**THE ANGEL OF THE CHURCH OF PHILADELPHIA.**

***Rev. 3:7-13. And to the angel of the church of Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that apeneth; and no man shutteth: and shutteth and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie, behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience , I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.***

**The churches of Thyatira and Sardis covered the period of the dark ages from Justinian to the time of the French revolution; 529 to 1789, 1260 years. This is the period of time spoken of by Daniel and specifically measured in Revelation, chapters 11, 12, 13. It was a time of spiritual darkness and apostasy; of the elimination of pagan religions, and yet a time when pagan gods and practices were revived in a Christian culture. It was a time of tyranny, bloodshed and oppression; a time of lifeless religious creeds and dogma sustained by the power of papal authority. It was a time of complete suppression of the word of God and a prohibition against any liberty or any message apart from Roman approval. And it was a time of deep, abominable moral depravity, justly described as the “abomination of desolation”.**

**The reformation officially started under Martin Luther in 1517. From then until near the end of the 18th century, nearly 300 years, those who were breaking away from Rome and turning to the message of reform, were physically assaulted in a manner to beastly and inhumane to describe. But the reformation was of God. Severe judgments were in store for followers of “spiritual Jezebel”, and her diabolical reign of terror. The prophet Elijah, in the days of ancient, literal Jezebel, had declared in I Kgs. 21:23, that the dogs would eat Jezebel, which thing came to pass. And literal Jezebel and the judgment upon her was only a precursor of the time of “spiritual Jezebel”, that is, the church of Rome. And just as the army of Jehu defeated Jezebel, so also it would be to spiritual Jezebel. Her destruction would not come at the hands of protestant Christians, but at the hands of imperial forces which she had controlled by a presumption of divine power over them for so long.**

**The details of the French revolution and how it played a part in the events of this era, will be the subject of a later lesson. For now we will only observe that during the last 10 years of the 18th century, imperial powers beginning with France and spreading across Europe, revolted against the “Holy Roman Empire”. In just a few short years, the power, tyranny and long dark night of religious oppression, which we have described as the “Trail Of Blood And Tears”, which dominated the map of Europe for about 13 centuries, was overthrown completely. It’s territory was reduced to the Vatican; it’s power and rule was confined to its own defeated arena; it’s tyranny over the hordes of the earth was over.**

**With the dawn of the 19th century, came the “rebirth of the church of Christ”; the restoration of the word of God; the opening of (spiritually) blinded eyes and a fresh new freedom. Before the end of the 19th century, it was as though there was a “new heaven and a new earth”.**

**PHILADELPHIA: a time of brotherly love was returning to the earth. The reformation had revealed the corruption, false teachings, papal deceit and fury of the Roman system. The armies of France and Europe had reclaimed their proper civil rule, and the sunlight of the truth of God’s word was rapidly rising over the world.**

**From about 1800 to approximately 1900, there was a time of spiritual renewal and turning to God virtually equal to the heights’ of the first century church. There were basically 4 things to account for this new (spiritual) day; this “new heaven and earth”, as it were. Those 4 things were as follows:**

 **a. The return of passionate, broken hearted, penitent praying and seeking God.**

 **b. The restoration, distribution and teaching of the Bible, freely, to all the world.**

 **c. This brought revival, conviction, turning from sin, and great spiritual awakening.**

 **d. This was followed by or accompanied by a great outpouring of the baptism of the Holy Ghost, which mainly occurred around the end of the 19th century.**

**The 19th century bears record to a complete reversal of dark-age apostasy. A dramatic change of the entire spiritual landscape of the whole world was taking place during the reformation from 1517 to 1800, followed by the spiritual awakenings of the 19th century. Hunger and emptiness pent up for centuries, broke out at the first prospect of religious liberty, brought about by the great reformation which lasted for nearly 3 centuries, and culminated when the French revolution overthrew the Holy Roman Empire. Thus ended her centuries of religious tyranny, and opened the door to a new day of spiritual thought, convictions, devotions and transformation. (Rev. 3:8, I set before you an open door). One of the marvelous stories of Christian history is how this new day came about, essentially all over the world at nearly the same time. That is the story we will now share as the fulfillment of the Philadelphian church experience.**

**A. PRAYER.**

 **1. Not an unscriptural recital of rosary prayers; prayers for the dead; or prayers to saints; or liturgical prayers.**

 **2. But prayers from hearts needy and hungry for God.**

 **3. The prayers of Charles G. Finney.**

 **4. The prayers for the revivals of the 1850’s.**

 **5. The prayers for the Welsh revival.**

 **6. The prayers for the out pouring of the Holy Ghost.**

 **7. And when people pray, it will lead them straight to the Bible and the church.**

**B. THE BIBLE.**

 **1. The elevation of the word of God so noticeable in the 19th century.**

 **2. From being outlawed; chained to a desk; to a place of heavenly exaltation.**

 **3. The story of Mary Jones. 1794 to 1804.**

 **4. The B. & F. B. S., contributed 204 million Bibles, etc., by 1900.**

 **5. American Bible Society org. 1808; 39 million by 1880.**

 **6. By June, 1816, there were 128 Bible societies.**

 **7. Voltaire’s statements about the Bible happened in reverse.**

 **8. The Bible ascended high into the “ecclesiastical heavens”. (That is, its distribution to churches was extremely wide spread; hungrily read, and freely preached.**

**C. HEAVENLY REVIVAL.**

 **1. Hunger for God; passionate seeking of God; and an insatiable hunger for God’s word, leads to heavenly revival.**

 **2. Revival under Charles G. Finney. (And others).**

 **3. Revival during the middle 19th century.**

 **4. The great Welsh revival.**

**D. OUTPOURING OF THE BAPTISM OF THE HOLY GHOST.**

 **1. The stage is set: prayer; Bible; revival.**

 **2. Topeka Kansas out pouring.**

 **3. The Welsh out pouring.**

 **4. The Azusa St., 3 year revival.**

 **5. It came to our area about 1920 to 1930.**

**This is that which was spoken of by the prophet Joel.**

 **a. A new spiritual day has dawned.**

 **b. The church is restored to its former glory.**

**V7. He that openeth and no man shutteth.**

**V8. I have set before the an open door.**

**V11. Behold I come quickly. Hold fast.**

**V12. The city of God, Jerusalem, which cometh down from God.**

 **a. Him that overcometh.**

**V13. He that hath an ear, let him hear.**