Eph 2:10 (NKJV)
10 For [we] are prepared his heart to seek the Lase of the Lord,
and to do it, and to teach statutes and ordinances in Israel.

Many Bible teachers feel the need to apply some practical application unrelated to the passage at hand, so their congregation can have something to use in their daily life.

But that is to suggest that the intended meaning of scripture doesn't have practical application, and it only tends to cloud it's actual meaning.

4:20.20

All scripture has one meaning and one meaning only; unless it is used in another area of the written word with a different meaning than it's original one, but that's God's prerogative not mine or yours or anyone else.

It is not for me to add meaning where **context** does not clearly teach it

Scripture is for Present use and Future use

Our standard for belief is what is written; not the good feelings or intuitions or opinions, or dreams or visions of men.

No matter how strongly they believe it, no matter how sincerely they operate it, if it's cherry picked and not backed up by context, **it's wood hay and straw** !!!

▼1. By the enrichment of **truth** the believer will be motivated:

a. Be careful that you do not have a false motivation:

1 Corinthians 3:1-23 (NKJV)
1 But I, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both their and our [Lord]:
3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,

This passage is sometimes misused by people who are starting to be relevant to the gift of tongues and the gifts of prophecy, but it's actually about the Corinthian church

5 that you were enriched in everything by Him, with all **utterance** and all **knowledge**,

6 Even as the testimony of Christ was confirmed in you,

7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

10 Now I beg you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and [that] there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.

11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

12 Now this I say, that each one of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

14 I thank God that I baptized none of you except Crispus and Gaius,

15 lest anyone should say that I had baptized in my own name.

16 And I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made void.

18 For the preaching of the cross is foolishness to those who are perishing, but to us who are saved it is the power of God.

19 For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."

20 Where is the wise? Where is the scribe? Where is the disputer of this age? Has God not made foolish the wisdom of this world?

21 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the foolishness of the message preached to save those who believe.

22 For indeed Jews request a sign, and Greeks seek after wisdom;

23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,

24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.

27 But God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are mighty,

28 and the base things of the world, and the despised, God has chosen, and the things which are not, to bring to nought the things that are,

29 that no flesh should glory in His presence.

30 But of Him you are in Christ Jesus, who for us became wisdom from God, and righteousness and sanctification and redemption,

31 that, as it is written, "He who glories, let him glory in the Lord."

"by means of all the messages and all of the knowledge that they have been given."

Gnosis - the **testimony** of Christ

The testimony is the doctrine that they were taught relative to both **the second and the revised 1st.**

That information became usable doctrine in their soul and it was evident in their life.

So when we read that phrase **"the testimony of Christ,"** that is a phrase based on the Greek word MARTURION, translated testimony, and **has to do with a witness or testimony in a courtroom.**

These are verbal statements of truth.

So **message** and **knowledge** are comparative

The subject of this entire prayer and reference to Eternity to God the Father:

7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

Our **salvation** is not eternal position as a child of God does not depend on who we are and what we have done. **Just on what Christ has done for us.**

Yet of them,

Paul says that God will confirm them to the end of their life **blameless**.

The basic principle underlying the biblical doctrine of **eternal security** is the **faithfulness of God**, not our faithfulness. God is faithful.

What Paul wants the church to understand is that it's what they have in Christ, not what they have in their own ability.

Paul begins to address the church with a reminder that we have everything we need to solve every problem that we will face in the Christian life, and the starting point is the grace of God which was given to us in Christ Jesus.

An which point we believed the gospel, God the father brought us into **eternal fellowship**, which is now to be realized in our life as a Christian life.

But sometimes a Christian goes out of fellowship, when they become carnally minded and sin

God the Father is going to keep us and preserve us in our salvation.
This is what we categorize as the doctrine of eternal security and we will be confirmed **blameless** to the end.
This is how Paul begins to address these carnal Corinthians.
There's absolutely no way can think of that these Corinthians weren't caught up in after having been justified, **and** not by sound biblical doctrine.

And though they were one of the most carnal congregations of the church age (of which you and I were once partakers with each other), Because we had not yet been taught or understood sound doctrine yet.

Yet of them,

Paul says that God will confirm them to the end of their life **blameless**.

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▼2. Becoming an Overcomer will have eternal benefit:

a. **The carnally minded Christian** may be intrigued by the book of Revelation but well never understand it:

Revelation 1:11, 11 (NKJV)
11 The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place; And he sent and signified it by his angel to his servant John,

Revelation 1:1 (NKJV)
1 The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place; And he sent and signified it by his angel to his servant John,
2 who bare witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.
3 Blessed [is] he that readeth, and they that hear the words of this prophecy, and keep those things which are written in it: for the time is near.

Message is to the church age Believer:

4 John, to the seven **churches** which are in Asia: Grace to you, and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne;
5 And from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,
6 and made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.
7 Behold, He is coming with clouds, and every eye will see Him, even those who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.
8 "I am the Alpha and Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the **Almighty**."
9 I John, who also am your brother and companion in the **tribulation** and kingdom and patience of Jesus Christ, was in the island called Patmos for the word of God and the testimony of Jesus Christ.
10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet,
11 saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches

All those things that were written from chapter 4 through 20, **they were written for the church to make use of.**

The church is to gain this knowledge for future use; in much the same way as a child goes through many years of education so that it can be applied when he becomes an adult.

The eschatological knowledge will equip us for our future position during the millennial reign of Christ.

which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

Chapters 2 and 3 of Revelation are an evaluation of the 7 churches in Asia, in short they say: if you're willing to listen, obey and overcome sin in your life you will receive reward and inheritance.

And then the next 16 chapters spell out in great detail cataclysmic events throughout seven years of great tribulation, and Christ's return at the end of that time to set up his kingdom on earth where he will reign for 1000 years; and finally the thousand year reign of Christ comes to an end and a new heaven and earth are created, and the new Jerusalem comes down from God out of heaven.

Revelation 21:1-8 (NKJV)
1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.
2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
3 And I heard a loud voice from heaven saying, "Behold! the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.
4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

After having revealed all these things, **John returns to the present, and addresses the church with teachings that will apply for their present use:**

Once again John address of the seven churches in Asia, and the **church** in the present

Rev 22:16 (NKJV) [**marked**]
16 "I Jesus have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."

John is now addressing the justified believer

8 But for the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

This is not a salvation message, he's still addressing the justified belief, he's still addressing the seven churches in Asia.

John is saying by inspiration of the Holy Spirit that if you do not overcome sin in your life; your portion of inheritance will be eternally lost, that's how he begins the book, and that's how he ends the message to the church.

Inheritance is the motivating theme intended to drive the church age believer to overcome sin

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