

Sermon to the Saints which are at Topeka, Kansas -- Sunday, November 13, 2022

“John to the seven churches which are in Asia:” (Revelation 1:4a)

Today I am continuing the work in examining the Apocalypse that was promised by God, in the eternal Covenant of Grace, to the Lord Jesus Christ.

This last book of the inspired canon of holy scripture serves as a perfect outline to the saints of God regarding the transition from the dispensation of time in which we all currently live, to the dispensation of Christ's millennial earthly reign ... and then from that to the eternal state for all of the created race. That is an impressive load for a single book of expressions, signified to a human prophet by a created angel sent by the God of eternity (Revelation 1:1). In five previous sermons, I have done an exposition of sorts on Revelation chapter 1, verses 1-3. Turning now to the fourth verse, the opening point of examination is this clause ***“John to the seven churches which are in Asia”*** and what is the import of it. That is, to whom is John writing the words that follow immediately (within the next few verses) and then much more extensively afterward?

Matthew Poole offers this thought: *“John to the seven churches which are in Asia: John, the apostle and evangelist, writes either to all the churches of Asia under the notion of seven, (which is the number of perfection), or to those seven churches mentioned Re 1:11, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, seven famous places in Asia the Less, where the gospel was planted; which being the most famous churches in that part of the world, John is commanded to deposit this prophecy in their hands, by them to be communicated unto other churches. These churches were in the most famous cities of the Lesser Asia: some think John was the apostle that preached most in Asia, and founded these churches; others, that though they were founded by Peter and Paul, yet after their death John took upon him the charge of them. It is the opinion of some learned men, that the apostle did not, in the epistles to the churches in Asia, design only to tell them of their error, and prescribe to their cure; but that in writing to them, he assigns both a prophetic instruction of us all concerning the state of the church in all periods from that time to the day of judgment, and also to reprove and counsel all present and succeeding churches”*.

This underlined portion from Poole is in line with a point I have made in previous sermons, and in conversations with my friends here, about those specific writings to the seven churches (in chapters two and three). The repeated admonition in John's letters – ***“He that hath an ear, let him hear what the Spirit saith unto the churches.”*** (Revelation 2:7, 11, 17, 29; 3:6, 13, & 22) – makes it clear that the audience goes beyond those souls in those churches, in Asia minor (modern day Turkey), in that day.

At least two discussions are deserved in this analysis about the opening words of John in this verse. First, about the notion of the number ***“seven”*** and then about the word ***“churches”***. The historic fact that the specific churches that received these writings from John is interesting. Brent has done an exhaustive look at each of those churches and provided some really good discussion about why they each received the specific expressions in a letter from John. The named churches, from a spiritual perspective, is not particularly relevant to what these words offer us today. This is true in the same sense that understanding Paul's multiple epistles does not require an understanding of the specific churches to whom he wrote them. These are all part of the inspired New Testament canon, and that is what makes them important and instructive to us. So, I'm not in this analysis going to focus so much on those specific churches. This part of the Apocalypse is introductory, so the scope is broad and foundational. We see that reality through the first chapter, but once the text of specific letters begin to be expressed (in chapter two), the book transitions to the mechanics of the work of prophecy.

I've referenced the work of Clarence Larkin in previous sermons on eschatology generally, including his specific work *Dispensational Truth*. Larkin, being a technical man by trade, liked to examine things in precise lines. I know a few folks who have brains wired that way, perhaps you do as well. The reality that our minds operate so much differently in certain ways is an amazing work of our God, and while it perplexes me to track that brain work at times, I am impressed with what can come of it – particularly when the Lord God has blessed it with an interest in His work. On this subject of “**seven**”, Larkin provides some helpful observations. He has a section of his book called “Scripture Numerics”. I don't like numerology as it is abused by men of this generation. But it is undeniable that numbers do in fact provide a tremendous symmetry in the Bible that can help a soul better admire the eternity and omniscience of God. Here's some relevant snippets from Larkin's writing:

“God has been called the great geometrician and is said to do everything after a plan and by number, weight, and measure. If God is the author of the Scriptures and the Creator of the world, then the Word of God and the works of God should harmonize. The Scriptures reveal a time system known as the weeks of Scripture. They are seven in number:

1. *The week of days*
2. *The week of weeks*
3. *The week of months*
4. *The week of years*
5. *The week of weeks of years*
6. *The week of millennia*
7. *The week of ages*

Now this scale of weeks is common in nature. After laying eggs, the hen sits three weeks, and the pigeon two, until they hatch. The ova of salmon is hatched in twenty weeks. Of 129 species of mammals, the majority have a period from conception to birth of an exact number of weeks. The same is true of the human race. ... Then there are seven notes in the musical scale, seven colors in the rainbow, and seven rays in prismatic light. The leaves of plants are largely governed in their forms by the same law of sevens. This agreement of nature with the Scriptures cannot be a mere coincidence. It reveals the fact that they are both built on a divine plan.”

This is the first section of Larkin's words that I want to share with you. The idea that the management of the natural world, including those things related to birth and survival in the animal kingdom, is found throughout the Bible. Sometimes it is articulated specifically for the purpose of demonstrating God's intimate management of the creatures. Job 38:39 through 39:30 articulate God's authorship of the instincts and habits of animals, including the lion, the wild goat, wild ass, the unicorn, the peacock, the ostrich, the horse, the hawk, the eagle, the behemoth, and even leviathan. God owns His dominion over this sampling to demonstrate to Job how intimate and endless is His governance over every part of creation. In other instances, the Bible makes use of the characteristics He has made in a creature to instruct humans on how he expects them to behave. For example, we should consider the ways of the ant in our labors (Proverbs 6:6); be bold as a lion (Proverbs 28:1); be **“wise as serpents, and harmless as doves” (Matthew 10:16)**. These mandates presuppose that the Creator not only knows of the nature of these creatures, but has appointed that nature for His glory. If those natures in creation include a perpetual reminder of the hebdomadal cycle – a cycle of seven – so that it is always expressing the perfection of His glory, then we should consider it and rejoice.

“¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:” (Genesis 1:14)

This passage about God’s action in the creation demonstrates that He prepared for the whole of the race – as well as those lesser portions of His creation – **“signs”** for that creation to learn about the ebb and flow of days, months, years. The light of the sun and moon strikes the earth in a predictable pattern as they three move in assigned pathways to help humans calculate a day, a month, and a year. Constellations of stars appear in the skies based upon the relative movements of those bodies juxtaposed to **“the greater light to rule the day, and the lesser light to rule the night” (Genesis 1:16)** and the earth. That information was not discovered by astronomers ... those scientists only have the privilege of exploring that particular part of God’s creation so that His wisdom in the creation of it all is before our eyes in some greater degree. Clearly they are only scratching the surface of what He established from the beginning. It is a grand sweep of truth and beauty, as David expresses quite well:

“The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.” (Psalm 19:1-6)

But that grandeur, I submit, is swallowed up by what is to be made of this hebdomadal cycle. The understanding of this cycle of seven. It does for the spiritual man what the earth, sun, moon, and stars do for the natural man; it testifies to the work of God in appointing the terms and conditions of the everlasting Covenant of grace. That covenant is of no interest to the reprobate – who will go well past simply learning about the earth, sun, moon, and stars and turn the whole of it into a pantheon of idols; yet will have zero interest in the truth bound up in the hebdomadal cycle.

Larkin then goes through a discussion of different numbers in Scripture, providing passages for the discussion, to suggest a specific relevance to each of them. This includes one, two, three, four, five, six, seven, eight, ten, twelve, and forty. I am not here to analyze Larkin’s work in all of these, but only to set the context for our examination of our current passage. He further provides a look at the specific number of seven, which he titles **“the number of perfection or dispensational fullness”** thusly:

“It is more frequently used in the Scriptures than any other numeral. It stands for the seventh day of the creative week and speaks of the millennial rest day. The Sabbath was the seventh day. Enoch [who prophesied of the coming seventh millennia] was the seventh from Adam. There were seven days of grace after Noah entered into the ark. Jacob served seven years for Rachel. There were seven years of plenty and seven years of famine in Egypt. At the taking of Jericho, seven priests with seven trumpets marched at the head of the people seven times around the city. There was a seven-branched candlestick in the tabernacle. The land was to rest in the seventh year. Solomon was seven years in building the temple and kept the feast for seven days. Job (twice) had seven sons. When his friends came to visit him, they sat seven days and seven nights in silence, and afterward, they were required to offer a burnt offering of seven bullocks and seven rams. Naaman washed seven times in the Jordan. The blood was to be sprinkled seven times before the mercy seat (Leviticus 16:14). There were seven feasts of Jehovah, some of which lasted seven days. [] Seven men of honest report were chosen to administer the alms of the church.

“Even so, it is not until we come to the book of Revelation that we see the significance of the number seven. The books are addressed to the seven churches of Asia by Him who stands in the midst of the seven golden candlesticks, and from the seven spirits before His throne, and was to be sent to the seven stars, or ministers of those churches. There is a seven-sealed book, which is opened by a Lamb having seven horns and seven eyes. Seven seals are broken. Seven angels sound seven trumpets and seven angels pour out seven vials containing the seven last plagues. There is a Beast with seven heads, and a Dragon with seven heads and seven crowns on the heads. There are seven mountains. In all, the number seven is mentioned upward of fifty times in the book of Revelation. It is the book of sevens because it is the book of the consummation of all the seven dispensations of God’s plan and purpose of the ages and ushers in the new heaven, the new earth, and the new city.”

Though it is not couched in terms of the number seven, scripture demonstrates that the period of the Day of the Lord is seven years, another relevant truth regarding the use of this number in eschatology. 562 times variations on the root word referencing the cardinal number is used in the Bible. In the Old Testament it is expressed as “sheba” (“sheh’bah”), in the New Testament, “hepta” (“hep-tah”).

“The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.” (Matthew 12:42)

Christ speaks of this great example of the proper love toward Him and His Word, making reference to the ***“queen of Sheba”*** (1 Kings 10:1) – queen of spiritual perfection ... queen of completeness in love for Him – whose national title means “seven”. The events to which Christ points in His declaration is further helpful to grasp the beauty of this type created in the ***“queen of the south”***. If you consider the following words as though it is describing the relationship between Christ and His blessed saints, the significance of them increases:

“¶ And when the queen of Sheba [i.e., “seven”] heard of the fame of Solomon [type of Christ] concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon’s wisdom, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.” (1 Kings 10:1-9)

We, the body called *the church*, love to have communion with our Christ ***“of all that is in [our] heart”***. We receive complete answers from our King, in the holy Word opened up to us by His mercies. When we behold Christ’s ***“wisdom, and the house”*** that He has built (called the ***“house of God, which is the church of the living***

God, the pillar and ground of the truth” (1 Timothy 3:15)) – with the eyes of our understanding being enlightened – do we not testify rightly **“there [is] no more spirit in [us]”**? The language of this queen – like the language expressed by all those who **“have tasted of the heavenly gift” (Hebrews 6:4)** – shows our amazement in the scope and majesty of **“him with whom we have to do” (Hebrews 4:13)**, to wit:

“¶ O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” (Romans 11:33)

It is important to recall that there were many humans who observed the things of Solomon’s kingdom. They no doubt cast their eyes upon and had some impression put upon their heart and spirit about what magnificence and beauty and glory had been put into that human king, beyond what was then (and even perhaps before and since) known to exist in the human experience. The folly that has poured forth over the last 3,000 years or so, about the glories of Solomon’s kingdom, demonstrate that the renown spread far and wide through the earth as visitors came and went. But they were not seen or reported faithfully or understood as properly the evidence that God was with Solomon and provided Him with those glories. As a small example, consider the way tales were told regarding King Solomon’s throne. The account of scripture is straightforward and accurate:

“Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.” (1 Kings 10:18-20)

Yet, when the tales get told by unfaithful and human-worshipping reports, it becomes fantastical as the following sample displays:

“Solomon's throne is described at length in Targum Sheni, which is compiled from three different sources, and in two later Midrash [Jewish commentary on the Bible]. According to these, there were on the steps of the throne twelve golden lions, each facing a golden eagle. There were six steps to the throne, on which animals, all of gold, were arranged in the following order: on the first step a lion opposite an ox; on the second, a wolf opposite a sheep; on the third, a tiger opposite a camel; on the fourth, an eagle opposite a peacock, on the fifth, a cat opposite a cock; on the sixth, a sparrow-hawk opposite a dove. On the top of the throne was a dove holding a sparrow-hawk in its claws, symbolizing the dominion of Israel over the Gentiles ... By a mechanical contrivance the throne followed Solomon wherever he wished to go. Supposedly, due to another mechanical trick, when the king reached the first step, the ox stretched forth its leg, on which Solomon leaned, a similar action taking place in the case of the animals on each of the six steps. From the sixth step the eagles raised the king and placed him in his seat, near which a golden serpent lay coiled. When the king was seated the large eagle placed the crown on his head, the serpent uncoiled itself, and the lions and eagles moved upward to form a shade over him. The dove then descended, took the scroll of the Law from the Ark, and placed it on Solomon's knees. When the king sat, surrounded by the Sanhedrin, to judge the people, the wheels began to turn, and the beasts and fowls began to utter their respective cries, which frightened those who had intended to bear false testimony. Moreover, while Solomon was ascending the throne, the lions scattered various fragrant spices.”

Seeing it with eyes that are not prepared to receive it and understand it will not bring to the soul how simply and purely grand a thing it is being beheld. But rather result in deceitful tales that focus on the creature and what concoctions can flow, about some grand menagerie or creatures, from the human imagination. This

queen from Sheba is a type ... Solomon and the glory of his kingdom is a type. When Christ refers to that queen, she is a type of those who are given to see and understand what others are unable to see and understand. This queen has been granted the spiritual maturity to behold that the works of God in the earth are beyond what men can do alone. That when God is with us, works are accomplished before the eyes of men that defy all of their reason and understanding. In the management of providence, this queen comes from a place named to represent God's wisdom and glory in the governance of providence ... Sheba ... "*sheh'-bah*" ... seven.

So, returning to the words that open Revelation 1:4, we should understand that John is here speaking to that body of believers who are of that divinely elected stock. Those who, "***by reason of use have their senses exercised to discern both good and evil***" (Hebrews 5:14). Perhaps a better way to capture the sense of this introduction would be to say "to the churches of seven ...", that is "to those who are given to read and hear the words of this prophecy and keep those things which are written therein because God has granted you that capacity from before the world began". In a manner that will only be fully understood when "***the time is at hand***" (Revelation 1:3), the saints will be fully prepared ... in their hearts, minds, and spirits. They will be spiritually matured. They will be tried and tested and proven. They will be established in their hearts and unblameable in holiness (1 Thessalonians 3:13). They will be unashamed and confident (1 John 2:28). They will be experienced and prepared happy servants which stand before the returning Christ to hear His wisdom and rejoice in His coming.

There has been a great deal of talk from the elders recently, regarding what is a Christian ... and a body of Christian believers or "church". So it is a good thing to have a chance to identify what is offered in this blessed expression "churches" in the context of the Day of the Lord. Indeed, if it is to be of any value at all to be called a Christian church, it would have to be when considering "***they that are Christ's at his coming***" (1 Corinthians 15:23), who will either be returning in the clouds with him to retrieve their glorified bodies, or will be transitioned in "***the twinkling of an eye, at the last trump***" (1 Corinthians 15:52).

The literal English word "*church*" as used in this passage, and in every place where it is found in the scriptures, is the Greek word "*ekklesia*" ("*ek-klay-see'-ah*"). The same Greek word is used whether the English is plural ("churches") or singular ("church"), because the essential nature of the group (or groups) is identical. Since the word has been so utterly mischaracterized over the intervening millennia, the simple and unanswerable nature of the definition is lost. Like the grotesque misuse of the Bible word translated to the English "love" or "faith", satanic influences have made the definition and use of the word "church" so universal as to render the Bible's intent obscured. That is the very focus of His Majesty the Devil, as Christ Jesus plainly warned:

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:24)

When the New Testament dispensation is coming to a close ... the final dispensation before Christ's 1,000 years – the "***sabbath of rest***" (Exodus 31:15) – is in the process of being set up, the time is up for clever wordplay and lack of clarity. As certainly as we should be clear on what the love of God is, we should be clear on what the church is. As certainly as we should be clear on what saving faith is, we should be clear on what the church is. The word "church" that is used in this blessed book of ours only ever gets used when it is referencing a local, visible, body of humans who have "***obtained like precious faith***" (2 Peter 1:1). So to get

wrapped around a broader and more generic treatment of the word in subsequent centuries is to fall into the same trap that this world has fallen into regarding every Scripture-based, elect-identifying, pure religion expressing term. Let me suggest to you that we do not need policy papers and argumentations developed about what is meant in the Bible by “church”.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Corinthians 6:17-18)

The word “ekklesia” has two parts to it: “kaleo” and “ek” – “called” and “out of”. It is in the very definition of the word that the human beings – or collection of human beings – have been called out from among the corrupt mass and openly identify themselves as so. I fear that to say the word can apply to any group of humans who know there is a meeting scheduled at the Unitarian Universalist building (for example), so they’ve been “called out” to that gathering and therefore it is rightly called a “church” is to render the word without definition. The word in the Bible refers to the act of eternal election. The word in the Bible refers to the fact that God, from before the world began, determined who would be called from the corrupt mass and brought together in service to Him.

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,” (2 Timothy 1:8-9)

In every location of the New Testament using the English word “church”, trade out these defining words: “an orderly collection of persons called from eternity out of the corrupt human mass, through Christ’s blood, to serve God in the earth”. This practice will help you to put the lie to every time you read or hear this generation talk about some hellscape as a “church”. Some sodomite-promoting, filth-peddling, female preacher-led, free will-preaching collection of souls cannot ever fool a person who understands deeply that the word “church” means that those in that body are first and foremost “called out” of the filthy and deceitful “world [that] lieth in wickedness” (1 John 5:19). You’re not part of a “church” unless you are first eternally elected by God ... as intended by the Bible term.

Let us please consider this issue of the church from a few additional perspectives for further clarification.

“For whom he did foreknow [i.e., love], he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified [by or through faith], them he also glorified.” (Romans 8:29-30)

This oft quoted and most blessed passage underscores the weight of my point here today about “the church”. Being called out is not an invitation, as this cursed world would present it. It is one of the links in the golden chain of eternal grace. If God loved a member of the human race before the world began ... if He gave that human being to Christ (“conformed to the image of his Son”) ... if he predestinated that human to receive all of the temporal and eternal gifts of grace ... then He also calls that human being out of the corrupt human race in his or her generation. He makes that human part of his “ekklesia”, His “church”. Being a member of the church of the Lord Jesus Christ is not happenstance that some human can work toward and have some hope

of attaining. No more than a human can hope to attain justification or glorification by some work. To even suggest that a church could exist – as that term is utilized in the Bible – other than an assembly of elect, chosen souls who were eternally appointed to salvation, is anathema to our very faith.

“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt”. (Acts 7:38)

Stephen was speaking to the Jews about the folly of perpetuating a religion that Christ had declared desolate; just before they ran upon him and killed him. He spoke about this very doctrine of election and reprobation as it was revealed in the calling forth of the natural Jews as a people for His name – in a type! Egypt was the type of the world. The descendants of Abraham, Isaac, and Jacob were the type of the elect chosen of God. They – “the church” – were chosen “out of” the world. The unrighteous, thankless, faithless within the group had no eternal interest in even the type of coming out of that filthy world. So they chided and squabbled and turned what was a glorious religion into a rote and filthy shell of human worship. That truth does not change the blessed type of “the church” any more than it changed the glorious nature of the types of our blessed Christ and faith under the Mosaic laws.

This point I’ve been making is certainly the import of John’s use of this term in Revelation 1:4. He has heavy upon his heart the vision of the great assembly of the saints in heaven and earth who await the removal of the seals from that book. The book that will reveal in intimate detail and finality, the names of those who have throughout the human been called out. The book that reveals in intimate detail and finality what humans made up the church.

“¶ And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

¶ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation [i.e., the ‘church’]”. (Revelation 5:1-9)

As we continue our march toward that great day, therefore, one point is critical in our peaceful enjoyment and engagement is to have zero confusion on this point. There will be a defined “ekklesia” in the earth. They will be clearly known ... clearly hated ... clearly fought against ... clearly preserved until the seventh trumpet sounds and they “***shall be caught up together with [the raised saints] in the clouds, to meet the Lord in the air***”, where they will “***ever be with the Lord***” (1 Thessalonians 4:17). They will be called out and spiritually mature, so they are ready for the final fight. These are the souls to whom the full weight of John’s vision is to be applied and on whom it will fall. While others have read the words ... while others have been given some

understanding of their intent ... it will be this final church required to ***“keep those things which are written therein.”*** Clarify your minds, my sweet friends and fellow laborers, because the evidence mounts for this generation of the church that ***“the time is at hand.”*** (Revelation 1:3).