

VISION OF JESUS — VIEW OF HIS CHURCH

10. His View of Philadelphia: The Faithful Church

Revelation 3:7-13

INTRODUCTION

Let's grab our Bibles and turn to another amazing chapter of Scripture:
Revelation 3!

This morning we are in our 10th installment of our study of the first three chapters of the Book of Revelation titled: "A Vision of Jesus — His View of the Church."

We're looking at the sixth of the seven letters that Jesus wrote to seven churches in Asia Minor at the close of the first century.

Here's the preamble for each of these studies!

We want to remember that these words of Jesus were spoken to very real 1st century churches. Each of them possessed strengths and weaknesses common to all of the churches in the decades, centuries and millennia that followed. Each of those churches had a pastor, a personality, and problems that He would be common to churches way beyond the 1st century. That means that the words of Jesus to those 1st century churches are prophetic! They speak to us as a church and as individuals. Above all — we need to remember that the words of Jesus to those 1st century churches are the living, powerful and enduring Word of God — they're a divine diagnostic by which every church in every age can discern their true their true spiritual condition.

The challenge TO US in each of these letters is: *"What kind of a church are WE? What kind of a Christian am I?"*

In each of these letters Jesus lets each church know who HE is and then He tells them who THEY are — not who THEY think they are — but who He KNOWS them to be.

Revelation 3:7–13 (ESV) ⁷“And to the angel of the church in Philadelphia write: ‘The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens. ⁸“ ‘I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. ⁹Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and they will learn that I have loved you. ¹⁰Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. ¹¹I am coming soon. Hold fast what you have, so that no one may seize your crown. ¹²The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name. ¹³He who has an ear, let him hear what the Spirit says to the churches.’

THE CITY OF THE CHURCH

I want us to keep something in mind as we look at the history of the city of this church in Asia Minor. Jesus understood the history and the culture in which they lived. He spoke His living, powerful Word to them — made promises to them in terms that they could immediately associate with the unique historic and cultural context in which they lived. What a gracious, loving, kind King!

Philadelphia was the youngest of the seven cities found in Revelation 2-3. It was founded in 140 BC under the reign of Attalus II, who ruled in Pergamum.¹ Because Attalus had such a great love for his brother Eumenes he was given the nickname *Philadelphos*, which means *one who loves his brother*. So the city bore his nickname.²

Philadelphia is about 60 miles inland from the Aegean Sea and about 35 miles south of Sardis. It was on a main trade route that ran from Pergamos to Sardis to Philadelphia. From Philadelphia it splintered out into several different directions.

¹ Barclay, W. (2004). *The Revelation of John* (3rd ed. fully rev. and updated, Vol. 1, p. 136). Louisville, KY; London: Westminster John Knox Press.

² *Ibid.* Vol. 1, p. 136).

The geographical location of this city offered tremendous economic logistical advantages and opportunities, but it also delivered disasters. Philadelphia sat on a geological fault line. In 17 AD there was a tremendous earthquake that destroyed Sardis and ten other cities. The tremors went on for years in the city of Philadelphia. Shocks were an everyday occurrence. Strabo (a famous Greek historian, geographer and philosopher who lived in Asia Minor up to the early 1st century) wrote

*The walls never cease being cracked, and different parts of the city are constantly suffering damage. That is why the actual town has few inhabitants, but the majority live as farmers in the countryside, as they have fertile land.*³

So most of the population lived outside the city in huts and were afraid even to go on to the city streets for fear they would be killed by collapsing structures. Those who lived in the city were considered crazy. When the ground began to shake people ran to open spaces for safety.

How awesome it must have been when that church heard Jesus promise them a permanent place in the house of God in the city of God — and they would never have to run out of it! The book of Hebrews speaks of the stability and security of that city —

Hebrews 11:10 (ESV)¹⁰*For he was looking forward to the city that has foundations, whose designer and builder is God.*

Hebrews 12:27 (NLT)²⁷*This means that all of creation will be shaken and removed, so that only unshakable things will remain.*

After Philadelphia was destroyed the Roman Senate voted to rebuild the city and changed the name of the city to Neo Caesarea — the New City of Caesar. Jesus tells them that He will write on the faithful believer HIS name and the name of the city of God!

³ Beasley-Murray, G. R. (1994). Revelation. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 1431). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

There's even more of Philadelphia's history that is super important to what Jesus wrote to the church in that city. Sir William Ramsay along with William Barclay noted that the city of Philadelphia was founded with the deliberate intention that it might be a means of spreading Greek culture and language to Lydia and Phrygia.

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Later — the Romans used it as an outpost that served as the door for Rome to launch out into the eastern parts of the world. They called it the “Gateway to the East.” Jesus wanted this church to know that HE established it to spread the Gospel and the culture of the Kingdom of Heaven; that He established it in a place of tremendous opportunity.

The city of Philadelphia was also called “little Athens” because of the many temples. The way they would honor dignitaries in the city of Philadelphia was to erect a pillar in that person's name and place it in one of the temples there. Jesus told them that he would honor the faithful believer by making them a *pillar* in HIS *temple* — a temple made of living stones in which He is the cornerstone — and in Him the whole structure is joined together and growing into a holy temple in the Lord.

THE UNIQUENESS OF THE CHURCH

Other than the church in Smyrna the church in Philadelphia is the only church to not receive a rebuke from Jesus. With no rebuke, Jesus makes a series of awesome promises to the church in Philadelphia.

Right off the bat, in verse 7 we find something else that is unique about *this* letter to *this* specific church. In each of the other six letters Jesus introduces Himself by *direct* reference to a specific element of John's vision of Him in Chapter 1:13-16. That unique element of His nature and character not only revealed the problems of each church — it would be their remedy and their hope.

⁴ Barclay, W. (2004). The Revelation of John (3rd ed. fully rev. and updated, Vol. 1, p. 136). Louisville, KY; London: Westminster John Knox Press.

But not Philadelphia. Look at verse 7. He wants the church in Philadelphia to know that they need to listen well — listen in humility — because the words they’re about to hear are spoken by

The one who is holy

The one who is true

The one who has the key of David

The one who opens, and no one will shut

The one who closes, and no one will open

When we sit alone to read His Word — when we gather to worship and study His Word — do we come ready to hear from HIM! Is there anything He can say that we can take or leave? We can never take the attitude that He might be speaking to someone else — but not me. We can never take the attitude that another church might need to hear what He’s saying, but not my church.

Revelation 3:7 (ESV) ⁷“And to the angel of the church in Philadelphia write: ‘The words of the holy one,

This word means much more than moral perfection. It means separate, set apart. It means that there is God and then there is everything He made. He is separate from everything He created. He is *other than*. Everything about Jesus is *other than* — *unlike* everything and everyone in the world.

The night before He died in our place for our sins Jesus said:

John 17:3 (ESV) ³And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.

Those who truly know Jesus have found Him to be HOLY. His power is not like our power, or like the power of nature only greater. No! His power is *other than*; it is unlike any power known to us. His knowledge is not like our knowledge, only greater. It is *other than*; He knows all things / never learns. Everything about

creation and about us changes — but He is *other than*. He alone is immutable, unchanging. His love is not like our love, only greater and stronger. His love is *other than* any love known to man.

1 John 3:1 (NET) ¹See **what sort of love** the Father has given to us: that we should be called God's children—and indeed we are! For this reason the world does not know us: because it did not know him.

Here's Kenneth Wuest's expanded translation of 1 John 3:1-2

*Behold what exotic [foreign to the human heart] love the Father has permanently bestowed upon us, to the end that we may be named children [born-ones, bairns] of God. And we are. On this account the world does not have an experiential knowledge of us, because it has not come into an experiential knowledge of Him. Divinely loved ones, now born-ones of God we are.*⁵

There are NO strings attached to His love. His love for us is Perfect, Unfailing, Undying.

His mercy, His compassion is *Other than* any forgiveness or compassion known to man. The reason we find it hard to receive His love and forgiveness and compassion is because we have only known love and forgiveness that has strings attached.

In **Isaiah 57:15** God revealed Himself in a special way

Isaiah 57:15 (ESV) ¹⁵For thus says **the One** (the one and only one) who is high and lifted up, who inhabits eternity, **whose name is Holy**: "I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite.

Jesus wanted this faithful church to know that HE is the one and only God whose name is holy! By the way — the end of that verse in **Isaiah 57** is a great description of the hearts of the men and women in the church in Philadelphia.

⁵ Wuest, K. S. (1961). The New Testament: an expanded translation (1 Jn 3:1–3). Grand Rapids, MI: Eerdmans.

Revelation 3:7–13 (ESV) ⁷....The words of the holy one, the true one

BDAG (A Greek-English lexicon of the New Testament and other early Christian literature) — True, trustworthy, genuine, authentic, real ⁶

THIS IS SO HUGE — In Jesus, there is reality.

1 John 5:20 (ESV) ²⁰And we know that the Son of God has come and has given us understanding, so that we may know him who is true (reality); and we are in him who is true (reality), in his Son Jesus Christ. He is the true God and eternal life.

When our daughter Deborah was going to college in Santa Barbara she was a part of the college group at Calvary Chapel Santa Barbara. The College pastor was (and still is) a friend ours, Britt Merrick. He named the college ministry “Reality.” Britt went out and planted a church in Carpinteria and named it “Reality.” On the home page of their website it simply said: Reality. Under it was the statement: Jesus Is Reality. Brilliant! Because when a person is confronted with Jesus they are confronted with reality — confronted with truth itself.

Jesus is the REAL THING. Jesus CAN NOT be different in His actions from what He is in His nature. Because holy is what He is, He will be holy in what He does. There is NEVER a disconnect between who He claims to be and what He does. We LIVE by FAITH in Who He has declared Himself to be. We live as though He will be true to all He claims to be.

Jesus not only introduces Himself by saying that He is holy and true — he tells that that He is the one

Revelation 3:7 (ESV) ⁷ who has the key of David, who opens and no one will shut, who shuts and no one opens.

⁶ Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 42). Chicago: University of Chicago Press.

In the margin of your Bible write Isaiah 22. There God was calling His people to to be broken and to mourn over their sin. But look at the attitude and response of the nation

Isaiah 22:12–13 (ESV) ¹²In that day the Lord God of hosts called for weeping and mourning, for baldness and wearing sackcloth; ¹³and behold, joy and gladness, killing oxen and slaughtering sheep, eating flesh and drinking wine. “Let us eat and drink, for tomorrow we die.”

Sounds like life in the 21st century!

At that time in Israel a man named Shebna was over the treasury in Jerusalem. He was corrupt. God removed Shebna and replaced him with a man named Eliakim. He says this about Eliakim:

Isaiah 22:22 (ESV) ²²And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.

Eliakim was given the key to David’s bank.

The prophecy then looks PAST Eliakim and points to Jesus.

Isaiah 22:23 (ESV) ²³And I will fasten him like a peg in a secure place, and he will become a throne of honor to his father’s house.

Remember the Introduction to this Letter – the city was founded to “BROADCAST” Greek Language and culture to the east. Rome saw it as the Gateway for Roman influence in the east.

This church and those in it understood that specific history of their city — why it was founded and where it was situated.

William Barclay — *It was on the road of the imperial postal service, which left the coast at Troas, came to Philadelphia via Pergamum, Thyatira and Sardis, and joined the great road out to Phrygia. The armies of Caesar travelled that road; the*

*caravans of the merchants travelled it; and now it was beckoning the missionaries of Christ.*⁷

Now they hear Jesus tell them that by His doing they are in *that* city to BROADCAST the Good News of the Kingdom of God. He has the keys to the treasury and has set before them **an open door** — the opportunity to do it.

THESE WORDS of Jesus are as much for *our* church in *this* city today as they were for the church in Philadelphia in that day.

HERE'S THE DEAL — Jesus is in the business of providing for mission and opening doors for mission

Acts 14:27 (ESV) ²⁷*And when they arrived and gathered the church together, they declared all that God had done with them, and how he had opened a door of faith to the Gentiles.*

It doesn't mean that when Jesus opens a door that there won't be resistance or trouble or struggles. Sometimes the doors are opened by means of troubles and struggles.

1 Corinthians 16:9 (ESV) ⁹*for a wide door for effective work **has opened** to me, and there are many adversaries.*

2 Corinthians 2:12 (ESV) ¹²*When I came to Troas to preach the gospel of Christ, even though a door was opened for me in the Lord,*

Colossians 4:3 (ESV) ³*At the same time, **pray** also for us, that God may **open to us a door for the word**, to declare the mystery of Christ, on account of which I am in prison—*

The words of Jesus to the 1st century church in Philadelphia are relevant to *this* 21st century church. ^{1.} We need to believe that Jesus indeed does hold the Keys of David and that He indeed does open doors. ^{2.} We need to diligently pray and seek Jesus for Him to provide the opportunities and the means for this church to

⁷ Barclay, W. (2004). *The Revelation of John* (3rd ed. fully rev. and updated, Vol. 1, pp. 140–141). Louisville, KY; London: Westminster John Knox Press.

preach the Word and *teach* the Word to a world this is lost without Jesus who is truth — is reality.

I can tell you that He still CAN and still DOES open doors. After pastoring Calvary chapel Grass Valley for over 11 years the Lord provided the opportunity and the opened doors for us to plant this church. I believe we're watching Him provide us with new opportunities and opening new doors to for this church to bring the Word of God to this city and this region.

Revelation 3:8 (ESV) ⁸“ ‘I know your works. Behold, I have set before you an open door, which no one is able to shut.

DON'T MISS THIS — Jesus told them to **see** that they had this **open door**. Sometimes God sets an **open door** of evangelistic opportunity in front of us, but we don't **see** it. THAT is where prayer and faith come in. Prayer for God to let us see what He sees

*Lord I look to you
I won't be overwhelmed
Give me vision
Help me see things like you do*

Long before that song was ever written we prayed for that — and the Lord did help us see the open door to plant this church. Some of it was long before we met in our living room for our first Bible study.

THEN — Once we **see** the **open door**, we actually have to *walk through it*. For us that meant selling our home in Lake of the Pines to move to Roseville to start a home Bible study — and when we looked at that home when it was being built, we saw the very room we would gather in.

There is NO REBUKE for this church

Immediately after introducing Himself to the church as the one who is holy and true; the one who holds the key to heavens treasury and opens doors of opportunity He begins to speak of the things He KNOWS about them and COMMENDS in them.

Revelation 3:8 (ESV) ⁸..... I know that you have but little power

In the commentary titled “A handbook on the Revelation to John” the authors point out that *the open door comes as a result of the people’s faithfulness.*⁸

Little — *mikros* (we get microscopic)

They had very little power as man measures powers.

Jesus opened the door for them because in their human weaknesses they became utterly dependent upon Jesus to Open doors / to work.

RELATE to the incredible open doors in England following the most humbling moment of ministry in Amsterdam. All of that was to help us recognize that we had LESS than a *little power*. I laid awake on my bunk that night as we crossed the English Channel. “Lord — what in the world are we going to do?!” We showed up in England as nobodies — totally unknown within the incredibly small circle of Christians in Britain. We showed up not knowing WHAT we were even going to do. Yet in the course of two weeks we found ourselves playing before thousands of unbelieving English high school students daily. Besides playing and preaching to all school morning assemblies and lunch concerts they begged us to take over English classes, Science classes, history classes. We found ourselves watching Jesus turn kids’ worlds right side up!

THE SAME HOLDS TRUE FOR METRO THIS MORNING! We have NOTHING in ourselves.

That is comforting to me as a pastor. I look at the needs within our fellowship (relative to marriages/families/sickness) and I feel so powerless. I look at the staggering deficit in our society — and of late in the church — in regards to the Truth and the Word — and I feel so powerless. I find myself just saying - *PLEASE LORD! Pour out Your Spirit* on MY life; on THIS fellowship; on our COMMUNITY; on the WORLD.

⁸ Bratcher, R. G., & Hatton, H. (1993). A handbook on the Revelation to John (p. 72). New York: United Bible Societies.

I'm going to close this morning with the last part of verse 8

Revelation 3:8 (ESV) ⁸ I know that you have but little power, and yet you have kept my word

Jesus gave the church in Philadelphia an open door *because they KEPT His word.*

Despite their weakness they kept His Word close to their heart.

Kept — Thayer's Definition:

1. to attend to carefully
2. take care of
3. to guard- metaphorically to keep
4. to observe
5. to reserve:

A.T. Robertson — To keep in a crisis or trial⁹

QUOTE: Joseph A. Seiss — *They are spoken of as having kept His Word... as though many had failed.... but they held fast to the Word of Christ.*¹⁰

From the very beginning of Metro — up to right now — and as long as I am here — keeping His Word WILL CONTINUE to be at the core of our mission and values. If anyone ever says anything to the contrary, kindly encourage them to listen to what's being taught here

Revelation 3:8 (ESV) ⁸ I know that you have but little power, and yet you.... have not denied my name.

Jesus tells them that He was giving them an open door *because they had not denied His name.*

Name = Onama. In Biblical times your name was much more than what your parents called you. Your name spoke of all that you are.

⁹ Robertson, A. T. (1933). Word Pictures in the New Testament (Re 3:8). Nashville, TN: Broadman Press.

¹⁰ Joseph A. Seiss; The Apocalypse: Lectures on the Book of Revelation (p. 72)

Strong's Dictionary — *The word "name" is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.*

In other words, they had microscopic power, as man measures power, yet they were totally devoted to Jesus — who He IS!

SEE ADDITIONAL NOTES ON PAGE 14 (Paper I had to write for my masters degree on what I believe about Jesus)

To be totally devoted to Jesus — totally devoted to who He IS, is way more than SAYING His Name or PLACING His name on your rear window or bumper. It means that we don't deny Him with our lives!

It means that our lives actually represent his heart — his ethos.

What Jesus commended in this church is the define definition of a truly faithful and fruitful church!!

He doesn't say *"I've given you an open door because you've got the biggest facility or the largest congregation or the coolest programs."*

Here is the STANDARD. Here is the BAR Here is how JESUS DEFINES a faithful, fruitful church / Christian

Weak in themselves but strong in Jesus

Hold fast to - treasure and guard with diligence the Word of God

Love Jesus supremely - are devoted to the whole of who He is.

What kind of a Church are WE? What kind of a Christian am I?

SEE NEXT PAGE: The Doctrine of Christ — His Person and Work

The Doctrine of Christ

His Person and Work

A Paper Presented to
Gerry Breshears
Western Seminary, Portland

In Partial Fulfillment
of the Requirements for the Course
BL 592 CM: APPLIED INTEGRATIVE THEOLOGY II: GLORIFYING THE WORD OF LIFE
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I BELIEVE in God the Son, the eternal “Logos” (John 1:1-3); the second person of the Trinity; uncreated, infinite, distinct from yet sharing equally the essence of deity with the Father and the Holy Spirit (Jn. 1:1-18; Col. 2:9; Heb. 1:3). Through Him all things were made (Jn. 1:3; Col. 1:16); by Him all things continue to exist (Col 1:17; Heb. 1:2) and He is making all things new (Rev. 21:5).

I BELIEVE that the eternal Logos became man in history (incarnation) as Jesus (Jn. 1:1-3, 14; Luke 1:31; Matt. 1:21) to reveal the Father (Jn. 1:18; 14:9), save sinful man (Matt. 1:18-23) and inaugurate His Messianic rule. He was conceived by the Holy Spirit in the womb of the virgin Mary (Luke 1:35) without ceasing to be God (Is. 7:14; Col. 2:9) so that He (alone) is fully God and fully man — the only mediator between God and man (1 Tim. 2:5).

In His incarnation, Jesus did not lay aside His divine nature, attributes, and prerogatives (He received worship - Jn. 9:38, He forgave sin - Lk. 5:20-24, claimed equality with God - Jn. 8:58; 10:28-30). Rather He laid aside the full expression of His divine majesty and glory (Jn. 17:5), veiling them in the tent of His genuine humanity (Matt. 17:2; Mark 13:32; Phil. 2:5-8).

I BELIEVE that the Old Testament offices of Prophet, Priest and King are held and fulfilled supremely in the one person of Jesus.

- Jesus is the fulfillment of the Old Testament office of Prophet. He is *the prophet* promised by Moses (Deut. 18:15-18; Jn.6:14; Acts 3:22-23). Jesus not only declared the Word of God, He is Himself the Word of God in human flesh (Jn. 1:1; 14). He is Himself the ultimate revelation of God to man (Jn. 1:18; 14:9; 1 John 1:1-2; 2 Cor. 4:6) — the radiance of the glory of God and the exact imprint of his nature (Heb. 1:1-3).
- Jesus is the fulfillment of the Old Testament office of Priest. He is Himself both the offerer and the “once and for all” offering (Jn. 1:29, 36; Heb. 9:12; 9:26; 10:10; 10:12) to remove transgression and sins making the way for all believers to come before God (Heb. 10:19-12). As our Great High Priest Jesus ever lives to make intercession for His people (Heb. 4:14-16; 7:25).
- Jesus is God’s anointed ruler (Heb. 1:8; 13) who after offering Himself for our sins is now seated at the right hand of the Father exalted *far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church* (Eph. 1:20–22; Matt. 28:18; 1 Cor. 15:25).

I BELIEVE that in his humanity, Jesus lived a perfectly righteous and sinless life (Heb. 4:14-15) even though he was tempted in every way that we are (Heb 2:18). By the power of Holy Spirit (Is. 42:1; Luke 4:1;14) Jesus lived in submission to the Father (Jn. 4:34; 5:19; 5:30; 6:38) while, according to His divine nature, He acted by His authority and power as the eternal Son (Jn. 1:14; 10:37–38; 14:10–11).

I BELIEVE that Jesus suffered and died on a Roman cross in the place of sinners (Is. 53:6; Is. 53:11; Rom. 4:25; 5:8; Gal. 3:13; 1 Pet. 2:24; 1 Pet. 3:18). On the cross Jesus

- fully absorbed the wrath of God (Is. 53:5, 12; Rom. 3:23-25; 1 Jn. 2:2; 1 Jn. 4:10),
- paid the just penalty for our sins (Rom. 6:23; Heb. 2:9)
- procured our redemption and forgiveness by the shedding of His blood (Eph. 1:7; 1 Pet. 1:18; Rev. 1:5)
- reconciled us to God (Eph. 2:13; Col. 1:21-22; 2 Cor. 5:21 1 Pet. 3:18)
- defeated the evil powers that oppose God (Col. 2:15; Heb. 2:14)

establishing Himself as the rightful King of the cosmos and empowering the redeemed to overcome the world through faith in Jesus as the Son of God (1 John 5:4–5).

I BELIEVE that after his death on the cross Jesus rose bodily from the grave (Matt. 28:1-6; Luke 24:38-39; John 20:1-18; Acts 2:30–31; Eph. 1:19-20; 1 Cor. 15:3-6; 1 Pet.1:3; Rev. 1:17-18).

I BELIEVE that His bodily resurrection

- confirms the deity of Jesus (Rom. 1:4)

- guarantees our forgiveness and justification (Rom. 4:25), and our future resurrection and glorification (Jn. 14:19; Rom. 6:5-10; 1 Cor. 15:20)

I BELIEVE that Jesus ascended visibly into heaven (Acts 1:9-11) and is now seated at the right hand of God the Father, exalted above all creation (Eph. 1:20-21; Col. 3:1), making perpetual intercession for His people.

I BELIEVE that Jesus Christ He will return one day just as He ascended, physically and personally (Acts 1:9-11) to establish His kingdom, and to judge all people (1 Thess. 4:13-18; Revelation 19:11-13, Rev. 20:4-15; Jn. 5:26-29).

I BELIEVE that it is by grace alone, through faith alone that sinners participate in the efficacy of the saving work of Jesus.

- They receive the forgiveness of sin (Acts 10:43).
- They are declared righteous/justified and have peace with God (Rom. 3:22; Rom. 5:1; Rom. 5:17; Phil. 3:9).
- They are made alive to God (Eph. 2:5; Col. 2:13; Titus 3:4-5) and indwelt by the Holy Spirit (1 Cor. 3:16; 1 Cor. 6:19).
- They receive the gift of eternal life (Jn. 3:15-16; Jn. 5:24; Rom. 6:22) and are saved from the wrath to come (Jn. 3:36; 1 Thes. 1:10).
- They are united with Christ who is their life (Jn. 20:21; Rom. 6:5; Col. 3:4).
- They are adopted into the family of God (Eph. 1:5).

- They are ransomed from the power and penalty of sin and are made citizens of the Kingdom of heaven right now (Phil. 3:20; Col. 1:13; Rev. 1:5-6)
- They will live and reign with Him forever in a heaven and a new earth (Rev. 22:1-6).