

Bible Study Service in Surabaya, September 29, 2014 (Monday Evening)

Peace and grace in the love of our Lord Jesus Christ.

We are still discussing **Revelation 2-3**.

According to Tabernacle Teaching, it refers to the seven sprinklings of blood before [the Ark of the Covenant](#).

It means the seven epistles for the seven churches of the Gentiles or **the last sanctification** done by Jesus for the seven churches of the Gentiles or the congregation in the last days to make them perfect or without blemish like Jesus. They become the perfect Bride of heaven who is ready to welcome Jesus' second coming on the glorious clouds to meet Him, the Heavenly Bridegroom, forever.

There are **seven churches of the Gentiles** that experience the sprinkling of blood as follows.

1. The church in **EPHESUS** (**Revelation 2: 1-7**) (it has been explained in *General Service in Surabaya, July 27, 2014* up to *General Service in Surabaya, September 7, 2014*). The church in Ephesus **must return to the first love** to return to Paradise.
2. The church in **SMYRNA** (**Revelation 2: 8-11**) (it has been explained in *General Service in Surabaya, September 14, 2014*).

THE CHURCH IN SMYRNA

Revelation 2: 9

2:9 "I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan.

They are in suffering in the flesh together with Jesus or in the death experience with the Lord (**CROSS EXPERIENCE**).

Why did God let the church in Smyrna undergo the death experience together with the Lord?

1. **For getting the grace** (it has been studied in *General Service in Surabaya, September 14, 2014* up to *General Service in Surabaya, September 21, 2014*).
2. As for the church of the Gentiles, **they can be made equal to the church of Israel** in experiencing the death experience together with the Lord, so that they can be made one.

Tonight, we learn the second one.

Exodus 1: 1-5

1:1 Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob:

1:2 Reuben, Simeon, Levi, and Judah;

1:3 Issachar, Zebulun, and Benjamin;

1:4 Dan, Naphtali, Gad, and Asher.

1:5 All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already).

'came to Egypt' = Israel was let **go down from Canaan to Egypt**.

Canaan = a country which was full of milk and honey or the Promised Land.

Egypt = the world.

Why did God let Israel go down from Canaan to Egypt?

- a. Because it is **in line with** the way of Jesus who goes down from heaven to the world as **the death experience or the way of the cross**.

Likewise, the church in Smyrna or the Gentiles was let experience the suffering, poverty, and so on. Thus, both Israel and Gentile experience the death or cross experience together with the Lord.

1 Peter 4: 1-2

4:1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,

4:2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

The facts found in the death experience or the way of the cross is suffering in the flesh to stop sinning and live according to the will of God **LIVE IN RIGHTEOUSNESS**.

- We do not compromise, agree, or tolerate any little sin.
- We do not judge sinful people because we were sinful also and forgiven.
We must bring the sinful to God through the service, so that they can hear the Word, and especially our prayer for them.

If we CAN BE IN ONE WAY OF THE CROSS, or we do not sin but live in righteousness, **we can have the oneness**, beginning from the marriage or household, shepherding, inter-shepherding, up to the one perfect body of Israel and Gentile.

For **being on the one way of the cross**, we must **be ready** to confess and forgive sins one another. We must **confess our mistake to God and others and not repeat them after being forgiven**. If we are righteous, we must **forgive the sin of others who confess to us and forget it**.

On the contrary, blaming and judging one another means that we are **on the different ways**. Consequently, there are many collisions, separation, and divorce. The righteous cannot be on the one way with the false.

Exodus 1: 1

1:1 Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob:

'each man and his household' = we must bring our family (wife, children, and grandchildren) to enter the experience of the death or be on the one way of the cross, so that we can be in oneness and **experience the full blessing of God**. There are blessings, resurrection, and God's glory behind the cross.

The way of the cross = life in the righteousness.

Thus, we must bring our family to the right marriage, service, and ministry to God. All things must be righteous.

Exodus 1: 2-5

1:2 Reuben, Simeon, Levi, and Judah;

1:3 Issachar, Zebulun, and Benjamin;

1:4 Dan, Naphtali, Gad, and Asher.

1:5 All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already).

= the names of Jacob's sons who went down to Egypt or underwent the death experience were mentioned one by one.

It means as follows.

- The Lord always remembers one by one His sons or servants who undergo the cross or death experience.
- **Revelation 2: 9**
2:9 "I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan."

'I know' = the Lord knows us as follows.

1. He really appreciates His servant or son who undergoes the cross or death experience.
2. He does not let us alone in the sorrow, poverty, and suffering because of God, ministry, fasting, and so on, but He sympathizes and gives extra power and solution for us.

The Lord remembers and knows His son and servant who are in the death experience. Therefore, **we must also remember Him only** when we are in the death experience or the cross like a baby who cries **only** to the mother.

b. Because there were grains in Egypt.

At that time, Canaan was in famine. There was no grain there. Thus, the house of Israel had to seek for the grain in Egypt.

Be careful! Canaan is the land of revival. It means that there were many spiritual revivals, but they aimed at **spiritual famine** because of not showing or prioritizing the grain or the revelation of the Word of God or Jesus Himself, but physical things.

In such condition, one moves everywhere without eating any food. He seems to be great, but gets hungry and faints. It means that he gets spiritual lukewarmness and death or perdition.

Therefore, God let the house of Israel go down from Canaan to Egypt for getting the grain. It was a death experience, **but**

there was abundant grain or the revelation of God's Word. The Lord provided the bread of life or food from heaven.

John 6: 33, 35

6:33 *"For the bread of God is He who comes down from heaven and gives life to the world."*

6:35 *And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."*

The functions of the revelation of the Word of God or the bread of life from heaven or manna are as follows.

- **Giving us life**, both the physical life for our daily need and the beautiful future one, and the spiritual one, namely eternal life forever.
- **Giving us heavenly satisfaction and joy.**

John 6: 35

6:35 *And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."*

Afterwards, we can **be shepherded well and correctly**. There is no need to wander because the grain, life, and satisfaction have been provided already.

Thus, the main point of shepherding is the spiritual food. The right and good shepherd will provide it.

c. **Because there was Joseph in Egypt.**

Exodus 1: 5

1:5 *All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already).*

The house of Israel was not complete without Joseph. Joseph in Egypt could make the house of Israel complete in the twelve tribes. It refers to the oneness of the body of Christ from Israel as the core of the Bride of God.

THE BODY OF CHRIST IS FORMED in the death or cross experience in the world until Israel and Gentiles become one perfect body.

Without the cross experience, the body of Christ cannot be formed.

Ephesians 2: 13-16

2:13 *But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*

2:14 *For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,*

2:15 *having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,*

2:16 *and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.*

'far off' = the Gentiles.

'one new man from the two' = Israel and Gentiles.

The proof that we are in the oneness of the body of Christ is **PEACE** = 'has broken down the middle wall of separation' = building the wall of New Jerusalem.

We have to keep the peace.

It means that there are no more envies, revenges, uncleanness and evil sins, and bitterness. We do not feel anything that our flesh always feels, but the love of God. We can love Him more than anything and others as ourselves, even our enemy.

We learn from Jesus. He always keeps the peace. He was going to die on the cross, but He prayed '*Father, forgive them*' for the people who crucified Him. He did not keep the bitterness or revenge.

The signs of God's servants or sons in the death experience like the baby Moses who was thrown away in the river are as follows.

- a. Being blamed when we are righteous like Moses who was not false, but the murder threatened him.

We have to **be in silence** although it is hard for our flesh in the death experience.

If we resist against it, we are failed.

- b. **Being left alone like Moses who was thrown away by his parents and his sister only look at him from a far distance.**

Exodus 2: 4

2:4 And his sister stood afar off, to know what would be done to him.

When all people do not want to know our condition like Jesus who cried 'Eloi, Eloi, lama sabachthani' on the cross alone, we must remember that the Lord always accompanies and cares us.

We only need to wait for His time without any disappointment or hopelessness.

- c. **Being in the peak of temptation like Moses who was in the hand of the daughter of Pharaoh, the person who had commanded to kill all male babies of the Hebrews.**

Exodus 2: 5-6

2:5 Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it.

2:6 And when she had opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."

The problems increase up to the peak until there is no way out anymore.

In such condition, God is sending us to do these things.

- Helping other people who are in the peak of uncleanness and evil, like the daughter of Pharaoh, the image of Satan, so that they can be saved.
- Helping other people who are in the peak of suffering until they almost become hopeless and leave God.

In the death experience, we must be like crying Moses who was not murdered finally.

Exodus 2: 6

2:6 And when she had opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."

Do not blame other people when you are in the death experience, or else you will be dead.

The baby Moses cried. It means as follows.

1. Worshiping God with a broken heart and we confess that we are not worthy due to our many mistakes and weaknesses. We are powerless and unable to do anything.
We confess our faults and weaknesses to God and others. After being forgiven, we do not do the sin again, but **live in righteousness** in all matters.
2. Worshiping God with a strong heart and good courage like a crying baby who hopes in the mother only. **We only hope in God's grace**, not on others. We only lift up our two hands to God. Before we hope in Him, we are not a baby yet.

This kind of worship is able to draw the grace of God to come upon our life.

The result is the hand of God's mercy or the nail-pierced hand of the Lord through the Holy Communion is stretched as follows.

Exodus 2: 10

2:10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water."

1. The merciful hand of God was able to draw Moses out of the water, so that the water could not enter the ark of bulrushes and he was saved from the crocodile and hippopotamus.

It means that the nail-pierced hand is able to preserve and protect us in the midst of the difficulties and crises of the world, until the time of impossibilities when the antichrist reigns over the world for three years and six months. We are protected directly by God through the true teaching Word and Holy Communion. We only serve and minister to God.

Now, we are still working or studying in the world, but do not be bound by anything in it. We must be delivered by prioritizing God more than anything.

2. The hand of God lifts us up from the son of slave to the one of king. It means as follows.

- The nail-pierced hand or the merciful one of God is able to give us beautiful and successful future life in time of

need for sure.

- We are lifted up as the priests and kings for ministering in the revival of Holy Spirit at the latter rain for building the perfect body of Christ.
The son of slave means the slave of sin and evil or Satan. Such person enters the building of Babylon's body, gets evil and unclean more and more until suffers, and perishes forever.
The son of king means the priests and kings. We enter the building of Christ's body, become more righteous, holy, and perfect.
- The nail-pierced hand is able to remove all impossibilities.

3. The nail-pierced hand of God is able to lift up Moses to heaven.

It means that the nail-pierced hand of God is able to sanctify and renew us until someday we are as perfect as Jesus is and taken up to heaven.

Deuteronomy 34: 5-6

34:5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

34:6 And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day.

'according to the word of the LORD' = our life and death are according to God's Word.

'no one knows his grave to this day' = Moses died, but he was resurrected and taken up to heaven.

Jude 1: 9

1:9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"

= the dead body of Moses was disputed by Satan and the angel of God.

It is a lesson for the servants of God because the dead body is disputed by Satan. Moreover the living body is disputed also. The safest place is in the hand of God.

The sanctification and renewal start from the **meek** heart that confesses the weakness and **obedient** until the flesh does not speak anymore. We are in the nail-pierced hand of God who has defeated the death. Thus, the death cannot snatch us away. He is able to protect us from the death whether we are still alive or dead. We are still in the merciful hand of God until we are taken up to heaven.

God blesses you.