Broken*

Matthew 16:13-18 (13) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
(14) And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
(15) He saith unto them, But whom say ye that I am?
(16) And Simon Peter answered and said, **Thou art the Christ, the Son of the living God**.
(17) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
(18) And I say also unto thee, That thou art Peter, **and upon this rock I will build my church**; and the gates of hell shall not prevail against it.
This rock, *on which Christ would build His church was not Peter, but the truth to which Peter confessed,* ***that Jesus is the Son of God****. This is the unmistakable meaning of the language. It is this rock of confession that the devil has been trying to break throughout the millennia. However, with the advent of Christ a change was coming. The temple would fail, but the Rock would not be broken, His prophecy is recorded in;*
Matthew 24:15-16 (15) When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
(16) Then let them which be in Judaea flee into the mountains:
This is a warning to Jerusalem, especially to the elect, that when they see the abomination of desolation stand in the holy place, it's time to leave town. But don't take my word, turn with me to;
Luke 21:20-22 (20) And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

(21) Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
(22) For these be the days of vengeance, that all things which are written may be fulfilled.
Now turn with me to;
Mark 13:14-20 (14) But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
(15) And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:
(16) And let him that is in the field not turn back again for to take up his garment.
(17) But woe to them that are with child, and to them that give suck in those days!
(18) And pray ye that your flight be not in the winter.
(19) For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
(20) And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
When all scriptures are considered, the conclusion is, that when Jerusalem was compassed about with Roman armies, the abomination of desolation was standing where it ought not to be, the siege was at hand and it was time to leave.
His words concerning Jerusalem were fulfilled literally about 40 years later, but the last day only God knows. The magnificent buildings of the temple were so completely demolished by the Roman army that Josephus said it looked as if its site had never been inhabited. Jesus had so prophesied of the destruction of the temple; And Jesus said unto them, See ye not all these things? verily I say unto you, There shall

not be left here one stone upon another, that shall not be thrown down (Mat 24:2). *These things happened during the lifetime of many then listening to Jesus, now listen to this;* And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (Matt 24:22). *In Jerusalem many men and women, both Jews and Gentiles had become Christians and they are the ones meant by 'the elect.' Now according to the Hebrew Bible, the First Temple was built in 957 BC by King Solomon. It was destroyed by King Nebuchadnezzar. Amazingly, we see similar language for both the first Temple destruction and the second Temple destruction, turn with me to;*

(1st destruction) Jeremiah 44:20-22 (20) Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,
(21) The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind?
(22) So that the LORD could no longer bear, because of the evil of your doings, and because of the **abominations which ye have committed; therefore is your land a desolation**, and an astonishment, and a curse, without an inhabitant, as at this day.

(2nd destruction) Daniel 12:9-11 (9) And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.
(10) Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.
(11) And from the time that the daily sacrifice shall be taken away, and the **abomination that maketh desolate** set up, there shall be a thousand two hundred and ninety days.

The abomination was rejection of the Christ and the desolation was the destruction of the temple by the Romans.

After the first Temple was destroyed, construction of the Second Temple began in 538 BC, and it was dedicated 23 years later, in 515 BC. According to the Book of Ezra, rebuilding of the Temple was authorized by Cyrus the Great and ratified by Darius the Great. Around 20 BC, the building was renovated by Herod the Great, and became known as Herod's Temple. During the Roman occupation of Judea, the Temple remained under control of the Jewish people. However, it was later destroyed by the Romans in 70 AD during the Siege of Jerusalem effectively ending the sacrifices.

After the Muslim conquest of Jerusalem in the 7th century, the Dome of the Rock was built on the site that the Temple once occupied. This Muslim shrine has stood on the Temple mount since 691 AD, The al-Aqsa Mosque, from roughly the same period, also stands in the Temple courtyard. It appears very unlikely that a Third Jewish Temple will ever be built on this site again.

Moses Maimonides is regarded by many as the greatest Jewish philosopher ever. He was born March 30,1138 in Cordoba, Spain. As a doctor, rabbi, religious scholar, mathematician, astronomer, and commentator on the art of medicine, his influence has spanned centuries and cultures. According to Moses Maimonides, the Third Temple will not be built by human hands but has been constructed in heaven, from where it will miraculously descend at the appropriate time. May I suggest Acts chapters one and two as the appropriate age for the appearance of the third temple on earth. It's visible form is the Church composed of the elect. Paul to the Corinthians wrote; Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (1Cor 3:16).

Therefore we need to have our footing on a solid rock, something that will not break. The gospel was first spoken by Jesus, then the apostles, finally it was written down in a book. One can disobey and be a castaway, or obey and be accepted. When the Temple Veil was Rent in twain (Mat 27:51) it was

because The Payment that was Presented was....Fulfilled, Faultless and Final.....there was no need for another. The Temple Veil was Rent not only because a Payment was Presented, but also because the Priesthood was Perfected. Up until this time, a High Priest had to go in once a year and offer up a sacrifice for the sins of themselves and for the people. It was a shadow of the final sacrifice that would be made by the High Priest of Heaven. When The Temple Veil was Rent...it was for an Avenue, for Acceptance and it was Available to all…..because the Pathway was now Prepared! It is now available to all and for all because Christ died so that you and I could have eternal life and that we could be united in a relationship with Him that was broken in the Garden of Eden, now turn with me to;

Hebrews 10:9-22 (9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
(10) By the which will we are sanctified through the offering of the body of Jesus Christ once for all.
(11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
(12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
(13) From henceforth expecting till his enemies be made his footstool.
(14) For by one offering he hath perfected for ever them that are sanctified.
(15) Whereof the Holy Ghost also is a witness to us: for after that he had said before,
(16) This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
(17) And their sins and iniquities will I remember no more.
(18) **Now where remission of these is, there is no more**

offering

for sin.
(19) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
(20) By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
(21) And having an high priest over the house of God;
(22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
With that being said, what could possibly be holding you back? Turn with me to;
Romans 8:35-39 (35) Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
(36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
(37) Nay, in all these things we are more than conquerors through him that loved us.
(38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
(39) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
Who shall separate us from the love of Christ? - That is, final and entirely separate us. This is a new argument of the apostle, showing his strong confidence in the safety of the Christian. The persecutions and trials to which Christians are exposed on account of their professed attachment to Him, might be supposed to make them weary of a service that involved so many trials. But no, says the apostle. Our love for Him is so strong that we are willing to bear all; and nothing that these foes do, can alienate us from Him and from His

cause. However there is one culprit that may, turn to;
2Peter 2:20-21 (20) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, **and overcome**, the latter end is worse with them than the beginning.
(21) For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.
About two thousand years ago in Jerusalem, following a blistering sermon, there were a great number of people who wanted to know what was separating them from the love of Christ whom they had crucified not many days hence. Peter had the answer, let's turn to;
Acts 2:37-38 (37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
(38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the **remission of sins**, and ye shall receive the gift of the Holy Ghost.
Today there are people who try to minimize the meaning of remission of sins. They say the Greek word "eis" translated "for" can mean "because of", which then would mean "not in order to obtain." They say it means a person would be baptized because "they have already been forgiven." Repentance implies sorrow for sin as committed against God, along with a purpose to forsake it. There is no safety in mere conviction for sin. The devils ...tremble. We see here what direction is to be given to a convicted sinner. We are not to direct him to wait; nor to lead him to suppose that he is in a good way; The direction which Christ gave to His apostles was that they should baptize all who believed. The gospel requires such obedience, When does remission occur? Remission of sins occur in the fulfilling of requirements, not before or because of. Faith is the effect of belief. Repentance,

confession and baptism are the fulfilling requirements of faith to obtain remission of sins. Faith fulfillment is where one will share in the death, burial and resurrection of the Lord Jesus Christ. One cannot be risen with Him if one is not buried with Him. If there is no burial, there is no crucifixion of the old man and no resurrection. Do not take my word, turn to; **Romans 6:3-6** (3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
(4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
(5) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
(6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
Baptism is the mechanism announced by divine providence in the gospel whereby baptized believers have part in the likeness of the death and resurrection of Jesus Christ our Lord (V5). Within that ordinance there is an heavenly blessing. Jesus promised; He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death (Rev 2:11). *To whom is Jesus speaking? Listen, the church is composed of baptized believers. It is they only, over which the second death has no power. They have wrought in His death in baptism for remission of sins and by continuing to dedicate their life to Him they receive heavenly blessings. Christ Supplied, Sacrificed and Satisfied the Priesthood of God and thereby signifying WHY the Temple Veil was Rent and WHY He had taken bread, blessed and brake it signifying His flesh. No more need for a Levitical Priesthood, by having a Perfected Heavenly one! No mean miracle was wrought in the rending of so strong and thick a veil; it was not intended merely as a display of power--many lessons were taught, signifying the old*

law of ordinances were fulfilled, and like a worn-out vesture, rent and laid aside. When Jesus died, the sacrifices were all finished. Because all were fulfilled in Him, and the holy days and the sabbaths were but a shadow of things to come, the annual ceremony of atonement was thus abolished. The atoning blood which was once every year sprinkled within the veil, was now offered once for all by the great High Priest, and therefore the place of the symbolical rite was broken up. No blood of bullocks or of lambs is needed now, for Jesus has entered within the veil with His own blood. Perhaps what most people fail to realize is that this event had two concerns;
(1). *The Spirit of God no longer resides in any man-made structure, observe;* God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; (Acts 17:24).
(2). *The veil being rent, and later the Temple destroyed meant the Mosaic Law was now incapable of providing righteousness. Two thirds of the sabbath ordinances necessary for atonement and righteousness (Col 2:16-17) required the Temple. Building a synagogue or cathedral and going through the motions means nothing in the spiritual realm. Today God's people are the temple according to scripture and the Holy Spirit resides in US... not in ANY OTHER place in the physical earth, and Christ resides there as King of the Kingdom, in which we dwell. Altho this body of flesh may have decayed when Christ appears again, in Christ one will never die. Jesus said;* For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it (Mat 16:25); *Turn with me to;*
1Corinthians 15:50-54 (50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
(51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
(52) In a moment, in the twinkling of an eye, at the last trump:

for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
(53) For this corruptible must put on incorruption, and this mortal must put on immortality.
(54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
This Jesus of Nazareth, by whom is meant the true Messiah, is comparable to a stone, for His strength and duration, and usefulness, as a foundation and corner stone in the spiritual building of the church; and yet notwithstanding is the stone which was set at naught of you builders: that is, the priests, elders, and Scribes; who were fond of being called builders, but made miserable work of it; despising and rejecting the stone of Israel, and instead of Him as a foundation, built themselves, and others, on the traditions of the elders, and their own righteousness: but tho Christ was rejected, both in person and in doctrine, and was treated contemptible, and at last put to death, yet He was raised from the dead, and exalted at the right hand of God; and is become the head of the corner; or the chief corner stone, that adorns, strengthens, knits and keeps together the whole building; in which Jews and Gentiles, saints in all ages and places, even all the elect of God, their old man of sin is broken by faith in Him. How? By Faith in Christ that is the effect of belief, that effects repentance, confession and Baptism by faith; Are there any here desiring to change their state, from sinner to saved? If so, by faith come repenting, confess Jesus Christ is the Son of God, and be baptized into Him and He will forgive you. Are there prayer requests for other reasons, in either case come while we gently persuade with song.

This message approved by
Jack Warford

a minister for Christ

Benson Commentary

Matthew 24:15. When ye shall see, &c. — The preceding verses foretold the signs of the destruction of Jerusalem, that is, the circumstances which were to be the forerunners and attendants of that great event: we now proceed to those verses which respect what happened during the siege, and after it. Never was a prophecy more punctually fulfilled: and it will tend to confirm our faith in the gospel to trace the particulars. The abomination of desolation, spoken of by Daniel — Daniel's expression is, The abomination that maketh desolate. By which term is intended the desolating Roman armies with their standards. To every legion was a golden eagle with expanded wings, grasping a thunderbolt. These eagles, with the standards of the cohorts, ten in each legion, were objects of worship among the Romans, and therefore were an abomination to the Jews. We learn from Josephus, that after the city was taken, the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and there sacrificed to them. See the note on Daniel 9:27. Stand in the holy place — Or, as it is in Mark, standing where it ought not — That is, when ye shall see these armies encamped in the territory near Jerusalem: for, as the city was called the holy city, several furlongs of land round about it were accounted holy, particularly the mount on which our Lord now sat, and on which afterward the Romans placed their ensigns: whoso readeth, let him understand — As if he had said, Let him who reads that remarkable prophecy of Daniel's, pause seriously upon it, and weigh well its meaning, for it contains one of the most eminent predictions which can anywhere be found of the time, purposes, and consequences of any appearing; or, the sense may be, Let him understand that the end of the city and sanctuary, with the ceasing of the sacrifice and oblation there predicted, is come, and of consequence, the end of the age mentioned in the preceding verse. This interpretration of the clause supposes it to be uttered by our Lord as a part of his discourse, in which light it is considered by most commentators. But, "after the strictest examination," says Dr. Campbell, (following Bengelius,) "I cannot help concluding, that they are not the words of our Lord, and consequently make no part of this memorable discourse, but the words of the evangelist, calling the attention of his readers to a very important warning and precept of his Master, which he was then writing, (namely, that immediately following,) and of which many of them would live to see the utility, when the completion of these predictions should begin to take place." The doctor, therefore, renders the words, Reader, attend! Let them which be in Judea flee to the mountains — Let them flee as fast as they can from the fortified cities and populous towns into the wilderness, where they will be secure. This important advice the Christians remembered and wisely followed, and were preserved. It is remarkable, that after the Romans, under Cestius Gallus, made their first advance toward Jerusalem, they suddenly withdrew again, in a most unexpected and impolitic manner. "This conduct of the Roman general," says Macknight, "so contrary to all the rules of prudence, was doubtless brought to pass by the providence of God, who interposed in this manner for the deliverance of the disciples of his Son." For, at this juncture, the Christians, considering it as a signal to retire, left Jerusalem, and removed to Pella and other places beyond the river Jordan, so that they all marvellously escaped the general ruin of their country, and we do not read anywhere that so much as one of them perished. Of such signal service was this caution of our Lord to his followers!

Matthew Henry's Concise Commentary

24:4-28 The disciples had asked concerning the times, When these things should be? Christ gave them no answer to that; but they had also asked, What shall be the sign? This question he answers fully. The prophecy first respects events near at hand, the destruction of Jerusalem, the end of the Jewish church and state, the calling of the Gentiles, and the setting up of Christ's kingdom in the world; but it also looks to the general judgment; and toward the close, points more particularly to the latter. What Christ here said to his disciples, tended more to promote caution than to satisfy their curiosity; more to prepare them for the events that should happen, than to give a distinct idea of the events. This is that good understanding of the times which all should covet, thence to infer what Israel ought to do. Our Saviour cautions his disciples to stand on their guard against false teachers. And he foretells wars and great commotions among nations. From the time that the Jews rejected Christ, and he left their house desolate, the sword never departed from them. See what comes of refusing the gospel. Those who will not hear the messengers of peace, shall be made to hear the messengers of war. But where the heart is fixed, trusting in God, it is kept in peace, and is not afraid. It is against the mind of Christ, that his people should have troubled hearts, even in troublous times. When we looked forward to the eternity of misery that is before the obstinate refusers of Christ and his gospel, we may truly say, The greatest earthly judgments are but the beginning of sorrows. It is comforting that some shall endure even to the end. Our Lord foretells the preaching of the gospel in all the world. The end of the world shall not be till the gospel has done its work. Christ foretells the ruin coming upon the people of the Jews; and what he said here, would be of use to his disciples, for their conduct and for their comfort. If God opens a door of escape, we ought to make our escape, otherwise we do not trust God, but tempt him. It becomes Christ's disciples, in times of public trouble, to be much in prayer: that is never out of season, but in a special manner seasonable when we are distressed on every side. Though we must take what God sends, yet we may pray against sufferings; and it is very trying to a good man, to be taken by any work of necessity from the solemn service and worship of God on the sabbath day. But here is one word of comfort, that for the elect's sake these days shall be made shorter than their enemies designed, who would have cut all off, if God, who used these foes to serve his own purpose, had not set bounds to their wrath. Christ foretells the rapid spreading of the gospel in the world. It is plainly seen as the lightning. Christ preached his gospel openly. The Romans were like an eagle, and the ensign of their armies was an eagle. When a people, by their sin, make themselves as loathsome carcasses, nothing can be expected but that God should send enemies to destroy them. It is very applicable to the day of judgment, the coming of our Lord Jesus Christ in that day, 2Th 2:1. Let us give diligence to make our calling and election sure; then may we know that no enemy or deceiver shall ever prevail against us.

Barnes' Notes on the Bible

The abomination of desolation - This is a Hebrew expression, meaning an abominable or hateful destroyer. The Gentiles were all held in abomination by the Jews, Acts 10:28. The abomination of desolation means the Roman army, and is so explained by Luke 21:20. The Roman army is further called the "abomination" on account of the images of the emperor, and the eagles, carried in front of the legions, and regarded by the Romans with divine honors.

Spoken of by Daniel the prophet - Daniel 9:26-27; Daniel 11:31; Daniel 12:11, see the notes at those passages.

Standing in the holy place - Mark says, standing where it ought not," meaning the same thing. All Jerusalem was esteemed "holy," Matthew 4:5. The meaning of this is, when you see the Roman armies standing in the holy city or encamped around the temple, or the Roman ensigns or standards in the temple. Josephus relates that when the city was taken, the Romans brought their idols into the temple, and placed them over the eastern gate, and sacrificed to them there, "Jewish Wars," b. 6 chapter 6, section 1.

Whoso readeth ... - This seems to be a remark made by the evangelist to direct the attention of the reader particularly to the meaning of the prophecy by Daniel.

From; The Destruction of the Second Temple by Lambert Dolphin

J. Destruction of Jerusalem (A.D. 135). The Christians had fled from Jerusalem in 66, basing their action, it is said, on the Lord's words in Mt. 24:15f. They located at Pella and returned to Jerusalem later. A Jewish center of learning was established at Yavneh (Jamnia) under the leadership of Rabban Johanan ben Zakkai. The next sixty years were rather uneventful, but when the emperor Hadrian visited the province in A.D. 130 and sensed the feeling of revolt still strong in the hearts of the Jews, he decided to crush it once for all. The rigid demands he imposed touched off the War of Freedom led by Ben-Koziba (Bar Cochba) in 132. Once again Jewish coinage was minted, with years 1, 2, and 3 of the Liberation appearing on the coins. The Roman troops, led by Julius Severus, triumphed in 135. This time Hadrian made good his plan to wipe out Jewish resistance in Jerusalem by destroying the city completely, pulling down every wall and plowing the entire area. Then he built a new city named Aelia Capitolina, with a main north-south street from the location of the Damascus Gate southward, a main east-west street about where David Street is today, and a forum at the intersection of the two. Streets were laid out on a grid, not following contours as previously. Walls were built, approximately where they are located today. A temple of Jupiter was built on the site of the temple and a temple of Venus on the site of Golgotha. The city had the usual Roman structures such as a theater, a hippodrome, public baths, and an aqueduct. No Jews were allowed in the city, or even within sight of it--a condition that prevailed until the 4th century, and even then they were allowed to visit the city only on 9 Ab to bewail the destruction of the temple. Jesus' prophecy had become stark reality: Jerusalem was trodden down by the Gentiles (Lk. 21:22-24).

Pulpit Commentary

Verse 5. - But the rest of the dead lived not again until the thousand years were finished; should be finished. Omit "but;" omit "again." It is important to notice the omission of "again;" the rest of the dead lived not until, etc. The best explanation of these words seems to be that the "rest of the dead" refers to those Old Testament saints and others (such as godly heathens) who were in the world before Christ's act of atonement - "the thousand years" (see on ver. 2, above) - had been accomplished. They could not be said to have lived, in the high sense in which St. John uses the word, not having known Christ; for "in him was life" (John 1:4; John 5:40, etc.). But by Christ's redeeming work, these were placed on a level with Christians (cf. Luke 7:28, "John the Baptist: but he that is least in the kingdom of God is greater than he;" also Hebrews 11:39, 40, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect"). This is the first resurrection. These words refer both to the reigning of those mentioned in ver. 4, and to the living of those in ver. 5 (vide supra). This "first resurrection" is the spiritual rising with Christ, which is a consequence of his redeeming work. It is to be noticed that St. John nowhere makes use of the phrase, "second resurrection," though he does use the words, "second death." Both the "first resurrection" and the "second death" are spiritual operations.

John T. Hinds Commentary
Revelation 1:10 I was in the Spirit on the **Lord's day,** and I heard behind me a great voice, as of a trumpet. "*Was* in the Spirit" means he came to be in the Spirit; was in a kind of spiritual ecstasy and exalted under the Spirit's influence till he could understand the visions presented and accurately repeat them. The word translated "Lord's" occurs only one other time in the New Testament-1Cor. 11:20-where it describes the supper of the Lord. Evidently it refers to something about Jesus. As he arose on the first day of the week, and the Lord's Supper is observed on that day (Acts 20:7), it is most natural to say John meant the first day of the week by the expression "Lord's day." Several writers in the centuries following the apostolic day say it was the first day of the week. Evidently it was so well understood then that no explanation was needed.

Revelation 2:11 He that hath an ear, let him hear what the Spirit saith to the churches.
He that overcometh shall not be hurt of the second death.
-This letter closes just like the one to Ephesus except that a promise of a different blessing is offered. There the promise was to eat of the tree of life; here not to be hurt of the second death. A failure in either case would result in one's being lost. Promising these blessings to one who overcomes implies that those who do not overcome will be lost. Since a Christian may fail to overcome, a Christian may be lost. This is the unmistakable import of the words, and absolute proof that Christians may so apostatize as to be lost finally.

Bible Commentary E.M. Zerr
Revelation 1:10. *In the Spirit* means he was in a spiritual rapture in which he could hear and see things that could not ordinarily be heard and seen.
Lord's day. The New testament religion has no holy days as did that of the Old. However, the Lord arose from the dead on the first day of the week (Mark 16:9), the church was started on the first day of the week (Leviticus 2:16; Acts 2), the disciples met on the first day of the week to break bread (Acts 20:7), and the congregational collection of money was made on the first day of the week (1Corinthians 16:1-2). These facts would give the first day of the week some distinction that is said of no other day. The conclusion is clear that the same day is what is meant by the *Lord's day* in our verse.

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Study Aids; Gill's Exposition of the Entire Bible
Barnes' Notes on the Bible
Bible Commentary by E.M. Zerr
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