

We have now come to the end of our doctrine of the Rapture which is;

**Point 15. The Rapture and the Big Genuflex and the conclusion.**

We pick it up where we left off on Wednesday evening where we noted in REV 1:11 which is the only verse in the Bible that is directed toward the seven churches concerning their part in the Rapture and the Big Genuflex.

We begin in REV 1:10 where the apostle John writes “I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet,

REV 1:11 saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

Now, These seven churches represent the type of Church you are a part of as well as well as the type of believer you are. What type of church are you a part of?

The type of church you are a part of falls into one of the categories of Churches mentioned in verse 11 which represents the type of believer you are.

Therefore;

Throughout the history of the church, there have been different types of churches and different type of believers.

All seven of those mentioned in this verse 11 speak of the type of churches that a believer fits into.

In other words;

All believers fit into one of seven different categories of churches mentioned with some combination or characteristics that are found in other churches that they don't belong to.

But be sure you understand that:

Each of those seven types that existed in John's day, in typology in our day, fit into one of the different churches that the Holy Spirit inspired the apostle John to mention.

The Principle is:

Although every individual in a church is different, churches still fall into categories that make them different from other churches.

This means that you can go to one church that is totally different than another church.

It is the mixture of people who make them different, but they still seem to fit into one of those seven categories.

For example;

If a majority of the members running the church are Ephesian-type people, then the church will be an Ephesian-type church.

If most of the people are Laodicean-type people, then the church will be a Laodicean-type church.

Whoever rules the church will determine what type it will be.

John portrays the different types of churches in Revelation 2-3.

Not only are there seven types of churches but there are seven types of church members.

For example;

The first type of church mentioned was the church at Ephesus and I know that there are some Ephesian-type members in this church.

Therefore, principle #1;

**1. The first church mentioned in verse 11 is the church at Ephesus, which was a type of church that lost their first love.**

If the church who did everything right could lose its first love for the Lord and grow cold, imagine what could happen to us since they were much closer to the enthusiasm that existed of the first generation than we are.

I know there are Ephesian members whose love is cooling down and they have begun to fall away even here in our congregation, though I do not believe that GBC is like an Ephesian type of church.

They used to burn with love for Christ, but not any more.

They have left their first love.

**2. The second church we noted was the church at Smyrna and there may be some Smyrna-type members in the church who pay for their boldness for Christ by suffering.**

They give testimony to Jesus Christ and suffer abuse from people for doing that.

There are believers who know of people who are willing to open their mouth to share Jesus Christ no matter how people criticize them or what it might cost them.

And,

Though I do not believe that GBC is a Smyrna-type church, I thank God for the Smyrna type churches that exist today.

**3. Then there is the Pergamum type of believer who is married to the world and the details of life.**

They are preoccupied with the details of life such as money, automobile, job, fashion, and themselves.

They are concerned about how they relate to the world, but they are making compromises to Satan.

They are *unwilling* to pay the price of a true disciple, so they lower their standards and eventually discredit the name of Jesus Christ.

They weaken the church and are useless to God.

**4. The church at Thyatira which was full of false doctrine and sin, points to those members of the church who are living in sin.**

They use rebound as an excuse to justify their actions.

You say, "How do you know that?"

Because the Bible says that no church will be without it and whenever God sows good seed, Satan is going to sow bad seed.

The people who are living in sin usually justify it with false doctrine or distortion of doctrine like the doctrine of love and the doctrine of privacy, to defend themselves.

Some are courting secret sin--it's hidden from the church, but visible to God.

And it was David who prayed in PSA 19:11-12;

PSA 19:12 Who can discern his errors? Acquit me of hidden faults. Or secret sins.

PSA 19:13 Also keep back Thy servant from presumptuous sins; Let them not rule over me; Then I shall be blameless, And I shall be acquitted of great transgression.

Be careful that you do not live in the sin of presumption, especially when it comes to evaluating or judging another believer including presuming things about yourself that are not true.

And we all do that for two basic reasons:

We disobey;

1. MAR 4:24 And He was saying to them, "Take care **WHAT** you listen to. By your standard of measure it shall be measured to you; and more shall be given you besides.

We also disobey;

LUK 8:18 "Therefore take care **HOW** you listen; for whoever has, to him shall more be given; and whoever does not have, even what he thinks he has shall be taken away from him."

Notice that we are to be careful **WHAT** we hear and **HOW** we hear.

Some of you think like this statement;

***"If I'm courting secret sin, and nobody knows it, then it doesn't hurt anyone."***

But it does.

The Bible says, "A little leaven leavens the whole lump" (Gal 5:9) and it has an effect upon all believers.

**5. The fifth type of church is the church of Sardis who couldn't get excited about Jesus Christ no matter what happened.**

They are in a spiritual stupor, either mentally or spiritually nothing happens in their lives.

**6. The sixth type of church is the church of Philadelphia which had an open door to bring the Gospel throughout the world and it was known for keeping sound doctrine and never denied TLJC or Christ's name.**

I believe there is a majority of fruitful and faithful members in our church who would be very comfortable in the church at Philadelphia.

They are in love with Christ and eager to share Him with others.

They are motivated to learn doctrine, the Gospel, being a missionary or supporting missionary work and are zealous to do so.

God forbid, but I imagine that there are Laodiceans in our church because they are found in every church.

In other words;

Even the church at Philadelphia had Laodicean-type of individuals within them.

You can have the best type of churches and still have Laodicean believers and unbelievers

They don't even know TLJC yet they come to church.

They go through the motions spiritually.

But they are carnal believers or not believers at all.

In the end they will say, "Lord, Lord. It's us." but He is going to say, "I never knew you; depart from Me" (MAT 7:23).

What kind of member are you?

You say, "Can I change what I am?"

**7. The seventh type of church mentioned is the church of Laodicea which was filled with believers and unbelievers whom the Lord wanted to vomit out of His mouth.**

They were lukewarm believers who lived in lies willingly.  
Now, here's the point:

Would you like some motivation to change what you are?

You say,

"I'm an Ephesian-type church member because my love has grown cold." REV 2:7.

But the Lord says **“to him that overcometh”** or a believer who wants to a winner will I give them to eat of the tree of life, which is in the midst of the paradise of God."

Or you say I am a Smyrna-type believer who says, "I'm suffering and I might **not** be able to handle the pressure anymore."

REV 2:11 says, "He that overcometh or if you repent and become a winner believer, you shall not be hurt by of the second death."

If you are in Christ, the second death has no power over you, you have eternal life, but that's no reward, that's from **“faith alone in Christ alone.”**

This guarantees you will not be hurt by the second death when people go to the Eternal Lake of Fire or Hell.

Not being hurt by the second death as a reward refers to the fact that no one that you love will ever go into eternal damnation.

That will be your motivation for repentance and attaining this reward.

To the Pergamum believer, REV 2:17 To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.'

This is your type of motivation, if you fit into that type of church.

For the Thyatiran type of believer, Rev 2:26 says, **“And he that overcometh,** (the winner) **and keeps My doctrine and works unto the end, to him will I give power over the nations.”**

For the Sardian type of believer, REV 3:5 says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before My Father, and before His angels."

For the Philadelphian type of church, REV 3:12 says, "To the winner believer, I will make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem."

For the Laodicean type of believer even they have a chance; REV 3:21 "To him that overcometh (the winner) will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Our Lord Jesus Christ says again and again;

***"If you obey Me and my commands for each church or believer, I will reward you."***

That is tremendous motivation!

The messages to the seven churches were prophetic because they describe seven types of churches and seven types of believers who make up those churches.

Those members determine what their church will be.

Therefore,

The messages are not merely historical; they are prophetic.

By that I mean;

They are living messages from the living Lord as He walks among the lampstands--trimming the lamps and ministering to the churches.

The point of all of that is;

Historical trends, as found in churches today, must be understood by pastors as well as by congregations.

No pastor can effectively communicate to his congregation unless he can understand historical trends.

No believer can effectively glorify the Lord before others unless he can understand historical trends.

Now these churches all have something in common.

At the moment, John is still their pastor.

Now, we need to note one more principle concerning REV 1:11.

REV 1:11 saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

The verb to see is blepo which refers to the unfolding of the book of Revelation, an historical textbook which tells us exactly what is going to happen from John's time to the end of time.

This goes along with the seven churches mentioned in this verse.

John was the pastor of all seven of those churches until he went to Patmos.

By the way,

John's congregations were mostly non face-to-face.

But,

There are going to be pastors of all seven of those churches in the future and he is to write REV 2 and 3 to future pastors.

The point is that historical trends must be understood by pastors as well as by congregations and no pastor can effectively communicate to his congregation unless he can understand historical trends.

Now, our next verse in REV 1:12.

REV 1:12 And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands;

Now, When REV 1:12 says And I turned to see the voice that was speaking with me.

The voice that speaks now is going to be speaking for a long time and great portions of the book of Revelation are simply the spoken testimony of our Lord Jesus Christ written by John.

Persistent positive volition toward doctrine is the only road to spiritual blessing, maturity, and glorification of the Lord Jesus Christ.

Then in REV 1:12 And I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands;

“And having turned” means that when John turned around he saw the panorama or the overview of human history which is found in the phrase “seven golden lampstands.

These lampstands were the only light in the Holy Place in the tabernacle and just as the Shekinah glory was the only light in the Holy of Holies, the only light in the holy place in the tabernacle.

The central branch of the lampstands always represent our Lord Jesus Christ who functioned in the PPOG and established a pattern in the game plan for the Christian way of life in this dispensation.

Since it is used here, *not* in connection with Israel, but with the Church, it refers to our Lord Jesus Christ in the PPOG for His life says REV 13:8.

For He was the lamb of God who had been slain before the foundation of the World according to REV 13:8.

REV 13:8 And all who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.

The *visible* part of the lampstand is the light.

The oil, representing the Holy Spirit, is brought up through the wick and there is a light.

The wick represents the believer inside the PPOG and the light are the functional virtues which are obvious to mankind.

Finally;

From our main passage on the Rapture and the Big Genuflex, we have the vision of the glorified Christ and why we will bow down in awe of Him; REV 1:13-20.

REV 1:13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

The vision is introduced by giving the title “Son of man.”

This is the shortened form for our Lord’s title for the First Advent.

It began with the virgin birth because He was born as Adam was created, perfect, and He was the second Son of Man because Adam is said to be the first; 1Co 15:45-49.

1CO 15:45 So also it is written, "The first man, Adam, became a living soul." The last Adam became a life giving spirit.

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1CO 15:46 However, the spiritual is not first, but the natural; then the spiritual.

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1CO 15:47 The first man is from the earth, earthy; the second man is from heaven.

1CO 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

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1CO 15:49 And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.

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Adam was *created* without sin; the Lord Jesus Christ was born that way.

Human life was imputed to Him the same way it was imputed to Adam in GEN 2:7, when the Lord breathed into his nostrils the breath of life; and man became a living being.

GEN 2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

The word “Adam as a son of man” is contrasted with our Lord who is called “Son of Man or Mankind” pointing to His true humanity of the Hypostatic Union when He received the title “Son of Man.”

Principles behind REV 1:13 when it says and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

Principle # 1

**1. (All Y) Jesus Christ controls history and because of that all believers are personally related to the eternal God-Man who controls history.**

It is our relationship to the Lord Jesus Christ that gives us the invisible yet the very important impact on history, either uptrend or downtrend depending upon our attitude toward Bible doctrine.

**2. Therefore, for the believer there are no tragedies in history — many disasters, a great deal of suffering, but there are no tragedies in history.**

Tragedy belongs to drama; disaster belongs to history.

Since man is the product of his own decisions, individually and collectively, the result of wrong decisions is disaster; the result of right decisions is glorifying the Lord and blessings.

And so, we can say with regard to history that:

There are periods of prosperity, there are periods of disaster, but since man is the product of his own decisions there are no tragedies.

**3. People individually and collectively are the products of their own decisions. That means that volition and decision produces environment, not environment decision.**

**4. Historical disasters result from wrong decisions which destroy options for future decisions.**

In heaven, a place of perfect environment, there will be those who have great decorations and those with less.

There will be great inequality.

A sign of freedom is inequality where we are free to fail or free to succeed.

Satan has invented a system called communism and socialism which seeks to set aside this concept.

So;

To exchange freedom for security is to sell your soul for a mess of pottage as Esau learned in HEB 12:15-17 because he is in the place of torments or a place many call Hell.

HEB 12:15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;

HEB 12:16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal.

HEB 12:17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

So, there will be great inequality in heaven but there is only man's solution on earth which is no solution.

Socialism and the redistribution of wealth is very popular because it offers security instead of freedom = slave mentality.

Also, it gives those who have failed in life a chance to exercise the motivating evil of jealousy toward others.

Disaster results when the demand for power exceeds the need for power by going too far.

Disaster occurs when arrogant people never see their own consistencies, only the inconsistencies of others.

Notice next in verse 13 the robe which we see first is the robe of a high priest.

REV 1:13 and in the middle of the lampstands one like a son of man, **clothed in a robe** reaching to the feet, and girded across His breast with a golden girdle.

A priest is a man who represents man to God.

In His humanity, our Lord Jesus Christ is our High Priest according to the entire book of Hebrews which the author thought it was a very important subject to mention.

For example, in Heb 2:17 we read;

HEB 2:17 Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

HEB 2:18 For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

There should be a chapter break here, therefore the next verse is HEB 3:1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession.

Go forward to Heb 4:15.

HEB 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

Because of that;

HEB 4:16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

Then again, a terrible chapter break because the next verse should be called Heb 4:17, but there isn't one.

Therefore, in the function of "High Priest"

HEB 5:1 says For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins;

HEB 5:2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness;

HEB 5:3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.

HEB 5:4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.

HEB 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "Thou art My Son, Today I have begotten Thee";

HEB 5:6 just as He says also in another passage, "Thou art a priest forever According to the order of Melchizedek." = forever.

In HEB 5:9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

HEB 5:10 being designated by God as a high priest according to the order of Melchizedek.

Next look at HEB 6:19, where I told you that;

The book of Hebrews which we don't know who the writer or author was, is filled with the doctrine of our Lord as the High Priest to both man and God; 1TI 2:5; Job 9.

Look at HEB 6:19 This hope we have (in context the hope we have because He is our High Priest) as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil,

This hope we have is like an anchor of the soul, a hope both sure and steadfast and one which enters within the veil.

In HEB 6:20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Go forward to HEB 7:19 (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.

HEB 7:20 And inasmuch as it was not without an oath

HEB 7:21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "The Lord has sworn And will not change His mind, 'Thou art a priest forever'");

In HEB 7:25 Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.

HEB 7:26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

HEB 7:27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself.

HEB 7:28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.

In HEB 8:1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

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So, the principle of REV 1:13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

This all means that:

His humanity resided inside the PPOG while He was a priest “*representing us*” to God but also a Priest “*representing Himself*” to God as *our* mediator.

He was our High Priest, and we must see the significance of that.

You have to be true humanity to be a priest.

Furthermore,

If our Lord Jesus Christ is going to rule forever as per all of the prophecies with regard to the Millennium and the eternal state, He must be a man.

A king must be a man to represent man, 2Sa 7; Psalm 89, so it is the Lord Jesus Christ in His humanity that is depicted for us here.

REV 1:13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

The word “clothed” comes From the Greek word enduo which means to be clothe with power and it describes the dress uniform of a high priest.

On our Lord, it is His uniform of glory worn over His resurrection body.

The word “garment” refers to the robe of a high priest.

It is a robe reaching down to the feet and again it refers to the dress uniform of the high priest as described first in Exo 28:4.

EXO 28:4 "And these are the garments which they shall make: a breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments."

Our Lord's priestly function inside the PPOG resulted in maximum function of all the correct motivating virtues directed toward the plan of God and the Father because of His incarnation.

Our Lord Jesus Christ is the "King Priest", the great High Priest who represents us to God the Father.

Every believer is in union with Christ and the Church is a kingdom of priests according to Rev 1:6, and the priesthood is the *modus vivendi* or the manner of living as the invisible function of the Christian way of life.

REV 1:6 and He has made us to be a kingdom, priests to His God and Father; to Him be the glory and the dominion forever and ever. Amen.

The next principle in REV 1:13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

Next is the phase "girded about," in the Greek means "having belted around him a golden girdle," which is a golden sash.

What is this golden sash?

This is the golden sash of aristocracy is worn across the chest and found around the belt of a leader or ruler as a sign of aristocracy.

Our Lord's third title of royalty is involved here, as the King of kings and Lord of Lord's.

The golden sash is a reminder that our Lord Jesus Christ is the prince ruler of the Church, the Royal Family of God or the Church-age believer.

It is a reminder that Christ is the absolute ruler and the authority over the body of Christ.

He has delegated authority under three principles which have to do with the laws of truth:

**Category 1 = The laws of Divine Establishment.**

These laws are given to both believers and unbelievers so that for those who do not become saved, if they follow the Laws of establishment, they will be blessed even in the devil's world.

**Category 2 = The Gospel of our Lord Jesus Christ is given to all believers for the purpose of evangelism which emphasizes the Good News, *not* the bad news that your sins are taking you to hell.**

**Category 3 = Bible doctrine for believers from whomever is your right pastor-teacher.**

Three things are emphasized in this verse:

- 1. Jesus Christ controls history.**
- 2. Jesus Christ is the great High Priest.**
- 3. Jesus Christ is the sovereign ruler of the Church.**

Look at the description and answer our Lord gives concerning REV 1:13 in REV 1:20.

REV 1:20 "As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

That one verse describes our main passage on the doctrine of the Rapture.

Our next verse is REV 1:14 And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire;

Notice first of all that;

“His head.” And “His Hair” refers to what he will look like after the resurrection.

Verse 14 also reveals that the one who controls history. also administers judgment by the flame of fire that is identified for us in verse 14.

REV 1:14 And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire;

Now, we need to understand some principles in REV 1:20 which describes for us what REV 1:14 is saying.

**1. (All points Y) The light that burns from the golden lampstand is the believer living inside the PPOG which is God’s game plan for the Church-age and it is divided into two categories: invisible and visible.**

The invisible life is related to the royal priesthood; the visible life is related to the royal ambassadorship.

Speaking of glorifying the Lord Jesus Christ;

**2. We now have a vision of the glorified Christ who is in heaven, seated at the member that His third Royal Title which was given to His humanity.**

In the burning of the oil in the lamps is one type of light which is the light from the Holy Spirit.

But we are going to see another type of light: the light shining from the stars, which is of course Bible doctrine.

The stars are called angels or messengers of local churches and the stars are pastors of local churches who give off another type of light.

**3. The teaching of doctrine is that other type of light which is the communication of doctrine which glorifies the Lord, therefore the light from the stars is mentioned.**

The light burning from the lampstand is the believer applying doctrine inside of the PPOG so that Jesus Christ is glorified through the functional virtues apparent to all mankind.

The vision portrays our Lord in His glorified state in the Hypostatic Union.

It is the Lord Jesus Christ who is King of kings and Lord of Lords who is glorified by the teaching of doctrine.

Therefore, it is very important that we understand the content of this vision.

The deity of Christ has been glorified forever, both in eternity past and now and for all eternity.

Here is a vision of the glorification of the resurrected humanity of Christ and therefore the vision describes our Lord in terms of human clothes, hair, eyes, feet, and voice.

REV 1:15 says His feet were like burnished bronze, when it has been caused to glow in a furnace, and His voice was like the sound of many waters.

It must be remembered that the Bible must be interpreted in the time in which it was written, therefore we will relate these things to the twentieth first century as far as it is possible.

Remember this is all being seen after the Rapture.

He is called “Son of Man” or the “Son of Adam, which is a title to indicate the Hypostatic Union which is His true humanity as the title “Son of Man.”

Principles:

**1. Jesus Christ controls history and all believers are personally related to the eternal God-Man who controls history.**

It is our relationship to the Lord Jesus Christ that gives us the invisible impact, a very important impact on history, either uptrend or downtrend depending upon our attitude toward Bible doctrine.

Therefore,

**2. For the believer there are no tragedies in history, there are many disasters, a great deal of suffering, but there are no tragedies in history.**

Tragedy belongs to drama; disaster belongs to history.

Since man is the product of his own decisions, individually and collectively, the result of wrong decisions is disaster and blessings.

And so, we can say with regard to history:

There are periods of prosperity, there are periods of disaster, but since man is the product of his own decisions there are no real tragedies.

Jesus Christ controls history; COL 1-15-17.

COL 1:15 And He is the image of the invisible God, the first born of all creation.

COL 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities all things have been created by Him and for Him.

COL 1:17 And He is before all things, and in Him all things hold together.

HEB 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

**3. People individually and collectively are the products of their own decisions which means that volition and decision produces environment, not environment decision.**

It other words, your decisions that you make is what determines your environment.

It is not trying to blame your environment for the decisions that you make.

There was perfect environment in heaven and there was one-third of their citizens, the fallen angels who made terrible decisions even though they were in perfect environment.

There was perfect environment in the Garden, and yet both Adam and the woman made terrible decisions even though they were in perfect environment.

In the future, there will be a perfect environment in the Millennium and yet millions of people will make terrible decisions even though they were in perfect environment.

#### **4. Historical disasters result from wrong decisions which destroy options for future decisions.**

In the Millennium, a place of perfect environment, there will be those who have great decorations and those with less.

For during the Millennium, we read that there will be rewards and winner believers will be placed in positions of authority to rule with Christ as overcomers; REV 2-3.

Our Lord even taught a parable that illustrates this point in LUK 19.

LUK 19:11 And while they were listening to these things, He went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.

LUK 19:12 He said therefore, "A certain nobleman went to a distant country to receive a kingdom for himself, and then return.

LUK 19:13 "And he called ten of his slaves, and gave them ten minas, and said to them, 'Do business with this until I come back.'

LUK 19:14 "But his citizens hated him, and sent a delegation after him, saying, 'We do not want this man to reign over us.'

LUK 19:15 "And it came about that when he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him in order that he might know what business they had done.

LUK 19:16 "And the first appeared, saying, 'Master, your mina has made ten minas more.'

LUK 19:17 "And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, be in authority over ten cities.'

LUK 19:18 "And the second came, saying, 'Your mina, master, has made five minas.'

LUK 19:19 "And he said to him also, 'And you are to be over five cities.'

There will be great inequality.

A sign of freedom is inequality: you are free to fail; you are free to succeed.

Satan has invented systems like socialism and communism which seeks to set aside this concept.

So, to exchange freedom for security, is to sell your soul for a mess of pottage as Esau did.

HEB 12:16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal.

Socialism and the redistribution of wealth is very popular because it offers security instead of freedom.

This is the slave mentality.

Also, it gives those who have failed in life a chance to exercise the motivating evil of jealousy toward others.

So, under our fourth principle again;

Historical disasters result from wrong decisions which destroy options for future decisions.

Disaster results when the demand for power exceeds the need for power.

Meaning the believer asks for more than what he needs.

Disaster occurs when arrogant people never see their own consistencies, only the inconsistencies of others.

Now, in REV 1:13 again.

REV 1:13 and in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle.

̄ In verse 13, the robe which we see first is the robe of a high priest.

A priest is a man who represents man to God and in His humanity, our Lord Jesus Christ is our High Priest.

His humanity resided in the PPOG, the plan of God for His life and He followed the protocol plan of God (PPOG) or following the rules of God as He did with the right things in the right way.  
He was therefore a priest representing Himself to God.

And....

He was our High Priest representing us before God; 1JO 2:2.

1JO 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

The key word here is Advocate which means a defense attorney.

The translation comes from the Latin “advocatus” which means one who pleads the case for another before a judge and it means “defense attorney.”

Let us note eight principles in closing on why our High Priest represents us in heaven at the right hand of God.

**(All Y) 1. The believer continues to sin after salvation. There is no such thing as sinless perfection, inherent or acquired goodness of man. 1Jo 1:8-10.**

1JO 1:8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

1JO 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

1JO 1:10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

**2. Satan accumulates a sin file on every believer, and periodically, having collected such a file, he accuses the believer in the court of heaven.**

The information is collected through demons, the files exist, and Satan goes to court. Job 1:6-11; Zec 3:1-2; Rev 12:9-10.

**3. Jesus Christ is retained as the believer's defense attorney in the court of heaven, and He defends every case. 1Jo 2:1.**

1JO 2:1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

**4. The basis for our Lord's defense is the fact that all sins were judged at the cross by God the Father after they were imputed to Christ.**

When our sins are mentioned by Satan in heaven our Lord simply says, *'That sin was judged on the cross'*;  
2Co 5:21; 1Pe 2:24.

These sins have already been judged.

**5. God the Father, then, judged our sins on the cross. Psa 22:1-6; 1Pe 3:18.**

**6. Under the law of double jeopardy, they cannot be judged again, Rom 6:10. Therefore, the believer is defended in heaven from Satan and Satan's desire to destroy that believer.**

**7. Therefore every case is thrown out of court by God the Father; Zec 3:1-4.**

We quote this passage a lot concerning the angelic conflict and Satan as a prosecutor, but our High Priest, TLJC, is our defense attorney.

ZEC 3:1 Then he showed me Joshua the *high priest* standing before the angel of the Lord, and Satan standing at his right hand to accuse him.

ZEC 3:2 And the Lord said to Satan, "The Lord rebuke you, Satan! Indeed, the Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

ZEC 3:3 Now Joshua was clothed with filthy garments and standing before the angel.

ZEC 3:4 And he spoke and said to those who were standing before him saying, "Remove the filthy garments from him." Again he said to him, "See, I have taken your iniquity away from you and will clothe you with festal robes."

**8. The sins of the believer therefore become not a court matter but a family matter for the administration of divine discipline. Heb 12:6.**

HEB 12:6 For those whom the Lord loves He disciplines, And He scourges every son whom He receives."