

02-08-30b Revelation

Let's resume our study now in the book of Revelation. We are looking at the second death in Revelation 20, verses 5 and 6. And there are people who would disagree and say all kinds of things. And they're saying, well, you're playing fast and loose.

It doesn't say, I mean, if you take this, if you try to just restrict your view down and read only what's here, it would sound like the people who died, that it's only talking about people in the tribulation, the ones who were martyred and had their heads specifically cut off. This doesn't count unless you had your head cut off. If you had your head cut off, then you live and reign with Christ for a thousand years.

Everybody else that died in any other way or for any other reason or in any other condition did not live until the thousand years are over. You have to have a sensitivity to the way the literature is speaking here. And this is a highly literary communication.

It's using the tools of literature. It's using symbolism. It is using allusion.

It is using metonymy. It is speaking of things in broad brush strokes. And it is suggesting.

There are many great paintings and they are not valued because they are photographic in their quality. They are valued because with an economy of strokes, they evoke a complete scene. You look at Van Gogh or you look at, who's the guy, Patty, you had the poster of when we got married? Monet.

You look at Monet. See, I used to tease her all the time and say, where's the Monet? But you look at those and if you get up close, they are just blotches of color. You stand back or you allow your artistic sensitivity to do its work and you can see that there is a wonderful quality that surpasses a photograph.

If you just thought it was a nice scene, why not just use your Nikon and take a picture and have it blown up? It is the way art interprets a scene that makes it enjoyable for people that enjoy art. Well, the same thing here. This is a literary communication and it is using the tools.

And when he says, I saw thrones and they that sat on them and judgment was committed to them. I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God. These people represent a class of believer.

They are the immediate subjects. They are in the foreground of this tableau because they are the ones that have been most recently martyred. But they represent all of the martyrs of every age.

There have been plenty of martyrs in the church age and there were plenty of martyrs in the age of Israel. But these are the ones who are most recent and they stand in, they represent, they symbolize, and they evoke and imply all of the martyrs. And the martyrs themselves, even if you

had every martyr of every age in here, they themselves represent a principle of faithfulness as long as you live.

Faithfulness that does not compromise. There are many more people who will rule and reign with Christ than just the beheaded. But if you want a woodenly literal, you know the people say, I'll go by the literal hermeneutic and I'm only going to use the woodenly literal.

Well this says the souls of those who have been beheaded. So if you got shot through the heart or you got sawn asunder or you died in any other way, drowned in boiling oil, then you wouldn't be in this number. It's representative, it's evocative, it is substitutionary and implicative.

So these are the faithful. They represent the faithful, all of the faithful of the ages. And the ones who are pictured here are the ones from the tribulation who have not worshiped the beast or his image.

What does it mean to worship the beast or his image? We know what that means in the literal tribulation, but there are believers today who worship the beast. There are people today who are Christians and will be saved who worship the image of the beast. And what is that? It is expediency, it is moral compromise, it is ethical compromise, it is spiritual compromise for a short term gain.

People will do what is expedient. They will put their faith in what works in the world, what works in American culture, what works in American business. Well this is bidness as they say in Texas.

This is how you have to do. You can't run a business and not do these things. You can't be competitive.

You can't compete on a playing field with other businesses that are doing these practices if you don't get down in there and mix it up with them at their level. That's what people will say. Believers that do that have taken the mark of the beast.

Because who's the beast? He's the one running the economy. He's the one that says do it this way and you'll live. Do it this way and you can buy and sell.

Do it this way and you'll survive. Do it this way. Just do what I say and everything will be fine.

And it runs counter to what the word of God says. How many of the people in Smyrna could have said, oh you know I can bow, who cares if I bend at the waist and I happen to be in a room that happens to have a guy saying worship the emperor. I'll tell you a little story and I'll just tell it very briefly.

The pastor after the time of John, and indeed a disciple of John, but the pastor in Smyrna, his name was Polycarp. And just as the Lord Jesus told the church, they had tribulation and they had persecution. And this was the cult of emperor worship in Rome.

We're going to see this coming up in Pergamon especially. But in the first century after Christ, or actually in the early 200's, here's Polycarp, or actually it's the 100's, it would be like 1 something, 110, 115 AD, something like that. You have Polycarp.

And they arrested him, they imprisoned him, they brought him out and they said, you have got to acknowledge the deity of the emperor. And all you have to do is say 2 words and we'll let you go. We want you to say, Caesar is Lord.

That's all you have to say. Give the good confession, we'll turn you free. Pastor Polycarp stood there and he said, I cannot say, I can only say, Jesus is Lord.

And for that, they lashed him to a post and they burned him alive. We don't typically face that kind of testing unto death, faithfulness unto death. How easy would it be for someone to say, it's just a phrase.

If I say, maybe I'm just describing what you think. I'm just telling you what you want to hear. It doesn't mean that's what I believe.

I can just say the words, why should I die over 2 words? We rationalize, we find ways to justify what we do. That's taking the mark of the beast. That's worshipping his image.

That's moral, spiritual, ethical compromise. And we find all kinds of ways to justify it. And we say, well this is not worth dying for.

But there have been saints who did die for their faith. So these stand in, those who have not worshipped the beast or his image, and had not received his mark on their foreheads or on their hands. They are the ones who are rewarded.

They will live and reign with Christ for a thousand years. They live with Christ, they reign with Christ. There are others who are going to live, but not with Christ.

They will be in the darkness which is outside. There are others who are going to live, but they are not going to reign with Christ. They will be the ones who are subjects in that reign of Christ and the faithful.

Which is not a bad deal compared to the lake of fire. But what a loss, what a tragedy to have had the opportunity to serve God, to please God and to reflect his glory and to fail it because of selfishness, because of compromise, because of not thinking it was important. Then in verse 5, The rest of the dead did not live again until the thousand years were finished.

The rest of the dead are the unbelievers. These are the ones who did not get raised in the first resurrection. In general broad strokes here, the first resurrection comprises all believers.

The first resurrection is the believer's resurrection. The second resurrection is the unbeliever's

resurrection. Technically speaking, if you want to get down there and get a real clear picture, look at Paul.

Paul says Christ the first fruits, then those who are Christ's at his coming. That is his coming in the air for the church. So the first resurrection technically is the Lord Jesus Christ.

He is the first fruits from the dead. And technically speaking, if you count it scientifically, the church is the second resurrection. Old Testament saints are the third resurrection.

There will be a resurrection at the end of the millennial kingdom for people who are mortal and die and then are raised. And there will be a judgment there, the sheep and goats judgment, the wheat and tares judgment, whatever you want to call it. And then there will be a fifth resurrection, which is the resurrection of all unbelievers at the great white throne, to include all the people who get wiped out at Gog Magog.

These swarms that are as the sand of the sea are going to be slain and then they are going to be propped back up to get judged at the great white throne and go into the lake of fire. So the Lord Jesus and the Holy Spirit, using John as the author here, have simplified. You've got two basic kinds of resurrection.

You have the first resurrection, which is where believers are raised. You have the second resurrection, where unbelievers are raised. So verse 6 says, Blessed and holy is he who has a part in the first resurrection.

The word part here is meros. And I would encourage you to put this in the margin of your Bible. M-E-R-O-S, meros.

Meros, and I'm going to give you this straight out of the theological dictionary of the New Testament. This is the undisputed final authority on what New Testament Greek words mean. Meros.

A. It means part. The New Testament uses meros for parts of the body, such as Luke 11.36. We saw that verse in our Luke study. If then your whole body is full of light, having no part dark, your whole body is full of light as when the bright shining of a lamp gives you light, having no part dark.

You get the idea. Some parts light, some parts dark. It's a portion of a greater whole.

Your share in an estate, Luke 15.12. This is the prodigal son. A certain man had two sons, and the younger of them said to his father, Father, give me the meros of goods that falls to me. Give me the portion.

Give me my share of the inheritance that falls to me. Meros, Luke 15.11. 12, actually, for that use. It is used for a portion of a garment.

When I give you this reference, you'll know what it's talking about without even looking it up. John 19.23. What part of John is that? It's the last part. What garment do you think the portion might be talking about there? Then the soldiers, when they had crucified Jesus, took his garments and made four parts, four meroi, the plural of meros, four parts, to each soldier a meros, and also the tunic.

The tunic was without seam, woven from the top in one piece. They said, let us not tear it, but cast lots for it, whose it shall be. Then you have the movie, The Robe, that's all about that garment.

Or a portion of a city, Revelation 11.13. Revelation 11.13. In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven. In Greek it says a tenth part, a tenth meros, a tenth portion, a tenth part of the city fell.

Acts 19.27 is an interesting usage. This is the last one I'm going to give you. There are many more that I could, but these are representative.

Acts 19.27 is talking about, do you remember the Artemisian cult in Ephesus? We talked about that in our first letter, and how they had the temple of Artemis, and that was the famous claim to fame for Ephesus, that old Diana of the Ephesians, Artemis of the Ephesians. We went to Acts 19 and read about that. Demetrius the silversmith made these silver shrines to Artemis, or Diana, as you have it in the King James.

Brought no small profit to the craftsmen. So Demetrius called together the workers of similar occupation, and said, men, you know that we have our prosperity by this trade. Moreover, you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.

So not only is this trade of ours in danger of falling into disrepute, but the temple of the great goddess Diana may be despised, and her magnificence destroyed, whom all Asia and the world worship. But when he's talking about not only is this trade of ours in danger of falling into disrepute, he uses the word meros. This is our portion of the economy.

He says not just our part of the city, not just our trade, not just our business, but the whole city, and indeed the whole province of Asia will suffer. Not just our part, not just our stake, not just our share in what goes on in the city, but it's beyond just the silversmith guild. This is what meros means in the New Testament.

So when we go back to Revelation chapter 20 and verse 6, what do you think it signifies when it says, blessed and holy is he who has a share, who has his part. It's what you possess. It's your share.

It's what is divided to you. It doesn't say his place, how easy it would have been if this was the destination in the lake of fire, or destination in the first resurrection. But this doesn't mean just that you got raised.

We have a phrase in English, we say, well I took part. I took part in that event. I took part.

And you can see where the origin of that would come from. I took part in the ceremony. It means I had a part.

There was a portion of the ceremony that fell to me. And so we naturally assume when it says, we think this is like, blessed is he who takes part in the first resurrection. But we say taking part means you're there, that you got raised, and therefore you took part.

But this is the actual taking a part. This means that something was divided to you, that you received a share in the first resurrection, like the young son who becomes the prodigal. Father, divide to me my meros.

Give me my portion of the family estate. Blessed and holy is he who has a share, who is issued an inheritance at the first resurrection. And who is that going to be? Those who by faith and patience inherit the promises.

Some of us will. More of us won't. Just look at the proportions in Israel.

How many out of the millions who left Egypt walked into the promised land? How many are on the wide road that leads to destruction? How many are on the narrow road that goes through the straight gate to life? Talking about believers. And over such, if you have an inheritance in the first resurrection, the second death has no power over you. Because what is the second death? The second death is the place of destruction, of that which does not please God.

And the second death consumes the portion, if you will, of those who have not qualified for it, who have not been obedient, who have not been faithful, who have not been patient, who have compromised, who have taken the mark of the beast, who have in some way defined themselves and established a pattern of life of apisteia, faithlessness. If you have any inheritance at all in the first resurrection, the second death has no power over you. Your inheritance is incorruptible and undefiled, reserved in heaven for you.

It cannot be taken away once you receive it. Over such, the second death has no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years. What does a priest do? Why would we have need of priests if Jesus is on the earth? We think about priests and we say, well, what do priests do? Priests offer sacrifice.

We had the Levitical priesthood for Israel. What did we have before that? Think about Job. He offered sacrifices on behalf of his children.

He was a family priest. The patriarch of a household, of a clan, was the family priest. He was essentially a mediator, wasn't he? He foreshadowed the action of Jesus Christ as the great high priest, the priest after the order of Melchizedek, who mediates between God and man.

And the priest, while he cannot actually mediate, he represents the mediation that God has made available. The priest could enter into the Holy of Holies where no one else could. He could approach God.

He could also approach men. He could make atonement on behalf of the people. He could make atonement on behalf of individuals.

That's what a priest does. Why would you need a priest in the Millennium? Why would you need many, many priests in the Millennium? Because there are a lot of people who are still not going to be able to approach God. The priest doesn't need a mediator, does he? He is, in fact, the mediator.

He goes in and talks to both parties. He is the intermediary. Why would someone need a priest? Because they are not a priest themselves.

Why would there be a need for priests in the Millennial Kingdom? Because there is going to be the need for this symbolic mediation. Because there are going to be people outside the Kingdom. There are going to be people on the other side of the world who, although they were in the First Resurrection, they did not have a part.

They did not have an inheritance. They are not qualified. They are not issued the priestly robes.

They are not given the priestly function. They do not reign with Christ. They do not live in His presence and reign with Him for a thousand years because they were apathetic, indifferent, distracted, missed the inheritance boat, if you will.

So, as we read on down, when the thousand years have expired, Satan will be released from his prison. We talked about this in connection with testing. Everyone is going to get tested.

Even Millennial people are going to get tested. Why on earth would God let Satan out of jail? Because God allows Satan to be present. God allows Satan to draw anybody who wants to follow Him because we are not pre-programmed.

There is nothing that will convince someone who is convinced of Reformed theology or Calvinism unless they are working their way through the Word of God and learn their way out of it on their own. I am not saying that you can use this as a bat to beat somebody over the head with. But if you think about it, the fact that God lets Satan out of the pit at the end of the Millennium is a great demonstration of free will because people who have been going along are going to be attracted and are going to choose to follow Satan.

They are the tares. And God uses Satan like a giant magnet to attract out of his kingdom all things which defile. And they gather together to battle.

They are numbered as the sand of the sea. What a sad thing. They are so numerous that they are able to surround the saints.

If you have the surrounders and the surroundees, who is more numerous? You have to have more people to surround something than what is surrounded. So they are numbered as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city.

So these people were not sanctified after all. My brother asked me an excellent question which I am not prepared to answer at this point because I just don't know. Are there any believers in this number? Are these all by definition unbelievers by the fact that they follow Satan? We have got plenty of people who are in the synagogue of Satan as it were today.

Does the fact that they are led away and distracted and follow Satan mean that they are by definition unbelievers? I don't know. There is an argument. I think Bob Payne made this argument that because it is a perfect environment and Christ is visible and on earth that the decision to follow Satan is similar to that made by the angels who followed Satan in heaven and that the decision to follow him constitutes falling or being condemned.

I just don't know. I will keep working on it and let you know if I figure it out. What I do know is that all of these people are consumed by fire that comes down from God out of heaven that devours them.

The devil who deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are and those three will be tormented day and night forever and ever. It is interesting to me that it does not say the devil who deceived them and all those who followed him were cast in. It doesn't say that.

They have all been slain by the fire and are devoured. He is cast into the lake of fire and brimstone. It doesn't say that they are.

Then I saw a great white throne and him who sat on it from whose face the earth and the heaven fled away and there was found no place for them. I saw the dead small and great standing before God and books were opened. These are all of the unbelieving dead of every age and the dead were judged according to their works by the things which were written in the books.

Plural. Not to distract from our point here but supposing for the sake of argument that there were people that were believers included in the vast number that are slain by the fire from heaven. Someone could argue that the reason there are multiple books is that I have always thought my entire life that the great white throne judgment had nothing but unbelievers in it but I can see

room.

I would not argue with someone who said maybe there are believers who are deceived. I got an email this past week from someone whose judgment I respect and they suggested that in every other age of human history believers have been deceived by the devil and have gone down the primrose path and have been fallen from grace and cut off from Christ and yet we are believers. Why not at the end of the millennium? It is a good question and I don't yet know the answer to it.

I can see where because there are multiple books being opened. They could be checking the salvation book for one and the works books and actually sorting some people out because it doesn't say everyone who goes to the throne is cast into the lake of fire but it does say anyone not found written in the book of life was cast into the lake of fire. This would suggest that maybe there are somebody is checking the book of life and it would suggest that maybe there are people who are written in the book of life and are not cast in but my guess is if they had to be resurrected for this particular judgment they would be a millennial believer who got deceived and there would be another group of believers who were saved yet so as by fire.

But I digress. That is not pertinent to our study. What is pertinent is this phrase that says they were judged each one according to his works.

Verse 14 Then death and Hades were cast into the lake of fire. This is the second death. Now when it says this what does this refer to? Are death and Hades the second death? Is the lake of fire the second death? What are we talking about here? Well, we get a clue by going down another 8 verses in chapter 21 to verse 8. This is talking about the new heavens and the new earth.

There is no more pain. The former things have passed away. I make all things new.

It is done. Alpha and Omega fountain of the water of life freely to him who thirsts. We have seen this before.

Look at verse 7. He who overcomes Hanikon shall inherit all things and I will be his God and he shall be my son. But the cowardly now remember all the unbelievers however else you want to say whatever you want to decide about millennium Gog and Magog Great White Throne at this point in the new heavens and the new earth and the new Jerusalem everybody is in one of two conditions. They are either in the lake of fire or they are not in the lake of fire.

It is that simple. Here there is no more mention of the people going into the lake of fire. Now we are talking about everybody who is not in the lake of fire.

Those who were overcomers and not everyone is He inherits all things God is his God he is God's son but cowardly unbelieving abominable murderers sexually immoral sorcerers idolaters and all liars shall have their meros shall have their division of the spoils their inheritance their

possession package in the lake which burns with fire and brimstone which is the second death. What is the second death? The second death is the lake of fire. The lake of fire is the second death.

And this makes sense because your possessions can be lost to the second death or actual people are lost to the second death. Why is it called the second death? It is appointed a man once to die and after that the judgment and Jesus said the one who believes in me will never die. And there is a lot we can say about that in our understanding of what happens at the point that we die and what our next experience is.

But for a believer I believe that at the point that you close your eyes and your heart beats its last and your soul departs your body you are face to face with the Lord. That is what the Bible teaches. I believe it is absolutely literally true.

When does the Bible say that church age believers will be face to face with the Lord? When does Paul say so shall we ever be with the Lord? The Lord himself shall descend from heaven with a shout with the voice of the archangel and the trump of God and the dead in Christ shall rise first. We who are alive and remain will be caught up together with him in the clouds and so shall we alive and dead ever be with the Lord. When you die God does not have to put you anywhere.

God is not restricted by time. And I think at the point that you die it is as though you did not die. Jesus said the one who believes in me will never die.

And essentially that is true. It is like blinking your eyes. You are here one second and in the twinkling of an eye you are face to face with the Lord.

That is my idea of a great death. It is no death at all. You have a nice continuous existence here and blink you are at the rapture.

Just like that. The one who believes in me will never die. And I think that is exactly what it is like.

And it is true. That is actually said to Old Testament people. And it is just as true for them.

Unless they had to have an intermediate. That is why Samuel was so grumpy when Saul brought him up. He was expecting to see the Lord and he got up and saw old Saul again.

For what reason have you brought me up? He was ready for glory and here he is having to look at the old unfaithful king. But Samuel when he died David when he died Moses when he died Joseph, Daniel all of the Old Testament saints Rahab the harlot Uriah the Hittite There is Uriah. The army withdraws from him.

The enemy comes up. Somebody sticks a sword through his ribs and pierces his heart. His eyes go wide.

You know the next thing Uriah sees? The Lord Jesus Christ at the second coming with his feet planted on the Mount of Olives. And here is Uriah and all of the fallen saints of Israel raised up in glory to go into the Millennial Kingdom. The one who believes in me will never die.

And I think that is literally true. It's just no kind of death to worry about because you say wow that was fast. It's like walking through a door.

It's like leaving one room and going into another. It's not soul sleep. It's not annihilationism.

It isn't all of the things that people are accused of. It's just God is powerful enough that he doesn't have to thread everybody through the entire tunnel of time. He can just drop us in when he wants.

He can take us out when he wants. And his promise is absent from the body, face to face with the Lord. And that's how that works.

So, here when it says I will give the fountain of the water of life freely to him who thirsts. In Revelation 21.6 He who overcomes shall inherit all things. Now not everybody is going to inherit all things.

It's he who overcomes. I will be his God. He shall be my son.

But, these are the ones who do not. The unbelieving. This is apostasy.

The abominable. The murderers. Sexually immoral.

Sorcerers. Idolaters. All liars.

These are categories of pattern of life. It doesn't say one who has committed a murder. A murderer is one who has a pattern of murders.

Now you can say well if you've done one that makes you a murderer. But this is talking about people who are characterized. This is their career.

This is their pattern. It's their identity. When you think of them this is what you think of.

People murder with their attitude. They murder with their hatred. They murder with their bitterness.

They murder with mental attitude sins. They're constantly shooting down other people. And this sexually immoral is an interpretive translation even here in the New King James.

Because the word is pornos. And it is from... Actually pornos is... That's pornos. That's the murderers.

And pornos. Pornos is translated sexually immoral. But pornos from which this comes means

faithlessness.

But it's not like apostia. Apostia means you don't trust. Pornaia means you are a covenant breaker.

You are a promise breaker. You go back on your word. You promised.

You entered into a covenant. You pledged. You plighted your troth.

You pledged your truth to someone and you violated. That's why Israel is called spiritual adulterers in the Old Testament. That's why adultery is compared to spiritual unfaithfulness.

Because you pledge yourself. You make a promise and then you go back on it. The essence of adultery is not the physical act with another person.

It is the breaking of the promise with your spouse. Even fornication before you're married can be a problem in this regard because it is faithlessness to a future person. There's lots of rationalization and justification that goes on when people do that in prospect.

The wonderful thing is that there is forgiveness and cleansing. Remember when we went through Job and we talked about the fact that Job was upright? It doesn't mean Job was sinless. He committed all kinds of sins.

But when he acknowledged them and confessed them he was cleansed. David committed all kinds of grievous sins. He murdered.

He committed adultery. He did some of the worst things you can do. But he says in the Psalms, I stand before God in the uprightness of my integrity.

He says to God, If you purge me with hyssop, I will be clean. If you wash me, I will be whiter than snow. And guess what? It doesn't matter what you have done.

If you break that pattern, if you walk in the light, if you acknowledge your sins, 1 John 1, 7-9, you are cleansed. You are forgiven. It is separated from you as far as the East is from the West.

And when you get to the New Jerusalem, guess what? You are not cowardly. You are not unbelieving. You are not abominable.

You are not a murderer. You are not pornaya. You are not a sorcerer.

You are not an idolater. Why? Because there is grace greater than all our sins. The blood of Christ is stronger than any sin you can commit.

The essential factor is, did you claim it? And there are people who don't. And if they don't, they are going to be outside the walls of the city, even though they are resurrected, even though they

are perfected, even though they are cleansed and washed and going into the eternal future without a sin nature and everything else. It is the failure in this life that determines where they will live and what they will possess in the next.

Let me rephrase that. It is what we choose in this life that determines where we will live and what we will possess in the Millennial Kingdom and for all eternity. You cannot make up this lost ground.

There are people who think, well, I may kind of mess around here in this life, but I'll catch up. Once I see Jesus, I'm going to be so motivated. I'll catch up.

I may get to a slow start in this life. No, you won't. You will never catch up if you miss it in this life.

You'll have a lot of wonderful things. It's great to be resurrected. It's great to be in the eternal future, but you will never catch up.

That's what this says. Outside the city, the eternal city, are these who did not avail themselves of God's grace. It is a permanent penalty.

It is just as permanent as the lake of fire. It says, your meros is in the lake of fire. And there's nobody out there with fishing poles pulling it back out, shooting it with an extinguisher and cooling it down to see if you can have it.

You've eternally lost that inheritance. So, we want to heed these warnings. Now, let me give you a couple of other quick things here on meros.

Meros also means a share, just like it means a physical part of something. If you look at John 13, 8, and if you think about John 13, you know that that's in the upper room. Jesus girds himself and is going to wash the disciples' feet.

Peter said to him, You shall never wash my feet. Jesus answered him, If I do not wash you, you have no meros with me. If I do not wash you, you have no meros with me.

Does it mean Peter's lost his salvation? Hasn't Peter already said, You're the Christ, the Son of the Living God? To whom shall we go? You have the words of life. He's saved. So, what is Jesus talking about? If I can't wash your feet, and we know what that represents.

It's forgiveness of sin. It's experiential forgiveness. It's 1 John 1, 9, confession of sin, cleansing from sin, in the experiential daily sense.

And Jesus says, When you come and not acknowledge your sins to me, you're forgiven and cleansed. You should do that for one another. That's the picture of foot washing.

And isn't it gross that people actually get down with bowls and wash each other's feet in some churches? Talk about missing the point. But this point, If I do not wash you, if you do not come

and get cleansing, as a believer, for your experiential sins, you will have no meros with me. Can it get any clearer than that? You're going to be outside.

Your meros is going to be in the lake that burns with fire and brimstone. This is also the word, by the way, that's used in 1 Corinthians 13. When Paul says, We know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part will be done away.

Those are all forms of the word meros, partial. When that which is complete is come. Well, there's a lot of other things we could cover on that, but I think it's enough for tonight.

We have completed our study of the saints in Smyrna and the letter to them delivered through John from the Lord Jesus Christ. And we'll pick up and see the place where Satan dwells in Pergamos or Pergamum next time. Let's close here in a word of prayer.

Father, it is an awesome thing to realize the depths from which we have been rescued and the heights to which you desire to raise us in Christ. And we pray that the Holy Spirit will be able to take these things and impress them on our hearts in such a way that we will be ever mindful of your grace, your faithfulness, your mercy toward us, and also the great high calling in Christ Jesus to which we have been called. We know that although it seems beyond our strength and beyond our abilities, it is not when we avail ourselves of what you have given us through your Word and through your Spirit.

And we pray that we'll remember and apply that knowledge in the days ahead. We ask it in Jesus' name. Amen.