

Program: SS Panel 2026 2 Q

Quarterly title: Growing in a Relationship With God

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Lesson Title: #01 Reality Check

Day Title: Monday - Rebuke, Repent, and Reward

For Lesson Dates: January 19, 2026

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Note: This color and font = quarterly text

Note: This color and font = John Dinzey notes

First and Last Name 2024 Q2 L# Title of your days lesson

JohnDinzey 2026 Q2 L01 Rebuke Repent & Reward

]]> Emphasize this

Question:

>[=] Story:

REF:>>

*****READ*****

NIL: Not in Lesson

Reality Check

Read for This Week's Study: Rev. 3:14–22; Rev. 4:9–11; Gen. 2:7; Gen. 3:8–10;
Jer. 31:3, 4; John 15:1–11; Rom. 8:9–11.

Memory Text: " 'As the Father loved Me, I also have loved you; abide in My love' "
(John 15:9, NKJV).

MONDAY

March 30

Rebuke, Repent, and Reward

Revelation 3:19 As many as I love, I rebuke and chasten. Therefore be zealous and repent.

As many as I love,

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

I rebuke: **G1651** (**Strong**) ἐλέγχω elegchō el-eng'-kho
Of uncertain affinity; to *confute*, *admonish*: - **convict, convince, tell a fault, rebuke, reprove.**

G1651 (**Thayer**) ἐλέγχω elegchō

Thayer Definition: 1) to convict, refute, confute

1a) **generally with a suggestion of shame of the person convicted**

1b) by conviction to bring to the light, to expose

2) **to find fault with, correct**

2a) by word

2a1) to reprehend severely, chide, admonish, reprove

2a2) to call to account, **show one his fault**, demand an explanation

2b) by deed

2b1) to chasten, to punish

and chasten: **G3811** (**Strong**) παιδεύω paideuō pahee-dyoo'-o
From **G3816**; to *train up a child, that is, educate, or (by implication) discipline (by punishment)*: - chasten (-ise), instruct, learn, teach.

G3811 (**Mounce**) παιδεύω paideuō

13x: to educate, instruct children, **Act 7:22**; **Act 22:3**; genr. παιδεύομαι, to be taught, learn, **1Ti 1:20**; to admonish, instruct by admonition, **2Ti**

[2:25](#); [Tit 2:12](#); in NT to chastise, chasten, [1Co 11:32](#); [2Co 6:9](#); [Heb 12:6-7](#); [Heb 12:10](#);

Acts 7:22 And Moses was **learned** (paideuō) in all the wisdom of the Egyptians, and was mighty in words and deeds.

Titus 2:12 **teaching** (paideuō) us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

REF:>> **Revelation 3:19** As many as I love, I rebuke and chasten. Therefore **be zealous and repent**.

Therefore be zealous and repent

Zealous: Cambridge: enthusiastic and eager.

Webster's 1828 dictionary: Warmly engaged or ardent in the pursuit of an object.

Zealous: G2206 (**Strong**) ζηλόω zēloō dzay-lo'-o

From [G2205](#); to *have warmth* of feeling for or against: - affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous (-ly affect).

From: Robertson's Word Pictures: Revelation 3:19

Be zealous (zēleue). Present active imperative of zēleuō, in good sense (from zēlos, zeō, to boil), in opposition to their lukewarmness, here only in N.T. (elsewhere zēloō), "keep on being zealous."

Revelation 3:14 "And to the angel of the church of the Laodiceans write, 'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:

15 "I know your works, that you are neither cold nor hot. I could wish you were cold or hot.

16 So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.

17 Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—

18 I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

19 As many as I love, I rebuke and chasten. Therefore be zealous and repent.

20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

READ yellow highlights

" 'As many as I love, I rebuke and chasten,' " Jesus tells us in Revelation 3:19. " 'Therefore be zealous and repent' " (NKJV). **None of us, for even a second, could justly say that Jesus doesn't care about us or our future. How much easier it would have been for Jesus to give up on humankind and not travel the painful road He chose on this earth.** It's precisely because He loves us so deeply that He rebukes us in our current state. He wants a much stronger, deeper relationship with us. **He's not satisfied with our on-and-off attitudes, our "I'll come to Him when I need Him" approach.**

Pro 3:11 My son, despise not the chastening of the LORD; neither be weary of his correction:

Pro 3:12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

Hebrews 12:5 And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the Lord, Nor be discouraged when you are rebuked by Him;

6 For whom the Lord loves He chastens, And scourges every son whom He receives."

7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?

> [=] > Army: We like it, we love it, we want more of it.

no chastening seems to be joyful

Hebrews 12:11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Instead, Jesus rebukes us for our own good. He tells us to repent. But we can't repent unless we realize that there's something wrong. Yet He's told us exactly what's wrong with us: we think we're rich, but we're actually " 'wretched, miserable, poor, blind, and naked' " (Rev. 3:17, NKJV).

Read Revelation 3:20. What are we promised here? But what must we do to receive that promise?

Revelation 3:20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

This is such a beautiful and extraordinary word picture. The God of the universe wants to sit down over a meal with you, with me. He desires mutual engagement and conversation over good food. This is a description of a close, abiding relationship, and Jesus invites us to have this with Him.

Jesus stands patiently waiting and knocking at the door of your heart. Perhaps you've seen pictures of this in children's books—a tall, graceful Savior, knocking gently. He doesn't barge in and force you to talk with Him. He doesn't impose on your time or your busy life. Time is short, so, if you hear Him, open the door. He will be there to step into your life.

*****READ*** the bold**

This metaphor illustrates the kind of relationship Jesus wants to have with each of us. But **one day, when you meet Jesus face-to-face, when you cast your crown at His feet in adoration and praise with thousands upon ten thousands of others in worship to the Creator (Rev. 4:9–11, Rev. 5:11–14), when you try to cast your minds back to your earthly trials and see that they dim into insignificance—do you think at that point you'll ever regret the time you spent with Jesus on earth?**

Right now, Jesus is knocking. He is calling. You, though, have to make the conscious choice to open your heart to Him. How can viewing the Cross and thinking about what it means inspire you to make that choice?

