

02-10-23a Revelation

Let's take a moment at the beginning of our study to clear our minds and prepare our hearts and seek the ministry of God the Holy Spirit as we look together at God's Word. Shall we pray? Father, thank you for the many ways that you have blessed us and provided for our needs. We thank you for the standing we have in your plan and in relationship with you through the work of the Lord Jesus Christ, who at this very moment we know is seated at your right hand, interceding on our behalf and manifesting the fact that we have been made acceptable in your sight.

We pray that you will be with us as we study this evening, that we will understand your Word correctly, that we will find those truths in these passages that are necessary to transform our souls and condition our thinking so that we will operate as we should, that we will grow in grace and in knowledge of the Savior, and we will reflect your glory in the remaining days of our lives. We thank you for the gift of your Word and for the presence of your Spirit, and we pray that your power will manifest itself in our souls. We pray it in Jesus' name.

Amen. Well, we are engaged in a look at the sixth of the seven letters to the churches of Asia, found in Revelation chapter 2 and 3. We have arrived at Revelation chapter 3 and verse 10 through 12. We're actually a little further than 10.

We are in 12, where having reviewed the condition in the church, having introduced himself, having talked about their deeds, he is now talking about the reward for perseverance. And last time, we looked at the means by which we can hold on to what we have. If we have, in fact, made some gains beyond our initial salvation, if we have grown to some degree in grace, if we have grown to some degree in knowledge, if we have come a ways down the narrow road, if we look far ahead and can see the dim outline of the straight gate that leads to life, we're making progress in that direction.

We don't want to somehow lose what we have gained, and it is possible to do so. There are some things that we can never lose. We cannot lose our salvation.

We cannot lose our relationship with God. We cannot lose the presence of God, the Holy Spirit. We cannot lose our standing in Christ as a member of his body.

But those are things that create for us a potential. And whether or not we seize that potential and lay hold of it, in our study of fundamental things, our basics study, if you will, on Tuesday nights, we've been looking at the barrier of sin and how sin does so many things. It's so easy to oversimplify.

People say, well, man sinned in the garden, man has become sinful, Christ died on the cross for sin, so now sin is all taken out of the way. Well, it's not. Sin is a multifaceted issue.

And so we've symbolized it as a barrier, sin as a barrier between man and God. And we've

looked at the six, one way of understanding it, it's not the only way, but I find it convenient, and I think it's reflected in the scriptures, is to see the six issues that spring forth from the sin problem in terms of, and then to simplify it even more for our basic study, I've paired those together so that there are basically three things, and I call them the three Ds. You have death, you have distance, and you have depravity.

Those are three main problems that were created by sin. We went back and looked at it in the garden. Death, we are under the penalty of death, and we've died internally.

And in the place of knowledge of God, we have pride and arrogance and so on. Distance, we're separated from God. Mankind has no relationship with God until salvation, and that distance makes it impossible to be severed from a connection to God is the ultimate in loss and in impossibility.

We cannot long exist separated from God, and that's what the lake of fire is, and that's why it's so horrible. But we have death, not only the penalty of death for sin in the positional sense, but also the inability to produce fruit or like a dead branch that can no longer produce leaves or blossoms. So death, distance, and then depravity.

Depravity represents the corruption of our nature and the fact that even our good, it winds up being evil. Our righteousness is like filthy rags. So in looking at the barrier, we saw that positionally at the point of our salvation, those things are remedied.

And the three areas of Christ's work on the cross, you have propitiation, which is the Godward aspect of God's work on the cross. It goes toward God, satisfies his character, satisfies his righteousness and justice. The penalty for sin has already been paid at the cross, and when we come to salvation, the death that was in our members and the death that is associated with sin is taken away, and we are alive in him.

As the old hymn says, alive in him, our living head, clothed in righteousness from above. So that death issue was solved by propitiation. God's character no longer requires death from us and no longer sees death in us.

The second D, distance, is solved by reconciliation. Reconciliation is the manward aspect of Christ's work on the cross. Propitiation is Godward, reconciliation is manward, and it solves the distance problem.

The third problem is depravity, the corruption of our nature and our enslavement to sin and the fact that no matter what we do, this by the way, I was talking to a lady this morning, this is one of the most overlooked truths in all of planet earth, because most people, believers and unbelievers, have sort of an unconscious assumption that, well, I'm not a totally bad person, I do a lot of good things, I'm generous, I have loved ones that I put myself out for, I chuck in money to some charities and I hand a bill out the window to the guy with the cardboard sign every once in a

while, and I do some good things, I visit people when they're sick and I make a casserole when somebody dies, and you know, I'm not perfect, I make a lot of mistakes, but there's a lot of good there also, and it's kind of helping to even out the scale. What is misunderstood is, and the example I gave this lady off the top of my head this morning is, suppose that it's World War II and you're Jewish and you fled Poland, but the rest of your family was captured and sent to the gas chambers, but the war's not over yet and Hitler's still alive, but some kind of way you run across him and he seems to think well of you, and so he sends you a little present, he sends you a \$200 gold watch. Well, in any other context, if someone sends you a \$200 gold watch, it could be a present from a loved one or a family member, something from a grandparent that was handed down, you might cherish it and it would have a lot of value to you because of who gave it and why they gave it and as an expression of love and it had an intrinsic value, but if your family has been murdered by the Nazis and then Adolf Hitler sends you a \$200 gold watch, how would that person look at that watch? Do you think they'd accept it and wear it with pride or would they spit on it and send it back or mash it with a sledgehammer or do something else? Well, what we fail to understand a lot of times is that what the Bible says is true, all our righteousness as the people that think these things are evening out the teeter-totter somehow, it's balancing the scales, it's filthy rags.

You can't believe how horrible the adjective is in Hebrew that describes those rags, it goes beyond just bloody, it's awful. Think about bad things with regard to old wounds and bandages that have been on too long and wounds that have gone bad and there's need of amputation, that's the kind of rags our righteousnesses are compared to in Scripture. Why? Because without relationship and with the corruption that is a part of our nature, nothing we can present to God, no matter how good we think it is, when God looks at it, it's odious, it's reprehensible, it is totally unacceptable.

Well, we've already talked about propitiation, going toward the character of God and solving the death problem. We are alive in Christ, we are regenerated, we have been born again, solves that problem. And Christ paid the penalty for everyone's sin on the cross, it was kind of the earnest, even unbelievers don't suffer the penalty.

That was God's good faith since we were born in sin and didn't really have any say over getting into it. God takes away the penalty for it without our say either. But we still have the other five aspects of sin.

And if you understand what I just said, you are already in the 90th percentile of believers because there's better than 90% of Christians on the earth today who don't understand that part of sin was already taken care of on the cross and the rest of it was not. That was God's good faith. That's why John says he is the propitiation for our sins and not for ours only but also for the sins of the whole world.

No one goes to hell to pay the penalty for sin. Christ paid it all. You know that great hymn, Jesus

paid it all? Well, he really did.

Not just all for you and me but for the sins of the whole world. That's propitiation. The distance problem was the manward aspect and it's solved by reconciliation.

The third part is the depravity, the corruption of our nature where even our good is evil. And that is solved by redemption. Redemption is the sinward side of Christ's work.

So everything comes in threes. The sin problem created a threefold difficulty, to put it mildly, between us and God. The work of Christ is threefold, Godward, manward, and sinward.

Redemption is purchasing us out of the slavery that sin held us in, the bondage, the servitude. We could do nothing but serve sin. Read Romans chapter 7. Even with my mind, even if I want to do something that pleases God with my body, I serve the law of sin.

Who will deliver me from the body of this death? Then you get to Romans chapter 8. There is no condemnation for those who are in Christ Jesus. What the law could not do, and really Romans 7 and 8 are talking about the experiential side because these things happen positionally, but it's like citizenship. My sister did some research and found out that by filling out some paperwork, we're eligible to join the Cherokee Nation.

And there are some things you can do if you're a member of the tribe. You can vote for the chief and you can take advantage of the benefits that the government has contracted with the Indian Nation to provide. Outside of the yays and nays on that score, that citizenship entitles someone, in the same way that American citizenship entitles us to protection under the law in legal proceedings.

We have the right of representation in a court of law. We have rights under the constitution, under the amendments to the constitution that are guaranteed to every American citizen. However, they've got the Miranda thing where you get your rights read to you when you get arrested.

And you have the right under the fifth amendment to not say anything to incriminate yourself. That is a part of what the constitution guarantees. But, what if you're an American citizen and you do not avail yourself of those privileges and those rights? And you spill the beans and incriminate yourself or you go forward and tell the police a big tale of woe and it winds up that the lawyer gets there too late.

Well, you had the rights and privileges, but you did not avail yourself of them and they did you no good. They're only useful even though you are entitled and on paper you have those rights. You have to seize them.

You have to exercise them. You have to claim them and make them your own. The other illustration that occurs to me is the story of the prince and the pauper.

You remember Mark Twain told one of these. It's an old story. But, if you take a poor boy that is in some backward village and he looks just like the prince and he gets taken up to the palace and dressed in the robes and everybody thinks he's the real deal and he's not, he is assumed to be and is treated as though he is the prince.

But, if he's really, and you know during the course of the story, he kind of starts getting the hang of it and he learns the procedures and figures out the manners and the protocols and comes to understand how to dress himself and how to behave and he winds up being a really good royal prince. But, he had to learn it. When he first got there, he had all of these privileges and all of these opportunities, but he had to learn how to exercise them and learn how to use them for benefit and for good.

Well, that's where we are. We have these positions because of this work of Christ on the cross, solving that three-fold work, solving that three-fold problem. But, that's positional truth.

That's on paper. That's the legal standing before God. But, it does us no good if we don't claim that victory and claim that benefit and claim those rights of heavenly citizenship.

So, where we are going in our next week in the Fundamental Study is how do you convert this, how do you leverage your position into experiential success, into daily victory over sin, daily claiming of God's power so that not only is God satisfied and propitiated in the absolute sense, but he is satisfied and propitiated in the daily sense. Not only have you been reconciled to God on paper and given the right to be called the Son of God, as it says in John 1 12, but you are a son indeed. You're a chip off the old block.

The image of God is being restored and recreated and you look like a son and you act like a son. We're like the pauper that gets up in the palace and actually learns to be royal. And, when it comes to the corruption and depravity, we avail ourselves of the grace and the power of God in overcoming our daily tendencies and temptations to sin.

And, we begin to produce righteousness by faith, the fruit for which we have been cultivated by God as a field with the seed sown, rather than, as it says over in Hebrews 12, the field that has the rain falling many times upon it and it only bears thorns and brambles and is fit only for burning and is near to a curse. We make that choice. We have position.

What are we going to do in terms of experience? Are we going to claim those rights of citizenship or are we going to lose them by default? Well, when we get back here to the Philadelphian church, what is the prominent feature? What is the aspect that the Lord Jesus focuses on and emphasizes when he evaluates that church and when he assigns their reward? He says in verse 10, because you have kept the word of my patience, the word of my perseverance, my hupomone, I will keep you. And, that word keep is tereo, to guard, to maintain a hold on. You have kept the word of my patience, my perseverance, I will keep, guard, tereo, you from the hour

of perazzo, the hour of testing, which is about to come upon the whole world to test those who dwell on the earth.

Sometimes, we are tested. We went back up and looked at the churches up above that did need to undergo testing, like Smyrna. You will be thrown in prison and have tribulation for ten days, they are told.

Well, why do the Smyrnans have the tribulation and the Philadelphians do not? We have already explored that issue and seen that God orchestrates lives according to his purpose, according to our response. Some of us have already been through trials in certain areas of our life that we have been dokimadzo, we have been tested for the purpose of approval, we have been judged, approved, judged faithful, we have got a passing grade, and we are exempted from further testing in that area. I think, and I believe you can substantiate from scripture, that we often have a choice of learning something the easy way or learning it the hard way.

We can be proactive and pay attention to what the word of God says, pay attention to the examples and the illustrations in scripture where others have failed and have undergone testing of various sorts and either succeeded or failed, and we learn those lessons and take them to heart and we have our exercises. Anytime you are in school you cover material and then there will be an exercise, a practice, an assignment to help ingrain those. Very often after we learn things from scripture, God will put something in our path that lets us exercise our understanding of that principle or that doctrine or that promise from the word of God.

And if we are proactive and if we are judging ourselves and paying attention and being good students, we learn and God does not have to throw us into a large tribulation for us to learn that lesson. But if we are apathetic and indifferent, if we write it down and promptly forget it, if we hear it and say, boy that sounds great, so and so sure needs to hear that, and then we go off someplace else and forget, then God may have to bring us into a more profound level of testing. Not all about you, but I have made it a goal of my life to try to learn from the mistakes of others and if I am going to make mistakes, I would like to make new, creative, unheard of mistakes.

Rather than falling in the same old rut that everybody else does, try to avoid the mistakes that you can see being made around you and think of something new if you are going to make a mistake. That is my view. But this is the idea.

These Philadelphian believers have been judged faithfully and he says, I am going to open a door for you and you can just step out of the testing room. You are not going to have to go through that. Because you have kept the word of my perseverance.

So this perseverance thing, this hupomone, is a pretty important concept. It is a pretty important virtue or attribute to understand and to cultivate. And before we conclude our study of the Philadelphian letter, we want to be sure we have a good grip on what perseverance is.

Stop and think for a moment. What is your idea of perseverance? When you think of perseverance, what do you think of? What does it mean to persevere? Some people could look at Saddam Hussein and say, well, the man is persevering, isn't he? That is not necessarily a virtue in his case. There are people snapping off, or a person, one or more people snapping off rounds out there around Washington, D.C. at hapless civilians and have killed 9 or 10 and wounded 3 or 4. And that person or persons, there is an example of perseverance.

Somebody keeping on doing something is not necessarily good. The biblical concept of perseverance is faith over time. It is like a little mathematical formula.

Faith over time. A little fraction. It is one thing to have spot faith.

If you want an example of this, think of the Exodus generation. The night of the Passover, they had what I would call spot faith or momentary faith, impulse faith, faith for an occasion. There was an occasion where faith was required to put the blood on the door post.

They said, well, what do I have to lose? And they did so. They had that faith. They had the faith to leave Egypt.

They had the faith to cross between the walls of water at the Red Sea and go across on dry ground. It was very intermittent, almost an impulsive faith. Before and after and all interspersed between that, they are crying death and woe and why did we leave Egypt? But on certain occasions they will have enough faith to get by.

Did that generation have hupomone? Did they have faith over time? Well, two out of perhaps two million did. That is Caleb and Joshua. And of course there were others who you could name.

I think Moses probably qualifies. He was disqualified from entering the land for a different reason. He was held to a much higher standard.

I think his faith endured over time as well. But by and large that generation had only impulse, occasional faith. You know what occasional means.

It means there is an occasion when you have it and then there are other occasions when you don't. Because you have kept the word of my patience, my perseverance, my hupomone. Meno, M-E-N-O is the verb here.

Meno means to stay or remain. Hupo means, U becomes Y when it comes into English and that is hypo. We have hyperactive or we have hyperventilate, means too much, overkill, over the limit.

And then we have hypo. Hypo means under, like hypodermic, dermis, skin. Hypodermic, you stick something under the skin.

So this is hupo, under, mone, to remain under, to endure under. Something has been placed on

you and you remain under it. You don't run out from under it.

You don't throw it off in panic or in disgust or impatience. Something is placed on you by way of a burden and you shoulder it, you bear it, you stand up under, you bear up under, you remain, you stick, you hold. You don't look for an out.

Because the Philadelphian believers have remained under the burden that God placed on them, God says, you know what, you're remaining under, time is over. I'm going to open up a door here and let you walk through. You don't have to remain under anymore.

There's going to be additional testing that's going to come on everyone that's in the world, but your testing in this particular arena is over. I set before you an open door because you have kept the word of my patience, Jesus says. And I will keep you.

With the same level of faithfulness, you get the idea that there's a direct and proportional relation between how much a believer bears up under and guards the word of patience and how much the Lord Jesus Christ says he will guard them from testing. It goes to the same concept as if we judge ourselves, we would not be judged. You remember over in Corinthians, along about 1 Corinthians 7, where Paul is talking about how everyone is gorging themselves and gluttonizing at the communal meals that they had, and he compares those meals to the Lord's table.

And he says, there's a real interesting interplay, we'll have to do 1 Corinthians one of these days, at least do that chapter. But there is an interplay because people were real respectful of the elements of the communion table, the bread and the cup. And Jesus said the bread represents my body, this is my body which is broken for you.

And yet he says when you come together for communal meals, you should have the same reverence for the body of Christ represented in your fellow believers that you do for the body of Christ that you see symbolized in the bread. And you see how in a lot of churches you've got a real nice silver communion set with the little cup holders and the trays and it's such a beautiful, got little crosses and lids. And a lot of places they'll go up and the elders or the deacons or the ushers or somebody will go forward and they have a little cloth that's over the whole thing when you come in and they come up and they fold that cloth like they're folding the American flag and set it to one side and they reverently pick up the dishes and it's treated with such reverence and respect.

Paul says in 1 Corinthians 7, look, when you're together with your fellow believers, why don't you treat them with that same respect? They're the body of Christ. Your fellow believer is the body of Christ more so than those unleavened crackers. And you treat crackers with more reverence than you treat your fellow believers.

He says you come together for a meal and there's people who are genuinely hungry and you elbow them out of the way and gorge yourself. He says if you're hungry, eat at home and pay

attention to your fellow believer. And in that context he says because you do this and because you're disrespecting the body of Christ, if you think something bad would happen, if you've ever seen a ritualistic type of church, Lutheran or Catholic or something and how reverently they treat the elements, the priest stands up there and I mean even the crumbs and the drops that are in the cup from the liquid, whatever they use, the machinations they go through to make sure that nothing is lost and nothing is spilled and nothing is disregarded.

Paul says, look, if you had a tenth the respect for your fellow believer as body of Christ that you do for these elements, when you don't do this, there are people who are now sick and there are people among you who are now weak and there are people among you who have died the sin unto death, not for disrespecting the crackers and the grape juice, but for disrespecting the body of Christ in the person of their fellow believer. He says for this reason many are weak and sickly among you and many sleep. He says, look, you're being judged by God, wake up.

If you would judge yourself, you would not be judged. Look at yourself. Look at yourself in light of how you're treating the body of Christ.

Keep the word of patience. Keep the word of perseverance. But the idea here is if we judge ourselves, we would not be judged.

If we would pay attention to the word of patience and heed it and live by it and pass our small practice tests, God would not have to put the big test on us. Or if a big test does come, and only God knows whether or not we will, but if it does come, it's going to be suffering for blessing. It's going to be suffering that's going to enable us to reflect the glory of God in a unique and special way and it will be something that we will never regret.

In prospect, suffering and difficulty always looks bad. Many of us have been through, everybody I imagine has been through various kinds of stressful things. I always think that probably the worst test that I ever had to go through was when I first left home and I first went away and went to a military academy and had never been east of the Mississippi, never been in a classroom with more than 25 or 30 people in it.

I was really in culture shock and six or seven other kinds of shock and remained that way for a year as a plebe at Navy. Everybody has those. People go to boot camp.

People go to very difficult schools. People go into medical training. People go into law.

They'll burn the candle at every end it has until the whole candle is just one big flame. People endure adversity in their family, illness, cancer, bereavement, all kinds of things. Everyone has their stressful tests and you think, well, this is about as bad as it can get.

Well, if you know that you're heading into something like that, it creates in us a natural sense of foreboding and dread. The Lord Jesus Christ was not exempt from that. Look at him in the

garden.

He was not happy about the cross. He didn't have equanimity about the cross. He was disturbed.

He was deeply unhappy at that prospect and he said so. He told his father, Father, if it's your will, I'd really love to let this cup pass me by. Nevertheless, not my will but thine be done.

That's a real interesting statement because what it tells us is that the human will of Christ evidently did not exactly match the will of the Father. Christ in his humanity had a different will. He said, Father, I don't want my will to be done.

I want your will to be done. Well, the only way you can draw a contrast is if those two wills are not the same. It's an interesting question to ponder.

Can you have a will that is different from the Father's and yet not be in sin? The answer to that question is yes, Christ did. His will was different from the Father's, but his attitude was even though left up to me, I would do it differently. I submit myself to the Father's will.

And so we don't have to be embarrassed or ashamed at the fact that we don't like to suffer. Anybody that likes to suffer, there's a name for that psychological condition. But it is not a matter of developing some perverse enjoyment of suffering.

It is a matter of developing hupomone, that if God chooses to place the burden on us, we are willing to bear it. Thy will be done. If it makes sense to you, you can see farther than I can.

Lord, you are so much greater and grander and far beyond my limited abilities to think and analyze. If it makes sense to you, then it makes sense to me. And we're willing and we're able to accept whatever God brings our way.

And you'll find that when we develop that attitude, and the more we cultivate it and develop it, the less God has to put us in situations that demand it or that create it. And that's the situation in Philadelphia. They have been hemmed in, they have little ability and yet they remain faithful.

This perseverance, let me tell you what the theological dictionary of the New Testament has to say about hupomone. It becomes a prominent virtue in the sense of courageous endurance. As distinct from patience, i.e., what's the difference between hupomone and the classic concept of patience? As distinct from patience, it has the active significance of energetic, if not necessarily successful, resistance.

Did you catch that? The difference between hupomone and patience is patience means you just hang in there. You're like the mule that won't move. You're like the man lashed to the mast.

You just sit and take it. Hupomone has the active significance of energetic resistance. It says the resistance may not be successful, but you have an energetic resistance.

For example, the bearing of pain by the wounded, hupomone is used for that. The calm acceptance of strokes of destiny. Heroism in the face of bodily chastisement or the firm refusal of bribes.

True hupomone is not motivated outwardly by public opinion or hope of reward, but inwardly by love of honor. I'll read that again. True hupomone is not motivated outwardly by public opinion or hope of reward.

It is motivated inwardly by love of honor. Well, the Old Testament gives us the classic concept of that hupomone and it was used in the Septuagint, the Greek translation of a Hebrew word that means the same thing. For example, Psalm 37.7. David, you know, is assumed to be the author of the first 50 Psalms.

37 falls in that group. He says in Psalm 37.7, rest in the Lord and wait patiently for him. Do not fret because of him who prospers in his way, because of the man who carries out wicked schemes.

Sort of sounds like the synagogue of Satan, doesn't it? Do not fret. You're not allowed to fret. We have a command forbidding us to fret.

Have you known people that fret over Microsoft or fret over one party or another in the political process, who fret over someone who has power somewhere, who fret over conditions as they are, fret over things that are going on in society or tax-wise or whatever? The word of God forbids fretting over the ones who devise wicked schemes. Do not fret because of him who prospers in his way. Rest in the Lord and wait patiently for him.

Psalm 37.7. And this waiting is a high Christian virtue. It is a manifestation of all three of the basic Christian virtues. You can only successfully exercise hupomone, endurant patience, if you have faith and hope and love.

It is a culminating and crowning expression of those three Christian virtues. The noun for hupomone, the theological dictionary says, expresses either confidence or tense expectation. It is a mark of the righteous in the Old Testament that they wait on God.

In distress and opposition, they look to God for deliverance. And they cite Psalm 37 in that regard. Psalm 37.9 follows the one we just read.

Evil doers will be cut off, but those who wait for the Lord, they will inherit the land. Inheritance is always tied to hupomone in the Old Testament and in the New. Why? Because if you have that patient endurance, you have grown in grace.

You have cultivated your faith and your hope and your love. You are fulfilling the first great commandment and the second that is likened to it. You are healthy and that is fruit, fruit of the

Spirit.

What do we have in Galatians as far as the fruit of the Spirit? Love, joy, peace, long suffering. Do you want to guess what word is translated long suffering? Hupomone. Micah 7.7 in the Old Testament.

As for me, I will watch expectantly for the Lord. I will wait for the God of my deliverance, my salvation. My God will hear me.

I will watch, I will wait expectantly for the Lord. And those are just a sample. Let me give you one other.

Daniel chapter 12 and verse 12. Talking about the tribulation period. This concept has been true in every dispensation.

It will be true in the 70th week of Daniel. And he is talking about the last half, the great tribulation period. And he says, How blessed is he who keeps waiting and attains to the 1,335 days.

As for you, go your way to the end. Then you will enter into rest and rise again for your allotted portion at the end of the age. It is right at the end of Daniel chapter 12.

It is a fascinating passage. From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. How blessed is he who keeps waiting and attains to the 1,335 days.

As for you, go your way to the end. Maintain your way to the end. Then you will enter into rest.

Remember that whole great section of Hebrews, the early chapters, that talk about there remains a rest for the people of God, that has not yet been fully granted. If Israel had entered into that rest, then David would not have said in another day, listen to his voice and don't harden your heart so that you can enter into rest. There remains a rest for the people of God.

That is a synonym. That is an expression communicating inheritance. You will enter into rest.

You will rise again for your allotted portion, your meros, at the end of the age. It just doesn't get any clearer than that. Hupomone determines inheritance.

We need to stop here and take our break. When we come back, we are going to finish our exploration of Hupomone and move forward toward the end of this Philadelphian letter.