

# THE CHURCH IN PHILADELPHIA

We are so grateful for another opportunity to come your way preaching the gospel of the Lord Jesus Christ. We are continuing in our series on God's pattern church. In this edition, we will be looking at what in scriptures is an expression of that pattern. Turn with me to Revelation 3, we will be looking at the letter to write to the church in Philadelphia. For a background, you will recall that there are seven such representative churches, standing for all times, in the room of all churches. That is, there is no congregation of the Lord's people, worth its name, known of God as belonging to Him, but that it takes a picture of one or the other of these seven typical churches.

Come with me to Revelation 3:7–13.

*“...And to the angel of the church in Philadelphia write,  
These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth;  
I know thy works: behold I have set before thee an open door and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.  
Behold, I will make, them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee.  
Because thou that kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.  
Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.  
Him that over cometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of God, and the name of the city of my God which is new Jerusalem, which cometh down out of heaven from my God and I will write upon him my new name.  
He that hath an ear let him hear what the spirit saith unto the churches. ...”*

We begin by making two strong observations. One, the central concept in all of the New Testament revelation, is the body of Christ. That is, all of God's revelation detailing how He would carry out His programme upon the earth is bound up with the body of Christ. It is the central theme of all scriptures. Now, the body is an instrument for the expression of life. The proper functioning of the body, in its local expression, is one of the strongest features in the outworking of God's purpose. If the church does not function properly according to the mind of God, then divine results

cannot be received. It is important to know why all of these seven letters are addressed to the church, to the angels of the churches, but the call to overcome is addressed to the individual believer in the local church. The individual can only overcome when he is grown in a spiritual environment that is according to God's will. This is important.

Now, what is God's pattern church? Again, who is God's pattern church, for we know that the church is a people. We answer in this manner: The Lord Jesus Christ himself is God's pattern church, and the church in Philadelphia is an expression of harmony with this pattern in a local setting. That is, discussing the pattern, we are talking about the Lord Jesus Christ. He is the temple of the living God, He is the house of the Living God, He is the church of the Living God, And when we are talking about a practical expression of what all of these mean amongst men, the church in Philadelphia gives us that pattern.

In our examination of the features that we find here in the letter to the church in Philadelphia, we will be looking at four things. And of course, we will be moving from one to the other, discussing them in as much detail as possible. Now, the first thing we will want to draw our attention to in this letter is the way the Lord introduces himself to the church.

Secondly, we concern ourselves with what Christ approves of in the Philadelphia church. Thirdly, a warning is given. That is, even when a people are operating according to the mind of God, they need watch against drifting. They must constantly lay hold upon the things the Lord has revealed to them, only then can they be kept on track. So, a warning is included, and, that is the third feature in this letter. Fourthly, a promise is made to this church type a promise to the overcomer.

Let us begin with Christ's presentation of himself to this church. He says in verse 7, "...*these things saith He that is holy; He that is true...*". And lastly, "...He that hath the key of David...". And as having the key of David, he opens and no man can shut. He shuts and no man can open.

Now, let us look at these three elements in Revelation 3 in the light of how God reveals Jesus Christ in Isaiah 28. They are parallel passages in this case. You will remember we used this passage in connection with "*The Crown of Pride*". Our purpose for now is to see the things mentioned in Revelation 3:7 also discussed in Isaiah 28:16. Notice we are talking about the church, the church that is built by Christ, the church which, when built is Christ, and the church that must be measured by the things that are found in Christ. So, Christ is the ultimate picture of the church when perfected in His image and likeness. So, in building the church, the finished picture is always in view. Christ is the building plan, Christ is the builder, and He builds by means of Christ, and what is built is Christ. This is important.

Now turn with me to Isaiah 28:16. There we read, “...*Therefore thus saith the Lord God, Behold, I lay in z ion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste ...*”. Now, we take verse 17 quickly. It says, *Judgement also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall over flow the hiding places.*

First we observe that Christ is He that is holy. The moral glory of Christ is referenced here. The humanity of Jesus is in view. Christ is the holy one, tested and tried amongst men and found to be absolutely one with the Lord God Almighty in all of his works. So, Christ is the holy One. In Isaiah 28, He is said to be the tried stone. It says “...*I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone...*”. Zion is a type of the church Hebrews 12:22 says, “...*we are come to Mount Zion...*”. Psalm 48:1 and 2: “...*Great is the Lord and greatly to be praised, in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the side of the north, the city of the great king...*”.

I lay in Zion, I lay in the church for the building of the church, a foundation, a stone, a tried stone. The tried stone of Isaiah 28:16 answers to Christ presentation of himself to the Philadelphia church as the one who is holy.

Then secondly, in Revelation 3:7, he is presented as the one who is true. And that answers to the phrase “*a sure foundation*” in Isaiah 28:16, so, while the word “*holy*” refers to His being separated from sinners undefiled, holy in life and conduct, the fact that he is true means that he does all his works and mission in line with the will of God. The Father speaks; He receives it and goes to fulfil the will of God. He is faithful. While the word true refers to the character of the ministry he comes to fulfil, the word holy relates to the character of his person. These are two great matters, and we shall touch upon them when we examine the seventieth verse of Isaiah 28.

We shall be going straight to the third element. He is said to have the key of David. The reference is to the fact that He is the elect one; He is the chosen one. It is upon him that the Father has set the seal. What He determines is final. He has the first say, the final say and the only say, in any matter that pertains to the kingdom. He is an elect stone. Notice this picture of one possessing the key of David is drawn from Isaiah 22. We may not be able to go into all of that, but the fact that Christ is the elect one is what is set forth in Revelation 3:7 as “...*he that hath the key of David...*”. He is holy, he is true, he is elect. And in verse 16 of Isaiah 28, the fact of his election is figured in his description as “...*a precious corner stone...*”, elected of God. 1Peter 2 also bears this out. He is the one elected; He is the one upon whom the Father has set the seal. No other!

Christ’s introduction of himself to the church in Philadelphia, he is saying to us in effect that He finds these same characteristics true of them. Now, the first thing he says in his letter to the church in Philadelphia when He addresses her directly is to be noted carefully. Come with me to the first part of Revelation 3:8. It says, “...*I know thy works...*”. It is of great importance always to remember that all our works are carried out in His sight. He will bless that which is in accordance with His set goals.

Whether our works are done in secret or in public, whatever we think of ourselves notwithstanding, the truth is that the Lord knows them that are faithful. The Lord knows our works. We may ask, “*How does He come to know our works?*”

The fact that He knows our works is because He measures them, of what sort they are. Whatever we may say of ourselves, whatever we may say of our congregation, there is One who knows our works. There is the elect One, the precious corner stone who comes to measure our works. And He relates to us according to how works are found to be. Let us look closely at Isaiah 28:17.

“...*Judgement*” also will lay to the line, and “*righteousness*” to the plummet...”.

These are figures borrowed from the building industry. In the word “*judgement*”, is used in connection with the moral character of His people. He will measure them. The word “*line*” denotes a tape; a tape with which the dimensions of a building are ascertained. He is the holy One; He is the precious corner stone. All the building must take its bearing from the corner stone. He will measure the character of His people. Their character must conform to His, since He has the power to fully save them. The good things in our lives are a result of His works in us. Therefore, if there is anything in our lives that is out of course, it is because we are refusing him to be Lord in that area. Since He knows what he wants and He himself is the finished picture, he cannot settle for anything less. In talking about judgement being laid to the line, the reference is to testing the character structure of the Lord’s people.

Next, it says, “*righteousness to the plummet*”. Whereas, judgement to the line is something like a horizontal measurement, the plummet is vertical, speaking of conformity with the Father’s will. The reference is to the faith structure of the Lord’s people, that is, the content of their belief system. What is believed and taught and what influences their practices are to be inspected, and judged. Notice, in the figure of a building when you are laying a column, you want to be sure it is upright. The plummet is used to ascertain its verticality. Our relationship with the Father, conformity with his will, is in view in this aspect of judgement. So, our faith structure, what we believe and teach the things that instructs our practices will be measured. Remember that He knows our works because He measures our works. It says and “*And righteousness shall he lay to the plummet*”.

When we come back to Revelation 3, we find some other things the Lord says about this church. In the closing part of verse 8, He says, “*thou has kept my word and hast not denied my name*”. What does that mean? In verse 10 He says, “...*thou has kept the word of my patience*...”. So, what is this thing that He found in the Philadelphian church? If you read all seven letters to the seven churches, no other church is addressed in the same way. Now, when He says thou hast kept my “*word*”, the Greek word so translated is *Logos*. So, it talks about the *sum total of the unveiling of Himself to His people*. God, the invisible, makes himself visible by His word.

In the beginning was the Word, the Word was with God, and Word was God. All things were made by Him, and without Him, there is nothing made that was made. In him was life and that life was the light of men.

The *Logos* is God revealed to men, so men can see him, touch him and handle him. The word kept in Revelation 3:8 is the *Logos*. That is different from the *Rhema*, which is an aspect of the revealed word quickened to the understanding of the believer. “*Thou hast kept my word*”. And we can show, as we shall do later, that the full range of truth set forth by the term *Logos* covers all things that are contained in redemption.

If you read John 14, Matthew 7, you meet this same word. It says “*he that hears my saying and believes it and obeys it*” is he that built his house upon the rock. But he that hears it and does not obey it is as a man who built his house on the sand. Christ is either a rock or sand, depending on the word received and obeyed or the word heard and rebelled against.

Now, in practical terms, what does the *Logos* instruct us to keep? Come with me to 1 Thessalonians 1:1–3.

*“...PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in god the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.*

*We give thanks to God always for you all, making mention of you in our prayers.*

*Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;...”*

“*Your work of faith*”, that is the first division of the *Logos*. The word of faith reveals itself in works that are done in harmony with that faith. Remembering without ceasing your work of faith: one-third division of the inheritance of the saints. The second division is the “*labour of love*.” Then the third is the “*patience of hope*.” Within these three are found all of the things that God looks for when he measures His people.

When you read Revelation 2 and 3 concerning the things written to the seven churches, you will find these are the elements that were picked; the faith, the hope, the love. Now abideth these three (1 Corinthians 13:13). In the present time abideth these three. Now in the future will abide these three: faith, hope and love. Those three things here set forth constitute the *Logos*.

But notice the way these three things are presented in 1 Thessalonians 1:3, the works of faith, the labours of love, the patience of hope And that is why we find a little latter in Revelation 3:10, “*...because thou has kept the word of my patience...*”. In relation to the works of faith and the labours of love, they speak about the outreaches of God’s people, while the patience of hope talk about the upreach, and it has to do with the blessed hope, the hope of full union with Christ in glory, honour and power.

In Isaiah 28 it is said that when the Lord measures his house, He will sweep away the refuge of lies. One of the characteristics of the unfaithful visible denominational church systems is that the prophetic word is almost entirely missing. It is the prophetic word that stabilises a people and keeps them focused upon Christ. Prophecy of scriptures provides the only sure way to deliver man from himself and services that have no bearing with the divine purpose. Most things taught and held out to the people as the hope of the believer are mere lies. But in this last hour Christ will sweep away the refuge of lies. As He is measuring His house, He will cause so many of His servants the world over to rise up, take up the measuring line and measure the house (Revelation 11:1). For He will empower His servants to show to the church world, the things that are not in harmony with His revealed will. The refuge of lies will be swept off. They are the wine of the fornication of that harlot woman. All of these things call for times of separation and waiting upon God continually. Isaiah 28:16 says "*he that believeth shall not make haste*". There is time element in knowing God. We are to look unto Jesus, draw inspiration from him, and conduct all our affairs in harmony with His will.

This is just an introduction to this letter, and I believe that you will be glad when the refuge of lies are swept away and the true and proper foundation of the hope of the believer set forth clearly. The Lord bless you, in Jesus name. Amen.

## Part II

# THE CHURCH IN PHILADELPHIA

Good evening, you are welcome to this edition of Light in the Evening Time. We have observed that in the last edition, the delivery of the word was rather fast. Thus, in this edition, we want to review some of those things, which we said in the last edition, going through them again. We are conscious of the importance of possessing a very clear understanding of these principles of God's word, which will assist us to take major decisions that will affect our lives in the days that are just ahead.

We began by saying that Christ is the pattern church. We are talking about the Lord Jesus Christ as God's pattern. The word pattern is used in reference to a building. The Lord Jesus Christ

is the chief cornerstone. All parts of the building take their characteristic lines from the chief cornerstone. Christ is the pattern church. And we said additionally that there is an expression of that pattern in the local church. That this is a possibility is set forth in the letter to write to the church in Philadelphia. You understand that there are seven letters in all, and those seven churches are typical; representative. The seven churches reveal characteristics that may be found in any local assembly of God's people all through the course of the church age. In the midst of the religious confusion, there is that church that satisfies divine pleasure. The church in Philadelphia types that church.

Again, we find that Christ builds up the church to be conformed to his own image and likeness. The building as we have seen is Christ the Builder is Christ. In the finished picture what is seen is Christ in His fullness, Christ in the fullness of His image and likeness. This is important.

What we see in the letter to the church in Philadelphia, are features that we can relate to. What are the things the Lord is looking for in His church? How is the church to function properly? How can divine results, results pleasing in the sight of God attend the works of God's people? And we answer that the Lord has not left us ignorant. He makes known in His word what things please Him. We have these things adequately revealed in the letter to the church in Philadelphia. And that is why we will be looking at this letter to the church in Philadelphia for quite some time.

Now let's turn to Revelation 3:7, 8. We will be commenting on those features in the church that interest us.

*“...And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and n o man openeth;*

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

We saw in the last edition that the first important thing that the Lord does is the introduction of Himself. He is the holy one. That talks about the moral beauty and glory of Christ. He is the true One whose labours are in exact harmony with the Father's will. He does not work from himself but He works with what the Father counsels and reveal. He is the true One. Then He is the elect one. He is the one that holds the key of David. He is the one who exercises judgement. The Father judgeth no man but has committed all judgement to the Son, that all might worship the Son as they worship the Father (John 5: 22).

Then again, He says to the church in Philadelphia, *“I know thy works”*. We are to read from Isaiah 28, two verses that enable us to understand this passage well. And someone may ask why is it that a passage is read in Revelation and the discussion on it is drawn from Isaiah 28? And we answer that there is only one mind behind all scriptures. All scriptures speak of Christ, the Lord

Jesus Christ and His church. “Ye search the scriptures, for in them ye think ye have eternal life, but they are they which testify of me” (John 5:39). So, come with me to Isaiah 28:1;

*“...Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. ...”*

There is time element in knowing God. Don't hurry out of the presence of God. For prayers and communion is a two – way system. We speak to Him and He speaks to us. And we increasingly speak to him by the things He speaks to us. That is true fellowship. We don't hurry out of the Lord's presence. So, he says in verse 17;

*“...Judgement also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place....”*

There is indicated in this verse the fact of a two-fold measurement of the believer's works: character and service. And what is more, it is predicted that much of the labour of God's people contain what has been described as a refuge of lies.

The same verse provides that the refuge of lies will be flushed out by “*the hail*” and “*the waters*” of divine appointment. In the 16<sup>th</sup> verse, all that is said about Christ is to show His qualification as One who has the right to execute judgement. This means so much as we shall later see. For now, let's allow a few comments on the 16<sup>th</sup> verse. First, Christ is described as the tried stone. In the days of His humanity, especially in the three-and-half years of ministry, Christ was grievously tested, tempted in all points but proved to be perfect, separate from sinners, undefiled. It is fitting then, for this glorious personage is made the cornerstone, the sure foundation on, which is built the human – temple of the living God.

Christ, indeed is the pre-eminent One, His varied offices include all that is of ultimate value in executing the program of God. He holds the keys of David and grants entrance to the full enjoyment of life rights and redemption honours to those whose “*works*” He adjudges approves.

But, our emphasis in this meditation is on the things He says concerning the Philadelphian church. After saying I know they works, He said, “*Because thou has kept my word*”... Recall that the Greek word used here is “*Logos*”. And it refers to the declaration of God's thoughts and intent as they may be concretely demonstrated. The word became flesh. In the beginning was the *Logos* and the *Logos* was with God and the *Logos* was God. The same was in the beginning with God. All things were made by the *Logos* and without the *Logos* was nothing made that was made. As it was in the beginning so it is now. The *Logos* is at work again, building the new creation.

He says, “*...Thou hast kept my word...*”. That statement is not made to any other church but the church in Philadelphia. And this is important. Not the rhema. The rhema is an aspect of the



revealed word quickened to the understanding of the believer to assist him to know how to relate to a given situation. But the *Logos* is the full range of divine intent and purpose in redemption. So He says, "...*thou hast kept my word...*".

Now, we observed that with respect to salvation there are three divisions in the word of truth. And these are what God looks for when He comes to measure His people. 1 Thessalonians 1:3 reveal these three things. They are to be seen as the inheritance of the believer both now and in future. Remember 1 Corinthians 13:13. "...*And now abideth faith, hope, love...*". Each of these abides now, continues to fullness ultimately. In the three divisions of the *Logos* are to be found all of the inheritances of God's people.

Come with me to 1Thessalonians 1:3. Paul in praying for the brethren without ceasing remembers their "*work of faith*". He also mentions "*the labours of love*" and the "*patience of hope*".

If you will turn with me to Revelation 3:10, something will strike you in that passage. This verse shows that the dominant work of the Lord among His people at the time of the end is to bring to focus what might be called the patience of hope. This grace found in a believer, qualifies him to be delivered from the grievous tribulation that is to come upon the world. Revelation 3:10

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

In Revelation 1: 9, John was writing and said, "*I John who also I am your brother and companion in the tribulation, and in the kingdom and patience of Jesus Christ*".

We find that when God measures the believer's works He resolves them into what is in harmony with either the works of faith, the labours of love or the patience of hope. Now, time was when the *Logos* was completely lost to the church. The parables of the kingdom recorded in Matthew 13 deals with that. Verse 33 says "...*The kingdom of heaven shall be likened to leaven... error is leaven... a meal that a woman took and hid in three measures of leaven, until the whole meal was leavened...*". That is a complete loss of the truth of God's word, of the *Logos*, in what is better described as the dark ages. Emerging from that, there has been a gradual recovery of lost truth. The treasure that was hid in the field (Mathew 13:44) is "*the works of faith*". The merchantman in search of goodly pearls (verse 45) speaks of the "*Patience of hope*". The kingdom of heaven likened to the net (verse 47) stands for the "*labour of love*". And we are shown that all of these things shall be recovered.

The predicted order of recovery as is shown in 1 Thessalonians 1:3 is first, "*the works of faith*", then "*the labour of Love*" and finally, "*the patience of hope*". The patience of hope is the aspect that comes up last. And that speaks of the blessed hope. Whereas the works of faith and the labours of love speak of the outreach of the church, the "*patience of hope*" is all about the up reach. In the first two, the needs of men are met. In the third, God's needs are met. Redemption is all

about meeting the needs of God and the needs of men. For when man is as God created him to be and called him to be in the upward calling that is in Christ Jesus, then God's needs are met. Our God comes to rest when a body of believers has been brought into fullness of divinity.

Let us come back to examining the first of the three divisions of the *Logos*. The Lord said to this church type, "*thou hast kept my Logos*", and we said the first part of the *Logos* is "the works of faith". In Romans 10, Acts 10, you find *Logos* and *Rhema* used together. Whereas the *Logos* speaks of all of the revealed word of God, the *rhema*, as we have observed, speaks of an aspect of the revealed word giving specific guidance enabling proper response in a particular situation. In Romans 10:8; Paul says

*"...The word is nigh thee even in thy mouth and in thy heart: that is, the rhema of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead; thou shalt be saved. For with the heart man believeth and so he is accounted just, he is counted justified in the sight of God. With the heart man believeth unto a position of righteousness in the sight of God qualifying him thus to receive all the blessings of redemption. With the heart man believeth unto righteousness and with the mouth confession is made unto salvation..."*

The first aspect of the work of faith, which is the *rhema* of faith, is shown in Romans 10: and how we are to enjoy it is also revealed. There is a heart position and there is an active and aggressive declaration of the word of faith through the mouth.

Now, the first aspect of redemption concerns itself with the restoration of man to that which was lost in the fall: sickness, diseases, bareness, insecurity of life and property, a failing mind, ageing process etc. All of these are things that came with the fall. The first aspect of the work of redemption is to show that in the death and resurrection of the Lord Jesus Christ, the believer is lifted up to the estate Adam had before the fall. Thus, the *rhema* of faith concerns itself with declaring to the Lord's people how they can enjoy the saving benefits of the Lord Jesus Christ. They are already accounted as standing in the same position or estate of life that Adam had before the fall.

But the works of faith goes beyond the *rhema* of faith, because it includes the plus, plus, plus of redemption. In Christ, something is added to us far beyond what Adam lost in the fall. In Philippians 3 it is called "*The high calling of God in Christ Jesus*". In Hebrews 3, it is called "*The heavenly calling*". So, that man of the earth, Adam, a living soul, of the earth earthy, had certain glory. In the first experiences of salvation, we are accounted as standing in that glory. But the works of redemption is not over in man's needs met, so, he is called up, he is called up to partake of the divine nature. As it is in the primary enjoyment of the things of redemption, so it is in this secondary aspect, the life of faith is required. And the works of faith concerns itself therefore in teaching concerning what might be called our common salvation and also our great salvation (the upward calling of God) in Christ Jesus.

The thrust that may be seen in most teaching of the word limits itself to the *rhema* of faith. God has always provided for the freshness in the Spirit's work in making Christ known, in making Christ to be revealed in His word, that our labours, our understanding of God's word, should be made fuller and fuller as we fellowship with him. But when there is a stunted growth situation, even that which, once revealed, begins to be stretched beyond measure, and lies to creep in. There are certain emphases in the teaching of faith that are presumptuous; they do not give life, rather, they destroy. There is the (outer) front side of the word of God that relates to man's redemption, bringing him to those rights and blessings which he lost in the fall, and there is the inside part, the core part, that relates to lifting the believer in Christ up from the earth to the highest heaven, to be like Christ in all ramifications.

Now, we will talk about the labours of love. The best way to explain the labours of love is to look at the seventh parable of the kingdom of heaven (Matthew 13:47). Briefly put, it is that which talks about bringing other persons to the enjoyment of that which we have in the works of faith. So, "*the kingdom of heaven is like unto a net, that was cast into the sea*". The labour of the Lord's people in ministering the blessings to others is here set forth. The net cast into the sea speaks of those labours motivated by love for our fellowmen, directing them to the love of the saviour. When it is a ministration to the unsaved, the "*Labours of Love*" could be described as soul winning.

Now we come to "*the blessed hope*". The blessed hope is related to the coming of the Lord Jesus Christ and the crystallising in us of full divine nature. The figure of the merchantmen in search of goodly pearls, which is the substance of the sixth parable in Matthew 13, is used to picture "*the patience of hope*". This is a longing for a full share in the coming kingdom that will rule over the whole earth. (Daniel 7:27). We must wait for it. We must live daily in the light of the kingdom. This calls for patience and living true to our sacred calling. We would take a fuller look into this in another edition. This is just but a brief introduction.

Now, come with me to Isaiah 28. We find that when the Lord Jesus Christ measures His church, He is sure to sweep away refuge of lies. Hope is a refuge; hope is an anchor. The hope of being with Christ eternally is the blessed hope. 1 John 3:1 – says;

“...BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And everyone that hath this hope in him purifieth himself even as he is pure. ...”

That is the blessed hope, the hope of living and ruling eternally with Christ, fully united with Him in our will, heart and mind. This life purifies the heart, renders it submissive to God and strengthens one to walk in love.

There is so much error in the teachings of the visible church systems on this subject. God comes to correct this through shining His light on the scriptures and by acts of judgement.

In closing, let us go back to the rhema of faith. We know that in this last hour, the pressure is increasing. Unknown sicknesses, that is, sicknesses not known in time past are becoming scourges in society today. There is also an increase interest in occultism today. And, how shall the believer live in the midst of all these, living above the evil waters, enjoying the redemption that is in Christ Jesus? Remember that the gospel is called the glad tidings, the good news that man can fully enjoy life through Jesus Christ. First we must understand our position of great authority in Christ. There is the first dominion restored to the believer, that dominion that was given to Adam at the beginning when God blessed him and said, “...*Be fruitful and multiply, and replenish the earth and subdue it and have dominion over the fish of the sea, over the fowls of the air, and over creaturely forces upon the earth’s sphere*”. ...”

In justification we stand in that position, and the throne of glory, the throne power of God backs us up. In Christ, all things in the animate and inanimate world are subject to us. This is something the believers must be thoroughly founded in this last hour. It will always consist in the following things; believing with our hearts the Lord’s word concerning the redemption that is in His Son (with the heart man believeth unto righteousness). Upon the strength of this declaring with our mouths in prophetic utterances, prophetic prayers, prophetic praises, power – filled words of command that which must be. With the mouth confession is made unto actual possession.

We believe that as God gives the latter rain revealing the things that pertain to the patience of hope, he will give again the former or early rain also, opening the minds of the Lord’s people, causing the scriptures to be opened again, and making the words of faith to come alive in the midst of His people. The Lord bless you, the Lord keep you. The church honours God when she walks in victory. The believer honours God when he walks in victory. And may the Lord bring you to understanding faith in its first aspect and understanding faith in the second aspect. I believe that God will assist us to go further into this aspect of the works of faith that will enable us to know how to walk with God in relation to the kingdom that is to be revealed. May the Lord really bless you and keep you, in Jesus name. Amen.