

Revelation Lesson 02

Revelation Chapter 2

Distributed by: KJV Bible Studies

Email: mailKjvBibleStudies@gmail.com

Website: www.KjvBibleStudies.net

Introduction: We continue studying the book of Revelation this week.

Messages are given by our Lord to the churches at Ephesus, Smyrna, Pergamos, and Thyatira respectively. Each of the messages to the seven churches follows a recurring pattern. In each case, the message is addressed to the angel of the church (i.e., its pastor). In each, Jesus provided a description of Himself.

For the most part of His addresses, He commended the church for well doing. He then criticized each church where necessary, with an admonition to repent. Finally, in every case He made a promise “to him that overcometh” which seems general for all and applies even to this day. Insight into the rewards of heaven are presented in those promises.

I. God Speaks to the Church of Ephesus

(Rev 2:1) Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

The first letter is addressed to the angel of the church at Ephesus referring to the messenger, more commonly known as the pastor of the church. Jesus provides a unique description of Himself. These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

As per Revelation 1:20, the seven stars are the pastors of the seven churches and the seven golden candlesticks are the seven churches. Of significance is that Jesus Himself walks in the midst of the churches. If that was true then, it undoubtedly is true today. That thought is sobering to know our Lord is in the midst of His churches, It also is comforting to know He is always near.

(Rev 2:2) I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

(Rev 2:3) And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

To each of the seven churches, Jesus began His comments by stating, “I know thy works.” He knows what we are doing as well as what we are not doing.

To the church at Ephesus, He stated that He knew their “labour, and thy patience.” The word translated as labour (kopov kopos) has the sense of ‘wearisome toil.’

The word translated as patience has the sense, among other things, of ‘perseverance.’ The Ephesian church was a working church that just stuck with it.

Jesus continued to characterize them in noting that they did not “bear them which are evil”—they didn’t put up with sin. Moreover, they had the spiritual discernment to detect those falsely claiming to be apostles, finding them liars.

Even at that early time in the history of the churches, false teachers were in circulation. Jesus further described them indicating that they had “borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.” They carried the load. They persevered. They toiled for Jesus’ sake. And, they had not become weary in well doing. Collectively, this church appeared to be strong.

(Rev 2:4) Nevertheless I have somewhat against thee, because thou hast left thy first love.

Jesus also had criticism for the church at Ephesus. Apparently, they had “left their first love.” That love is not specified nor need be. It was their love for the Lord Jesus Christ. The church had fulfilled its purpose, however their love for their Lord wasn’t what it once was. The adoration for their Lord and Saviour had faded. In turn, the things that mattered had begun to fade as well. When one is close to the Lord, He or she loves what the Lord loves and hate what the Lord hates. It appears that they were strong doctrinally but weak spiritually.

(Rev 2:5) Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Jesus told them to remember whence they fell from, and to repent, and do the first works. They were to examine their former spiritual estate—that love, excitement, and dedication they once had. The Lord may be referring to a time as far back as the days when Paul had started the church there. He told them to repent—to return to that original fervor.

He also told them to do the first works. Though undefined, it likely refers to true worship and reestablishing the joy of being a faithful witness. The church originally had been a soul-winning church, but with the passing of the years, that had waned. Jesus included a warning. Implied is if a church loses its vision and determination to spread the gospel, the Lord may remove the light of the gospel.

When a church ceases to reach the lost, the Lord may remove His blessing therefrom. Many structures still stand where a fervent church once assembled. God’s blessing and the light of the gospel will continue among those who love Him and are willing to fulfill the Great Commission.

(Rev 2:6) But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

Jesus added one final commendation. They hated the deeds of the Nicolaitanes which The Lord also hated. The Nicolaitanes have never been identified with any known group. Some have sought to derive insight from the etymology of the word (nico—to conquer and laity—the people) coming up with the advent of a ruling clergy such as the Roman priesthood. Though the Roman papacy would not come into existence for some time, the Roman empire remained diligent in eradicating Christians.

However, in collating together what Jesus said here and in verse 15, the Nicolaitanes (whoever they were) were guilty of the following. They, like Balaam of old, sought to advance compromise with the world by advocating eating things offered to idols. That likely bespeaks the greater problem of compromise with the world. Moreover, the Nicolaitanes, like Balaam, ignored and even tacitly approved loose living. Again, the greater principle is compromise with the world. The Ephesian church would not tolerate such compromise and cooperation with the world. Of further note is that Jesus frankly admitted to hating the same. This should give pause to the endless pressure for a church to compromise and cooperate with the world.

(Rev 2:7) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which

is in the midst of the paradise of God.

As in each of the other six messages, Jesus concluded by saying, “He that hath an ear, let him hear what the Spirit saith unto the churches.” The likely simple thought is: if you can hear, listen. Listen to what the Holy Spirit has to say to the churches. It is of further interest that the text in each of the seven instances refers to “the churches.” This is plural clearly implying local churches in distinction to ‘The Church’ and what many infer as the Universal Church.

The emphasis throughout the New Testament is upon individual local churches and never upon some vast, mysterious, universal ‘body of Christ.’ Jesus sent word to individual churches, not ‘The Church.’ In each of the seven messages, Jesus spoke, “To him that overcometh.” The word overcometh is translated from (nikaw) nikao which literally means to ‘conquer.’ The greater thought is, ‘to him that gets the victory,’ or ‘wins the battle,’ that is, the victory over the world, the flesh, and the devil—our spiritual enemies.

In each of the seven messages following the preface, “to him that overcometh,” follows a promise. These respective promises are not unique to that individual church. Rather, they apply to all. Indeed, we wrestle not against flesh and blood. Our injunction is to stand and having done all to stand. The first promise for so overcoming (getting the victory) is that Jesus will ‘give to eat of the tree of life which is in the midst of the paradise of God.’ The tree of life is in heaven as noted in Revelation 22:2, 14.

(Rev 22:2) In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

(Rev 22:14) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Implied is that such is a privilege some will have access to in heaven and others will not. As described in 22:2, the tree of life has twelve kinds of fruit and its leaves to bring healing to the nations. It evidently is a special blessing in heaven reserved especially for those who have overcome the world, the flesh, and the devil in this life. In other words, these lived a dedicated, holy, obedient Christian life, walking in submission to His will and serving Him.

In Revelation 22:14 one condition for access to the tree of life then is obedience to His commands in this life now. This, of course, is predicated upon the assumption one is already saved. In view here is not salvation, but a portion of the rewards which may accompany salvation in heaven.

II. Message to the Church at Smyrna

(Rev 2:8) And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

The next message is directed to the church at Smyrna through its pastor. Unique to the church at Smyrna is that there is no criticism thereof. It is the only church of the seven not criticized by our Lord. Jesus once again provides a unique description of Himself. He described Himself as “the first and the last, which was dead, and is alive.” Not only does Jesus touch briefly once again upon His eternity and His Deity, He also reminds us of His resurrection. He was dead, but now is living.

(Rev 2:9) I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Jesus commends the church, describing their “works, and Tribulation, and poverty, (but thou art rich).” Here was a church that had faced trouble and was materially poor. Yet, Jesus quickly pointed out that they in fact were spiritually rich. What a contrast with the church at Laodicea which was rich and increased with goods, but was otherwise spiritually impoverished. Though perhaps not axiomatic, material wealth and spiritual wealth seem to be mutually exclusive one from the other. Recall that Jesus noted how hardly would a rich man enter the kingdom of heaven.

Though modern American churches are relatively affluent, they more often than not are spiritually impoverished. In contrast, churches in troubled lands often are poor by western standards but have a spiritual vitality unknown in modern day America. Jesus went on to commend the discernment of those who said they were “Jews, and are not, but are the synagogue of Satan.” Jesus may have had in mind a literal synagogue at Smyrna and false Jews thus being a synagogue of Satan. See Romans 2:28-29.

(Rom 2:28) For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

(Rom 2:29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

What rather may be in view is a more figurative thought. Jesus may have used the word Jews in an allegorical sense to refer to God’s people. There likely were in Smyrna Jews by birth who professed to be God’s people when in fact they performed the work of Satan. In any event, the Smyrnian church had the spiritual insight to realize their pretense.

(Rev 2:10) Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Jesus continued to encourage them saying, Fear none of those things which thou shalt suffer. Trouble was coming, as indeed persecution did come for many in the early church. But Jesus directed them not to fear it. He went on to point out, behold the devil shall cast some of you into prison, that ye may be tried. The ultimate source of persecution is clear. It is the devil himself. God will on occasion allow such suffering for testing and purifying. The comment and ye shall have tribulation ten days may be figurative with the sense of a relatively short time. Some have thought this referred to the ten persecutions by Roman emperors against the church. However, that was spread out over several centuries. Here, the message is to the individual church at Smyrna.

The greater thought may be that though persecution often will come, it usually does not last for a long time. In any event, Jesus’ clear injunction was to be thou faithful unto death, and I will give thee a crown of life. The promised reward for faithfulness now is the crown of life to be rewarded in heaven then. It likely is one of the crowns to be awarded at the Bema Seat. Its basis is faithfulness. A corollary thought concerning the crown of life is found in James 1:12 concerning those who endure temptation and trial. Implied there is faithfulness and certainly trial as noted here.

(Jas 1:12) Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to

them that love him.

(Rev 2:11) 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.

Again, the admonition of taking heed to what the Holy Spirit has to say to the churches is repeated. See comments thereto in 1:7. Moreover, the condition of overcoming is noted. Here, it is the promise of salvation altogether. Not being hurt by the second death clearly implies one's name being written in the Lamb's book of life as described in Revelation 20:11-15. Such is to be saved.

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

The overcoming in this regard is that of victory over the devil's opposition when one is born again.

III. God Speaks to Church at Pergamos

(Rev 2:12) And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

The third message is directed to the messenger (pastor) of the church in Pergamos. John was directed to write: "These things saith he which hath the sharp sword with two edges." Jesus again provided further, unique description of Himself. He undoubtedly refers to Hebrews 4:12 where the Word of God is likened unto a two-edged sword. John also so described Him in Revelation 1:16 as having a two-edged sword proceeding from His mouth.

(Rev 1:16) And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

(Rev 2:13) I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

As in each of the seven messages, Jesus again states, I know thy works. Implied is that He knows not only our intentions, but what we are actually doing for Him. He proceeds to commend the church at Pergamos: And where thou dwellest, even where Satan's seat is: and thou holdest fast my name. The word translated as seat (yronov thronos) is most commonly rendered as 'throne.' The reference thereto may be more figurative referring to the Satanic influence of false religion.

It is also known that the leadership of the old Babylonian mystery religion, the corrupt fountainhead of all false religion, had migrated to Pergamos for political reasons. That Satanic counterfeit evidently had made Pergamos its headquarters and extended its dark influence across that community. (It later would again migrate to Rome.) The greater truth is that the church at Pergamos was situated in the shadow of Satan's master counterfeit religion. It was a city of spiritual darkness.

In the face of such spiritual darkness, this church had upheld the name of Jesus Christ and openly trusted Him. This included the time when one Antipas was martyred. Nothing further is known of this Antipas. Some have sought significance in the etymology of the word which literally means 'against all,' implying he stood against all. Others claim the word refers to a father. Both these implications are probably without sound foundation. The greater truth is that the church at Pergamos had stood, even in the face of great opposition. Noted once again is that Satan was headquartered there.

(Rev 2:14) But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

(Rev 2:15) So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

Jesus also had criticism for this church. He indicated that they tolerated some who held the "doctrine of Balaam who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." Reference is made to Numbers 25:1-3 and 31:15- 16. The broader thought is that Baalam counseled Balak to introduce sin into the camp of Israel, and thus compromising them.

This included both the infiltration of immorality through loose women and the idolatry they advocated. The greater thought is compromise with the world and the breaking down of the barriers of separation therefrom. Balaam accomplished that in Israel. The devil relentlessly seeks to do the same today by the influence of the world on God's people in the churches. This evidently is what is described as "the doctrine of the Nicolaitanes" which Jesus hated. The infiltration of the world into the churches continues as a problem to this day.

(Rev 2:16) Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Jesus therefore enjoined the church to repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. Again, the injunction of repentance is clear. When sin and compromise infiltrate the Christian life, there is only one recourse and that is of repentance. It is a total turning away from such sin with godly sorrow thereof, seeking His forgiveness.

Jesus warned that if they would not repent, He would fight against them which were willingly defiled by the world. The weapon of His judgment is the sword of His mouth— His Word. Implied is chastisement against backslidden, compromising, worldly Churches. To have the One described in 1:13-16 deal in indignation against you ought to give certain pause for consideration. In simple terms, Jesus warned if worldly Christians don't repent, He will take action and chasten them.

(Rev 2:17) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Once again, the admonition is to hear what the Holy Spirit has to say to the churches. To those who overcome (i.e., get the victory), is the promise of “hidden manna,” “a white stone,” and in that “stone a new name written, which no man knoweth saving he that receiveth it.” The “hidden manna” may refer to special spiritual insight into God’s Word and the things of God. Indeed, Jesus is the bread of life.

Hidden manna may be the truths of God beneath the surface of the Scripture, given only to those who overcome the world, the flesh, and the devil in this life.

The reference to the “white stone” is not clearly noted. However, it was a custom in ancient courts to note acquittal of charges by giving the defendant a white stone. A black stone meant condemnation. And so, our justification may be in view.

Another view is that the white stone is a gemstone with a “new name written” which only the recipient knew. It might be implied that thereon was the name of Christ, or possibly the name of the recipient. In either case, it would denote the blessing and acceptance before the One giving the stone, that is Jesus. The thought may be of a specially inscribed gemstone given by Jesus at the Bema then to those who have faithfully served Him now. If that be case, it will be a reward in that day.

IV. God Speaks to Church at Thyatira

(Rev 2:18) And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

The fourth message is directed to the messenger (i.e., pastor) of the church at Thyatira. Notice how Jesus again described Himself: He “who hath eyes like unto a flame of fire, and his feet are like fine brass.” He clearly refers to His description in 1:14-15. The greater idea is of our Lord’s brilliance in His glorified body.

(Rev 2:19) I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Jesus indicated His knowledge of their works before Him. Once again, our Lord takes note of what they were doing on His behalf. He commended their charity, service, faith, patience, and works; and the last to be more than the first.

Here was a church known for its love, its ministry to others, its faith, and its perseverance. Then, Jesus indicated for the second time His notice of their works and that their latter works were more than their initial works. It clearly was a working church, a loving church, a serving church, a church living by faith, and a persevering church.

(Rev 2:20) Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Jesus then severely censured the church for their tolerance of a wicked woman. She is named Jezebel which may be figurative hearkening back to the moral and spiritual character of that Old Testament namesake. In any event, the church at Thyatira no doubt knew of whom Jesus spoke. He proceeds to describe her as a self-appointed prophetess. Her influence is clearly in terms of sexual immorality as well as of idolatry.

Whether this woman actually promoted physical fornication and adultery or rather the spiritual equivalent thereof is not clear. It seems unlikely that such literal debauchery would be tolerated in a church which otherwise was so

commended by Jesus. In James 4:4, friendship with the world is likened unto spiritual adultery. Throughout the Old Testament, Israel's involvement with idolatry was likened unto spiritual adultery as well.

(Jas 4:4) Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

This suggests that spiritual adultery—the advancement of idolatry, the promotion of worldliness, and perhaps even women usurping authority in the church. The prospect of sexual sin, though unlikely, cannot be ruled out.

(Rev 2:21) And I gave her space to repent of her fornication; and she repented not.

The Lord gave her space to repent of her fornication, and she repented not.

Again, the clear remedy for the situation was repentance: a complete turning from sin. Sadly, this woman remained unrepentant of her sin whether physical or spiritual. The word translated as space {cronovchronos} has the sense of 'time.' Jesus gave her ample time to repent.

(Rev 2:22) Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

(Rev 2:23) And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Jesus announced severe chastisement. He foretold how both she and those involved with her would face "great Tribulation except they repent of their deeds."

The word translated as tribulation (yliqiv thlipsis) has the sense of 'trouble,' or 'affliction.' Clearly implied is that a holy Christ was about to severely chasten them. Even more ominous was Jesus' warning that He would kill the children of this woman.

The children of this woman may refer to those indoctrinated under the pretenses of false doctrine. Implied is that they were even more deeply involved in her sin. In so doing, all the churches of that region would know that it was He who searched the reins and hearts. (The idea is that He examines our deepest motives and thoughts.

The reference to our reins {i.e., our bowels} was an idiom for the deepest part of our being. Moreover, it is He who will "give unto every one of you according to your works." Clearly implied is the chastening of the Lord. See Hebrews 12:6. Also apparent is that God's reaction to even gross sin in the life of a Christian is chastisement and not loss of salvation.

(Heb 12:6) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

(Rev 2:24) But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

(Rev 2:25) But that which ye have already hold fast till I come.

Jesus warned her and the rest of the church at Thyatira, who had not participated in the sin of this Jezebel and had not "known the depths of Satan, as they speak." He would place upon those free of this sin "none other burden."

Our Lord admonished the remainder of the church in verse 25. He admonished the rest to hold to their integrity, purity, and faith until He came. Clearly implied, once again, is the return of Christ.

(Rev 2:26) And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

(Rev 2:27) And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Again, with the condition of overcoming the influence of the world, the flesh, and the devil is added another. That is of keeping “my works unto the end.” The thought is of observing or obeying that which our Lord has commanded us to do until the end of our lives. As God’s people overcome the world and fulfill His commissioned work is this promise. Jesus said, “to him will I give power over the nations.”

This clearly is in reference to ruling and reigning with him in the coming kingdom of God. The parable of the ten cities taught in Luke 19:11 plainly alludes thereto. Moreover, there is direct indication thereof in Revelation 20:4-6 as well as 22:5.

(Rev 20:4) And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

(Rev 20:5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

(Rev 20:6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Jesus made indisputable the condition for such rule. It was overcoming the world and obedient service to Him now in order to rule and reign then. The word translated as power (exousia) refers to ‘authority,’ in this case, delegated authority.

In verse 27, Jesus in referring to Himself noted how in that day, And he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers: even as I received of my Father. This is one of four places in Scripture where the rule of Christ is likened to a rod of iron (Psalm 2:9, Revelation 2:27, 12:5, 19:15). In each case, it refers to His rule of righteousness in His coming kingdom wherein there will be zero tolerance for sin. Any rebellion against His divine authority will be dealt with as a vessel of a potter being smitten with a rod of iron. That authority has been given to Him from His Father.

Though the Millennium and the Eternal Kingdom to follow will be a time of infinite blessing wherein dwelleth righteousness, sin will be dealt with summarily and ruthlessly. It likely is not coincidence that this stern statement was given in conjunction with the message to the church at Thyatira. Without question, this church had greater and deeper sin than the other six. It gives indication of the holy severity of our Lord against sin.

(Rev 2:28) And I will give him the morning star.

In addition, to those who kept themselves pure, overcoming the world, and faithfully serving their Savior, He promised: And I will give him the morning star.

Though not defined, this promise seems to refer to the blessing of Christ Himself for He is called the “bright and morning star” in Revelation 22:16. Implied is the union of Christ and His bride at the wedding feast of the Lamb. Those who keep themselves pure now can look forward to the ultimate relationship with Christ then.

(Rev 2:29) He that hath an ear, let him hear what the Spirit saith unto the churches.

The chapter concludes with the repeated injunction to pay heed to what the Holy Spirit has to say to the churches.

Internet Bible Studies are prepared and distributed free of charge. The lessons may not be sold without consent. If you have questions or wish to discuss the lessons, or possibly need help in finding Jesus Christ as your Personal Lord and Savior, contact us at email below..

Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Email: mailKjvBibleStudies@gmail.com

Website: <http://www.kjvbiblestudies.net>

Practice Random Acts of Kindness. Each act spreads, and many will be blessed.