underground churches. We talked about this. Small group churches.

Polycarp was the bishop of Smyrna. The apostle John trained Polycarp, and it's believed that he appointed Polycarp as the bishop of Smyrna. John is writing this letter to the church of Smyrna about 95 AD.

In 166 AD, Polycarp basically was killed for his not refuting Christ and giving his allegiance to Caesar. Now, he was right around 100 years old. He basically stated that he had been in ministry for 86 years.

There was a period of time before that that he was not in ministry. If you look at the time period here, you're talking basically 61 years of this 86 years. He was close to 100, I think.

The old man was burned at the stake. Now, there's many things to talk about here. Basically, he said that he didn't want any restraining to the stake.

Basically, he was going to accept this and Christ would get him through it. What happened when they started the fire? The fire did not move towards him. The fire by the wind was blown away in some accounts.

In other accounts, it actually consumed him, but it basically was not killing him. There's other scripture that talks about somebody taking a sword and stabbing him, running it through to kill him so that he would go ahead and die. Polycarp was a martyr during that time as the bishop to the church of Smyrna.

Now, tares, sown in the early church. Now, remember this, the story of Christ when he talked about the parable of the wheat and the tares. He was not talking about grass on the ground.

He was talking about individual people. He was talking about you and me and everybody else in the world. We're either a wheat or a tare.

That's what it is. That's the whole parable. The tares that were sown in the early church was legalism, the denial of Christ's completed work.

Gnosticism, which was the denial of Christ's humanity, and Caesar's worship, the denial of Christ's lordship. All of those produced tares in the church. Okay, so now let's stop.

Let's think about today. If you are influenced by anything except the full truth of scripture, you're a tare. You impact the church, which is all us, by what you say, your attitude to things, your position on certain topics, so forth and so on.

When you walk into a religious setting, let's say, you ought to identify immediately these people because of who you are. The truth is in you, so if the truth is in you, you're going to see this by what they do, what they say, how they dress, all of this stuff. The three tares are false doctrines from the primary adverse early thrust against the early church.

They're here today. It doesn't matter, okay? Now, the exhortation. The exhortation.

Revelation 2.10, fear none of those things which thou shalt suffer. Okay, interesting word fear. Fear is the opposite of faith.

Fear is the opposite of love. Fear is the opposite of hate, and there's a Bible verse in the Bible for every day of the year that says, fear not. So, Christ is telling them, fear none of those things which thou shalt suffer.

Have faith. Go through it boldly, like we talk about every time we almost end a session, go boldly. Go boldly.

Fear not. Have faith. Move out.

Behold, the devil shall cast some of you into prison, that ye may be tried, and you shall have tribulation. Ten days, be thou faithful unto death, and I will give thee a crown of life. Crown of life is one of those crowns that have been, by scripture, this is out of James, crown of life is one of those crowns of those that are faithful in particular areas with Christ.

So, he's saying some of you are going to die. These ten days are representative of several things. So, scholars say that because they use ten days, the root of this is in Hebrew.

So, basically, some scholars say that these ten days, there were only ten days of this happening in the life. I don't see that because this is a prophetic statement to us. I see this as a time period in history that resulted in something representing something in the denomination of ten.

Note that the exhortation in relation to ten, there is no criticism in this letter. The Lord has no word of complaint. They were satisfying his heart, which is told to us in 2 Corinthians 8-9.

How could they do nothing? I mean, basically, they were persecuted. If they followed him, they were going to die. They were put into poverty.

They had to beg for everything. So, why should you have a criticism for somebody that basically gave up their whole life for you? That's what this is identifying. So, the ten days, this is what I think is the ten days, because we're dealing with the prophetic in this letter as well.

There were ten Roman rulers, and there's some gaps, but these are ten Roman rulers that had had the decree of church Christian persecution, and the worst of the bunch was Decletian. So, ten periods representing the 250 years of the persecuted church. You can almost put this into a history chart of that period of time.

So, this is what I think. I think the ten days for that church, it could represent a very short time period for them, but from the prophetic standpoint of the letter to us, it represents a time period. The Roman persecution.

Famine and pestilence falls on Rome. There were disasters brought back from the Parthian wars that devastated much of Rome, and inundation from the Tiber overflow put much of the grain storehouses underwater. In other words, the Tiber River over flooded the valley every year, and basically it ruined the storehouses.

All this led to famine persecution at various times, and they blamed the illegal underground religious movement called the Christians. They persecuted the church with every issue society had during that time. Therefore, Christianity became a crime.

Five million believers died for Christ during this period, according to Fox books of martyrs. The 20th century murdered more Christians than ever that all the rest of the centuries put together. Stalin himself murdered 30 to 40 million of his own people, which half of them were Christians, and Adolf Hitler killed millions.

We already know about that. They were Jews. Crowns promised.

There's five crowns promised in Scripture, I felt, because we had the first one, their reward is with him at the Burma Sea. Crown of life for those who suffered for his sake, the crown of righteousness for those who loved his appearing, the crown of glory for those who fed the flock, the crown of incorruptible for those who press on steadfastly, and a crown of rejoicing for those who win souls. I think there's more.

If I were to make a statement that I could find seven crowns in the Bible, I think I can, but I even think that there are more because they're representative of a particular belief that you would have and the actions you've taken on that belief. I can see more than five just because of that. I think this is representative of the crowns, but these are the only five that we've identified at this point that come out of Scripture.

The promise to the overcomers. He that hath an ear, let him hear what the Spirit said to the churches, that he that overcometh shall not be hurt of the second death. Remember what I said this past week.

Born once, die twice. Born twice, die once. So what he's saying, the overcomer, those that basically fall into the premise of the church, they shall not be hurt in the second death.

The second death is the lake of fire. So they're going to be withheld from the punishment for sin in the great tribulation. Notice that the promise of the current comes after the hear that hath an ear phrase.

We're going to go into this much detail about the phrase second death in Revelation 20. Jude also talks about twice dead if you want another reference point to study. Promise to the overcomer.

The admonitory level to all churches. How does this apply to us? Don't confuse persecution with the specific great tribulation. They're two different events.

This is why people say today, because they feel like their persecution is symbolic of what is identified in the great tribulation. But when we get into the Olivet Discourse, you're going to see that there is a specific starting point, and there has to be specific things to take place for the great tribulation to happen, and it's not happened yet. So we are not in the great tribulation.

We're in persecution and tribulation, just like the scripture told us we would be. Most of the body of Christ and most of the world for the past 1900 years have had to suffer persecution. I go back to my point.

If you're not dealing with the devil every day, then you're not living right. It is believed at some point that the body of Christ will have to go underground in America at some point soon, just like they did in the old church because of the societal persecution towards the church. We're getting close.

We're getting close. Non-Jews. Now, replacement theory.

There's some scholars and theologians believe that all of God's promises that he made to the Jews when God closed their eyes and ears at the time that they lost their recognition of Christ going over the hill and into the Jerusalem, and he closed their eyes off. Some scholars and theologians believe that basically that was transferred to the church. That's not true.

Remember Paul in Romans 11 says, your eyes are shut, and you're not going to hear, but you're not finished. You're going to be dealt with over here. That's what happens when we get into the sills because there's groups, and we'll identify those when we get there.

There's groups that God is going to punish for their sins and their unbelief, but at the end, a lot of those will be saved, but they're going to go through the punishment. It is blessing of non-Jews to believe the church somehow replaces Israel. That's a slap in God's face because in Scripture it says, you're not done.

I'm not done with you. If we think that what has happened is the promises that God gave to the Jews by this replacement theory theology, if we believe that, then we are blaspheming God's word because that's not what it says. That's heresy to do that, and Paul in chapters 9 and 11 of Romans details the fact that God is not done with Israel.

You can go read that. The origin and destiny of Israel and the church are completely different. I tried to lay that out last week in a conversation with C.J., I think, but I even laid that out on the opening slides to try to clarify that there are two distinct groups.

You have the Jews, the nation of Israel. You have the Gentiles there, but God didn't do anything. All he was doing is protecting his line for birth, and then when Christ came and the Jews did not see him for who he was because of Daniel's prophecy to the day that he would enter into Jerusalem, they didn't understand that prophecy, or they didn't want to understand that prophecy.

God closed their eyes and their ears, and he says, I'm going to open your eyes and ears when you get to the tribulation. You're going, guys. You're going into that tribulation.

I've given you my whole being in the Old Testament, 4,000 years. You didn't pay attention then. You didn't understand scripture coming out of the prophets, which was a requirement for the Jews to do.

Therefore, you're going blind during this age of the church. So, I can go gather my Gentiles and bring them into me, and then when I get to the fulfillment of their time, which is the rapture, I'm opening your eyes, and now I'm going to deal with you. So, Israel and the church are completely different, all right? They have different origins.

Remember, we came out of the Cain line, and they have different destinies. Each of these letters are for all churches, and there's a personal level, okay? 2 Timothy 3.12, Yea, and all that will live godly in Christ Jesus shall suffer persecution. We're going to suffer persecution at the personal level.

Paul, in his Mammertime prison, knowing his execution is near and yet is encouraging Timothy, we are promised persecution. We're going to go through persecution. We're going to have tribulation in our lives.

That's not the great tribulation. Why do Christians have trials? Now, you're going to say, okay, I'm a child of God. Why should I have trials? I've done what he wanted me to do.

I've accepted him. Oh, but there's a difference between salvation and doctrine. To glorify God.

He's going to put you in trials to glorify him. Remember, all things are done to glorify God. To discipline for known sin.

You can go see this in Scripture. To prevent us from falling into sin as a protection mechanism. You're not paying attention, so he's going to set a trial in front of you to make you stop and think.

To keep your pride by his thorn in the flesh. This is what Paul had. He had a thorn in his flesh, and basically it was caused by his pride, and God told him three times, I'm not getting rid of this.

To build faith. To cause growth. To teach obedience and discipline.

To equip us to comfort others. To prove the reality of Christ is in us. To show it, guys.

For testimony to the angels. The angels learn from us. Did you not know that? God doesn't teach the angels about his people on earth.

He expects the angels to learn from the people on earth how to glorify God in this realm. James 1 and 2, my brethren, count it all joy when you fall into diverse temptations. In other words, don't fret over it.

It's going to happen. We've always said you're going to sin, ask for forgiveness, and go on. If you dwell on it, all you're doing is you're causing it to churn.

You can't get it out of your mind, okay? Therefore, you cannot relieve yourself from the burden of your sin. God says, ask me, I'm going to forgive it. In my mind, it's as far from the east to the west, which means it's an entity nowhere to be found, and you shall do the same.

Knowing this, that the trying of your faith worketh patience. I deal with this scripture every day, telling my worst thing is patience. I have patience.

I just don't like incompetence that causes impatience. I have to work on that all the time. But let patience have her perfect work, that ye may be perfect in an entire wanting nothing.

When you're not patient, you're wanting whatever is causing that patient to either happen or go away. What God is saying, just let patience do the perfect work inside of you, so that basically it can perfect you, and it's going to leave you wanting nothing. You're going to be done with patience.

Loyalty of ambassadors. I think this is the key out of this whole thing for me. The third of the Ten Commandments, thou shalt not take the Lord thy God's in vain.

I don't think that has anything to do with vocabulary as we're taught, because I think people didn't want us to have foul mouths. I think it has to do everything with ambassadorship, because if you're going to be an ambassador of the king, which is what scripture tells us, a watchman, a preacher, a teacher, we're all teachers. So we all fall into this.

We all fall into the ambassadorship of the king. You need to represent him accurately, faithful, and reliably. That's not vocabulary.

That's belief in action. So Ephesus, okay. Ephesus, a Smyrna symbolic church described in Christ's Olivet Discourse.

Okay, so we're going to get into the Olivet Discourse and try to draw similarities and differences between the writings in these three chapters that contain this particular piece of information and data for us. We've always been taught, at least I have, that when you have the same message or the same framework of a particular thing that has happened, if it happened, if it is spoken about in one chapter, two, three, or four, that all of them are the same. That is not true.

We've proven that with the beating of the 5,000. We've proven it when we looked at the ladies with the alabaster boxes. We have proven it when we looked at the expulsion of the legion in four different people, because they went to four different locations.

And now we're fixing to prove it again. Okay, the synoptic gospel framework should be removed from your vocabulary, because you're missing a lot if you do that. Okay, so Matthew 24.

And Jesus went out and departed from the temple, and his disciples came to him to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, thou shalt not be left here one stone upon another, thou shalt not be thrown down. Okay, getting into the signs of the end of the age.

And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming and the end of the world? Okay, so let's stop here a moment. This is a private setting. On the Mount of Olives, four disciples and Christ.

And Christ is telling this inter-circle, four disciples, what is going to happen at the end times. Not all the disciples were there, only four. And Jesus answered and said unto them, Take heed that no man deceive you.

This is a command, guys. This is not something that you take. Take heed that no man deceive you.

In other words, you need to know these scriptures in truth. For many shall come in my name saying, I'm in Christ and shall deceive many. I could probably talk to each one of you, and something like this has happened even today.

And ye shall hear of wars and rumors of wars. See that ye not be troubled, for all these things must come to pass. But the end is not yet.

For nation shall rise against nation, kingdom against kingdom, and there shall be famines, pestilence, earthquakes in diverse places. Oh, okay. So these are signs.

These now are identification of the signs. It is important to note that they came to him privately on the Mount of Olives, different from Luke. Luke's thing is a different point in time.

Matter of fact, a different setting altogether, but the pastors have lumped all of this in the same area. So they typically teach out of Matthew and reference some things in Luke and reference some things in Mark, but nobody has taught the detail of Luke to identify to you that this is a completely separate event. Christ warns, take heed that no man deceive you.

The group of signs described are all listed in Matthew and Luke account, but also found in Revelation 6. You find the same signs. So you tie Matthews and you tie Luke to Revelations, all the same signs. False Christ, wars, famines, death, martyrs, global chaos.

All of these are signs, but the end has not come yet. Then shall they deliver you up to be afflicted and shall kill you and shall be hated of all nations for my name's sake. And then they shall be offered and shall betray one another and shall hate one another.

And many false prophets shall rise and shall deceive many. And because inequity shall abound, the love of many shall wax cold. But he that shall endure until the end, the same shall be saved.

That is a promise. If you can make it to the end of the great tribulation, if you can make it there, you'll be saved. That's what this says.

When we get through the chapters and look at how that is, you're going to need to take a hard look and see if anyone could make it to the end. And this gospel of the kingdom shall be preached in all of the world for a witness unto all nations and then shall the end come. Okay, we're getting close to identification at the end.

When ye therefore shall see, see, see, the abomination of desolation spoken of by Daniel the prophets stand in the holy place. Whosoever readeth let him understand. What is he saying here? Number one, he's identified that Daniel is a true person.

He's also identifying Daniel as a prophet. And he's talking specifically about what Daniel prophesies of the abomination of desolation in the holy place. Now, authentication of Daniel.

We've just done that. Highlights Daniel 9 is 70 weeks is the key to the end time prophecies. We're going to get into that in detail.

Explains precisely what the abomination of desolation is. The antichrist stands in the holy place, thus the temple must be standing. We're the temple today.

It's not. Now, this is different from the fall of Jerusalem in 70 AD. Vespasian was distracted by Nero's death and the subsequent political turbulence in Rome.

He becomes enter and his son Titus continues with the siege, Josephus, the wars of the Jews before 92 so forth. So basically, the fall of Jerusalem in 70 AD was done by Titus. And this is not the great tribulation, because if it was coming down, it had to be built to allow the antichrist to be put in place in the temple.

So it can't be the fall of Jerusalem, which some pastors have said. Okay. Whosoever readeth, let him understand.

That's a commandment. You're not to think about this. You're not to speculate about it.

You are to understand this. Then let them, which is in Judea, flee into the mountains. Let them, which is on the housetops, come down to take anything out of his house.

Neither let him, which is in the field, return back to take his clothes. And woe unto him that are with child, and then that you suck in those days, but pray that your flight be not in the winter, because if it was in the winter, you can't move. The snow is terrible.

Neither on the Sabbath day. So how can them, which be in Judah, see that which stands in the holy place? Got to think about technology, guys. It's interesting to note Matthew is writing to the Jews, and Luke is writing to the Gentiles.

Two different events. Continuing with Matthew. For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be.

And except those days shall be shortened, there shall be no flesh be saved, but for the elect's sake those days shall be shortened. Then if any man shall say unto you, lo, here is Christ, or there, believe it not. For there shall arise false Christ and false prophets, and shall show great signs and wonders, inasmuch that, if they were possible, they shall deceive the very elect.

You're going to find that these false people are doing miracles. They're raising people from the dead. They're healing people from the sick.

They're doing all kinds of stuff. Okay, I'm not really sure that we're ready for our political system elite to be able to do this. Behold, I have told you before.

Wherefore, if they say unto you, behold, he is at the desert, don't go there. Behold, he is in the sweet secret chambers, believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be.

This is interesting, guys. I've mentioned this to you before when we looked at Enoch. We're going to come back to this when we actually get into Danum.

For wheresoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall on the earth, and the power of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of Man coming. Okay, right here.

They shall see the Son of Man coming in the clouds of heaven with power and great glory. That's a technology process we've got to understand. And he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds from one end of the heaven to the other.

Now learn a parable of the fig tree. When his branches yet tender and put forth leaves, ye know that summer is nigh. This is an indication to you of the season to watch for.

So likewise ye, when ye shall see all these things, know that it is near even at the doors. Interesting. Summer.

Leaves. Fig tree. Verily I say unto you, generations shall not pass till all these things be fulfilled.

Now, might have two different desolations in generations in view. Heaven and earth shall not pass away, but my word shall not pass away. But of that day an hour knoweth no man, no, not the angels of heaven, but my Father only.

Okay, so no man knows that the day and hour that this event is going to come for the second coming of Christ. Heaven and earth shall pass away, but my word shall not pass away. Mark 13, 32.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. So what he's telling you here is the Son doesn't even know the day. The book of Mark adds something to Matthew's scripture set that neither the Son knows.

So the only one in the hierarchical authority structure of this universe that knows that day is the Father. But as the days of Noah were, so shall the coming of the Son of Man be. Okay, as the days of Noah were, we're going to have to go back and study in Genesis when we get to this because we need to identify what that means to us now.

For as of the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be. The man shall be two in the field, one shall be taken in the other left. Two women shall be grinding at the mill, one taken in the other left.

Watch therefore. He didn't say go to sleep, he said watch. For ye know not what hour your Lord doth come, but know this, that if the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up.

This is a direct message to the earth dwellers, not to the Christians because we're already gone. Therefore be also ready for in such an hour as ye think not the Son of Man cometh, who then is a faithful and wise servant, whom his Lord hath made ruler over the household to give them meat in due season. Blessed is that servant whom the Lord when he cometh shall find so doing.

Matthew, verily I say unto you that that he shall make him ruler over all goods, but if he that evil servant shall say in his heart, my Lord delayeth his coming and shall begin to smite his fellow servants and to eat and drink with the drunken, the Lord of the servants shall come in a day when he looketh not for him and in an hour that he is not aware of. He's talking to Satan and his demonic party and shall cut him a cinder and appoint him his portion of the hypocrites. There shall be weeping and gnashing of teeth.

Now Matthew talks about looking forward after the signs. Matthew is talking to the Jews, not to the Gentiles. Matthew deals with what Christ told him as being Daniel's 70-week prophecy that deals with the Great Tribulation.

And we know by Paul's chapter 8 and 11 in Romans, he identifies that the Jews are closed off, the Gentiles have come open, there's a time for the Gentiles, and in that fulfillment of time we're raptured and the Jews' eyes are open and they're in the Tribulation. Matthew's whole chapter is addressing the Jews. Don't you get that? Now let's take a look at Luke.

And on some spake of the temple, oh now wait a second, this doesn't say Mount of Olives. This says, and as some spake of the temple, how it was adorned and goodly stones and gift, he said, for these things which ye behold, the days will come in which there shall not be left one stone upon another. That's exactly like Matthew.

That shall not be thrown down. That's like Matthew. And they asked him, saying, Master, but when shall these things be? And what signs will there be when these things shall come to pass? That's like Matthew.

And he said, take heed that ye be not deceived, for many shall come in my name, saying, I am Christ, and the time draweth near. Go ye therefore unto them. But when ye shall hear of wars and commotions, be not terrified, for those things must first come to pass, but the end is not by and by.

Similar to Matthew. Then said he unto them, nation shall rise against nation, kingdom against kingdom. That's like Matthew.

And the great earthquake shall be in diverse places. This is like Matthew. But before all of these, he's talking about the signs, just like Matthew was.

But Luke says, but before all these things, not after these things, as Matthew said, talking to the Jews. Luke says, but before all these, which he's talking now to the Gentiles, they shall lay their hands on you and persecute you, delivering you up to the synagogues and into the prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony.

Settle it therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gain, say, nor resist. And you shall be betrayed by both parents, the brethren, kinsfolk, friends, and some of you shall, they cause to be put to death.

He's talking before these signs, there's something that's going to happen that the Christians need to watch out for. And you shall be hated by all men for my name's sake, but there shall not a hair on your head perish. Now Luke's emphasis on before, right here, the group of signs and Matthew's emphasis is on after those same group of signs.

So the preachers have always taught us that these two scriptures of the same event, it's not. Luke's is dealing with an event before the end times. Matter of fact, Luke doesn't even mention the great tribulation.

Matthew does. In your patient possess ye your souls. And we need, okay, so this is what he's telling the Christians.

And when ye shall see Jerusalem compassed with armies, in other words, surrounded by armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains. That was not in Matthew's.

They weren't fleeing anywhere. They're in tribulation. And let them which are in the midst of it depart out, and let them, not them, that are in the countries enter there into.

For these be the days of vengeance, that all things which are written may be fulfilled, but woe unto them that are great with child, and to them that give suck in those days, for there shall be great stress in the land and wrath upon his people. They didn't talk about don't do it in winter. And they shall fall by the edge of the sword and shall be led away, captive into all the nations.

Jerusalem shall be trodden down by the Gentiles. That's not happening in the great tribulation. God's wrath is happening in the great tribulations.

This is Gentiles doing something to the Jews, to Jerusalem, until the times of the Gentiles be fulfilled. In other words, this is going to happen before the rapture. Luke seems to focus on the fall of Jerusalem in 70 AD.

And there shall be signs in the sun and the moon and those stars, and upon the earth of distress of nations and perplexity to see, and the waves roaring, man's hearts falling in for fear, and looking after those things which are coming to the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming to the cloud. He goes back to say, guys, you're going to get through this.

And then we pick back up with things that are happening at the end time. So the generation of individuals that lived during the time of Luke's writing were Christians that lived in Jerusalem with the Jews. And you can get it in Josephus, you can get it in other things.

When Titus came in, now remember, Christ predicted when he went into the city, and he said that no stone shall be on the other stone. Thirty-eight years later, that's what happened with the temple in 70 AD. Now that was Titus that did that.

And what the Jews were told, or what the Christians were told to do, because the Jews, remember, Jews' eyes were closed, what the Christians were told to do by Luke is when you see that city encompassed, a circle around that city is armies, you flee to the mountains. There was 1.2 million Jewish people that died in Titus taking down Jerusalem. Josephus tells us that there was 1.5 million Christians that made it out.

How may they escape all these things and stand before the Son of Man? Apparently Luke's Olivet discord didn't occur on the Mount of Olives, as these are summarized teachings in the temple over several days. Contrast with Mark's essential, Mark was the secretary of Peter, rendering which was confined to four insiders at the Mount of Olives, the difference. Difference emphasized.

Luke is speaking to the Gentiles before all of these, Luke 21, 12. All of these are beginning of sorrows. Matthew's speaking to the Jews, then shall they, Matthew 24, 8, 9. Okay, so what do we see? We see that there is a distinct process and a distinct time that the 70th week in Daniel's prophecy, or the tribulation period, must have a temple first.

Well, there's many other things that we're going to get into, but that alone has to be done first, and Christ said that the great tribulation, the last three and a half year period, would not start until the abomination of desolation that is in Daniel's prophecy. What is abomination of desolation? It is the defilement of the holy place inside the temple. Antichrist is going to erect him as a statue, whether it's AI or what, and it's going to talk, all right, and they're going to desecrate the temple.

When that happens, you know that the great tribulation starts. That's what you look for. So, in your whole thing right now, in this sphere of this universe that everybody's talking about, there's events that still have to take place before the tribulation even starts in its seven-year period.

Okay, we're going to get into that. Zechariah and Ezekiel 28, there's things that have to happen before we get even to that period. All right, we're going to get through those as we get through this, but it was important for me to cover from what we went over on Tuesday night, and what I anticipate would be what was going to happen tonight, which the anticipation was well-deserved, and we have now understand that the tribulation defined in the Smyrna letter is not the great tribulation, and the great tribulation has not started because the sign that Christ gave us to look for can't happen until the temple is built.

Pretty simple to understand the process now. Okay, so we've looked at the second letter of Smyrna, second letter of church, which is Smyrna. We find that basically that there was the name of church, that the title of Christ was chosen, that there was a commendation, but there were no concerns.

There was an exhortation. There was this thing called the overcomer. It was a postscript.

It was after this to the church. So the prophetic profile of the seven churches. Ephesus is the apostolic church and the model church.

We're going to study the church. We're going to study Ephesians after we finish these letters, because if this is the model church, what Christ was having them do at this church is what we need to be doing. Smyrna, which is the second one in the string, is the persecuted church.

Now in next week or maybe the following month after we get with Pergamos, I'm going to put the historical age of history timeline with other things on this so that you can now bring more scripture to the forefront as it applies to Revelation. So study for next assignment. Always pray first.

You need to have a relationship with the author, which is Jesus Christ. Set aside your personal presuppositions. Let your glass be empty and get it filled with the truth.

Take a note. Start and continue to update your personal private journal. Read the book of Revelation each week.

Continue to read chapters two and three as we're going through the letters. And if you haven't downloaded the handout, please do so and outline the church of Pergamos. And that's it.

Questions? No questions? I made it that simple? No. Lots of questions, but just need to study. Jim, many years ago, we had a couple, a family moving next door to us, and they were devout Jews.

And he quite openly said, we don't believe in your Jesus Christ, and we don't believe in the New Testament. It was as plain as that. And so I didn't understand until I've come to these meetings to understand just how prophetic that is and amazing.

Yeah. If Jews don't come to the knowledge of Christ on their own during this age of the church, they're going into the tribulation. Now, if they come to Christ during this age of the church, then Christ is going to rapture them with the Gentiles.

But they still have to go through the tribulation. If they come to the knowledge of Christ and accept him for who he is. In other words, the Jewish people said, I don't believe in him.

That means that they have just totally said, I don't want anything to do with him. I don't believe with him. They're going into the tribulation.

But if that same guy next week says, oh my gosh, I have a turning of my heart. I have come to know Jesus Christ, and I have asked him to save me for my sins. They're going to be raptured with the Gentiles.

Because there were Jews back then that came to the knowledge of Christ, and they even got persecuted more. From their own people. From their own people.

Jennifer, you're going to say something? Well, I think there's a group in St. Louis that they believe in Christ. I mean, they have accepted Christ. I wish I could remember the name, but I'll have to look that up.

I've gone to the church. I'll look that up. I'm sorry.

That's okay. I just, it's hard to believe that. I mean, that most Jewish people don't believe.

It's really interesting. Remember, God said that he's going to give them a strong delusion to believe not the truth, which he has done. That's what Paul tells us in Romans 8 and 11.

So the ones that have, it's really been amazing. I mean, that they've come to know Christ. Right.

I mean, I'm just saying, I knew a lot of Jewish people in college, and I just, I mean, I never ever realized that before now. Oh, I still have friends, but I had partners in New York in investment banking that were hardcore Jews. I love to go to have Sabbath with them, which when I lived in New York City, I did that every week.

I went to all of the religious things if I was there, because it was fascinating. Of course, it's fascinating to me to learn cultural differences. And so I got to see a lot of things, and I built this relationship with Ellie that we could talk to his father.

And I got some really hardcore information from this 80-year-old guy. It's just like, okay, let's talk. It's fun.

Yeah. My first roommate in college was Jewish, and I really learned a lot from her. So, but I never knew this part of it.

So, that's just quite amazing. I mean, where it's led me. So, yeah.

So, guys, your mind's blown? Yep. Yeah. It's amazing.

Yes, it is. Oh, my goodness. This isn't my question, but what I've noticed about being around Jews my life is that the main thing is they will not go against their religion.

They are Jews, and they're proud of it. And going against their religion is like their family will disown them. You know, so it's... Well, if you actually think about their religion, it is the family.

Yes. Yeah. And that is why it is so hard for them to disassociate with their family and take up allegiance with Christ, is because just that aspect of that.

And we're not talking about their mother and father. We're talking about their kids. I've seen a wife that got saved, and her family just completely disowned her, kicked her out of the house.

Yes. Yeah. Okay.

So, the persecution for a Jew to stand up for Christ means that basically they've reached a point that they understand that they're going to lose everything in this physical world that they ever knew. Yes. From a relationship basis.

Mm-hmm. Yeah. It's a really big deal.

Okay. Excuse me. Okay.

What I find interesting is that God is Israel's husband. Israel is God's wife. Yeah.

And we... And I guess there's... God makes such a clear distinction, even though, I mean, he blinded their eyes, closed their ears, you know, for the time of the Gentiles. And then... But in the tribulation, you know, their eyes are open, their ears are open. But anyway, what I find interesting is that God is their husband.

Israel is God's wife. But we are... The body of Christ is Christ's bride, and he is our bridegroom. And then we will celebrate with him at the marriage supper of the Lamb.

And I just found that interesting, because there's a clear distinction between the Hebrews and the Gentiles, even to the very end, even though we as Gentiles were grafted in. But anyway, I just found that interesting that God made that clear distinction. He is the husband.

Israel, the wife. Christ has a bride, and he's the bridegroom. And then we will celebrate with him at the marriage supper of the Lamb.

Anyway, I'm rambling. But anyway, I just found that... You've broken a true distinction that everybody needs to understand. Let's take it one step further.

In Revelation, it talks about two things. It talks about the bride in the closing out of the Gentiles. And then it switches over to the woman, okay, his wife, which is how... Actually, when I said that in chapter 6, the words change.

He's now speaking to Israel because he's speaking to his married wife. He's not speaking to the Gentile bride before that, okay? Now, another distinction that needs to be made is if you think about the spiritual baptism, and if you read about that, and then that immediately we are one in the body of Christ, okay? The church is the body of Christ. Israel is not.

Israel is not. So you have all of these distinctions that you need. And I'm going to put those on some slides a little later, Billy, as you brought it.

You're succinctly right on. But we have to understand the idiosyncratic process of the codes of the Bible and what they represent, okay? Because we're prophesied. Gentiles are prophesied in the Old Testament, but the Old Testament mainly focused on the Jews.

But we're prophesied in there. In the New Testament, it's all about Gentiles. And Paul is the apostles, appointed anointed apostle for the Gentiles.

And he never saw Christ die, which was one of the conditions to be appointed as apostle at that point. But Christ showed him that and says, the Gentiles didn't see me either. So you are the apostles for the Gentiles.

You are like them. And that gets into this statement where Paul says, I was an apostle, but I was appointed apostle, and blah, blah, blah. That's in those details of those words.

When you break down those words, we have to look to Paul as our apostles because nobody else talks to us in Scripture other than Paul. Kind of cool. Great, great point.

Sam? Hey, I hope everybody's doing well. Jim, this has just been fascinating. And it's the layer of the onion is all I can say.

I posted something yesterday. I think everybody should go look at or watch the video. It just ties more and more of this layering of the onion together and how we are as one.

Yeah. I hope you guys get something out of this. That's really what I hope.

I want to, you know. It's not boring, Jim, either. This is fascinating.

Cool. Well, we're going to add another piece to the puzzle next week. We're going to look at Pergamos, the letter to Pergamos.

And things are going to start taking shape because we can start delineating how the letters were even positioned. And there's differences between the letters. Okay.

So we're going to start putting that into place this next week. And we're going to look at some other stuff if I have that time to put it all together. But I'm glad you enjoyed it.

Suzanne. Yeah, I'm fascinated in being stretched and taking it all in. It's really valuable.

I have two quick things. One thing is the reason I asked that question earlier about the Great Pyramid was because there was this guy in Phil's Long, you know, with thousands of people, one of his telegram channels that was, you know, sounding like an authority on all this. And that kind of always catches my attention.

But the other thing I wanted to share was I went to see a film yesterday that our film festival brought in, and it was called The Ark in the Darkness. And it has basically, you know, six individuals who all have ministries who prove that the flood happened. And it's not done.

A couple people got up and walked out. I think they were expecting to see a dramatization or something. They do show scenes and they created a lot to go with it.

But it's also a whole lot of people talking and referencing things. And I thought they did a great job for the general masses. But there's so much they didn't do or that wasn't correct, even in just calling it a literal day of creation.

Besides the flat earth, they always call it the globe and many other things. And it just occurred to me that you have, you know, so much. I don't know if in the future there is a film to come or some other way that this information may continue on.

They did a panel afterward and they're doing more. And what they did was good. I'm just saying they just haven't gotten to a whole lot that's there.

So I'm just seeing, you know, where things are coming out for people. And, you know, and over half of the audience stayed for the extra 20 minutes after all the credits for that panel discussion. So there is an interest and they promised to bring more of these films as long as people, you know, come.

Well, yeah. Well, the truth's got to get out. I'm not sure if they're supplying the truth or not.

But you're going to you're going to find that all we're going to talk about is scripture. So if you if they use scripture for what they did do. But like I said, they didn't go back to they weren't using a sword as far as I could tell, you know, to see what the words meant.

Well, I'm glad you're I'm glad you guys like this. Victoria, you had to say something. No, it's super interesting tonight.

Thank you very much. And I have I don't understand this. Israel is God's wife.

I guess I'll have to research wherever that is in the Bible. I'll research it. I understand where the where the where the bride and he's our bridegroom.

Yeshua is. But I don't understand this other part. And then the the cloud that God's coming in is that that has to do has to do with quantum somehow.

Yeah, it does. Yeah. Super interesting.

Let me let me try to tell you, don't fret over this wife and bride thing. I think in I think that's going to come up. That's going to come up in one of the letters to the churches.

As I said, there is there is always has this instinct about bringing things up, which is kind of cool. But anyway, we're going to go through a pictorial representation of all of that in one of the letters to the churches. I just got to figure out where to apply it.

So it makes sense with that letter. It's either going to be. It's either going to be.

Sardis or Philadelphia, I think it's going to be right into that that area, because that's that the church that Sardis is the Reformation coming, coming out of medieval and coming through the Reformation process, which they didn't get it right into the missionary church, which basically sets everything in motion. And you're going to find that the whole book of Revelation is built upon the process of a Jewish wedding. And when you put that together and look at the churches and see, it'll all come together for you, Victoria.

So just hang on. We're going to get there. It's just a lot of information, but you're going to get it.

Thank you. Anything else, guys? Sure. Enjoy it.

Thank you so much. Yes, very much. Okay.

Wonderful. Yeah. All right.

So, so let me get out of this. Let me stop this.