

02-10-20b Revelation

We're ready now to continue our study in the book of Revelation, chapter 3. I've really been enjoying the music that Dan has been playing of late from John Peterson. And he certainly was a gifted as well as talented man, and wrote in a wide variety of styles, and he has been a favorite of my father, and so I've heard his music ever since I could hear anything. And probably heard it in the womb.

But it's a wonderful tribute to those who love God, that they can use their talents in a way that glorifies Him, and I think Mr. Peterson has certainly done that. He's been able to bring inspiring music to a lot of people over a lot of years. And I believe, isn't he still alive? That's amazing.

He must be getting up there now, because I first heard his music way back in the early 60s, and he'd been writing before then, so he's probably maybe in his 80s by now, I would guess. Well, let's return to our study now in Revelation, and we're in the final statements that the Lord delivered to the church at Philadelphia. And it is not without significance that this is the church whose town name has to do with brotherly love.

And the fact that their ability to manifest their fruit was limited. They couldn't build a big church. They couldn't sponsor a large outreach ministry.

They didn't have great councils and great visible manifestations of spiritual activity in their town. Jesus says your ability is limited. It's microscopic.

But, He says, in those things that you've been able to do. And one thing you can always do is exhibit love. It doesn't matter what your circumstances, what your surroundings.

The Lord Jesus exhibited love in the midst of being scourged and spat upon and crucified. Paul the Apostle exhibited love in the midst of shipwreck, in the midst of imprisonments and beatings and stonings. It is always, one opportunity we always have is love.

Love toward God, love toward one another. The first and greatest commandment is to love the Lord your God with all your heart, all your soul and all your strength. And the second is likened to it.

Thou shalt love thy neighbor as thyself. And so, what a tragedy to be doing so many things right as they were in Ephesus and yet let go of, release that foremost love. That foremost thing which is love.

Well, we want to look at the final statements here because Jesus is in the section dealing with reward for the church at Philadelphia. He says in verse 10, Because you have kept the word of my patience, the word of my perseverance. I don't think the New King James translation here is very good.

This is sort of an interpretive translation. It says, because you have kept my command to persevere. That's not what it says.

It says, the word of my patience. The Logos of Hupomonemu. The word of my patience.

This reminds me of our Old Testament verse in Isaiah. Is it 64.6? I will, I'm trying to remember the first part of it. I will strengthen thee.

Yea, I will help thee. Yea, I will uphold thee with the right hand of my righteousness. Some of the modern translations say my righteous right hand.

It's not his righteous right hand. It's the right hand of his righteousness. His modifies righteousness, not hand.

You have the same problem here where people start interpreting instead of translating and you miss something important. This is the word, the Logos, the testimony, the doctrine of the patience of Christ. If you're going to share the sufferings of Christ, you know what you need? You need the endurance of Christ.

Where did the endurance of Christ come from? This is something that also, thinking about my early days, my struggles as a youth and as an initiate in the things of Christ, trying to understand the Christian walk, I did not have a real good appreciation for the Lord Jesus Christ because I did not understand his patience. I didn't understand his endurance. I thought, well, of course he would be perfect.

Of course he would never sin. Of course he would sail through persecution and adversity and trials and even sail through the crucifixion because he's God. Make me God and I could do the same thing.

I could not see the similarity between Christ and myself because he's God and I'm not. I thought, well, if I was the omnipotent Pantocrator of the universe, I could go for 40 days with no food and I could tell the devil to stick it where the sun doesn't shine and I could go through all kinds of adversity and persecution and just do everything right. I thought, you know, I appreciate the Lord Jesus and I trust him as my Savior and I know he's the Son of God, but I could not relate my situation and my struggles to him.

And it was not until I learned through being taught the Word of God that the Lord Jesus, when it says he was tested in all points like as we are yet without sin, well, if he's tested like we are, then he was tested without the benefit of his divine power as the second person of the Trinity and that's your doctrine of kenosis. We sang about that again in Amazing Love. One of the verses says, emptied himself of all but love, and that's your doctrine of kenosis.

Christ emptied himself. He did not think equality with God was a thing to be grasped, a thing to be

clung to, but he emptied himself and took on the form of a servant and he laid it aside. The best illustration I have been able to come up with in my own mind is if you understand the way the reserve works, the reserve military, you can hold a rank.

Some of us are or have been officers in the reserve of the Navy or the Marine Corps and when you're on a drill weekend or you're on ATD and you're in your uniform, you have a power and an authority commensurate with your rank. And if you're a captain or a major, people walk by and salute and you can give orders and give instructions and expect things to happen based on your responsibilities and your rank. But come Monday when you hang your uniform in the closet and go back to being whatever you are in real life, nobody is saluting.

You have not lost your rank and you haven't lost your authority, but you're in a context where it is not applicable. It is not in force. It does not apply in civilian life the way it does in military life.

So the Lord Jesus, without losing his personhood as the second member of the Trinity, without losing his rank or his abilities, hung those in the closet when he came to earth. He left them behind in the sense of function. And if you want to talk about a great illustration of the difference between positional truth and experiential truth, positionally, legally, and on paper, Christ lost none of those things.

He was truly, always, always has been, always will be, the second person of the Trinity, the divine Son of God, co-equal, co-eternal, all of the attributes of the essence box, sovereignty, righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability, veracity, and all of the other things that make up the character and the essence of God, never left Jesus Christ as possessions and as attributes, but he laid aside their function. He emptied himself and came to earth and did not access those. You can have something and not use it.

You can possess something and not implement it. And that's what he did. So he emptied himself of all but love.

And once I came to understand that the Lord Jesus Christ operated here on this earth in humanity, sustained by divine power, but it's the same divine power that he gives to me, and that he gives to you. The Lord Jesus Christ, in his humanity, did not empower himself from divinity, from the second person of the Trinity. He empowered himself, he lived his life, and performed his obedience to the Father in the power of the Word and the power of the Spirit.

The very same Word and more so that's been given to us. The very same Spirit and more so that's been given to us. And why do I say more so? Because the Lord Jesus Christ did everything he did in the first advent, in the Old Testament age of Israel.

He, having ascended on high, has led captivity captive. He has dispensed gifts to men. And we have gifts now that were unheard of in the Old Testament age.

We have access to the Spirit of God. We have a greater compliment of the Word of God than was ever available to Moses, Daniel, David, Joseph, any of the great heroes of the faith, including John the Baptist. Those patriarchs longed to see our day.

I had another thought. Every once in a while I get these little peripheral, half-baked thoughts that I hope to someday study out and substantiate, but I'll toss this out just to maybe stimulate your thinking a little bit. In fact, turn with me back to Exodus chapter 34.

We've been talking in our first lesson this morning about how important it is to behold the manner of love the Father has bestowed on us. So, you remember Moses shattered the original tablets of the Law at the foot of Mount Sinai with the golden calf incident? Exodus 34 is the story of how the replacement stones were made. In verse 4 of Exodus 34, he cut two tablets of stone like the first ones.

Moses rose early in the morning, went up Mount Sinai, as the Lord had commanded him. He took in his hand the two tablets of stone. There's a lot you can say about that.

The first tablets evidently God hewed out of the rock, and they originated at the top of the mountain. The second tablets, it would appear, were hewn out by Moses at the foot of the mountain, and he carries them up. And you have this idea of the tablets that originated at the top being carried down and they were broken, and then you have the picture of these that were hewn at the bottom being carried up so that God could write on them again.

The Lord descended in the clouds, stood with him there, proclaimed the name of the Lord. The Lord passed before him and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and fourth generation. Moses made haste and bowed his head toward the earth and worshipped.

Then he said, If now I have found grace in your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked people, and pardon our iniquity and our sin, and take us as your inheritance. He said, Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth nor in any nation.

And all the people among whom you are shall see the work of the Lord, for it is an awesome thing that I will do with you. Observe what I command you this day. Behold, I am driving out from before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, the Jebusite.

Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. You shall destroy their altars. You shall break their sacred pillars and cut down their wooden image.

You might just put a little star out there beside pillars because that's what we're talking about here. For you shall worship no other god for the Lord whose name is Jealous. You know these big scrolls they have where they put the names of God, Yahweh, Sabaoth, and all these others.

I have to go back and look and see if they put Jealous on there, if Jealous is one of the ones they include. The Lord whose name is Jealous is a jealous God. Lest you make a covenant with the inhabitants of the land and they play the harlot with their gods and make sacrifice to their gods, one of them invites you and you eat of his sacrifice.

You want to know the problem with meat offered to idols and the tension between what Paul says, meat that's laid before a rock isn't anything, but if you're weak maybe it is something. And then you have in these letters to the seven churches the idea that Jezebel is encouraging people to eat meat offered to idols. This is what it's talking about.

You take his daughters for your sons, his daughters play the harlot with their gods and make your sons play the harlot. You shall make no molded gods for yourselves. It talks about the feast of the unleavened bread, it talks about first fruits, it talks about six days you shall work in verse 21, it has the feast of weeks, and it goes forward from there.

It says write these words. And he wrote the words down in verse 27. According to the tenor of these words I have made a covenant with you and with Israel.

He was there with the Lord forty days and forty nights and neither ate bread nor drank water. He wrote on the tablets the words of the covenant, the ten commandments. It was so when Moses came down from Mount Sinai and the two tablets of the testimony were in Moses' hand when he came down from the mountain that Moses did not know that the skin of his face shone while he talked with him.

So when Aaron and all the children of Israel saw Moses behold the skin of his face shone and they were afraid to come near him. Moses called to them and Aaron and all the rulers of the congregation returned to him and Moses talked with them. Afterward all the children of Israel came near and he gave them as commandments all that the Lord had spoken with him on Mount Sinai.

And when he had finished speaking with them he put a veil on his face. You'll remember the great reference that Paul makes to this over in 2 Corinthians 3.13-14 where he talks about that and he says we use greatness of language not like Moses who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. Their minds were hardened until this very day at the reading of the old covenant the same veil remains unlifted because it is only removed in Christ.

But to this day whenever Moses is read a veil lies over their heart. We can have the word of God in our souls. We can have the law of God.

We can be obeying the law the way the Ephesian church was obeying the law. But if we do not do what Paul says here in verse 16 whenever a person turns to the Lord the veil is taken away. This is turning and looking.

Now the Lord is the Spirit and where the Spirit of the Lord is there is freedom, there is liberty. And this is liberty in the sense of being loosed. We can still be in bondage to our nature.

We can be in bondage. We can be ensnared again by the sin that we've been released from. It's like people who are freed from an abusive spouse and are legally free to go who are delivered out and then they go back like the dog returning to its vomit.

Sometimes people just have this weird psychological need to be with the very person that's abusing them and hurting them. Sin abuses us and hurts us and yet sometimes we have a pathological attraction to go back under it. How are we freed from that? It's a part of our nature.

We have an affinity for sin. We have a nature that tends towards sin. How are we freed from it? We don't have the ability to do it but Jesus does.

Whenever a person turns to the Lord, the veil is taken away. The Lord is the Spirit. Where the Spirit of the Lord is there is release.

There is liberty. There is freedom for the captive. There is the breaking of bonds.

We all with unveiled face beholding as in a glass the glory of the Lord are being transformed into the same image. How do you achieve transformation? How is the image of God restored and recreated in us? It is through beholding as in a glass the glory of the Lord. If you're going to see the glory of the Lord you've got to look at it.

You can't have a veil drawn across it. You'll notice when Moses gave the word of the Lord to Israel he did not put the veil over his face. After he had finished communicating what God told him on Mount Sinai then he drew the veil across.

We all with unveiled face beholding as in a mirror the glory of the Lord are being transformed into the same image from glory to glory. In the same way that Moses was glorified and Moses began to shine in the presence of God that same thing can happen to us. Did Moses generate that shine? Did he generate that phosphorescent glow in the dark? He did not.

It was from the presence of God. It was from the view of God that he enjoyed on the mountain. Just as from the Lord the Spirit.

This is what we're after. This is what we're looking for. Well, to say all of that to say Moses up on the mountain remember the other great thing that happened to Moses up on the mountain? Remember when he asked the Lord to show him his glory? And he said, Okay, but I can only show you an afterward part because if you saw my full glory it would kill you.

And so he hid him in the cleft of the rock and we have that great hymn, He hideth my soul in the cleft of the rock. God put him in an alcove and covered him with his hand while he went by and he couldn't look at the forward part but he looked at the after part his hindward parts. It's a very strange passage.

I've never quite understood everything that is going on there and I don't claim to now but I have a hint for you or an idea that suggested itself to me this past week. Moses saw the glory of the Lord an after part of the glory of the Lord when it passed by, right? He was on a mountaintop. Later on, Moses is on a mountaintop and sees the glory of the Lord.

Do you remember when it was? Peter, James and John were there as well. The Mount of Transfiguration. And you almost get the idea that what Moses saw originally on the mountain was the same thing he saw on the Mount of Transfiguration with Elijah.

That what is the glory of the Lord? The after part of the glory of the Lord. Something that's coming after, something that's later. Remember the gospel accounts talk about how he was transfigured before them and his glory shone forth so that it was more than they could look at.

And the disciples had to hide their eyes. They fell on their faces before the glory of the Lord. And so I had never really linked those two events in my mind before but I think there is a link and it's something worth thinking about.

The glory of the Lord is revealed in the face of Christ. And when we behold that glory we are transformed. We know when we need transformation.

We know when we're discouraged. We know when we're beset by sin. We know when we are failing.

And it can be very discouraging. It can be very depressing. It can be very disheartening.

And we think, what can I do? Well, this is what we can do. We can let the glory of the Lord shine on us. We can look at the Lord.

That is where the hope is renewed. That is where our faith is renewed. Remember the old hymn, My Faith Looks Up to Thee? Thou Lamb of Calvary, Savior Divine? This is the how-to.

We don't have the strength to change ourselves but we can be transformed by looking at the glory of the Lord. We are not in the Old Testament age. We, with an unveiled face, can behold as in a glass.

We still can't see the true, direct glory of the Lord. We await our ultimate sanctification for that. But we can behold it as in a glass.

It's like watching the eclipse. You have to look at it in a preview form, in a shadow form. You have

to look at its effect through a pinhole on a piece of paper.

You have to look at it with a smoked glass. Look at it through a welder's mask. That's how I watched the last partial eclipse we had over Dallas.

I got my welder mask and looked at it through that. But with an unveiled face, we can behold as in a glass a reflection of the glory of the Lord and are being transformed into that same image from glory to glory. Beholding the glory of the Lord is going to convey us into glory in the future.

We will be pleasing in God's sight and we will ever shine as lights in the kingdom of the Father. That is the key. If you want the how-to to hang on to the crown, if you want the how-to for not dismissing and releasing the foremost love, it doesn't get any clearer than this.

There is life for a look at the Savior. The promise that is made here in Revelation chapter 3 and verse 12 is as follows. He who overcomes, as we've had in each letter, I will make him a pillar in the temple of my God.

Now, what does that mean? Why would I want to be a pillar in the temple of God? Let's think about pillars and what they mean. You can probably think of the first time in Scripture that a pillar occurs. It's not a happy occasion.

Can you guess? Think Genesis. Think Sodom and Gomorrah. Think pillar.

Lot's wife looked back and turned into a pillar of salt. Why a pillar of salt? Why not a mound of dust? Why not instantly incinerated? The function of a pillar, as we'll see looking at the passages, is to be a reminder. It's a memorial.

It can be a memorial of something good. It can be a memorial of something bad. If you go forward in Genesis, that was 19 of Genesis.

Genesis 19.26, Lot's wife looked back behind and she became a pillar of salt. Genesis 28.18, Jacob, you remember, he's about to head out of the land. He's beat Esau out of the blessing and he's got to leave because Esau's got murder in his heart.

So he's headed north toward Laban, but he stops there at the border, lays his head on a rock and has the vision of the angels ascending and descending. What's been known loosely as Jacob's ladder. And when he woke up early in the morning, he took the stone that he had put at his head and set it up as a pillar and poured oil on its top.

Why did he do that? He called the name of that place Bethel, even though the name previously of the nearby city had been Luz. Jacob made a vow saying, if God will be with me and will keep me on this journey that I take and will give me food to eat and garment to wear and I return to my father's house in safety, then the Lord will be my God. This stone, which I have set up as a pillar, will be God's house, Bethel.

And of all that you give me, I will surely give a tenth to you. It's a memorial, it's a reminder, it's a tangible reminder of his experience and of his commitment, his vow of commitment. And God reminds him of this later on in Genesis 31.13. God says, Hey Jacob, I am the God of Bethel where you anointed a pillar, where you made a vow to me.

Now arise, leave this land, he's up with Laban, and return to the land of your birth. So God saw that pillar and recognized it and reminds Jacob of it. He says, You remember me? You named that place Bethel? Well I'm the God of that place where you raised that pillar.

You go down to verse 45 of that same chapter where Laban caught up with him after he had left with Laban's daughters and grandchildren and the teraphim and all the rest of it. And they want to make a treaty of peace so that they're not going to be in enmity with one another. So Jacob, in Genesis 31.45, took a stone and set it up as a pillar.

Jacob said to his kinsmen, Gather stones. They took stones and made a heap, and they ate there by the heap. Laban called it Jegar-sahadutha, but Jacob called it Galid.

And the Jegar-sahadutha is Aramaic for the heap of witness and Galid is Hebrew for the heap of witness. It reflects the fact that there was a difference in language even back then in the old Hebrew. Up north, they spoke a different tongue than they did down in the land.

Laban said, This heap is a witness between you and me this day. Therefore it was named Galid and Mizpah. For he said, May the Lord watch between you and me.

And of course Mizpah means watchtower. May the Lord watch between you and me when we are absent one from the other. If you mistreat my daughters, although no man is with you, this God is witness between you and me.

Laban said, Behold this heap and this pillar which I have set between you and me. This heap is a witness and the pillar is a witness that I will not pass by this heap to you for harm, and you will not pass by this heap and this pillar to me for harm. So again, very clearly in the Bible, in its origins and its earliest usages, a pillar, a vertical monument, is just that.

It's a monument. It's a memorial. It's a remembrance of something important.

You have the death of Rachel in Genesis 35, and Jacob set a pillar on her grave to remember her, just as we put tombstones in places today. When God appeared to Jacob after he came from Padan Aram in Genesis 35, 9, God said to him, Your name is Jacob. You will no longer be called Jacob.

Israel shall be your name. He called him Israel. He said, I am God Almighty.

Be fruitful and multiply. A nation and a company of nations shall come from you. Kings will come forth from you.

The land which I gave to Abraham and Isaac, I will give it to you. I will give the land to your descendants after you. God went up from him and the place where he had spoken with him, Jacob set up a pillar, Genesis 35, 14, in the place where God had spoken with him, a pillar of stone, and he poured out a drink offering on it.

He also poured oil on it. There is a covenant made between Jacob and Laban. There is a covenant made between God and Jacob, and the pillar is a reminder and a memorial.

It's an anointed memorial. Oil has been poured over these memorials. Jacob named the place where God had spoken with him Bethel.

He had already done that once before, hadn't he? He does it again in Genesis 35. The guiding device that God used for Israel in the Exodus was what? A pillar of cloud by day, a pillar of fire by night. What is the pillar? It's a reminder of God's presence.

God, of course, is invisible. No man has seen God at any time. But to assure and to provide a tangible form of guidance, if you will, to the people of Israel, God created the pillar of cloud slash pillar of fire.

It was visible in the day. It was visible in the night. It was a constant reminder of God's presence in those days of release from bondage.

It says in Exodus 13, verses 21 and 22, the Lord went before them by day in a pillar of cloud to lead the way and by night in a pillar of fire to give them light that they might travel by day and by night. He did not take away the pillar of cloud by day nor the pillar of fire by night from before the people. And, of course, you have many references to that in Exodus 14.

He talks about when you get to the land, you're going to encounter pillars in the land where people have erected pillars to their gods. And he says you will break those down. Just one among many passages is Exodus 23, 24.

You shall not worship their gods. You shall not serve them. You shall not do according to their deeds.

You shall utterly overthrow them and you shall break their sacred pillars in pieces. Break down the memorials to the old pagan gods in the land. These squatters that have come into the land that has been given as a birthright to Abraham, Isaac, and Jacob and their descendants.

These other people have come in and brought their pagan worship ways. He says find their pillars and break them down. Destroy the memory of those things.

In Exodus 24, verse 4, Moses wrote down all the words of the Lord that were given on Mount Sinai. Then he arose early in the morning and he built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel. There was an individual reminder for each tribe.

If you are in the tribe of Gad or the tribe of Manasseh, there is a reminder. Moses built a pillar. It says look, you members of the tribe of Reuben, you members of the tribe of Naphtali, have a responsibility to hear and to heed these words.

Don't forget. And on and on. There are countless.

There are dozens of references to pillars all through the Old Testament. But in particular, when you get to the tabernacle and the construction of the tabernacle, it is constructed with pillars. There are pillars made of acacia wood overlaid with gold.

Anytime you find wood overlaid with gold, it puts you in mind of the Lord Jesus Christ. The acacia wood representing his humanity. The overlaying with gold representing his deity.

It is a foretaste. It is a foreshadowing of the coming of the Lord Jesus Christ. The table of showbread.

The thing that supports the bread and makes it acceptable. It is not really showbread until it is laid on that altar. That altar makes the unleavened bread showbread.

Anybody can make unleavened bread, but it is not showbread. It is not suitable to stand in the presence of God until it is laid on that table. The table is what holds it up in God's presence.

And the table is made of acacia wood overlaid with gold. It represents Christ. The twelve loaves, the twelve tribes of Israel, representing the people of God.

The people of God, this perishable bread, are held up and made acceptable in God's presence by that table. The table of showbread. The Ark of the Covenant itself.

What is it made of? Acacia wood overlaid with gold. What does it represent? If you have seen me, you have seen the Father. I and my Father are one.

It is the dwelling place of God. God dwells among men. What is Jesus' prophetic name? Emmanuel, God with us.

Acacia wood overlaid with gold. Well, guess what? When you go to Exodus 36.36, talking about the veil of blue and purple and scarlet and fine twisted linen interwoven with cherubim, the work of a skillful workman, he made four pillars of acacia wood for it and overlaid them with gold, with hooks of gold, and he cast four sockets of silver for them. He made a screen for the doorway of the tent of blue and purple and scarlet and fine twisted linen, the work of a weaver, and he made its five pillars with their hooks and overlaid their tops and their bands with gold.

But their five sockets were of bronze. Every detail of the construction of the tabernacle has significance. We know the difference between gold and bronze.

We know why there is wood in some places and why there is gold in others. But these are pillars, and pillars are reminders. They are memorials.

They mean something. They carry with them meaning. So once again we ask ourselves the question, why does Jesus promise the faithful in Philadelphia, the overcomers, I will make you pillars in the temple of my God.

Well, what function do the pillars in the temple of God perform? They are the guardians of the throne room and of the presence of God, are they not? You remember when Solomon created the temple that replaced the tabernacle, and you go to Kings, 1 Kings, and it talks about he made the pillars that were on either side of the doorway, and one was named Boaz, and the other was named Yachin, and those two names, one of them means he establishes, God establishes, and Boaz of course means strength, he establishes, he strengthens. The permanency and the strength that are represented by those two pillars, those pillars have names and they mean something. They define the threshold, the entranceway into God.

That way of entrance is guaranteed by the strength of God and by what God himself has established, and as long as those pillars stand, the door is never closed off, the door never disappears, the door never goes away, because those two guarantees, the establishment and the strength of God, make it possible. So we have the idea of memorial, we have the idea of promise, we have the idea of witness, all of these are involved in the idea of being a pillar. Now, the reference by the way for Boaz and Yachin is 1 Kings 7 verse 21.

The top of the pillars had a lily design, and they were set at the porch, the right pillar is Yachin, and the left pillar is Boaz. Well, this privilege of being a pillar in the temple is not limited to just two. There are going to be numerous faithful, at least we trust there will be, and all these overcomers, who have overcome in this specific way, you were hemmed in but you were faithful, you did not give up on the word of his patience, did not deny his name.

There is an open door set before, and this imagery is all linked. You have the open door, what defines the door? What does the door hang on? What does the veil across hang on? It is the pillars. Those pillars have the idea of permanence, but Jesus says, I will make him pillars in the temple of my God, and he will not go out from it anymore.

Now, some people in the millennial kingdom are going to go out. Those who rule and reign with Christ, it is not like there is a throne room, and there are 25 thrones, or 523 thrones all in one room, and Jesus says, well, we have to make a ruling decision here, you 523 come here and let's all figure it out. That is not the way ruling and reigning with Christ functions.

When he says, they will sit with me on my throne, what is he talking about? Ruling authority. And to sit with Christ on his throne, actually means to sit in a seat of authority in the Christ-led government of the world in the millennium. Christ is going to be sitting on the throne of his father

David, ruling Israel proper, much the way Caesar sat in Rome, and governed Rome and the Roman provinces proper.

All of the subjugated empires had rulers. Herod was a sub-ruler in Palestine in the time of Christ, and there were people in all of the other subjugated conquered nations who had rulers appointed by Rome. They might be Roman citizens, they might be favorites of the emperor, and he might be a nephew of someone, and he would send them out as a political favor, or as a reward to a general for being a great military victor in some way.

He would send them out and say, you are going to rule this distant province. That is what is going to happen in the millennium. So some people, their victor's crown, their overcomer reward, is going to be to sit with Christ on his throne, and they are going to go forth and be at some level of government all around the world.

Somebody has got to oversee Australia, and somebody has got to oversee India, and somebody has got to oversee New Zealand, and South America, and all of the other scattered parts of the world. Others, by nature of God's calling and purpose for them, and the tests that they have endured, and their faithfulness, and the level of their righteousness by faith, are going to be appointed as, what amounts to, priests in the millennial temple. And their function is going to be like the Levites, who didn't go out and fight Israel's battles, who didn't go out and implement God's will as far as subjugating the enemies.

Their job was to stay in the temple, day and night, and to minister the sacrifices, and to attend to the spiritual life, and the teaching of the Word of God. And these are going to fulfill that function in the millennium. They will be in the temple and not go forth from it.

It means their place of function, their place of reflecting Christ's glory in the millennium, is going to be in Jerusalem, in worship life, in teaching, and reflecting, and explaining, and interpreting truth about God. They are going to fulfill the priestly role. What is the priestly role? To illuminate, and expound, and exposit divine truth, as it relates to human life.

That's what these are going to do. They will be pillars in the temple. They will be fixtures.

They will be permanent functionaries. *Latruo* is the Greek verb that means worship service functions, ministry in that sense. They will be in the temple of my God, and will not go out from it anymore.

That's going to be their function. And we know that this is millennial. How do we know that this is a millennial promise, and not some sort of an eternal promise? Is there a temple in the kingdom of the Father? There is not.

So if you are going to be a pillar in the temple, where do you have to be? Is there a temple now? No, there is not. When will there be a temple? Anytime in the future, in the millennium. There will

be a temple in Jerusalem, representative of worship life, and in the same way that Jesus says, He will sit with me on my throne, and yet you can be out and about.

Being a pillar in the temple, I am not sure that necessarily means that you are going to be located in the physical temple in Jerusalem, although that is very possible. But I think it can mean, in terms of leadership and service, in worship life, in a teaching function, in a ministry of worship and service in that regard, is what this is talking about. Being a pillar in the temple, I will not go forth from it.

And I will write on him the name of my God. In ancient times, knowing the name of a God was thought to have secret power, especially in the Greek and Roman world. In their mythology, someone would struggle and strive to find the name of a God, because to have His name was to have some sort of an inn or some sort of a power with Him.

You wanted a God to reveal His name to you. And there are elements of that going even back into the Old Testament when God says, I have not told you my name before, but now I am going to tell you. When He reveals Himself and reveals His name to Israel, He tells Moses, tell them my name is I Am.

And He gives His name to Israel. And this is a part of a bond between God and Israel. They are His chosen people.

I will be their God. They will be my people. I will be to them a father.

They will be to me my sons. Tell them my name. Tell them I Am has sent you.

So there is identity and there is relationship and there is covenant in the name. He says, I will write on Him the name of my God and the name of the city of my God, the New Jerusalem. Now this is the difference between the present and the future.

Because in the Millennium, in the Millennial Temple, we don't have the New Jerusalem yet, do we? We don't have the New Jerusalem. It is not yet. This is the earthly Jerusalem.

So He is going to be in the Millennial Temple in the sense of, I think, of course everything is symbolic and in the same way sitting on the throne implies ruling authority. Being in the temple implies worship service and worship ministry, which involves teaching and reflecting the glory of God and interpreting. I will write on Him the name of my God.

Vessels in the temple were inscribed and they have found shards of things and they are inscribed Holy to the Lord. They find it on the handles of the vessels for water and for various ablutions. Bronze shovels and things have this inscribed on them.

Holy to the Lord. And the Tetragrammaton, YHWH, is on them. I will write on Him the name of my God.

That is present identity, present function. Holy to the Lord. But then you have the future name of the New Jerusalem.

This is the promise that this is going to go beyond the Millennium and into the kingdom of the Father. The name of the New Jerusalem is written on them. This echoes the promise of access to the Tree of Life and access to the Heavenly City.

Those promises are subsumed. If you have the name of the New Jerusalem on you, you have the path to go in and out and to partake of the Tree of Life. It is a wonderful promise.

And my new name, the name of Christ, is going to be revealed in the kingdom of the Father. It is something beyond what we can comprehend.