

**Faithful With A Little Power
And What Is That Synagogue of Satan Thing About?
Revelation 3:7– 13**

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We have established, so far in our study of the letter to the church in Philadelphia, that Jesus is identifying Himself to the church in terms that clarify that He is God, He is the one who is Holy and is faithful or genuine, and He is the one who is in complete control of citizenship in the new Jerusalem Literally He is the opener and closer of doors

Both in biblical and rabbinic literature, handing over a key is a metaphorical expression signifying not an appointment as a porter but the authorization to exercise complete power in a house. The Targum to Isa 22:22 renders the key of the house of David as a “key to the sanctuary and dominion of the house of David.” Sanhedrin 44b, alluding to this same text, says of the archangel Gabriel or of the Spirit of Shame that “... when he closes (the gates of grace) none can open them.” Thus the speaker appears to have unlimited sovereignty over the city of David, the new Jerusalem, and can grant or deny entrance to it in the last age; cf. vs. 12. (Ford 2008, 416)

Matthew 7:22–23

“Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’” (NASB95)

Revelation 3:8

“I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name.” (NASB95)

Jesus want this church to know that He knows what they are doing.

He is the one walking in the midst of the seven lampstands which again implies He is well aware of what is being done in each church, Philadelphia is not different.

Because this church is doing things exactly the way the Lord wants, He has encouragement for them and He has already made a passing reference to that encouragement in verse 7.

We learn here in verse 8 that it is Jesus Himself who opened up the door for ministry, He literally tells the church to “look, see.”

Jesus Himself opened the door, and because they have a little power and rely on Him, no one can shut the door.

For the church in Philadelphia – what was that door that was opened? Stop and think about the ministry of the church in Philadelphia and the door Jesus opened for them, we are still talking about their ministry today.

What were they – faithful to what they had been called to do.

It is significant that the testimony of this church continued through the centuries in evident fulfillment of His promise that they should have an open door. (Walvoord 2008, 85)

How faithful are we? What is it that God has called you to do? If you were the only one showing up, would you continue on with what God had called you to do?

The characteristic of the church that Philadelphia points to, the missionary church that began in the late 17th century and continued on into the 18th century and today.

Remember, many who were involved early on were coming out of a Sardis church background and in fact many had to work within that framework as they moved forward with the work of the Lord with a “little power.”

Charles Simeon was called to pastor Holy Trinity Church in Cambridge, but he was not easy to look at “and was given the nickname ‘Chin Simeon’.” (Munden 2003, 611)

The congregation did not want him. For five years they refused to allow him to be the Sunday afternoon lecturer, giving it instead to the assistant pastor they had wanted the church hierarchy to appoint over them. When that man left after five years, the church gave the lecture to another man for the next seven years, all the time refusing to allow Simeon to lecture on Sunday afternoons. Simeon responded by holding a Sunday evening service later than the Sunday afternoon lecture. People from the town began to come. The church wardens locked the doors, leaving people crowding in the street. Simeon had a locksmith open the doors, but when the wardens again locked the doors, he dropped the evening service. Only after twelve years did the church invite Simeon to be the Sunday afternoon lecturer. (Hamilton Jr. 2012, 111)

But just like the church in Philadelphia, he continued on because he had a little power.

He wound up being the pastor of that church for 54 years, even though it did not start out well since he was fighting a Sardis church structure.

As a result of his faithfulness, “it is estimated that about 1,000 future clergy came under Simeon’s influence, over twenty of whom became chaplains to the East India Company and three Church Missionary Society (CMS) missionaries.” (Munden 2003, 612)

He was instrumental in the abolition of slavery in England.

Simeon made clear his theological position. He was neither an Arminian nor a Calvinist but described himself as ‘a moderate Calvinist’ or ‘a Bible Christian’. He opposed all human systems of divinity. His maxim was simple: ‘Be Bible Christians, not system Christians.’ (Munden 2003, 612)

His activities led to, in 1799, the formation of the Society for missions to Africa and the East, he was also involved in getting missions into India.

Like many of his contemporaries, Simeon became deeply committed to the evangelization of the Jews. He was so preoccupied with the cause that he was described as being ‘Jew mad’, and ‘the chief friend of Israel in this country’. (Munden 2003, 614)

It is interesting to note that it is during this time that Jewish missions came into its own, and by 1900 some 250,000 Jews became believers. Jewish missions first began in Germany, took root in England, and finally came to fruition in the United States. (Fruchtenbaum 2003, 64)

One other thing about Charles Simeon, he published the outlines of his sermons, 2,536 to be exact.

Charles Simeon's notes on Revelation 3:8

Our blessed Lord had "set before that Church an open door" for the ministration of the Gospel and the enjoyment of its blessings; and, by his special providence, had taken care that "no man should shut it." Great opposition, indeed, had been made to them, and the most violent persecution had raged against them: but they "had kept the word of Christ," even "the word of his patience;" which is so called, because no man ever embraces it aright without having abundant occasion for patience, whilst he holds it fast, and endeavours to adorn it by a suitable conversation. The trials they had endured in consequence of adhering to that word had been exceeding heavy. Yet, notwithstanding "they possessed but little strength, they had approved themselves faithful to their Lord, and could in no instance be prevailed upon to "deny his name."

Now, this was an honourable testimony; and the more so, because "their strength was small." If their talents were few, they endeavoured to employ them to the honour of their Lord: and they thereby performed towards him a good and acceptable service. (Simeon 1833, 107)

Yet, he also reflected what it is that Jesus is writing to the church about, faithfulness to the calling no matter what.

Romans 11:25–29

"For I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: A partial hardening has happened to Israel until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion; he will remove ungodliness from Jacob. And this is my covenant with them, when I take away their sins." In regard to the gospel they are enemies for your sake, but in regard to election they are dearly loved for the sake of the fathers. For the gifts and the call of God are irrevocable." (NET)

Jeremiah 1:4–10

The LORD said to me, "Before I formed you in your mother's womb I chose you. Before you were born I set you apart. I appointed you to be a prophet to the nations." I answered, "Oh, Lord GOD, I really do not know how to speak well enough for that, for I am too young." The LORD said to me, "Do not say, 'I am too young.' But go to whomever I send you and say whatever I tell you. Do not be afraid of those to whom I send you, for I will be with you to protect you," says the LORD. Then the LORD reached out his hand and touched my mouth and said to me, "I will most assuredly give you the words you are to speak for me. Know for certain that I hereby give you the authority to announce to nations and kingdoms that they will be uprooted and torn down, destroyed and demolished, rebuilt and firmly planted." (NET)

Ephesians 1:18–21

"—since the eyes of your heart have been enlightened—so that you may know what is the hope of his calling, what is the wealth of his glorious inheritance in the saints, and what is the incomparable greatness of his power toward us who believe, as displayed in the exercise of his immense strength. This power he exercised in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms far above every rule and authority and power and dominion and every name that is named, not only in this age but also in the one to come." (NET)

1 Corinthians 1:26–29

"For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 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 strong, and the base things of the

world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God.” (NASB95)

God calls, and He is not looking for those who have exemplary resumes. He is not looking for the individual who believes they have it all together and have become, in their mind, God’s gift to the church. He is looking for the one who is available, believes they are the least qualified, can’t imagine how the Lord would ever use in them due to the circumstances they are in, but are faithful in the little things.

Luke 16:10–11

“The one who is faithful in a very little is also faithful in much, and the one who is dishonest in a very little is also dishonest in much. If then you haven’t been trustworthy in handling worldly wealth, who will entrust you with the true riches?” (NET)

God delights to use men or women who see their weakness, see their inadequacy, and lean on Him for strength and wisdom. It’s not that God can’t use talented people, because He does. But the Scriptures tell us over and over again how God uses the humble person who depends fully on Him rather than on themselves. (Laurie 2014, Kindel Location 1594-1597)

The church at Philadelphia, a missionary church in a missionary city, was not a large mega church. They did not have a radio or television ministry. They did not have multiple campuses and a heavy web presence, by the way none of that is bad, in fact we will learn they had opposition to what they were doing, but that did not matter as they were determined to be faithful to what God had called them to be and to do, and we are still talking about them today – a little power has had a 2000 year reach.

We live in the last days, also a picture of the Philadelphia church, and we live with opposition. As they were in existence at the same time as the Sardis Church, the Laodicean Church and the Church in Thyatira, we find ourselves in the same predicament.

Are we faithful?

Do we understand the nature of the opposition?

2 Peter 2:1–3

“But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their sensuality, and because of them the way of truth will be blasphemed. And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep.” (ESV)

1 Timothy 4:1–3

“Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.” (ESV)

2 Timothy 3:1–5

“But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people.” (ESV)

2 Peter 3:3–6

“Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all

continues just as it was from the beginning of creation.” For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water.” (NASB95)

We have an open door, a little power, and we need to make our goal individually and corporately the same as Philadelphia, to keep His word and to not deny His name, my fear is that we, as a body, tend more towards Laodicea than Philadelphia.

We need to remember to pray for our church, and for revival, here, now, in and for this body of believers in Jupiter Florida or wherever you call your church home.

Revelation 3:9

“Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie—I will make them come and bow down at your feet, and make them know that I have loved you.” (NASB95)

Just as the other church, Smyrna, which had nothing bad said about it, the church in Philadelphia is dealing with the same source of persecution – the synagogue of Satan or for the specific churches in Asia Minor – Jews.

In fact, the language here deliberately re-creates 2:9, for this is followed by a virtual quotation of that verse (“they call themselves Jews, but they are not”) adding the comment, “but they lie.” The point is exactly the same. These Jews claim to be God’s people, but since they have rejected his Messiah and persecuted his people, they “lie” (cf. 1 John 1:10; 2:4) and “are not” his true people but rather belong to Satan (cf. John 8:44; 2 Cor. 11:13–15). As Paul said in Rom. 2:28–29, the true Jew is one “inwardly ... of the heart.” (Osborne 2002, 190)

Today, the ones who stand against the Philadelphia church may not be from the synagogue of Satan, but they may be from those “churches” that are dead dead dead, lukewarm, or have a view of what is truly unbiblical as being Biblical.

The synagogue of Satan today, Thyatira, Sardis and Laodicea.

Paul gave us a hint of this time that Jesus, through John, is providing detail about

2 Timothy 2:24–3:9

“And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will. But understand this, that in the last days there will come **times of difficulty**. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people. For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth. Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith. But they will not get very far, for their folly will be plain to all, as was that of those two men.” (ESV)

Difficult – χαλεποί – kalepo - being troublesome, hard, difficult; hard times, times of stress; hard to deal with, violent, dangerous. (Arndt, et al. 2000, 1075-1076)

In the last days, the days which Jesus is writing about and that John is faithfully transcribing, these days will be not just difficult, they will be fierce, violent and dangerous.

As used in Matthew, it described the actions of men possessed by demons. They were out of their minds, uncontrollable, and violent. And here, in Paul's word of prophecy to Timothy, we find exactly the same meaning! (Stearman 2014, Kindle Location 1772-1773)

Paul saw the last days as days which would resemble and look like the same actions of fierce demon possessed men which would result in confrontation, lies, and social subversion and attack. Europe is now pagan, the state churches are there, and the people still pay taxes for their upkeep, but they are dead, examples to come.

Then there are those remnants of non-believing Thyatira.

A converted Jesuit scholar, Don Francisco Lacueva, disappeared from his home in England this month. The former priest was reported missing following a trip to London on evangelistic work. His wife had expected him to return to their home in Kent the same day. Instead she received a telephone call from a man who said that Don Francisco would not be back. The mysterious caller refused to identify himself. (Christianity Today 1964, 613)

In an article written several weeks ago, Don Francisco charged that drug and electric shock treatment had been administered to a Spanish Jesuit priest who was showing interest in evangelical doctrine. The article concludes: "The Roman inquisition is not yet only a fad reminiscent of the past. In spite of the ecumenical movement, the practical rule of the Jesuits that 'the end justifies the means' is still up to date." (Christianity Today 1964, 613)

Through an annual initiative called "The light is on for you," dioceses throughout the U.S. have opened their doors to welcome fallen away Catholics back to the Sacrament of Reconciliation. (The Catholic World report 2018)

Thyatira wants you back.
How safe is it to be a Bible believing born again Christian today?

I believe that we are beginning to move into a time in this country when it will cost you something to be a Christian. Melvin Laird, long before he was Secretary of Defense, made a statement in San Francisco at a Republican convention. I do not know the circumstances which prompted the statement, but he said, "In this world it is becoming more and more unpopular to be a Christian. Soon it may become dangerous." We are seeing the accuracy of this statement. Real Christianity and real Christians are becoming very unpopular. (McGee 1997, 472)

The problem we saw in Sardis – religious without any truth in them.

That has become a real problem as those of us considered to be Fundamentalists, a term from a series of books written at the turn of the 20th century, as we are becoming further marginalized.

We are accused, again, of being ignorant, out of step with the times, anti-intellectual, homophobic, unloving, racist and misogynists.

Romans 1:16–17

"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."" (NASB95)

Romans 1:22–32

"Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for an image resembling mortal human beings or birds or four-footed animals or reptiles. Therefore God gave them over in the desires of their hearts to impurity, to dishonor their bodies among themselves. They exchanged the truth of God for a lie and worshiped and served the creation rather than the Creator, who

is blessed forever! Amen. For this reason God gave them over to dishonorable passions. For their women exchanged the natural sexual relations for unnatural ones, and likewise the men also abandoned natural relations with women and were inflamed in their passions for one another. Men committed shameless acts with men and received in themselves the due penalty for their error. And just as they did not see fit to acknowledge God, God gave them over to a depraved mind, to do what should not be done. They are filled with every kind of unrighteousness, wickedness, covetousness, malice. They are rife with envy, murder, strife, deceit, hostility. They are gossips, slanderers, haters of God, insolent, arrogant, boastful, contrivers of all sorts of evil, disobedient to parents, senseless, covenant-breakers, heartless, ruthless. Although they fully know God's righteous decree that those who practice such things deserve to die, they not only do them but also approve of those who practice them." (NET)

But what these bullet points fail to mention is the developing emergence on the world scene of what will become one of the greatest threats ever raised against the authentic body of Christ— Religious Christians. (Horn 2014, Kindle location 161-163)

There is a hostility toward Christians and Christianity at least as irrational as any anti-Semitism. In fact, recently in the United States overt hostility toward certain Christians has been far greater than overt hostility toward Jews. (Yancey and Williamson 2015, Kindle Locations 139-141)

I am often asked, "How can we help persecuted Christians?" At this point, one must respond: "How about starting with getting the U.S. government to stop being the chief facilitator of Christian persecution?" Altruism aside, it would be in the interests of all freedom-loving people — and especially their descendants. (Ibrahim 2014)

Revelation 17:1–2

Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come here, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed acts of immorality, and those who dwell on the earth were made drunk with the wine of her immorality." (NASB95)

We live in the final days, the set up for the Great Whore Church is taking place, those of us who actually believe the Bible are intolerant, ignorant, racist and homophobes.

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My dating life is ... funny. In the initial conversations with someone, I have had a few people who are very anti-religious and therefore very skeptical of my intentions. I am very quick to let people know I am not out to convert them, nor am I doing something scandalous by being on dating apps (most people assume I can't be gay and should be celibate as a Christian pastor), but once we get past that, they typically turn into normal dates. (Wong 2018)

Jude 4

"For certain men have secretly slipped in among you—men who long ago were marked out for the condemnation I am about to describe—ungodly men who have turned the grace of our God into a license for evil and who deny our only Master and Lord, Jesus Christ." (NET)

Old Plans to Subvert the Church

While public opinion is one primary source of mainstream values, religious authority is the other. When conservative churches condemn gays, there are only two things we can do to confound the homophobia of true believers. First, we can use talk to muddy the moral waters. This means publicizing support for gays by more moderate churches, raising theological objections of our own about conservative interpretations of biblical teachings, and exposing hatred and inconsistency. Second, we can undermine

the moral authority of homophobic churches by portraying them as antiquated backwaters, badly out of step with the times and with the latest findings of psychology. Against the mighty pull of institutional Religion one must set the mightier draw of Science & Public Opinion (the shield and sword of that accursed "secular humanism"). Such an unholy alliance has worked well against churches before, on such topics as divorce and abortion. With enough open talk about the prevalence and acceptability of homosexuality, that alliance can work again here. (Kirk and Pill 1987)

Progressives from Dallas

The following website has recently been updated. I need to make clear this is not a statement that we would support but is being used as an example of what is taking place. When accessed in December of 2018 the What We Believe page at cathedralofhope.com had the following.

“At the Cathedral of Hope, every member is a minister of the church. We believe we are here to serve, not to be served. To that end, we embrace five core values.

We are a people of Compassion.

We are ministers who embody the tangible love of a savior who fed the hungry, healed the hurting, and told us bluntly that what we did to the least we did to him.

We are a people of Inclusion.

This is a value Jesus held. We believe Jesus came to include, not to exclude. All are welcome around God’s table.

We are a people of Liberation.

We seek to challenge all oppression, particularly the oppression of queer people. By embodying grace we live out our liberation until all are set free.

We are a people of Hope.

We are people filled with joy and unrelenting optimism because we believe God is good. With God, all things are possible. God can use us to transform the world.

We are a people of Jesus.

We believe Jesus was the incarnation of God’s grace. Jesus was the ultimate liberal, who resisted the status quo of oppression and showed us the way to the abundant life God intends for all people.”

Since the website has been updated, I thought it would be useful to show how a progressive oriented church has changed in just a few years.

“The Mission of the Cathedral of Hope is to reclaim Christianity as a faith of extravagant grace, radical inclusion and relentless compassion.

Our beliefs are based upon our Core Values. The Core Values of Cathedral of Hope are Compassion, Inclusion, Liberation, Hope and Faith in Jesus.

Compassion

We are a people of Compassion. We live out the tangible love of a savior who fed the hungry, healed the hurting, and told us bluntly that what we did to the least we did to him.

Inclusion

We are a people of Inclusion. We believe Jesus came to include, not to exclude. Jesus made it clear that all are welcome around God’s table.

Liberation

We are a people of Liberation. We challenge all oppression, especially the oppression of queer people. By embodying grace, we live out our liberation until all are set free.

Hope

We are a people of Hope. We are people filled with joy and unrelenting optimism because we believe God is good. With God, all things are possible. God can use us to transform the world.

Jesus

We are a people of Jesus. We believe Jesus was the incarnation of God's grace. Jesus was the ultimate liberal, who resisted the status quo of oppression and showed us the way to the abundant life God intends for all people." (Hope 2019)

"The American obsession with the second coming of Jesus — especially with distorted interpretations of it — continues unabated. Seen from my side of the Atlantic, the phenomenal success of the Left Behind books appears puzzling, even bizarre. Few in the U.K. hold the belief on which the popular series of novels is based: that there will be a literal 'rapture' in which believers will be snatched up to heaven" (Wright 2001)

Revelation 3:10

"Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth." (NASB95)

Jesus promises those in Philadelphia a very clear promise.

Then there is Laodicea.

Over the past few years a number of Church denominations and ecumenical organizations (United Church of Christ, Presbyterian Church (USA), The Church of England, The United Methodist Church, The National Council of the Churches of Christ in the USA, Church of Scotland, Reformed Church in America, The Methodist Church of Great Britain) have issued statements condemning the alleged Israeli "occupation," and have chosen either to support campaigns to boycott Israeli goods and divest from multinational companies operating within Israel, and/or to denounce Christian Zionism as a heresy, which they say threatens peace in the Middle East. (Wilkinson 2012)

Clearly, there is the seed of growing persecution against premillennial believers in statements and movements such as in the preceding. Added to this mix is "Chrislam," the attempt at blending Islam and Christianity. While Islam is monotheistic, that does not mean that Christians and Muslims worship the same God. We don't. Devout Muslims will tell you we don't, and so will devout Christians. (Spargimino 2014, Kindle locations 2301-2304)

Francis Schaffer

Here is the great evangelical disaster—the failure of the evangelical world to stand for truth as truth. There is only one word for this—namely accommodation: the evangelical church has accommodated to the world spirit of the age. First, there has been accommodation on Scripture, so that many who call themselves evangelicals hold a weakened view of the Bible and no longer affirm the truth of all the Bible teaches—truth not only in religious matters but in the areas of science and history and morality. As part of this, many evangelicals are now accepting the higher critical methods in the study of the Bible. Remember, it was these same methods which destroyed the authority of the Bible for the Protestant church in Germany in the last century, and which have destroyed the Bible for the liberal in our own country from the beginning of this century. And second, there has been accommodation on the issues, with no clear stand being taken even on matters of life and death.

This accommodation has been costly, first in destroying the power of the Scriptures to confront the spirit of our age; second, in allowing the further slide of our culture. Thus we must say with tears that it is the evangelical accommodation to the world spirit around us, to the wisdom of this age, which removes the evangelical church from standing against the further breakdown of our culture. It is my firm belief that

when we stand before Jesus Christ, we will find that it has been the weakness and accommodation of the evangelical group on the issues of the day that has been largely responsible for the loss of the Christian ethos which has taken place in the area of culture in our own country over the last forty to sixty years. (Schaeffer 1982, 320-321)

Revelation 3:8

"I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name." (NASB95)

Ephesians 6:10–13

"Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm." (ESV)

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