

## THE REVELATION TO JOHN

### THE PROPHETIC PRONOUNCEMENT ON SARDIS VSS.1-6

#### EXEGESIS VERSE 1:

GNT Revelation 3:1 Kai. tw| aggelw| thj en Sardesin ekkhsiaj grayon\ Tade legei o' ecwn ta. epta. pneumata tou/ qeou/ kai. touj epta. asteraj\ Oida, sou ta. erga oti onoma eceij oti zhj( kai. nekroj ei#

NAS Revelation 3:1 **"And to the (corrected) messenger of the church in Sardis**

**write:** Kai, (cc) tw| o' aggelw| aggeloj (d.a. + n-dm-s; "messenger/pastor-teacher") thj h' ekkhsiaj ekkhsia (d.a. + n-gf-s; "the local church") en (pL of geographic location) Sardesin Sardeij (n-Lf-p; "Sardis"; lit. a "carnelian"; a siliceous (hard glassy material) stone, a variety of chalcedony (quartz), of a deep red, flesh-red, or reddish white color; it is tolerably hard, capable of a good polish, and used for seals; translated as "ruby" in the LXX cp. Exo.28:17; 39:10; Eze.28:13) grayon\ grafw (vImp./aa--2s)

**He who has the seven Spirits of God, and the seven stars, says this:** o' ecwn ecw (d.a. + subs. ptc./p/a/nm-s; "He who has") ta. to, (d.a.-anp+) epta, (card. adj./an-p; "seven" +) pneumata pneuma (n-an-p; "Spirits") tou/ o' qeou/ qeoj (d.a. + n-gm-s) kai, (cc) touj o' (d.a.-amp +) epta, (card. adj./am-p +) asteraj\ asthr (n-am-p; "stars";) legei legw (vipa--3s; "keeps on saying") Tade ote (dem. pro./an-p; "these things"; looks to what follows) **'I know your deeds, that you have a name that you are alive, but you are dead.** Oida, oida (viPFa--1s; "I absolutely know") sou su, (npg-2s; singular looks to the church corporately) ta. o' erga ergon (d.a. + n-an-p; "deeds/works") oti (conj. intro. indir. disc.) eceij ecw (vipa--2s; "you keep on having") onoma (n-an-s; "a name/reputation") oti (conj.) zhj( zaw (vipa--2s; "you are alive") kai, (ch; as an adversative; "but/yet") ei# eimi, (vipa--2s; "you are/keep on being") nekroj (a--nm-s; "dead"; placed before the verb for emphasis)

#### ANALYSIS VERSE 1:

1. The habitual opening statement introducing these churches is again repeated, **"And to the messenger of the church in Sardis write"**.
2. The very repetition found in these seven messages, mirror the very reality of teaching and learning Bible doctrine that is repetitious in nature.
3. The repetition of Bible doctrine is designed to embed deeply into our thinking the principles of doctrine deemed of highest importance in understanding and acceptance.

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4. The books of the Bible establish context inherent with general or basic principles of truth from which is derived more specific principles relating to its core principle(s).
5. With context established, these additional principles develop its main contextual teaching into its sophisticated form as a whole.
6. The more repetitive a principle is within context, obviously it stands out in importance and priority with regard to the main subject at hand.
7. Another logical reason why the Bible should be approached on a book by book and verse by verse basis.
8. This in order to establish and maintain the flow of context and let the principles inserted speak for themselves, as to importance and priority with respect to God's will in the matter.
9. The context of chapters 2-3 of Revelation centers on the subject of local churches as it relates prophetically to the Church Universal consisting of personal critiquing by Christ as to the spiritual realities of both entities.
10. The repetitious opening remarks to all of these churches state unequivocally the importance of priority Christ places upon the **church/Church** in its role and function as custodians of God's plan.
11. And that is its orientation to the authority system as instituted by God under the royal chain of command.
12. The RCOC in Person/person begins with God the Father, then Jesus Christ, the Holy Spirit, the Apostles then prophets (apostolic period), Pastor-teachers (post-apostolic) and deacons.
13. It is then the responsibility for the believer's that make up each local **church** to align themselves under these authorities.
14. That the RCOC is communicated and taught via the Word of God in turn establishes His word as the final authority in the matter.
15. What is true here is then true with regard to all matters spoken of in the Bible or the authority of the Bible as a whole is illogical/invalid.
16. The very spiritual breakdown of the **Church** centers on the distortion or rejection of authority beginning with the attack on the RCOC by the Nicolatans at Ephesus followed by the attack against the authority of God's word under operation Balaam.
17. When either the integrity of the authority system in person or in message is compromised, then the integrity as a whole has been weakened and that **church** has chosen a path to spiritual disaster.
18. For all post-apostolic local churches, the authority of the communicative office is placed upon the singular **messenger/P-T** established by God the Holy Spirit. Act.20:28
19. That His authority is derived from God, then as a **messenger**, his authority is to be executed solely on the authority of God's word.
20. It can then be said with a clear "good" conscience that any local **church** (and by application believers) that advocates or ascribes to any other authoritative system as to the function of the **church**, are those that have chosen the path of Jezebel to that degree.
21. To violate authority on either level (in person or message) is tantamount to usurping God's authority following the very philosophy of Satan.
22. With this in mind, the era of **Sardis** should be clearer in its condemnation.
23. **Sardis** was located in western Asia Minor, about 50 miles east of Smyrna and 30 miles SE of Thyatira.

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24. It was considered by the Greeks as long being one of the greatest of all cities, ancient and very important from the time that princes in Lydia formed the beginning stages of their kingdom in the 13<sup>th</sup> century BC.
25. It continually enjoyed a prominent place in the kingdom and was formally declared to be the capital of the Lydia province in about 700 BC.
26. The original site of the city was on the northern spur of Mt. Tmolus, an elevated plateau that formed an almost impregnable natural fortress providing a natural defense not requiring artificial fortification.
27. Further, its base was surround by the river Pactolus providing a natural moat.
28. It was virtually inaccessible except at one point at a neck of land on the south that still offers the only real approach to the city.
29. On all other sides the rock walls are smooth, nearly perpendicular, almost incapable of being scaled and required minimal defenders to guard them.
30. As the civilization and government grew more complex and commerce and society were organized into an empire, a lower city was built on the west, north and east sides.
31. According to Herodotus, the city was quite wealthy being the first to mint silver and gold coins that had a fixed and guaranteed value and was very well known for its arts and crafts.
32. It was viewed for many hundreds of years as being unconquerable due to its geographic terrain.
33. However, during the reign of King Croesus (561-547 BC), the walls were scaled and the city suffered a stunning and unimaginable defeat at the hands of Cyrus the Great in 547 BC.
34. The city was known for its lack of vigilance due to its geographical position and the careless and inattentive defenses proved to be their undoing.
35. The attack was made completely unobserved and came at night, causing many historians to accurately recount their defeat using the "thief in the night" metaphor.  
Cp.Rev.3:3
36. The city remained under Persian control until it was conquered by Alexander the Great in 334 BC and remained under Greek control until the time of Roman dominance.
37. History repeated itself about 320 years later when Antiochus the Great captured **Sardis** using the Cyrian method of scaling the walls.
38. After each disastrous defeat, the city eventually recovered, but would fall into the same complacent mentality that is brought on by a false sense of security.
39. It lay at the junction of several major Roman roads and was located on the major commercial trade route that ran east and west through Lydia.
40. This provided a great deal of other prosperity for the city from textile manufacturing, dyeing industry and the jewelry trade.
41. All that remains of it today is a small village by the name of Sen, a corruption of its previous name.
42. It was a stronghold of pagan worship with the goddess Cybele being the prominent cult, whose worship included the worst form of sexual debauchery.
43. The goddess Cybele (a.k.a. Rhea, Venus, Semiramis, Diana, Astarte) is portrayed as the goddess of fortifications and wore a replica of the tower of Babel on her head.
44. She undoubtedly began as a goddess of nature as the early worship of her in Phrygia was not unlike that of Dionysius; however, it went beyond the sexual orgies as the frenzied male worshipers of Cybele were led to castrate themselves.

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45. Following their self-mutilation, these then became “Galli” or eunuch-priests of the cult.
46. From her beginnings as a nature-goddess, she eventually came to be viewed as the Mother of all gods and the mistress of all life.
47. The sphere of Cybele's control encompassed everyone and everything that ever was or could be and that included every part of the life cycle from birth till death.
48. Further, no temple worshipper was allowed to approach the temple of the gods with soiled or unclean garments; only those dressed in white and clean robes. Cp.Rev.3:4
49. An earthquake devastated the city itself in 17 AD never effectively recovering the past glory for which it was known.
50. It reflects a city whose greatness lay in its past history, not in its present conditions; a city of the past with no future; a city asleep with no intentions of waking up. Cp.Rev.3:2
51. It is completely contrasted with the **church** at Smyrna that was dying yet lived, as a **church** that proclaimed life yet is **dead**.
52. The irony behind the history of **Sardis** as it is folded into Christ’s critiquing of this **church** is obvious.
53. And it is the aspect of irony that the interpreter is to focus upon in the symbolism and representation of the very name **Sardis**.
54. There are attempts by interpreters that even try to tackle its symbolism, to equate this name with certain Hebrew words such as ‘**tyrḥw**. – shariyt/remnant” or ‘**drf**, - sered/signifying a carpenter’s rule or line; stylus” to symbolize this **church** as the remnant of believers or indicating the **Church** locking back into sound doctrine.
55. However, historically and contextually, while a “remnant” in the **church** is mentioned (vs.4), this does not reflect the **church** corporately and neither is the corporate **church** commended for getting its doctrinal act together (vss.1c-3).
56. The Greek term ‘**Sardis**/Sardeij – Sardeis” is literally a carnelian or quartz stone that is deep red in color with clear or white attributes, hard enough for gem quality and able to be given a high polished appearance.
57. It is only used with reference to this **church** in the NT, with all 3 references in Revelation. Rev.1:11; 3:1,4
58. However, its cognate “**Sardion** – sardion” is used 7x in the LXX and is translated as “ruby or setting stone”.
59. Its most notable mention (4 of 7x) is in reference to the gem settings (12) for the breastpiece of Aaron or the High Priest, of which it is specifically defined as the ruby stone in its individual setting. Exo.25:7 cp. 28:17; 35:9 cp. 39:10
60. Each of the twelve stones for the breastpiece had inscribed upon them the names of the 12 tribes of Israel with each stone placed in order of the birth of the sons of Jacob (Israel) after which each tribe was named. Exo.28:21 cp. vs.10 as to the ephod (shoulder pieces for the breastpiece).
61. Genesis 35:22c-26 gives the names of Jacob’s sons denoting that Reuben was the first born of Jacob by Leah equating him with the first stone of the breastpiece, the ruby.
62. The name **Sardis** harks to the symbolism behind the ruby of the Aaronic breastpiece with reference to Reuben in representation of Israel and the POG.
63. Under the rights of primogenitor, Reuben as the first born was in line to inherit the bulk of his father’s estate as well as having the honor to perpetuate the line of Christ.
64. However, he forfeited both rights with the double blessing of estate placed upon Joseph through his two son’s Ephraim and Manasseh (Gen.48:8-22 esp. vs.22) and

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the line of Christ going with Judah. Gen.49:8-10 cp. Mat.1:2 (genealogy of Joseph-legal); Luk.3:33-34 (genealogy of Mary-genetic).

65. Reuben represents a child that due to his position in the family has legal claim to the prominence within the family that the rights of primogenitor would bestow.
66. However as Gen.49:3-4 reveals, due to an unbridled STA that lead to one specific incident, he forfeited those rights.
67. In Gen.49:3, he is viewed as one that reflects what the parent would expect to bestow upon the first male son as the primary representation of the family in terms of prominence.
68. However, these terms are ironic in themselves as Reuben was not satisfied with the position of excellency and superiority bestowed upon him by right of birth, but under arrogance (pride/dignity) and energy of the flesh (power) pursued fulfilling a position in the family not rightfully his.
69. And that was violating the marital authoritative right between husband and wife by sleeping with one of his father's wives, Bilhah. Gen.49:4 cp. 35:22
70. In essence, he usurped Jacob's authority playing the role as head of the house in an adulterer affair.
71. As Gen.49:4 further makes clear, Jacob was spiritually unstable which lead to this incident and that cost him dearly.
72. The irony is two-fold in that the irony of sexual immorality is once again brought to light in representation and that the issue of usurping authority is once again highlighted.
73. We can note that primary principles behind the condemnations of each of these local churches are carried forward developing the background for future failings of the subsequent churches:
  - A. The failures start with failing to apply at Ephesus.
  - B. This ultimately leads to failure to separate at Pergamum.
  - C. This further lead to reversing the authoritative structure of the POG for the church at Thyatira.
74. The issue of authority now remains in developing the background for the condemnation of **Sardis**.
75. The symbolism in the name of **Sardis** looks to the background of the ruby as it pertains to Reuben experientially ironically representing a **church/Church** spiritually that:
  - A. Were placed into history with the potential to inherit the full blessings of God.
  - B. While positionally they are okay, they fall short operationally/experientially.
  - C. It costs both in realizing the full blessings of their inheritance.
  - D. Both make claims of preeminence in life, but in reality are deceived.
  - E. Their primary failure centers on an experiential union not honored by God.
  - F. This union further centers on violation of the authority structure as established by God.
76. The era of **Sardis** reflects the period of Reformation of the **Church** dated approximately 1606-1750 AD.
77. It was during this period that certain theologians began to make a stand against the RCC with the more renown being Martin Luther, John Calvin, Zwingli, etc.
78. These men and others like them stood up against the RCC condemning their heretical system insisting that salvation was not through the RCC, but based on faith in Christ alone apart from works.

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79. In addition they insisted upon the Bible as the only authority given by God to the **Church** returning to a literal, historical and exegetical approach to the Scriptures.
80. Though these did much to return the **Church** back to its proper authoritative position, they themselves continued to promote gross theological errors in interpretation, as made clear by history and the contents of this message to **Sardis**.
81. This included maintaining many of the teachings of Roman Catholicism and a continued distortion of the RCOC within the **Church** to include continued state sponsoring of the **Church**.
82. In fact, these men carried with them the continued flavor of an erroneous prominent hierarchy system, which in turn will manifest itself into present day denominationalism.
83. The Lutherans, Presbyterians, Methodists, Episcopalians and others are a direct result of these men's works and efforts under Reformed Theology.
84. Therefore, while the reformers returned the authority for salvation back to the Person of Christ Ph<sub>1</sub>, though they touted the Scriptures as the final authority in message, they themselves did not truly adhere to the Bible's authority concerning the CWL.
85. Hence, in their reflection as "the Ruby" they represent the **Church** spiritually as:
  - A. Regenerate believers Ph<sub>1</sub> in line for maximum blessing spiritually perpetuating Christ's lineage.
  - B. In this sense, they have a legitimate claim of preeminence.
  - C. However, experientially they fall short of spiritually meeting the requirements to obtain the full inheritance.
  - D. They continue to operate under STA arrogance and energy of the flesh in execution of God's will for the believer theologically and otherwise.
  - E. Their Ph<sub>2</sub> continues to reflect spiritual immorality.
  - F. Hence, the equating of the one time illicit sexual affair of Reuben to the one area of failure for the **Church** being its Ph<sub>2</sub> reality.
  - G. By embracing this adulterous mode of Ph<sub>2</sub> they forfeit the "prize" and are not qualified to fully represent Jesus Christ according to their spiritual inheritance.
  - H. That Reuben's affair has incestuous markings (his father's wife) indicates that the problem with the **Church** is now strictly internal (within the Royal family) having parted (separated) from the paganistic mode of salvation Ph<sub>1</sub> promoted by the RCC (promoting unbelief).
  - I. However, the Church's continued failure to line up with sound doctrine Ph<sub>2</sub> continues to perpetuate an usurping of God's authority destroying the integrity of His authoritative word in application/works.
86. That authority continues to be the issue with **Sardis**, the introduction of Christ now has a stronger force of meaning as He proclaims Himself to be **'He who has the seven Spirits of God, and the seven stars says this'**.
87. Christ again identifies Himself borrowing titles of God in the introduction (1:4) and inserting the reality concerning **the seven stars** (1:16,20) attributed to His Person in similar fashion as to the introduction to Ephesus (2:1).
88. And just as authority was an issue of attack at Ephesus (the Nicolatans (2:6), so it remains for **Sardis**.
89. The main verbal emphasis of His title is that these two entities are things that Christ **"has"** or possesses as a Person.
90. Contextually it emphasis the authority Christ maintains with respect to these entities.

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91. The phrase “**seven Spirits**”, as interpreted in chapter 1, is not to be concluded as **seven** distinct **spirits**, but is designed to use the number **seven** to denote God the Holy Spirit.
92. The reason that the phrase “**seven Spirits**” is used is to hark back to the OT describing the H.S. in His complete and perfect nature of ministry and that as it specifically pertains to Messiah. Isa.11:2
  - A. The H.S. will “rest” upon Christ.
  - B. The H.S. in turn produces absolute and perfect wisdom.
  - C. Absolute understanding.
  - D. Absolute counsel.
  - E. Absolute strength (omnipotence).
  - F. Absolute knowledge.
  - G. Absolute sanctified fear.
93. Christ is the only One to possess the fullness of the H.S. within His person without measure (Joh.3:34-35), having a unique relationship with Him that was highlighted at His baptism. Joh.1:23-34 cp. Mat.3:16; Luk.3:22
94. In turn, Christ had the authority given to Him to ask of the Father to give the H.S. to believers of the CA dispensation and Christ sent the H.S. to us. Joh.14:16; 16:7
95. That Jesus Christ possesses these perfect and absolute attributes of the H.S. in His Person emphasizes the reality that the H.S. is subservient to the Son, although He Himself is equally God.
96. The H.S. is then here emphasized alongside the **seven stars**.
97. As we know, this is in reference to the pastor-teachers of the local churches in chapters 2-3. Rev.1:20
98. The number **seven** again emphasizes a complete and perfect nature ascribed to these P-T’s.
99. It emphasizes the perfect will of God regarding the P-T in correlation to the **church**.
100. That perfect will is the Divine viewpoint that Christ is the authoritative Head of the **Church** (Eph.1:22; 5:23; Col.1:18) and for all post-apostolic shepherds the only authority above them is Jesus Christ in Person and message via the ministry of God the H.S.
101. With Christ as the Head, the only other two ingredients of pastoral authority ascribed for the **Church** is the H.S. and the P-T.
102. It is this authoritative system that God has designed for the dissemination, assimilation and management of each local **church**.
103. While the H.S. is the ultimate teacher of the truth, it is equally clear that He does not reveal the truth apart from human communicators.
104. It is the P-T that is humanely responsible to accurately present the POG and exercise authority over the congregation of each local **church**.
105. Believers in Christ must recognize that they need both the ministry of the H.S. and the work of a faithful communicator in Christ to exploit fully the grace riches of God’s plan.
106. To degenerate or distort God’s authoritative system in Person demands always that you will find a distortion of God in message.
107. A believer will not find pure truth in any local **church** that ascribes to a distorted authoritative hierarchy for the **church/Church**.
108. “Thus **says** the Lord”.

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109. Until the **Church** gets their spiritual act together regarding the RCOG in this regard, they will fall under the same condemnation now placed upon **Sardis**, “**I know your deeds, that you have a name that you are alive, but you are dead**”.
110. Christ again asserts His omniscience of all aspects regarding the local **church**.
111. Their **deed**/works looks to the Ph<sub>2</sub> application of the **church**.
112. While His knowledge is simply a statement of fact and it neither commends nor condemns the **church**, the remainder of the verse declares that the **church** is not what it appears.
113. **Sardis**, as with all the churches, had a previous background in sound doctrine, but had deteriorated to the point that they were a hollow shell of what a local **church** is suppose to be.
114. The statement “**that you have a name that you are alive**” is designed to indicate that their reputation among the other churches was not based on reality.
115. The death in view is temporal or operational death, which is the state of separation a believer enters when he engages the STA, commits personal sin, does not R<sub>B</sub> and follow the dictates of BD in thought, word and deed.
116. This local **church** was loaded with believers that were constantly operating out of FHS and not adhering to the dictates of BD making it their ultimate authority in life.
117. That they have departed from the authority of God’s word as their standard and conduct of functioning as a local church, they are in reality functioning under temporal death.
118. There is no doubt that they were quite busy in their “worship” and zealous in engaging in works seen by others as the façade of their reputation so declares.
119. However, the reality is they were not being lead by the H.S. in fellowship with regard to their activities, were blind to the realities of their disobedience, were not effectively R<sub>B</sub>ing spinning their wheels with **dead** works (human good) under the STA and energy of the flesh.
120. While all believers are held accountable for their own Christian lives, the responsibility authoritatively is upon the shoulders of the P-T in this regard.
121. Obviously the P-T has been complacent in the execution of his authority by allowing believers to engage in human good thinking and application rather than allowing the authority of BD to dictate this church’s works.
122. To disrupt the RCOG in Person does not necessarily demand a physical plurality of elders or other distorted forms of hierarchy, but finds its beginnings in disregarding the leadership of God the H.S. as to the function of the P-T in his ministry.
123. This is where the destruction of the RCOG always begins; in the human communicator not allowing God the H.S. to rule, guide, lead and direct him in all that he teaches and in all the ways that he oversees the function of the local **church**.
124. Christ’s condemnation is not an accusation against unbelievers, but serves as a severe rebuke for a **church** that corporately reflects believers operating out of FHS, embracing human viewpoint ideals and philosophies and mangling the authority of the truth of BD as applied to the Christian life.
125. They had become nothing more than a social club of believers, engaging in the external forms of a semblance of worship and function, but in reality were pursuing traditions of men and other things other than sound doctrine.
126. It was a **church** that in its own way devised a representation of God’s plan that had become legalistic inserting their own ideas of operation CWL.
127. Although others would have been overtly impressed by what they saw, Jesus Christ finds them to be stifling of true spiritual life and advance and in reversionism.



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128. Most churches today are “ruby” churches and fail to execute the authority of BD in their Christian lives and will thus forfeit maximum blessing Ph<sub>3</sub>.
129. *Review Doctrine of Deaths.*

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### EXEGESIS VERSES 2 – 3:

GNT Revelation 3:2 ginou grhgorwh kai. sthrison ta. loipa. a] emellon apoqaneih( ouw gar eufhka, sou ta. erga peplhrwmena enwpion tou/ qeou/ mouA

NAS Revelation 3:2 **'Wake up, and strengthen the things that remain, which were about to die;** *ginou ginomai (vImp.pd--2s; Lit. "Become" +) grhgorwh grhgorew (supplem. ptc./p/a/nm2s; "awake//watchful/alert"; metaphorically in the context of death "alive"; indicates those spiritually asleep) kai, (cc) sthrison sthrizw (vImp.aa--2s; "strengthen/establish/make firm/support/confirm/stabilize; used 13x) ta. to, loipa. loipoj (ap-an-p; "the things remaining") a] oj (rel. pro./nn-p; ref. "the things remaining") emellon melIw (vi/IPF/a--3p; "about" +) apoqaneih( apoqnhskw (compl. inf./aa; "to die") **for I have not found your deeds completed in the sight of My God.** *gar (explana. conj.; "for") ouw (neg. +) eufhka, euriskw (viPFa--1s; "I have not found"; Perfect indicates anything up to the present) sou su, (npg-2s; ref. corporate church) ta. to, erga ergon (d.a. + n-an-p; "deeds/works") peplhrwmena plhrow (circ. ptc./PF/p/an-p; "being completed/finished/made full"; used 86x) enwpion (pg; "in the presence of/in the sight of") mouA egw, (npg-1s; ref. Christ) tou/ o' qeou/ qeoj (d.a. + n-gm-s)**

GNT Revelation 3:3 mnhmoneue ouA pwj ei;hfaj kai. hkousaj kai. threi kai. metanohton ean ouA mh. grhgorhshj( hkw wj klepthj( kai. ouw mh. gnwj poian wfran hkw epi. seA

NAS Revelation 3:3 **'Remember therefore what you have received and heard; and keep it, and repent.** *mnhmoneue mnhmoneuw (vImp.pd--2s; "Remember/call to mind/recall/think back") ouA (infer. conj.; "therefore") pwj (interrog. adv.; "by what means/in what way?") ei;hfaj lambanw (viPFa--2s; "you have received") kai, (cc) hkousaj akouw (viaa--2s; "heard") kai, (cc) threi threw (vImp.pd--2s; "keep/watch over/guard it") kai, (cc) metanohton metanoew (vImp.pd--2s; "repent/change your mind") **If therefore you will not wake up, I will come like a thief,** *ean (part. intro. 3rd class cond.; "If" [maybe yes or maybe no]; outcome is dependent upon volition) ouA (infer. conj.; "therefore") mh, (neg. +) grhgorhshj( grhgorew (vsaa--2s; "might not wake up"; same as vs.2) hkw hkw (vifa--1s; "I will with certainty come/arrive") wj (compara. conj.; "just as/in the same way as") klepthj( (n-nm-s; "a thief/sneak**

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*thief/stealthy robber"; used 16x) and you will not know at what hour I will come upon you. kai, (ch) ouw mh, (neg. + neg.; emphatic negation +) gnwŋj ginwŋskw (vsaa--2s; "you will absolutely not know/figure out") poiān poiβj (interrog. adj./af-s; "at what sort of") wŋran wŋra (n-af-s; "hour") hkw hkw (vifa--1s; "I will come") epi, (pa; "upon") seŋ su, (npa-2s)*

### ANALYSIS VERSES 2 – 3:

1. In vs.2-3, Christ now gives a series of royal imperatives for this local church to make reversion recovery:
  - A. **“Wake up”**.
  - B. **“Strengthen”**.
  - C. **“Remember”**.
  - D. **“Keep/guard”**.
  - E. **“Repent/change of mind”**.
2. Of all the royal imperatives to be applied, for this church in its present spiritual condition, these imperatives must take precedence in priority of thinking and application.
3. This points to the reality that principles of BD, while all as a whole are our priority in life, certain principles demand a higher placement of priority in application or it destroys the integrity of authority to other principles that are subservient in force.
4. Exs.: The highest priority for an unbeliever is faith in Christ and all other commands in Scripture are moot until faith is realized. If one disregards the priority of MPR, it robs the authority of all other applications that assumes MPR is intact. Cp.Mat.22:36-40
5. That this church is in a state of reversionism, to pursue applications otherwise is superfluous to their spiritual condition.
6. Until they come to a change of mind/**repent** regarding their disregard to the authority of BD as their standard of life, they will do no more than produce human good and wood, hay and straw at the Bema.
7. And there are a series of commands before repentance can be fully realized, which is why the command to **repent** is placed last in the order of these commands.
8. First and foremost are two commands that go hand in hand as Christ demands that they **“Wake up, and strengthen the things that remain, which were about to die”**.
9. Again, that Christ is not indicating unbelievers spiritually dead in vs.1 is further supported by the first command to **“Wake up!”**.
10. It is clear from the use of the verb *grhgorwh* – gregoron/awaken/be alert” that the first thing they must recognize is that they are in reversionism.
11. Further, it indicates that this spiritual state does not have to be this way and that they have the capability of recognizing their situation and changing it.
12. This periphrastic construction is literally translated “become awake” and is a challenge that carries the idea of urgency and is designed to arouse them from their spiritual lethargy.
13. This word is used often with respect to the attitude that is characteristic of the +V, oriented believer regarding the Lord’s return. Mat.24:42-43; 25:13; Mar.13:34-37; 1The.5:6-10; Rev.16:15

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14. Contextually, it points to the fact that in their state of reversionism, they are disoriented to the priorities in the CWL and when they are called upon to answer to Christ they will find themselves with shame.
15. For the Church, it denotes their disorientation universally that if perpetuated will find them unprepared for the rapture and rewards ceremony.
16. This command is particularly pertinent to the situation in Sardis given the physical history of the place and their well-know complacency with regard to defending their city.
17. In effect, the dual nature of the command to **wake up and strengthen the things that remain**, would have been interpreted by this church in light of their city's history of two stunning military defeats.
18. The phrases, "**strengthen the things that remain**" have a nuance of stabilizing, making firm or confirm.
19. It harks to the Ph<sub>1</sub> doctrine of salvation by which this church stands that they need to exercise in application Ph<sub>2</sub>.
20. Upon recognition of their state of reversionism, they need to focus in on the elementary principles of the SAJG confirming the theology and principles behind it and until they do, they will not have the stabilizing effect it is intended as the foundation of their faith.
21. This would include Soteriology, the study of doctrines regarding the SAJG, Christology, the study of the doctrines related to the Person and work of Christ and Bibliology, the study and importance of the Bible as it relates to salvation.
22. This points to the reality that doctrine builds upon doctrine.
23. Furthermore, it points to the fact that these doctrines are not an end in themselves.
24. These doctrines logically move toward the Ph<sub>2</sub> issues that a believer must confront with respect to the CWL including the FHS, Divine good production and Hbdology, the doctrines related to the CWL.
25. Paul recognized and made clear the unbreakable and obvious link between Ph<sub>1</sub> and Ph<sub>2</sub> and Ph<sub>3</sub> doctrines. Tit.2:11-14
26. Further, he taught the importance of being solidly grounded in Ph<sub>1</sub> doctrine, as tantamount to the success of building upon it Ph<sub>2</sub> doctrine. 1Cor.3:10-11
27. The issue for this church is secondarily to return to elementary principles with their basis found in Soteriology and use it as their basis for evaluation with respect to their present erroneous pursuit of human good.
28. If their present approach does not conform to the principles of faith, grace, Jesus Christ getting all the glory, the necessity of forgiveness of sins, carry the same weight of authority as the words of Scripture articulating salvation, etc., then it is to be jettisoned and adjustments made.
29. Christ then further defines **the things that remain** as those things "**which were about to die**", which one commentary refers to as a form of "delicate optimism", since these **things** may be restored.
30. This tells us that this church has a solid basis for understanding salvation, but have disregarded its intended extension as to Ph<sub>2</sub> salvation and if left unchecked, would have eventually produced another church like the RCC that almost eradicated true Soteriology in presentation.
31. What little doctrine they now had straight was in danger of becoming atrophied in their pursuit of the CWL.
32. To **strengthen** a doctrine implies that one must strive to be in possession of all the Biblical data regarding a particular doctrine or category.

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33. One cannot be superficial with respect to their study of a particular subject, but must be willing to pursue each area of the truth until it is clearly articulated.
34. This is the precise reason we pursue the Word of God on a verse-by-verse basis, interpreting each verse in context and then categorizing what flows naturally from the text.
35. This is another reason that P-T's must be diligent to set a pace that allows them the best opportunity to teach every scripture without neglect or superficially or otherwise one might become vulnerable to missing pertinent data.
36. In vs.2b, Christ now makes it clear that we are dealing with a Ph<sub>2</sub> issue explaining, **"for I have not found your deeds completed in the sight of My God"**.
37. The perfect tense of **"I have not found"** indicates that this church has not ever in the past truly locked into sound doctrine as a whole.
38. They haven't really got beyond the basics and have been content to say what they had and knew was sufficient.
39. They have never really been geared to making progress under the MAJG. Heb.5:11-6:2
40. That lack of pursuit of sound doctrine is made evident is that their works have not reached a **completed** or fulfilled state in application from which salvation Ph<sub>1</sub> is so designed to produce in the believer.
41. The final phase, **"in the sight of My God"** looks to the works of Divine good production acceptable by **God**.
42. That Christ refers to the Father as His **God** indicates the Father as the ultimate authority by which all works are evaluated.
43. For believers to disregard the importance of BD with respect to their Ph<sub>2</sub> is tantamount to bringing condemnation upon them by the Father Himself.
44. Even Jesus Christ does not follow His own agenda, but the very purpose and plan of the Father.
45. Therefore, where does a believer get off thinking that somehow they are above their very Savior by inventing their own agendas with respect to what they say is God's plan for their lives?
46. True acclimation to authority is acclimation to Bible doctrine, which is acclimation to the authority of the Father Himself.
47. The failure to challenge the local church with all of the complexities of BD relating to the CWL and failing to seek the entire counsel of **God** has produced generations upon generations of believers that are ignorant to the demands of the CWL and are spiritually asleep.
48. It should be exceedingly clear that one cannot apply what one does not know and ignorance of BD must result in an inadequate and incomplete production.
49. After the prescription to recognize their reversionism and start exercising the doctrine they have, in vs.3, Christ gives two more imperatives necessary to fulfill the final imperative to **repent**.
50. The first order of business is designed to implement the rigors of exercise necessary for them to **strengthen** their Christian lives as Christ demands that they **Remember therefore what you have received and heard"**.
51. The inferential conjunction **"therefore"** looks back to waking up and strengthening.
52. They are to start using their brains for something other than filler between the ears and start recalling the means by which they initially assimilated the truth.
53. This was obviously by paying close attention to the gospel as it was presented initially under apostolic authority.

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54. When this church was first evangelized, they were taught not only the SAJG, but how to get in fellowship and then the importance of BD itself as to the CWL.
55. They initially **received** it in a pure form sufficient to produce its intended results as noted by the perfect tense of this verb.
56. Secondly, they must have given doctrine an “ear” as it is something they have **heard** in the past (aorist).
57. This is the beginning call to exercise +V for reversion recovery.
58. It is a call for all churches in reversionism to go back to their apostolic heritage in their presentation and application of the truth.
59. Every local church that uses the Bible in their teaching at any level have **received** this heritage and have **heard** their words.
60. The hearing here is to hear it correctly and fully looking to the entire counsel which is the baton they have handed to the following generations for running their course.
61. While believer’s at Saris had “**heard**” (aorist tense) apostolic truth, its truths are not currently their frame of reference.
62. The second imperative “**and keep it**” denotes the final step for reversion recovery.
63. They are to take the truth as accurately presented in the apostolic era and embrace as the precious life giving force it has to offer.
64. To **keep** or guard the truth demands application of it and is the overt manifestation of their faith in BD for their Ph<sub>2</sub>.
65. Each generation of +V is responsible to receive the truth from adjusted teachers, execute and maintain the principles and effectively model and teach them to the next generation. 2Tim.1:13-14; 2:2
66. The final imperative “**and repent**” encapsulates the effect of the preceding imperatives and their intended result.
67. To “**repent**/metanoew – metanoeo” (aorist tenst) means to change one’s mind and indicates the beginning of reversion recovery.
68. In order for this command to be fulfilled, repentance must conform to the authority of the preceding imperatives.
69. Yet, all of these imperatives are dependent upon one another as a whole for the adjustment giving the repentance its force of authority.
70. This points to the reality of the authority of God’s word that while there are priority principles to which we must adhere, their very integrity depends upon successfully executing all of the other principles of Scripture giving it as a whole maximum force of authority.
71. The final part of vs.3 then gives a warning of judgment if this church fails to line up as Christ continues with a 3<sup>rd</sup> class condition, ‘**If therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you**’.
72. The 3<sup>rd</sup> class condition is employed to indicate the reality of volition in this manner indicating that those that do not line up will remain negative versus those that do manifest +V.
73. Perhaps they will **wake up** or **not**, the choice is completely up to them and states that **God** does not force people to obey His plan.
74. However, **if** they do **not**, Christ promises He will **come like a thief**, a figure to denote something that is sudden, unexpected and has disastrous consequences.
75. For this local church literally, it is not a threat of executing the rapture during their time, but is a warning that time is short and the end of their Ph<sub>2</sub> in which Christ comes to promote them to Ph<sub>3</sub> will catch them off guard and unaware.

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76. It is commonly understood that the **thief** comes suddenly (many are known for their speed), unexpectedly (take opportunity when they will least be noticed) and the one to whom they come suffers the loss of possessions or worse.
77. At this unexpected end, the believer will no longer have time to get their spiritual act together and complete their course.
78. It is in a spiritual sense a reference to the Divine discipline He will personally bring upon them that is inclusive of the SUD.
79. Further, that the believer is pictured as being asleep when He comes indicates the spiritual darkness in which they are living their lives and His coming indicates the removal of any light that otherwise they might possess.
80. One of the dangers of becoming complacent with respect to doctrine or rejecting specific doctrines that one does not find convenient is that Christ can withdraw the light given and the believer degenerates even further into a spiritual state of darkness and lethargy that he believes is acceptable.
81. Many have left sound local churches because of –V toward certain truth and quickly become almost non-recognizable spiritually as Christ judges them with darkness for their rejection of light.
82. For the Church Universal, His warning serves to indicate that when the rapture does occur, the Church will be spiritually off balance and its dispensation will end in spiritual loss.
83. From the period of Sardis, His return will be relatively soon, but the Church will be found distracted by the world and ignorant to the spiritual realities in its timing.
84. That this judgment is with certainty is seen in that those in reversionism will **not** be able to figure out/**know** what time/**hour** in their life or history that He **will come**.
85. As part of the judgment for their darkness, the understanding of eschatology prophetically is distorted to say the least.
86. This denotes that they will not be truly oriented to the time of history in which they live and always off balance in this regard.
87. That reversionists have their focus and eyes upon things other than sound BD, they are only consumed with the physical things in life and are not oriented to the reality of the brevity of life and that only a certain allotment of time has been given each of us to complete our course.
88. These types act as the foolish child in life that thinks he has forever to live and all of a sudden he will realize that “bam”, Christ has kicked life up to its final notch and eternal judgment now awaits.
89. While grace precedes judgment, again believers are put on notice that grace can end quite suddenly when one is completely unprepared and SUD can fall without warning.
90. Those that are careless and complacent will find that Christ does not tolerate fools forever. Pro.1:32; 13:20; Ecc.5:1,4; Jer.2:19
91. Failure in Ph<sub>2</sub> doctrine is the primary reason why **God** will vomit the Church out of His mouth. Rev.3:16
92. Part of the reversionist’s judgment in time is being unprepared to meet Christ when He comes for them.

## THE REVELATION TO JOHN

### EXEGESIS VERSE 4:

GNT Revelation 3:4 *alla. eceij oliga onomata en Sardesin aj ouk emolunan ta. imatia autwh( kai. peripathsousin metv emou/en leukoij( oti axioi, eisin*

NAS Revelation 3:4 **'But you have a few (corrected) names in Sardis who have not soiled their garments;** *al la, (strong advers.; "In stark contrast to/But") eceij ecw (vipa--2s; "you keep on having"; singular denotes the corporate church) oliga oligoj (a--an-p "a few") onomata onoma (n-an-p; "names") en (pL) Sardesin Sardeij (n-Lf-p) aj oj (rel. pro./nn-p; "which names/who") ouk ouv (neg. +) emolunan molunw (vIPFaa--3p; "have not soiled/smeared/stained"; metaphorically, "defiled due to sin or disobedience"; used 3x) autwh( autoj (npgm3p or npgn3p; "their"; looks to the person behind the name) ta. to, imatia imation (d.a. + n-an-p; "garments/clothing/outwear") **and they will walk with Me in white; for they are worthy.** *kai, (ch) peripathsousin peripatew (vifa--3p; "they will walk"; plural denotes the few/remnant) metv meta, (pg; "with") emou/egw, (npg-1s; ref. Christ) en (pL) leukoij( leukoj (ap-Ln-p; "white/brilliance/shining/radiance") oti (causal conj.; "for/because") eisin eimi, (vipa--3p; "they keep on being") axioi, axioj (a--nm-p; lit. making equivalent in weight; "worthy/of equal value/entitled/deserving of")**

### ANALYSIS VERSE 4:

1. In stark contrast to the many that make up this church corporately, there are a remnant of believers that refuse to operate under temporal death as Christ now states, **'But you have a few names in Sardis who have not soiled their garments'**.
2. The force of the strong adversative **'But/al la, - alla'** states that those now in view are in exception and of the minority to the mass of those in this church.
3. It points to the spiritual reality that those that are +V and adjusted throughout history are in the minority to those that are -V and maladjusted. Cp.Joh.1:10
4. The NAS translation of **"a few people in Sardis"**, though correctly reading the contextual intent of the human perspective does disservice to the literal translation **"a few names in Sardis"**.
5. The Greek term **"names/onomata – onoma"** looks to the reputation behind the person in view.
6. It denotes in identification who and what the person is, what they represent in life and how others view them.
7. Those now in view are seen in contrast to the reputation of this local church that looked good to others, yet fall under condemnation by Christ. Rev.3:1c
8. This points to the fact that the most common standard of cosmic judgment is based on the physical and overt appearance rather than a righteous judgment. Joh.7:24



## THE REVELATION TO JOHN

9. And for those that evaluate in this way, they will be misled as to the true character of one's reputation before God.
10. Living in a world today with so much emphasis placed on the overt, it is of no wonder that believers are caught up into evaluating others based on their physical successes, etc., and completely deluded themselves. Rev.3:17
11. As Christ makes clear, His evaluation of these believers is not based on their overt appearance (looks, successes, fame, relationships, wealth, etc.), but is contingent on their attitude towards and application of BD.
12. The **'few'** in view are those +V-adjusted believers that have maintained faithfulness to BD in its pursuit and application in contrast to and in spite of the many that are complacent and dead.
13. It points to the fact that their reputation spiritually before God was more important to them than the approbation and applause of others.
14. While the majority of this church was seeking to build a reputation gaining the approval of men, there were those within that sought to build **their** reputations before God at the expense of what others might think.
15. In fact, that they are seen in contrast to this church that had a "good" reputation to others, but in reality not before God, implies at least that those now in view would be considered less than acceptable by all the others.
16. They reflect the fact that the life style and application of those seeking to do their Ph<sub>2</sub> right before God will not generally grab the attention of the masses around them.
17. To the world and general Christianity, those that are quietly going about their lives applying BD correctly are viewed as relatively inconsequential in recognition and the approbation of others. Cp.1The.4:9-12; 2The.3:11-12; 1Tim.2:1-3
18. We don't have to make a "name" for ourselves in the world, but we are obligated to build a reputation before God.
19. This remnant of believers would in comparison to the rest of the church be looked upon as "nobodies", **but** they have gained the approbation of Christ.
20. **Their names** that are well known to Christ are characterized as having **not soiled their garments**.
21. The verb **'soiled'** (molunw – moluno) literally means to be dirty, **soiled**, smeared or stained and is used 3x in the NT.
22. Here it is used metaphorically to represent the spiritual condition of the individual and could be translated "defiled/dishonored/tainted".
23. Its true impact is in contrast to the church corporately and creates a powerful picture of how Christ views those that have rejected the authority of BD and its application Ph<sub>2</sub>.
24. Just as a baby with a soiled diaper is obnoxious and needs to be changed, so Christ finds those believers that are spiritually lifeless and asleep to the spiritual realities of the CWL.
25. The term **"garments/imaṯia – himatia"** is not literal clothing and too is metaphorical in use.
26. It is clear in the Scriptures that **garments** (clothing) are used as a symbol of righteousness (Job.29:14; Psa.132:9) and in both a good and bad way emphasize one's works as being righteous (Rev.19:8) or self-righteous (Isa.64:6).
27. Just as our physical clothes can reflect our lifestyle and work habits, so do our applications of BD (or lack of) reflect our spiritual lifestyle and habits.

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28. In a good Ph<sub>2</sub> sense, the garment focuses on our righteous acts of Divine good production that are produced by the H.S. in the believer that has isolated the STA and acts from the authority and standard of the truth of BD.
29. These are the good works for which we were created (Eph.2:10), with which we are to adorn ourselves to bring honor to Christ in time and eternity. 1Tim.2:9-10; Tit.2:10
30. The small minority **in Sardis** had continued to advance spiritually and manifested their doctrinal fidelity by adhering to the authority of God's word in application.
31. For the rest, their works are deemed as action without honor.
32. As mentioned in the isagogics of **Sardis**, the city was devoted to the worship of Cybele and no temple worshipper was allowed to approach the temple of the gods with **soiled** or unclean **garments**; only those dressed **in white** and clean robes were allowed to approach.
33. This ironically and symbolically looks to the maladjusted believer's works in Ph<sub>2</sub> as a form of self-righteousness in servitude to whom they serve.
34. Under Ph<sub>2</sub> temporal and operational death, in reality believers are operating under the STA following human viewpoint evil and seeking to perform acts of human good under energy of the flesh.
35. That they are not following the authority of BD in their acts, they are doing no more than these pagan followers in the pursuit of their gods and that is cranking out human good with self-righteous acts that are not acceptable to God.
36. It points to the spiritual reality that governs our relationship with Christ i.e., one cannot effectively approach or serve God in a spiritually defiled condition.
37. These **few** believers **in Sardis** continued to embrace the importance of R<sub>B</sub> and the necessity to keep the truth of doctrine as their standards for application and ultimate authority in all that they did.
38. This at least implies that the doctrine taught was sufficient for spiritual advancement and indicates that the communicator's maladjustment was primarily in the management of the church and tolerating human good activity.
39. We note here that Christ is not making an issue of the amount or how many works that were involved, only that the works applied either were spiritually clean and acceptable or not.
40. The issue is keeping our applications in line with BD and not wondering out with our own ideas and agendas.
41. While there are many Christians that do, do, do, and keep on doing, that they are operating out of fellowship and out of step with the tradition of sound doctrine, **their garments are soiled**.
42. In the parable of the Sower in Mat.13:18-23 (esp.vs.23), it is clear that even those adjusted believers that keep **their garments** clean and bear fruit, there will be different levels of Divine good production amongst us.
43. The primary issue is, is to keep the veracity and authority of BD intact in our approach in life and that our own +V will express itself to the degree it so chooses.
44. In turn we will all bear fruit acceptable to God in the end and in conjunction with the degree of our +V expressed, some with more SG<sub>3</sub> and some with less.
45. While the final implication of the Matthew passage is that all those that bear fruit in this regard are found complete before God (prize recipients), some will turn in a bigger production of SG<sub>3</sub> overall than others.
46. This points to the exact fairness of God in judgment of believers and further enlightens us to the remainder of Jesus' comments in this verse.

## THE REVELATION TO JOHN

47. **And** that is those that complete their Ph<sub>2</sub> with their commensurate rewarding of SG<sub>3</sub> are promised a reserved blessing by Christ that **that they will walk with Me in white; for they are worthy**".
48. The key to understanding truly what is being said here is in the final causal clause, "because **they are worthy**".
49. The adjective "**worthy**/αξιoj – axios" literally denotes "bringing up the other beam of the scales" and has the emphasis of being "equivalent".
50. Therefore, the cause behind the "walking **with** Christ" is directly parallel to the degree of equivalency or "bringing up the scale beam of righteous works" to that of Christ's righteous acts.
51. To be viewed as **worthy** looks not only to each individual act of Divine good acceptable before Christ, but contextually emphasizes the compilation of all our Divine good production in Ph<sub>2</sub> deemed as being complete before God. Cp.vs.2c
52. It looks to the maximum production of Divine good as that which will dictate in totality the worthiness of walking **with** Christ **in white**.
53. That the term **garments** are excluded (though implied) further puts the emphasis on the color or brilliance of the believer's appearance.
54. Though not explicitly mentioned in Christ's appearance before John in chapter one, following the like appearance of the Father in Dan.7:9, Christ too wears a garment of **white**.
55. Christ's very clothing manifests the visible glory of His +R in application as the unique God-man.
56. This is further supported in Christ's transfiguration in the brilliance of His face shining like the sun and His **garments** becoming **white** as light in the anticipation of His glorification. Mat.17:2
57. The promise is that to the degree of SG<sub>3</sub> that the believer acquires through their righteous acts in time (present indicative "keeps on being **worthy**), to that degree their Ph<sub>3</sub> association with Christ will be reflected in the very appearance of their clothing.
58. The more SG<sub>3</sub> the believer has acquired, the more the "**white**" representing their acts of righteousness will reflect in brilliance the very glory of Christ Himself. 1Cor.15:41-42a
59. Furthermore, the more the believer will be blessed in close association (personal contact) and participation with Christ walking **with** Him in the execution of His eternal kingdom.
60. Just as all believers will have a "brilliant" new "**white** stone" with a secret name reflecting the imputation of their +R (one righteous act; Rev.2:17), and all that will complete their course will out shine in comparison to others (the *morning star* of 2:28), believers that produced the most SG<sub>3</sub> will have a brilliance surpassing even others that have gained the prize, but were less in application of Divine good.
61. God is perfectly fair and just and He will perfectly reward all believers appropriately according to the amount of Divine good they are willing to produce in time.
62. It points to the fact that there will be distinctions made even amongst those that get the prize as it relates to the degree of their sacrifice, applications and obedience to BD in their Christian life.
63. To that degree each of us will share with Christ in our appearance the very glory of His Person for all eternity and will enjoy the greatest degree of personal association with Him.

## THE REVELATION TO JOHN

### EXEGESIS VERSES 5 – 6:

GNT Revelation 3:5 *o` nikwh ouftwj peribaleitai en imatipij leukoij kai. ouv mh. ekaleiyw to. onoma autou/ek thj biblou thj zwhj kai. omologhsw to. onoma autou/enwpion tou/patroj mou kai. enwpion twh aggelwn autou*

NAS Revelation 3:5 **'He who overcomes shall thus be clothed in white garments; o` nikwh nikaw** (*d.a. + subs. ptc./p/a/nm-s; "He who overcomes"*) **ouftwj** *ouftw* (*adv.; "thus/in like manner/in this way"*) **peribaleitai** *periballw* (*vifm--3s; lit. to cast around; "shall clothe himself"*) **en** (*pI; "with"*) **leukoij leukoj** (*a--In-p; "white"*) **imatipij imation** (*n-In-p; "garments"*) **and I will not erase his name from the book of life,** **kai,** (*cc*) **ouv mh,** (*neg. + neg. +*) **ekaleiyw ekaleifw** (*vifa--1s; "I will absolutely not 'or' in no way will I wipe away/remove from record/erase/eliminate"; used 5x*) **autou/ autoj** (*npgm3s; ref. the overcomer*) **to, onoma** (*d.a. + n-an-s; "the name"*) **ek** (*pAbl*) **thj h` biblou bibloj** (*d.a. + n-Ablf-s; "the book";*) **thj h` zwhj zwh,** (*d.a. + n-gf-s; "of life"*) **and I will confess his name before My Father, and before His angels.** **kai,** (*cc*) **omologhsw omologew** (*vifa--1s; "I will confess/name/cite/acknowledge"*) **autou/ autoj** (*npgm3s; ref. the overcomer*) **to, onoma** (*d.a. + n-an-s; "the name"*) **enwpion** (*pg; "in the presence of/before/face-to-face with"*) **mou egw,** (*npg-1s; ref. Christ*) **tou/ o` patroj pathr** (*d.a. + n-gm-s*) **kai,** (*cc*) **enwpion** (*pg; "before"*) **autou/ autoj** (*npgm3s; ref. the Father*) **twh o` aggelwn aggeloj** (*d.a. + n-gm-p; "the elect angels"*)

GNT Revelation 3:6 *o` ecwn ouj akousatw ti, to. pneuma legei taij ekkhhsiaij*

NAS Revelation 3:6 **'He who has an ear, let him hear what the Spirit says to the churches.'** *o` ecwn ecw* (*d.a. + subs. ptc./p/a/nm-s; "He who has"*) **ouj** (*n-an-s; "an ear"*) **akousatw akouw** (*vImpaa--3s; "let him hear"*) **ti, tij** (*interr. pro./an-s; "what thing"*) **to, pneuma** (*d.a. + n-nn-s; "the Spirit"; ref. the H.S.*) **legei legw** (*vifa--3s; "keeps on saying"*) **taij h` ekkhhsiaij ekkhhsia** (*d.a. + n-df-p; "to the churches"*)

### ANALYSIS VERSES 5 – 6:

1. Having emphasized the importance of one's Ph<sub>2</sub> acts of righteousness pertaining to a believer's eternal niche, Christ now defers to the principle of righteousness in a series of 3 promises.
2. These promises are given expectations for all believers stated again as **'He who overcomes'**.

## THE REVELATION TO JOHN

3. The adverb “**thus**/in like manner/outw – houto” looks back to the primary underlying principle of a righteous work/Divine good in vs.4 as the basis and force supporting these promises.
4. The promises themselves are presented in the form of an a fortiori argument in relation to vs.4 stating all the more reason to pursue Divine good as it relates to the believer’s Ph<sub>2</sub>.
5. The 3 promises center on the two basic elements mentioned in vs.4, “**white garments**” and one’s “**name**” indicating one’s application of Divine good in correlation to their spiritual identification and reputation.
6. The 3 promises are that all believers in like manner with respect to the importance of engaging in a righteous act:
  - A. **Shall be clothed in white garments.**
  - B. **And I will not erase his name from the book of life.**
  - C. **And I will confess his name before My Father, and before His angels.**
7. If these things are indeed true, and they are, then even more so should the believer realize the gravity of the reality behind the +V remnant held in such high esteem before God in vs.4.
8. As Rev.7:9;19:8,14 indicate, believers in Ph<sub>3</sub> (ex’s. Tribulational believers and CA believers) will be dressed in **white**.
9. That believers are privileged to dress themselves accordingly looks to the imputation of +R given to all believers at the point of the SAJG. 2Cor.5:21 cp. Rom.4:5
10. Though the imputation of +R is based on a non-meritorious act of faith in Christ, that one act of faith is called a “work” (Joh.6:29) and equates to an act of righteousness in obedience to believe in the Person of Christ for salvation.
11. It harks to the believer’s orientation to the authority of the Person of Christ and the resultant blessing of acquiring +R positionally to become a reality for all eternity.
12. That all believer’s will **be clothed in white garments** for one act of righteousness, then even more so will the believers brilliance of **white** be magnified for continued acts of righteousness via the message of Christ, BD.
13. Stated again, if all believers acquire the distinction of having +R for acclimation to the authority of Christ in Person, then all the more should the believer acclimate to the authority of His message exploiting His grace in time enhancing their distinction of +R for eternity.
14. Some have suggested that since there are no direct verses that states believers will be dressed **in white** for all eternity (only at the Wedding Supper, Rev.19:7-8) that these verses suggest that only those that have lived their lives in obedience Ph<sub>2</sub> will have that distinction.
15. However, there are verses that tells us there are different “shades” of white (**white** like wool or snow, Rev.1:14; **white** as bright as light, Mat.17:2; radiant and exceedingly **white**, Mar.9:2) denoting that the **white garments** one wears can manifest an extreme from stark **white** to a brilliant “eye squinting” light.
16. This is clear documentation that the **white** of righteousness in view can and will manifest itself into distinct shades of brilliance.
17. This distinction will be based on the amount of righteous acts beginning with salvation Ph<sub>1</sub> and the imputation of +R as a “stark” **white** to be enhanced as a “whiter **white**” in radiance with each additional application of Ph<sub>2</sub> acts of righteousness. 1Cor.15:41-42a

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18. As with all of these promises, this promise is designed to motivate the believer to further overcome Ph<sub>2</sub> knowing with certainty that have already overcome Ph<sub>1</sub> and the issue is now to enhance the righteousness given them positionally with experiential righteousness in Divine good production.
19. The focus for all believers is to be on the issue of Ph<sub>2</sub> sanctification, the process by which the believer understands and orients to the particulars of God's plan and fulfill the purpose of his calling and imputation of +R. 2The.1:11-12
- A. Most believers fail to live up to the purpose of their calling and demonstrate that they are unworthy of maximum eternal glory. Mat.10:37-38; Heb.6:11-12; 12:15-17
  - B. However, there are the few among mankind that exploit the grace of God and obtain maximum eternal glory to which they were called. 2Tim.2:10; 4:7-8
  - C. To acquire maximum blessing Ph<sub>3</sub> demands strict and total adherence to the authority of sound doctrine, rejection of Satanic/cosmic/STA motivated lives and overt application of the doctrine embraced until the end of one's Ph<sub>2</sub>.
  - D. This group (and make no mistake, this group alone) will enjoy the full blessing of heaven manifesting the glory of Christ's righteousness commensurately, while other inhabitants will forfeit reward and blessing due to their own failure to comply. 1Cor.3:14-15
  - E. Those that persevere with the truth to the end, enduring the hostility of the cosmos and attacks of Satan continuing in fighting the good fight of the righteousness we are to pursue, will be counted worthy of their calling (vs.4).
  - F. It should be obvious that it is the will of God to consider each believer worthy of their calling by providing the grace support necessary for us to walk with clean garments.
  - G. That God has provided +R by grace, even more so will that grace be provided to apply His righteousness in time via R<sub>B</sub>, FHS and human spirit and the dissemination of truth by a sound adjusted communicator.
20. The next two promises now center on the **name** of the believer emphasizing the two distinct aspects of **name** association; identification and reputation.
21. The first of these deals with the believer's identification and the fact that Christ **will not erase his name from the book of life**.
22. The phrase "**the book of life**" is used eight times in the Bible, six in Revelation, and has stirred many debates as to its impact and meaning doctrinally. Psa.69:28; Phi.4:3; Rev.3:5; 13:8; 17:8; 20:12, 15; 21:27
23. This is due primarily to the fact that there are references to those names blotted out or **erased** (Psa.69:28; Rev.3:5) compared to names not written in the **book** Rev.13:8; 17:8; Rev.20:15; 21:27).
24. Some of the erroneous views include:
- A. A **name erased** indicates a believer that has lost his salvation. Cp.Joh.10:28-29; Rev.8:1; 38-39
  - B. The **name erased** indicates physical death not eternal damnation. But cp. Rev.20:15
  - C. The **name** removal is only hypothetical meaning that no one will ever have their **name** removed in actuality, since it is not said that some "will" have their names removed, only that some "will not".
  - D. Yet, this does not satisfy the fact that some "will not" have their names "written" in the **book**. Again cf. Rev.20:15

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25. This paradox (names removed yet names not ever written) can be satisfactorily resolved through deductive reasoning from the facts given regarding **the book of life**.
26. First it is clear that **the book of life** is an account of names written in eternity past, before the foundation of the world. Rev.17:8
27. Further, it is clear that only the names ultimately found written in **the book of life** are names of believers, not unbelievers. Cp. Phi.4:3; Rev.20:15
28. Second, it is clear that there are more written accounts of books in the 3<sup>rd</sup> heaven than just one. Rev.20:12
29. As Rev.20:12 makes clear, there are sets of books (plural) from which all of the unbeliever's works are kept in record and from which they shall be judged in part to see if they attained to a perfect standard of righteousness in life sufficient to gain eternal **life** at its minimum.
30. Upon judgment, they obviously will be found to be -R and if their names are not written in **the book of life**, they are condemned to the eternal lake of fire. Rev.20:15
31. It is **the book of life** that is opened in conjunction with the books of works that is the accounting balance of record (two witnesses) that will note that the unbeliever's **name** is not recorded in it and therefore never received +R through faith in Christ.
32. Third, names written in **the book of life** are further described as the Lamb's **book of life**, a title not referenced to **the book of life** in which names are **erased** or removed. Rev.13:8; 21:7
33. Further, Psa.69:28 at least implicitly if not explicit states that there are two separate account records kept in **the book of life**; names blotted out from names already existing and other names of the righteous recorded as a separate matter.
34. **The book of life** is a singular **book** of account records that is made up of two separate registries or books (just as the Bible is one **book** made up of 66 books).
35. It includes a **book** that has recorded all of the names of every individual that God knew would come into existence throughout history via His omniscience.
36. This is how names can come to be removed from the records.
37. It also includes a separate **book** within that has recorded every **name** of every individual that God knew would believe in Christ, this accounting being the Lamb's **book** reflecting those whom He possesses. Joh.10:29
38. That names can be blotted out or **erased** from the **book** tells us that in the record keeping of all peoples in history, those that will exit this **life** in unbelief, their names are removed from the **life** registry indicating their unbelief and there is no eternal **life** for their future.
39. In comparison, all the believer's names remain in this accounting **book** and in addition, their names are further recorded in the Lamb's registry **book of eternal life**.
40. At the end of time and at the Great **White** Throne judgment, the only names that will be found in the two books of **life** are the names of believers therefore comprising it into one literal **book of life**.
41. However, it will have recorded for all eternity a **book** consisting of gaps or erasures denoting the reality of **life** in time (-V & +V) and it will have a **book** that is perfectly inscribed with no omissions or gaps denoting the perfection/unity/wholeness of eternal **life** for those that expressed +V via faith in Christ.
42. Under this system of accounting, **the book of life** itself constitutes two witnesses necessary to establish a verdict for believers as to their salvation and for unbelievers, including the books of works, there are at least 3 witnesses of accounting for their verdict of condemnation.

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43. Further, that there are separate books keeping the accounts of all unbeliever's works (Rev.20:12) in lieu of their names being blotted out of **the book of life** denotes their works as being regarded as a separate category and issue in comparison to believers whose names remain in the **book**.
44. This at the least suggests that the issue of works as it pertains to **life** experientially for the believer continues to be recorded in this section of **the book of life**.
45. This establishes a direct correlation to the believer's works to the recording of their names in the written scroll of believers in the Lamb's **book** of eternal **life**.
46. In other words, it directly ties in the believer's experiential **life** to the eternal **life** niche of which they are qualified for as noted in the recording of their names as believers.
47. That all believers have secured a specific identification into the plan of God as it pertains to eternal **life** through the imputation of +R, then the only remaining issue for them is to work on **life** in its importance experientially building upon their reputation.
48. The accounting records are straight and true, and that our names are written in **the book of life** and in no danger of ever being erased as to **life** experientially and eternally, then our focus is to be on experiential sanctification and maximize the **life** given by building upon our names with a reputation worthy of Christ.
49. It is the believer's reputation that is then emphasized in the final promise, "**I will confess his name before My Father, and before His angels**".
50. While Christ will publicly acknowledge all believers at some level, which is the interpretation of this promise, the a fortiori force again looks to the fact that there is an added promise of greater public honor for the believer that perseveres in the CWL holding to the end (vs.4). Luk.12:8; Joh.12:26; 1Pet.1:7
51. Part of the loss of SG<sub>3</sub> that some believers will suffer will be the lack of approbation and praise from Christ in openly acknowledging them in the presence of His **Father** and the elect **angels**.
52. The degree of acknowledgment we receive will be dependent upon the degree of our Ph<sub>2</sub> success and it will be manifested verbally by Christ as one honored. 2Tim.2:12
53. Our spiritual reputation in time will follow us into Ph<sub>3</sub> paralleling our eternal **life** and it will be at that time ultimate vindication is bestowed upon us by Christ **before** God and the entire angelic host.
54. The overall a fortiori force of vs.5 in relation to vs.4 is:
  - A. If we will appear in Ph<sub>3</sub> automatically manifesting the righteousness attributed to us through faith in Christ (and we will);
  - B. If there is never any danger of our personal identity and works being excluded in record (and there is not) and we will publicly be acknowledged **before** the entire host of heaven based on our reputation (and we will);
  - C. How much more so will our appearance and acknowledgement in this regard be magnified with any additional acts of righteousness attributed to us.
55. These promises can be further related to in a prophetic sense in view of the apostasy of the RCC and their doctrine that teaches the church is synonymous with the Kingdom of God.
56. They teach that if a person is excommunicated, he is not only being shut out of the church, but also the doors of heaven are shut to him and an edict of doom is placed over him.
57. Christ is emphasizing for the reformers facing this edict during the era of Sardis that their salvation is intact through the imputation of +R and their names remain recorded in the most important **Book of Life**.



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58. Christ closes His message again with a stark warning in vs.6, **‘He who has an ear, let him hear what the Spirit says to the churches’**”.
59. The warning is that all believers better listen up to the authority of the message of Jesus Christ via the H.S. and BD or they too will fall short in the eternal **life** niche to come.
60. Further, it serves as a warning that churches that only adhere to the authority of the gospel message Ph<sub>1</sub> and not Ph<sub>2</sub> are under temporal death and will face the consequences of the SUD.
61. It serves to point to the fact that even though the Church may now have separated from the apostasy of Roman Catholicism regarding Ph<sub>1</sub>, it behooves those that are truly positive to not rely on mainline Christendom overall as to their Ph<sub>2</sub> success.
62. It points to the fact that playing Ph<sub>1</sub> evangelist in time is only a beginning and there is much work left to complete the works of the **Father** (Ph<sub>2</sub>) for which salvation Ph<sub>1</sub> is imparted.

## OVERVIEW OF THE SARDIS ERA

- I. The Sardis type church reflects the dominant face of Christianity during the time of the Protestant Reformation from approximately 1606-1750 AD.
- II. The previous church at Thyatira saw the visible Church become enmeshed in the form of the Roman Catholic Church.
- III. During that period, the organized Church moved farther and farther away from the practice of sound hermeneutics into allegorism leading to gross corruption of the truth.
- IV. Catholic dogma replaced the study of the Bible and the RCC effectively became a persecutor of the truth.
- V. The Church and political powers were linked together in an unholy alliance that persecuted believers, stripped them of their wealth and property and sometimes killed them.
- VI. Though the Church provided monasteries to keep scholarship alive and other valuable services, these works fell short and did not remedy a wealthy, licentious organization that sought to suppress the truth.
- VII. The word “Sardis” spiritually correlates to Reuben of the OT and denotes an organization that like their counterpart are believers, but engage in usurping authority experientially (Ph<sub>2</sub>) costing them the full inheritance one would expect continuing to represent the line of Christ spiritually and maximum blessing as a part of the first born.
- VIII. Just as Reuben is viewed in disgrace in this regard, so is this ruby church viewed in the eyes of Christ.
- IX. This representative and descriptive title is very fitting for the reputation of the bulk of early reformers.
- X. There were two basic positions regarding the abuses that developed during the Thyatira era Church with some men wanting to completely break with the RCC and others wanting to reform it from within.
- XI. Some of the more radical followers of John Hus (c.1373-1415 AD) and John Wycliffe (c.1328-1384) rejected all of the faith and practice of the RCC that could not be documented by the Scriptures and sought to destroy the false distinction between clergy and laity.

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- XII. While such men as these were branded as heretics by the RCC (Hus was martyred by the Catholics), others such as Savonarola (c.1452-1498 AD) sought to reform both the state and church by working inside it.
- XIII. However, even his demands for reform and his preaching against the evil life of the Pope resulted in Rome having him hanged.
- XIV. There were several councils in the 15<sup>th</sup> century that desired to eliminate corrupt church leaders, but they did not emphasize the Scriptures to the extent that Wycliffe and Hus did.
- XV. However, the strength of the reforming movement was quickly matched by a resurgence of papal power that quickly reverted to the system of totalitarian papal rule.
- XVI. Pope Pius II issued a papal bull in 1460 AD, in which he condemned any future appeals to these general councils that destroyed the last chance of reforming the RCC.
- XVII. During the period of the Renaissance that took place in the important countries of Europe between 1350-1650 AD, the world moved from the medieval to the modern through a rebirth of culture.
- XVIII. By 1500 AD, the foundations of the old medieval society were being broken up and a new society emerged with many geographic, political, economic, intellectual and religious changes taking place almost simultaneously.
- XIX. Different historians view this climate forming the backdrop against which the Protestant Reformation came to pass, in several ways.
- XX. While there are varying historical views, many interpreted the Reformation largely as a religious movement that sought to recover the purity of apostolic Christianity that is recorded in the NT.
- XXI. Roman Catholic historians view the Reformation as a revolt by Protestants against the universal church, sparked by base motives such as the desire to marry.
- XXII. Sound interpreters view the Reformation as a revolt against the continued emphasis by the Roman church on pagan doctrines, abuse of unlimited power and the refusal to adhere to Scriptural principles.
- XXIII. While history records the names of several key reformers such as Zwingli that worked in Switzerland (c.1484-1531 AD), Martin Bucer in Germany (1491-1551 AD), it was Philipp Melanchthon (1497-1560 AD) that was actually the theologian behind the Reformation.
- XXIV. However, the most notable voice of the Reformation was Martin Luther that posted his Ninety-Five Theses on the door of the Castle Church in Wittenberg, Germany on October 31, 1517 AD.
- XXV. In them he condemned the abuses of the indulgence system and challenged anyone that desired to come and debate him on the matter.
- XXVI. A careful study of history indicates that Luther was merely criticizing the abuses of the indulgence system, but came to recognize that separation from the Roman system was the only way to get a reform that would return the church to the biblical ideal.
- XXVII. By the fall of 1518 AD, Luther was affirming that the only authority in the coming dispute would be neither the pope nor the church, but the Bible alone.
- XXVIII. He denied the pope as being the final authority in faith, morals and practice and denied the usefulness of the sacraments apart from faith and promoted the concept of justification by faith alone.

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- XXIX. This sparked a resurgence and interest in the Holy Scriptures (remember prior to that time the reading of the Bible had been forbidden by the “laity” or “people”), though Bibles were not available to the vast majority of people and those that were, were printed in Latin.
- XXX. While Luther was the voice of the Reformation in Germany, John Calvin developed his ideas in Geneva, Switzerland and is recognized by historians as the leader of 2<sup>nd</sup> generation Reformers.
- XXXI. As Jesus indicates in this message, the early period of the Reformation was worthy of praise overall because it had returned to the authority of the Scripture with proper literal and historical hermeneutics pertaining to salvation.
- XXXII. However, there were several primary problems that corrupted the Reformation and destined it to fall so far short that Christ declares them to be dead in spite of their great reputation.
- XXXIII. The reputation of the Reformed Church is seen in the fact that millions in Switzerland, Holland, Scotland, Germany and United States accept the Reformed faith as their doctrinal basis.
- XXXIV. The term Presbyterianism is the word that is used to express the system of church government that Calvin developed.
- XXXV. This leads us to the first major problem that corrupted the Reformation: the churches became state churches and sought the approval of political leaders and eventually the Lutheran Church became the state church of Germany.
- XXXVI. Entire countries were then declared to be Protestant without being born again and the Anglican Church of England is a good example of this abuse.
- XXXVII. Secondly, like the Church of England that became the state church under Henry VIII, the Reformers did not sufficiently change many of the teachings of the RCC.
- XXXVIII. They continued to practice infant baptism, many of the rituals and customs of the RCC and succumbed to a formal and ritualistic form of worship that is characteristic of the pagan forms of worship.
- XXXIX. They promote external, fleshly rituals that are truly devoid of spiritual content and do not emphasize the worship of God in Spirit and in truth.
- XL. While these types of churches were diametrically opposed to the Catholic doctrine of salvation by works, they did not recognize the Ph<sub>2</sub> issues regarding sanctification and Divine good production and are told that Christ has not found your works completed in the sight of My God.
- XLI. In fact, Luther was extremely resistant to the epistle of James and discredited James in the most contemptuous terms because he thought James’ teaching clashed with Paul’s doctrine of justification by faith apart from works.
- XLII. Another problem plaguing the Reformed churches is seen in the exhortation to wake up that is designed to highlight a serious deficiency in the teachings of these men.
- XLIII. There was very little, if any, emphasis on the proper understanding and systematizing of eschatology that leaves believers in the dark with respect to history, where they are in history and where the world is headed.
- XLIV. Therefore, while the Reformation era started well it is condemned by Christ for its:
1. Failure to completely separate from Rome.
  2. Failure to understand and promote anything beyond Ph<sub>1</sub> doctrines resulting in a dearth of Divine good production.

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3. Failure to define the CWL, the ministry of the H.S. and the importance of Bible doctrine.
  4. Continuing willingness to engage in the pagan worship promoted by Rome.
  5. They set the path of descent into legalism and denominationalism.
  6. Failure to understand and teach prophetic realities.
  7. Failure to apply the correct hermeneutic consistently to all Scripture.
  8. Tendency to rest on past laurels and worship the “great Reformers”.
- XLV. Today we continue to observe the reality that many Lutherans, Presbyterians, Methodists, Episcopalians and others have the erroneous idea that their founders have said the last word on doctrine.
- XLVI. This has led to an incomplete theology and spiritual malaise (about to die) that has produced legalistic deeds and dead works that are not based on sound doctrinal teachings.
- XLVII. Many of those involved with Reformed Theology remain completely in the dark with respect to eschatology and reject the true doctrine of imminence.
- XLVIII. They have been left with an eschatology that is illogical and allegorical laboring under the doctrines of amillennialism and false imminence, and this accounts for the prophetic reality that Christ will arrive like a thief.
1. Negative unbelieving Protestants will face the hour that is about to test those who dwell on the earth. Cp. Rev.3:10
  2. Negative believing Protestants will be raptured in spite of the fact that they deny the rapture and Millennium.
- XLIX. Further, in reaction to this pathetic situation, may have resorted to emotionally charged forms of worship and various programs that attempt to organize Divine good production.

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### THE PROPHETIC PRONOUNCEMENT ON PHILADELPHIA VSS.7-13

#### EXEGESIS VERSE 7:

GNT Revelation 3:7 Kai. tw| aggelw| thj en Filadelfeial ekkhsiaj grayon\ Tade legei o' agioj( o' alhqinoj( o' ecwn thn kleih Daid( o' anoigwn kai. oudeij kleisei kai. kleiwn kai. oudeij anoigei\

NAS Revelation 3:7 **"And to (corrected) the messenger of the church in Philadelphia write:** Kai, (cc) tw| o' aggelw| aggeloj (d.a. + n-dm-s; "the messenger/pastor-teacher") thj h' ekkhsiaj ekkhsia (d.a. + n-gf-s) en (pL) Filadelfeia (n-Lf-s; "Philadelphia"; used 2x; the name signifies "brotherly love/brotherhood") grayon\ grafw (vImpaa--2s; "write") **He who is holy, who is true, who has the key of David,** o' agioj( (d.a. + ap-nm-s; "the Holy One/He who is holy/sacred/sanctified to God"; used 233x) o' alhqinoj( (d.a. + ap-nm-s; "the True One/who is true/genuine/correct/what conforms to the facts and reality"; used 28x) o' ecwn ecw (d.a. + adj.ptc./p/a/nm-s; "who has/the one having") thn h' kleih kleij (d.a. + n-af-s; lit. "the key/that used for locking or unlocking"; used 28x; fig. it is used as a symbol of authority cp. Rev.1:18; also symbolic of entrance into something or acquiring cp. Luk.11:52) Daid( (n-gm-s; "David") **who opens and no one will shut, and who shuts and no one opens, says this:** o' anoigwn anoigw (d.a. [also governs following ptc.] adj.ptc./p/a/nm-s; "who opens/give entrance to/give access to"; used 79x; idiomatically "to provide opportunity") kai, (ch) oudeij (neg. card. adj./nm-s; "no one/not even one") kleisei kleiw (vifa--3s; "will lock/shut/bar/close") kai, (cc) kleiwn kleiw (adj. ptc./p/a/nm-s; "who shuts/the one shutting") kai, (ch) oudeij (neg. card. adj./nm-s; "no one") anoigei\ anoigw (vipa--3s; "opens/gains access") legei legw (vipa--3s; "keeps on saying") Tade ofe (dem. pro./an-p; "these things" looking to what follows)

#### ANLAYSIS VERSE 7:

1. Christ now addresses the 6<sup>th</sup> local **church** in sequence, **"And to the messenger of the church in Philadelphia write"**.
2. With the RCOC in place, John is instructed to pass on under apostolic authority this teaching in writing to the Pastor-teacher of this **church** for dissemination to the saints.

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3. The P-T in turn is expected to study its contents, GAP the information himself, recognize the implications for his local **church** and communicate it to the congregation at large.
4. Of all of the 7 messages written, this message is the only one that reflects nothing of a foreboding or condemning nature upon this **church**.
5. In fact, the message is laced with promises of blessing and deliverance.
6. It reflects a local **church** that is adjusted adequately before Christ as to the RCOC and authority of the truth of Bible doctrine.
7. Prophetically it reflects an era of the **Church** that is seen before Christ as predominately spiritually okay.
8. However, the Church during this period is further seen as relatively nondescript (*..you have a little power..vs.8*), indicating that from the human perspective it would be hard to recognize its adjusted state.
9. Furthermore, from the end of the Reformation to the influx of denominationalism that will ultimately represent the **Church**, the time span for this period is relatively very short.
10. Based on its indiscreet appearance and brief existence, there are some interpreters that seek to place the era for this **church** in conjunction with the final Laodicean period and that both of these churches are to be taken as one final period.
11. However, this is hermeneutically not sound breaking precedence of contextual flow of each **church** representing dominantly successive eras of the **Church** Age.
12. While it is true that a **Philadelphia** type **church** does exist in the final Laodicean period (Rev.3:18), the fact is that all of these churches represents types of churches that exist at any time during the CA.
13. But the prophetic message is that each **church** represents the spiritual temperature of the **Church** during seven progressive eras of the **Church** from the inception of the writing of Revelation to the rapture.
14. While we may not be able to recognize the **Church** as being adjusted during this period (reasons given), the fact is that Christ does and now records this fact for us.
15. It looks to a period following the Sardis era that has embraced the authority of God's word as premier to their CWL and for a short amount of time the **Church** has made reversion recovery.
16. The very nature of its brevity and overtly unrecognizable existence speaks loudly of the minority of adjusted local churches that have existed throughout the CA.
17. Generally speaking, apart from recognition by Christ in this regard, adjusted churches are not recognized as such by the mass of Christendom and the world at large.
18. Noting the brevity of this prophetic period we date this Philadelphian era as approximately 1750-1850 AD, with the understanding of even a more narrow time frame within as the probable reality.
19. The message itself highlights the cause behind why the blessings of power and deliverance are realities for the **Church** with that being because of **Philadelphia** type churches that have remained adjusted throughout the CA.
20. The city of **Philadelphia** is located on the Cogamus River in Lydia some 28 miles Southeast of Sardis and 105 miles from Smyrna.
21. It was established on a terrace 650 feet above sea level with volcanic cliffs behind it that the Turks have given the name of Devitt or "inkwells".
22. The city was troubled with frequent earthquakes and in 17AD was destroyed along with some eleven other cities in the region, though immediately rebuilt.

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23. According to Strabo (20AD), the state of panic that set in caused many residents to remain outside the city in the open country, living in huts and booths to avoid the devastation from falling walls and homes by such quakes.
24. The memory of these types of disasters was ingrained in the citizens that always lived in dread of a new disaster and likely were still in the habit of going out to the open fields when this letter was written.
25. The Emperor Tiberius helped to rebuild the city and the citizens took part with other cities in erecting a monument commemorating their gratitude.
26. It was during this time that the city assumed the new name of Neokaisareia: the New Caesar.
27. Later, when Flavius Vespasian was emperor of Rome, they changed their name to **Philadelphia** Flavia and in the 3<sup>rd</sup> Century AD, they changed their name to **Philadelphia** Neokoros, indicating that they were the “keepers of the temples” that honored the Roman emperors.
28. It received its original name of **Philadelphia** when it was founded in 189BC from Attalus II, whose truth and loyalty to his elder brother Eumenes II, king of Lydia, won him the nickname of Philadelphus.
29. Which of the brothers actually founded the city is unknown.
30. The name itself literally means “brotherly love” and indicates the solidarity of trust, affection and dedication to those of whom one finds as their closest association(s) in life.
31. It is symbolic of this local **church** of representing the unity of faith among fellow believers with that unity encapsulated in the spirit of Divine love expressed based on the attributes of fellow +V.
32. As Christ taught Peter, true love, whether phileo or agape love, demands obedience to the truth of BD, a reality for this **church**. Cp. the use of these two terms in Joh.21:15-17
33. The righteousness of their name stands in total contrast to the “Brotherhood” of –V outside their fellowship aligned against them under the human viewpoint of the cosmos. Cp.vs.9
34. The city itself was established strictly for cosmopolitan purposes with no intentions of military advantage.
35. It gained importance and power with the decline of coastal cities contributing to its growth and retained its importance even into late Byzantine times (395-1453AD).
36. The fields around the city were extremely fertile and the city was known for its excellence in wine production of which the celebrated Roman Poet Virgil wrote.
37. In its cosmopolitan growth, numerous temples were erected to the Roman emperors and Greek gods and were of such number and beauty of structure that the city became known as “the little Athens”.
38. Thus, this city was distinguished from the other cities by several characteristics:
  - A. It was designed as a nucleus city to promote Hellenistic and Roman culture and religion.
  - B. Its people always lived in dread of a disaster, “*the hour of testing*”. Cp.vs.10
  - C. Many of its people went out of the city to live.
  - D. It took a new name from an Imperial god.
39. These isagogics will representatively shed light on comments made to this **church** in vss.10-12.
40. Like most cities of Asia Minor, it had its share of pagan worship with the primary god being Bacchus (Dionysos), the god of revelry and licentious orgies.

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41. However, the believers obviously separated themselves from these festivals as there is no indication that there was any idolatry practiced by this local **church**.
42. The city continues to exist today by the name of Ala-shehir, a name denoting the reddish brown color of the soil and is easily accessed from Smyrna by rail.
43. It is now known for its licorice, the roots of which are plentiful in the surrounding fields.
44. It has enjoyed essentially an unbreakable history of reputation as a city that has always maintained a “Christian” church:
  - A. According to the Apostolical Constitutions, one Demetrius was ordained bishop of this **church** by the Apostle John (same Demetrius of 3<sup>rd</sup> Joh.12?).
  - B. Its existence remained into the 2<sup>nd</sup> Century as Ignatius wrote an epistle to it and 12 Philadelphians suffered martyrdom at the same time Polycarp did.
  - C. A bishop from this **church** was present at the council at Nice in the 4<sup>th</sup> Century.
  - D. A presbyter of **Philadelphia** was in the synod at Ephesus under Celestine in the 5<sup>th</sup> Century.
  - E. The 6<sup>th</sup> Century noted a bishop of this place at the 5<sup>th</sup> synod at Constantinople.
  - F. In the 8<sup>th</sup> Century, another bishop, Stephen, was present at the Nicene synod.
  - G. In fact, today the population of **Philadelphia** remains to be one-fourth Greek with a Greek **Church** bishop that still makes his home there, even in the midst of a predominately Muslim culture.
45. This bit of isagogics obviously harks to the power and deliverance of this **church** as it pertains to history.
46. It smacks of God’s power in maintaining **Philadelphia** type churches throughout the history of the **Church** as well as ultimate deliverance of the **Church** from the evil surrounding it in history.
47. This is not implying that the local churches in **Philadelphia** throughout the centuries have remain totally adjusted just as the original **church**, only that representatively God has kept the doors open for continuous accurate representation of His plan as established in the name of the **church in Philadelphia**.
48. Christ now identifies Himself under terms not explicitly found in the initial vision or description of chapter one as **‘He who is holy, who is true, who has the key of David’**.
49. These titles succinctly capture the very essence and nature of His Person as the Revelation as depicted in chapter one.
50. He is the One set apart to God in truth wielding the power and authority to bring this Revelation to pass.
51. In addition, His titles have a direct correlation to this adjusted local **church** and are viewed as a representative accolade placed upon them via His Person.
52. The first term of Christ’s identification **‘holy/agios – hagios’** denotes that which is set apart, separated from.
53. When applied to God, this term emphasizes His total separation from all that is sinful or defiling, focusing on His incomparable absolute righteousness in glory.
54. Its Hebrew equivalent is **‘קדוש – kadosh/holy’**, an adjective that denotes what is separate, set apart and detached from human infirmity, impurity and sin.
55. It is used of Christ in recognition of His Messiahship, emphasizing that He is uniquely set apart to God in every way. Cp. Joh.6:69



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56. Christ not only came into this world apart from sin, He continued to maintain that status of holiness by obedience to the Father and could challenged others with His claims of sinless perfection. Joh.8:46
57. This aspect of His character is designed to demonstrate His solidarity with this local **church** that was willing to separate themselves from the vast majority of Christendom during their time in history.
58. It is used as a title for all believers translated “saints” via their positions in Christ. Rom.1:7; 1Cor.1:2
59. Further, it is applied to believers emphasizing their Ph<sub>2</sub> success in isolation of the STA in application of BD acceptable before God. Rom.12:1
60. In its fullest sense, it looks to this **church** in its willingness to adhere to the Holiness that Christ is in application as a local **church** separating themselves from mainline Christianity and religiosity pervasive in history.
61. Prophetically, it denotes that the **Church** has come out of religious reversionism and has set their spiritual priorities straight across the board Ph<sub>1</sub> and Ph<sub>2</sub>.
62. This does not indicate that they were unfeeling or uncaring to fellow believers that were -V, as seen in the very name of this **church** that emphasizes the true love that should exist among believers.
63. However, true Christian love and unity must be founded on the bedrock of sound doctrine, the willingness to keep His word, not deny His name and hold fast to what has been delivered.
64. When issues of faith and doctrine are at stake, the believers in this local **church** were willing to *go out to Him outside the camp, bearing His reproach.* Heb.13:13
65. While adjusted believers often find it personally painful to separate from family and friends that are not positive, Christ sets the example in this matter and this local **church** that emulates His model enjoy the benefits of also being **holy**.
66. The second descriptive adjective Christ applies to Himself “**true**/al hqinoj – alethinos” indicates that which is **true**, faithful or genuine and stands opposed to what is false or does not correspond to reality.
67. He consistently called His Father the **True** God, and asserted His unity and solidarity with this God to be distinguished from all the false gods. Joh.7:28; 17:3; 1The.1:9
68. Christ demonstrated Himself to be the **true** or ideal realization of God (Joh.1:14,18), Light (Joh.1:9), Bread (Joh.6:32), Vine (Joh.15:1) and Witness (Rev.3:14) and is to be distinguished from all types, shadows, partial or imperfect realizations of these ideas. 1Joh.5:20
69. The **Philadelphia church** had demonstrated itself to be of similar quality, being the **true** worshippers who *worship the Father in Spirit and truth.* Joh.4:23
70. The next phrase introduces us to the **key of David**, one of several keys Christ is said to possess.
71. While the Hebrew term for keys is derived from a verb that means to open, the Greek term is derived from a verb that means to shut or close.
72. Symbolically, keys are used to denote power or authority over something or someone, the ability to access something or halt access to something. Mat.16:19; Luk.11:52
73. In the Bible the following references relate to the concept of keys:
  - A. The **key of** the house of **David.** Isa.22:22
  - B. The **key** of knowledge. Luk.11:52
  - C. **The key of David.** Rev.3:7
  - D. The **key** of the bottomless pit/abyss. Rev.9:1; 20:1

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- E. The keys of the kingdom of heaven. Mat.16:19
- F. The keys of death and Hades. Rev.1:18
74. Contextually, **the key of David** is in reference to the Davidic Covenant that was foreshadowed by Eliakim, to whom the **key** (authority) over the house of **David** was transferred. Isa.22:15-22
75. Eliakim lived during the time of Hezekiah, King of Judah, during the Assyrian invasion by Sennacherib.
76. As 2Kgs.18:18 records, he was in charge over the Royal household at that time.
77. However, as Isa.22:15ff makes clear, Eliakim replaced Shebna the scribe as the Royal Keeper of the house due to Shebna's –V.
78. It was Eliakim that was to be honored under his +V in this capacity.
79. But as this prophecy portraying the Davidic Covenant makes clear, even the best of men could not ultimately fulfill all that was required and in need to be supplanted by a superior situation. Isa.22:23-25
80. As part of this unconditional covenant, David was promised a successor that would be a direct descendant and would rule over Israel and the nations in righteousness and justice in perpetuity. 2Sam.7:12-16; Isa.9:7
81. Christ here declares Himself as the superior Person through Whom the Davidic covenant is fulfilled.
82. It is the Davidic Covenant that centers on the Millennial Age and reign of Christ in which the Church will share.
83. It looks to the Revelation in His return at the 2<sup>nd</sup> Advent.
84. That Christ holds this authority and power (**the key**) indicates that it is His Person that holds the power and authority over history for the Millennium to come to fruition.
85. It in effect declares that the preceding dispensation of the Church is at the hands and timing of Christ.
86. That Christ has this authority and power over dispensations, it obviously behooves any living in any dispensation to look to His Person as the power and will for their own spiritual and Ph<sub>2</sub> success.
87. This is further confirmed by the last portion of vs.7, **“who opens and no one will shut, and who shuts and no one opens”**.
88. This clause declares that it is not by the will or power of man that the custodians of a dispensation to include the **Church** will achieve success, only through His Person.
89. The adjectival participles of **“who opens and who shuts”** reflect the Lord's continuous authority over dispensations.
90. The future tenses of **“no one will shut and no one opens”** emphasizes His omnipotence of which not any single individual has sufficient power to change His determined course of action in history.
91. Literally the **key** in emphasis as defined by the Greek of closing or shutting out is that Christ will determine when the CA dispensation will end ushering in the final 7 years of Israel and the 2<sup>nd</sup> Advent.
92. Further it declares that only those whom He will allow to enter into the final dispensation of the millennium will enter with all others barred in access.
93. Until then, the **Church** is to look to His Person in holiness and truthfulness waiting upon His timing at which time we will share our inheritance with Him.
94. Part of the glory and exaltation that the Church will enjoy during the millennial reign of Christ will consist of authority over the spiritual enemies of God. 1Cor.6:3
95. This is somewhat foreshadowed in the later promise to this **church** in which *those of the synagogue of Satan will come and bow down at your feet*. Rev.3:9

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96. That Christ possesses the **key of David** is designed to convey the truth about His absolute authority with emphasis on the Davidic covenant fulfilled via the 2<sup>nd</sup> Advent and therefore the importance of acclimation to that authority across the board.
97. Those churches like **Philadelphia** are viewed as those that will share in maximum glory with Christ during His millennial reign.
98. He is and will exercise His power and authority over history to ensure that the POG is fulfilled dispensationally guaranteeing for all believers the receipt of promises and blessings pertaining to their eternal life niche.
99. For those +V churches that embrace and submit to the authority of Christ, He is guaranteeing that He will keep the doors open to complete their course in history and that at His timing will bring about our ultimate vindication.
100. That we stand upon Christ in Person and message, He will bear us up for all eternity in perpetuation of His everlasting kingdom.
101. That Christ will literally rule on this planet, then any share of authority and power by others will be determined on acclimation to His authority in time.
102. “Thus **says** the Lord”.

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### EXEGESIS VERSE 8:

<sup>GNT</sup> Revelation 3:8 Oida, sou ta. erga( idou. dedwka enwpion sou quran hnewgmenhn( hñ oudeij dunatai kleisai authn( oti mikran eceij dunamin kai. ethrhshaj mou ton logon kai. ouk hrhshw to. onoma, mou

<sup>NAS</sup> Revelation 3:8 **'I know your deeds.** *Oida* (*viPFa--1s*; "I know") *sou su*, (*npg-2s*; *ref. church corporately*) *ta. to, erga* (*ergon* (*d.a. + n-an-p*; "deeds/works") **(Behold, I have put before you an open door which no one can shut),** *idou*, (*exclama. Part.*; "Behold!/Look!/Pay attention!") *dedwka didwmi* (*viPFa—1s*; "I have put/assigned") *enwpion* (*pg*; "before/in the presence of") *sou su*, (*npg-2s*) *hnewgmenhn* (*anoigw* (*adj. Ptc./PF/p/af-s*; "having been opened" with existing results) *quran qura* (*n-af-s*; "a door") *hñ oj* (*rel. pro./af-s*; "which"; *ref. the door*) *oudeij* (*neg. card. Adj./nm-s*; "no one/not even one") *dunatai dunamai* (*vipd—3s*; "can/is able") *kleisai kleiw* (*compl. Inf./aa*; "to shut/close") *authn* (*autoj* (*npaf3s*; not translated *ref. the door*) **because you have a little power, and have kept My word, and have not denied My name.** *Oti* (*causal conj.*; "because") *eceij ecw* (*vipa—2s*; "you keep on having") *mikran mikroj* (*a—af-s*; "a little/small amount of") *dunamin dunamij* (*n-af-s*; "power/strength") *kai, (cc) ethrhshaj threw* (*viaa—2s*; "kept/guarded") *mou egw*, (*npg-1s*; *ref. Christ*) *ton o' logon logoj* (*d.a. + n-am-s*; "the word") *kai, (cc) ouk ouw* (*neg. +*) *hrhshw arneomai* (*viad—2s*; "have not denied/repudiated/renounced"; *opposite of to confess or admit*) *mou egw*, (*npg-1s*) *to, onoma* (*n-an-s*; "the name")

### ANALYSIS VERSE 8:

1. Again Christ asserts His omniscience with respect to this local church in their applications stating, **'I know your deeds'**.
2. It looks again at the importance of the application of BD in the CWL.
3. It is our application or lack of that God renders His verdict of judgment as to blessing and/or cursing/DD in life.
4. The next portion of the verse is to be taken as parenthetical to the remainder of the verse with the thought of the verb **'I know'** being completed by the phrase introduced by "oti – hoti/**because** or that".
5. In the midst of Christ's commendation upon this church, He interjects a promised blessing attributed to them highlighting it in a most notable fashion proclaiming, **'Behold, I have put before you an open door which no one can shut'**.
6. The exclamatory particle **'Behold'** indicates that this blessing in relationship to the faithfulness of this church is to be considered as being of utmost gravity in importance.

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7. The verb “**I have put**/given/didwmi – didomi” in the perfect tense indicates that this **open door** has been placed before them and will remain **open** until one passes through it.
8. The “*key of David*” in vs.7 obviously relates to this **open door which no one can shut** and indicates the power and authority of Christ of bestowing this blessing upon them.
9. In Rev.1:18, Christ proclaims that He has the keys of death and Hades indicating He holds the power over death and is the agent through which believers have victory over death.
10. Further, Christ has the authority to execute judgment over all men in history and through that authority has promised the resurrection of the dead; believers to life, unbelievers to eternal judgment. Joh.5:25-29
11. Most interpreters have taken the concept of the **open door** in our verse relating it metaphorically to what Paul spoke of in his epistles.
  - A. In the epistles to Corinth and Colosse, Paul uses this metaphor to denote spiritual opportunities that are provided by God’s grace. 1Cor.16:9; 2Cor.2:12
  - B. This is something that believers should make a matter of prayer. Col.4:3
12. These interpreters limit this **open door** to the principle of evangelism and state that the Philadelphia church was heavily engaged in witnessing.
13. However, this is simply based on Paul’s use of this metaphor and not grounded in the context.
14. Further, an **open door** of ministry is not to be limited to Ph<sub>1</sub> evangelism but also all aspects of ministry necessary for Ph<sub>2</sub> advance and Ph<sub>3</sub> blessing.
15. Believers should recognize that it is not by the will of man, desire or power of man, or through man’s invented systems that spiritual things are brought about in God’s plan. Joh.1:12-13
16. Beginning with the new birth and continuing throughout Ph<sub>2</sub>, Christ is explicitly shown here to be the agent that opens and closes doors; we simply have to be patient and orient to His directive will.
17. While we do not diminish that this metaphor is used to denote the opportunity to engage in witnessing and effective Divine good production (incumbent on all believers and not just Apostles, etc.), it must be noted that contextually this is not the main thrust in our verse.
18. Contextually, vs.10 repeats the concept of “keeping the **word**” that this church is being now commended for paralleling their faithfulness to the promise of “keeping you from the hour of testing”.
19. The concept of the **open door** is then further typified by an **open door** in heaven in Rev.4:1
20. In both cases, the emphasis is deliverance or transference via resurrection (rapture) of the Church.
21. The **open door which no one can shut** is reference to the Church Age dispensation of which Christ has power and authority over in history via the Davidic Covenant.
22. That He holds the key of David and keys over death, Christ has decreed that the C/A is a dispensation that while ending custodially, the Church itself is destined to enter into the future millennial reign of Christ via a path of resurrection.
23. Further, the **open door** is the promise of the rapture that will deliver the Church from the hour of testing.

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24. This first generation church in Philadelphia has been given the promise of a special deliverance fulfilled in the rapture based on their faithfulness and fidelity to the POG.
25. As Rev.3:16 makes clear, the Church overall is removed from the planet in its custodialship as judgment for its maladjustment to God's plan.
26. However, the blessing in its removal is seen in the fact that all CA believers will be resurrected in its removal and delivered from the perils of Daniel's 70<sup>th</sup> week. 1The.5:9-10
27. That the promise of resurrection is attributed to the church at Philadelphia implicitly if not explicitly states that the blessing side of the Church's removal is based on the contribution of +V adjusted local churches, while the judgment side of its removal is due to the -V of the church overall and otherwise.
28. Hence, why the parenthetical interjection of this promise to Philadelphia in the midst of its additional commendations.
29. Christ's promise is designed to encourage adjusted local churches that based on their +V to the truth of BD, they are to remain motivated based on the blessings of the rapture of which they are privy to in understanding.
30. This demonstrates that while the greatest blessings in God's plan are there for all believers, only those that have true understanding will profit in time from this knowledge.
31. Those that do not accept the concept of the rapture or misunderstand its place in history truly have no capacity for the great deliverance that we are currently anticipating.
  - A. -V believers that are spiritually asleep to prophetic realities will experience the coming of Jesus under the thief motif. Rev.3:3
  - B. Those that place the rapture in the middle or end of Daniel's 70<sup>th</sup> week due to their lack of dispensational orientation will be caught off guard as well.
  - C. Only the few will understand and be oriented to this event when it occurs.
32. Christ then returns to their **deeds** in commendation, the exact nature of which are more closely defined by the three distinct observations that follow the parenthesis,
  - A. **Because you have a little power.**
  - B. **And have kept My word.**
  - C. **And have not denied My name.**
33. The causal aspect of their works/applications harks again to the reason of the blessing of the rapture for the Church.
34. **Because** these saints have these attributes with their works is why the promise of an unclosed **door** and immediate translation into Ph<sub>3</sub> via resurrection is the destiny of the Church.
35. The first commendation is not to indicate a subtle reproof, but to accurately denote the literal resources from which +V has to operate and their impact in the world.
36. Greek syntax places the term '**little**' forward of the verb to emphasize the fact that they were quite limited in their abilities; from the human standpoint their capabilities were quite modest.
37. The term "**power**" denotes the capacity, ability or capability of doing something, which is contingent upon the necessary resources to execute **power**.
38. Some have recognized that these believers in Philadelphia were not the cultural, political or social elite of their day and many came from the lower classes of society.
39. This is consistent with what Paul told the Corinthians about the nature of their calling and the willingness of God to use *the weak things of the world to shame the things which are strong.* 1Cor.1:26-28

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40. The reality that “earth shaking” **power** intellectually, financially, etc., is not necessary to live a successful Christian life is reinforced here and believers should recognize that the true **power** and force behind the CWL comes from the dynamic of BD in the inner man. Eph.3:16
41. The small amount of **power** that this adjusted local church possessed stems from the +V that has surfaced indicating their willingness to orient to the POG.
42. That it is indeed only a ‘**little bit**’ of **power** indicates that the impact this positive church had on their overall surroundings culturally, politically, evangelistically and otherwise had no outstanding influence or recognition by the world at large.
43. In fact, their **little power** was exercised simply to provide an adjusted church necessary to absorb or reach out to any other like +V in their area or outward that desired to make the 3 adjustments to God.
44. Prophetically, this indicates the **little power** that overtly is recognized concerning adjusted local churches throughout the C/A.
45. Apart from the apostolic period, adjusted churches throughout this dispensation have never been assemblies noted for changing the course of history politically or otherwise.
46. Adjusted churches have no real notoriety of recognition by society and the world around them, including mainline Christianity.
47. And as with Philadelphia, they are viewed as simply the “few” of the truly +V believers that have resided in the Church, nondescript, going about their daily business making their assembly available to absorb what other +V believers there are seeking the truth of BD.
48. Prophetically, this indicates that Christ’s evaluation of the Church for this time in history is not necessarily gauged on the number of adjusted local churches, world-wide recognition or historical recordings of their existence.
49. Rather, it simply looks to the fact that sufficient adjusted local churches have arisen indicating a rise of +V at this time in history, both in numbers deemed adequate by Christ to declare a change of spiritual status for the Church.
50. In other words, it doesn’t always take a “majority” of men to be positive for God to render blessing upon a nation or the Church, but on behalf of adequate +V, those not positive are blessed by association.
51. This principle is seen in Abraham’s conversation with Yahweh concerning the disposition of Sodom and Gomorrah. Gen.18:22-33
52. As that passage makes clear, the presence of even a relatively few righteous individuals is all that is necessary for God to change His attitude or disposition concerning a situation.
53. This in effect states that Christ’s critiquing of the Church during the Philadelphia period is not necessarily based on sheer numbers or activity (missionary work, etc.).
54. But His critiquing is based on the fact that sufficient +V has arisen providing a definite change in the spiritual temperature of the Church whereby Christ is declaring the Church is acceptable at this time in history.
55. But to the eyes of man and history, this spiritual change will go essentially unnoticed.
56. However, as small a **power** it may manifest, it is sufficient to render a favorable verdict from Christ.
57. The Church is once again producing a generation of an adequate number of independent and autonomous local churches tuned into the sound interpretation of His word correctly pursuing and applying the truth of BD both Ph<sub>1</sub> and Ph<sub>2</sub>.

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58. The final two designations of their applications are the evidence of the **little power** they possessed as +V.
59. The first is based on their faithfulness to the doctrine they had been given and the willingness to apply what they have been taught.
60. The aorist tense of ‘**have kept**/watched/guarded/threw – tereo’ looks at their entire Ph<sub>2</sub> to that point and sums it up as a completed action.
61. This is not saying that this church will not continue to apply the truth, only that their obedience to it is taken as an historical fact.
62. Christ made it quite clear that love for His Person and for His Father was contingent upon willingness to keep His **word**. Joh.14:23-24
63. These believers were consistently making BD their priority and demonstrating their +V by their overt sacrifices and applications of doctrine.
64. This local church is given this same commendation twice, indicating the supreme importance that Christ places on loyalty to His **word**. Psa.138:2
65. The church at Philadelphia was oriented to the fact that the **Word** of God is the agent of Ph<sub>2</sub> sanctification and demonstrated their continuing desire to grow with respect to that **Word**. 1Pet.2:2
66. It is only through a consistent study of the details of Scripture that we come to understand the great plan of God and the particulars of prophecy that orients us to our time in history and where history is heading.
67. And only by applying it correctly in life do we wield the **little power** of our +V in the witness of the life and reaching out to others who too may be +V.
68. The final commendation relates to the fact that they had not repudiated the Person of Christ and had “**not denied My name**”.
69. The construction is quite similar to the one used in Rev.2:13 and emphasizes the close correlation between the Person of Christ (**My name**) and the body of revealed truth in the Scriptures (**My word, My faith**). 1Joh.2:4-5
70. Those that advocate a mystical form of Christianity that effectively separates the Person of Christ from His viewpoint have succumbed to the fundy delusion that Jesus and His thinking are somehow different.
71. Like the believers in Ephesus, these believers were desirous of maintaining a positive witness before the world, accurately representing the Person, work and teaching of Christ in the face of contrary human viewpoint and rejection.
72. Unlike Ephesus, these believers applied what they believed and espoused.



## THE REVELATION TO JOHN

### EXEGESIS VERSES 9 – 10A:

<sup>GNT</sup> Revelation 3:9 *idou. didw/ ek thj sunagwghj tou/ Satana/ twh legontwn eautouj* *lloudaiouj eiñai( kai. ouk eiñin alla. yeudontaiñ idou. poihsu autouj iñha hñkousin kai. proskunhsousin enwpion twh podwh sou kai. gnwsin oñti egw. hgaphsa, señ*

<sup>NAS</sup> Revelation 3:9 **'Behold, I will cause some of those of the synagogue of Satan, (who say that they are Jews, and are not, but lie)--** *idou, (exclam. part.; "Behold!") didw/didwmi (vspsa--1s; subjunctive supplies the indefinite; "I will give/assign/cause some of those) ek (pabl) thj h sunagwghj sunagwgh, (d.a. + n-gf-s; "the synagogue/formal assembly of worship") tou/ o Satana/ Satanaf (d.a. + n-gm-s; "the Satan/Adversary") twh o legontwn legw (subs. ptc./p/a/gm-p; "of the ones calling/who are saying that") eautouj eautou/ (reflex. pro./am3p; "themselves/they") eiñai( eimi, (compl. inf./pa; "to be/are") lloudaiouj lloudaibj (ap-am-p; "Jews") kai, (cc) ouk ouw (neg. +) eiñin eimi, (vipa--3p; "are not") alla, (strong advers.; "in stark contrast to/but) yeudontaiñ yeudomai (vipd--3p; "keep on lying/speaking falsely")  **behold, I will make them to come and bow down at your feet, and to know that I have loved you.** *idou, (exclam. part.; "behold") poihsu poiw (vifa--1s; "I will make/cause to do") autouj autoj (npam3p; ref. these liars) iñha (cc; purp.; "in order that") hñkousin hñkw (vifa--3p; "they will come/arrive") kai, (cc) proskunhsousin proskunew (vifa--3p; "they will bow down/pay homage/do obeisance to") enwpion (pg; "at/before/in the presence of") sou su, (npg-2s; ref. the church corp.) twh o podwh pouj (d.a. + n-gm-p; "feet") kai, (cc) gnwsin ginwskw (vsaa--3p; subjunctive carries forward the indefinite force; "these will know/figure out") oñti (cc; intro. content of knowledge) egw, (nps-1s; emphatic; "I Myself") hgaphsa, agapaw (viaa--1s; "loved") señ su, (npa-2s)**

<sup>GNT</sup> Revelation 3:10a *oñti ethrhsaj ton logon thj upomonhj mou(*

<sup>NAS</sup> Revelation 3:10a **'Because you have kept the word of My perseverance,** *oñti (causal conj.) ethrhsaj threw (viaa--2s; "you have kept/guarded") ton o logon logoj (d.a. + n-am-s; "the word") mou( egw, (npg-1s; "of My"; ref. Christ) h upomonhj upomonh, (d.a. + n-gf-s; "perseverance/steadfastness/tenacity")*

## THE REVELATION TO JOHN

### ANALYSIS VERSES 9 – 10A:

1. In vs.7, Christ proclaimed His power and authority over dispensational history centering on the 2<sup>nd</sup> Advent and Millennial kingdom via the David Covenant by virtue of His holiness and absolute veracity.
2. In vs.8, He proclaims the promise of a spectacular deliverance for the Church via the rapture indicating the Churches participation in His kingdom based on the faithfulness of +V in the Church.
3. Now in vss.9-10, He interjects additional promises as they pertain to the 2<sup>nd</sup> Advent and the rapture in that order.
4. Further, they continue to emphasize the authority and power Christ has over history as it relates to the Church.
5. Vs.9 begins with a sentence left incomplete, follows with a parenthetical comment, and resumes the sentence with the 2<sup>nd</sup> use of the term **‘Behold’**.
6. The 1<sup>st</sup> exclamatory interjection is designed to introduce the gravity or seriousness of the evil of the subjects in view as Christ begins, **‘Behold, I will cause *some of those of the synagogue of Satan*’**.
7. Once again we are reintroduced to the formal assembly **of the synagogue of Satan**.
8. It is the same assembly introduced in Rev.2:9 in the message to Smyrna.
9. This is made clear as Christ further interjects parenthetically the positive identification of this organization paralleling 2:9 as those **‘who say they are Jews, and are not, but lie’**.
10. As brought out in 2:9, the most natural reading of describing this Satanic organization is that they **say they are Jews, and are not**.
11. This is clearly designed to contrast their verbal proclamations with the reality that they are not God’s chosen people at all, racially, religiously or in any way, but were Gentiles masquerading as **Jews**.
12. Further, they are obviously organized into something called a **synagogue** that is a term that denotes a gathering together, an assembly that is designed to ostensibly worship God.
13. However, this assembly does not ultimately worship God at all; it is devoted to **Satan** and was clearly set forth as being hostile to the church in Smyrna.
14. As brought out in our notes in 2:9, the best qualifying candidates at the time of the existence of these local churches was the Greek Eleusinian mystery cults that combined Christian doctrine with eastern mysticism, the Jewish Kabbalah and various Gnostic philosophies proclaiming their initiates as **‘Jews’**.
15. In addition, these cults held great power politically in the Roman world.
16. Their antagonism to true Christianity was obviously not isolated to Smyrna and had affect throughout the Christian world to include Philadelphia.
17. Prophetically, that Philadelphia deals with a time period many centuries into the future (1750-1850AD) denotes that the satanic philosophy of this cult and a formal organizational structure of its existence have survived to appear even now in modern times.
18. The Eleusinian mysteries continued to survive exerting a powerful influence through secret societies in the RCC such as the Rosicrucian and Knights Templar Order.
19. As outlined in our notes in 2:9 (you can review these on your own), the best qualifying modern counterpart representing the **synagogue of Satan** is Freemasonry founded in the early 1700’s.

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20. It is not just a coincidence that this organization appears during the prophetic era of Philadelphia with its attached promises of blessings.
21. As we understand Freemasonry, it is an organization antagonistic to true Christianity seeking to ecumenicalize world religions into its proposed beliefs and influence control politically and otherwise throughout the world.
22. It is an organization that promotes the satanic philosophy of a one world religion and government as epitomized in the antichrist ultimately to remove any stigma of Christianity.
23. They representatively are the premier modern day **synagogue of Satan** operating under the Luciferian principles of humanism that declares it is mankind that is sovereign and has ultimate power over the history and rule of planet earth.
24. Hence, why the mention of the key of David declaring Christ as the sovereign authority and power over history.
25. The Freemasons are viewed as the modern predecessors promoting the philosophy of our modern day New World Order seeking to enslave the human race and establish a global elite ruling fraternity.
26. It is men in this most despicable evil form that are the greatest threat and antagonists to the true Christian faith that more than desire to stamp out the truth of BD and adjusted local churches such as Philadelphia.
27. While the Freemasons are the headliner **synagogue** in this realm, there are many sister synagogues orchestrated by **Satan** in formulating his “church”.
28. At this time in history, there are many disparate but philosophically similar organizations and individuals, some quite visible and some very secretive and hidden that are cooperating to bring about the ultimate form of Satan’s plan – rule of planet earth.
  - A. Helena Blavatsky, founder of the Theosophical Society, author of the occult classic *Isis Unveiled* and *The Secret Doctrine* that teaches that there is no distinction between the serpent and God.
  - B. Annie Besant, the next leader of the Theosophical Society that promoted an adopted Indian son Jiddu Krishnamurti as the Messiah.
  - C. Alice Bailey, who is probably the most important person involved in laying the foundation of the modern New Age Movement, author of some 10,000 pages of occult work that were allegedly written through her by her spirit guide, Djwal Khul. She was extremely anti-Semitic and anti-Christian, founded the Lucis Trust, originally called the Lucifer Publishing Company, whose membership of 6000 boasts some of the most renowned financial and political leaders in the senior levels of business, philanthropy and government.
  - D. The Council of Foreign Relations, an organization responsible for founding and developing the United Nations. This organization has been investigated and found to “overly propagandize the globalist concept”, and their objective is to abolish national sovereignty for a globalist government. In the drive to establish the NWO, this organization is the center of eastern Liberal Establishment power, influence and planning, and had been dubbed “the invisible government”. This organization has three spin-off groups that wield three arms of power: economic (The Bilderbergers), spiritual (Club of Rome) and political (Trilateral Commission).
    - 1) The Bilderbergers are a private para-international CFR responsible for the European Union consisting of the world’s economic and political elite meeting once a year to coordinate and disseminate plans for the NWO.

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- 2) The Club of Rome (founded 1968) is charged with the task of overseeing the regionalization, then unification of the entire world, and issues most of the directives for world government.
  - 3) The Trilateral Commission (founded by David Rockefeller in 1973) includes leaders from the world's three economic superpowers, North America, Western Europe and Japan, hence the term "trilateral". The multinational planning commission seeks to unite the superpowers into a one-world socialist government that requires the voluntary demise of American independence.
- E. Aleister Crowley, the father of modern Satanism, was proclaimed by the press as the most wicked man alive and was truly possessed by **Satan**. Anyone that was foolish enough to get close to this evil man either went insane or was killed. He called himself "the Beast 666", was a homosexual and drug addict that opposed Christianity with a hatred that was frightening and almost beyond belief. He stated that *"to me, every dirty act was simply a sacrament of sin, a passionately religious protest against Christianity, which was for me the symbol of all vileness, meanness, treachery, falsehood and oppression."*
- F. The Ascended Masters of Wisdom is an aggregate of those in humanity that have triumphed over matter and have achieved the goal of self-master on the same path that individuals walk today. They no longer center on the individual consciousness but have entered into the wider realization of the planetary group life. They work according to plan and are known as the "Custodians of the Plan". They claim to be a group of highly evolved humans that have experienced the process of reincarnation, watch over and guide the progress of humanity.
- G. The Skull and Bones Society (a.k.a. The Order) is actually not an American Society, but a branch of a foreign secret society called the Bavarian Illuminati. This group is secretive, powerful, influential and is an obvious threat to constitutional freedom in the U.S. Its members are from the elite and occupy many of the highest offices in our country including families such as Nicholas Brady, William F. Buckley, Henry Luce (Time-Life), Harold Stanley (founder of Morgan Stanley), Henry P. Davison (senior partner Morgan Guaranty Trust), Artemus Gates (President of New York Trust Company, Union Pacific, TIME, Boeing Company), Senator John Chaffe, Russell W. Davenport (editor Fortune Magazine), Averall Harriman (under Roosevelt and Truman), McGeorge Bundy (NSA to Kennedy and Johnson), Rockefeller, William Howard Taft and two presidents named Bush.
29. While this is a brief list of various occult groups aligning themselves under the **synagogue of Satan**, the common thread uniting these people is the Luciferian humanism that is inexorably moving toward a united world under the god of this world.
  30. It reflects the epitome of the vanity of negative volition in unbelief in the scheme to exalt **Satan** and man to authority and power over God to control history and the destiny of the A/C. Psa.2:1-6
  31. It is this devise of the NWO that will regain its foothold with added momentum in the era of Philadelphia and will be the most dominant factor in seeking to crush the Christian faith to the end of the CA.
  32. However, it is not God's plan for this evil to be successful and as Christ has made clear, He will ultimately reign and will provide an avenue of deliverance for the Church to escape the peril of total enslavement by **Satan**.

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33. In fact, Jesus Christ maintains absolute control and authority over them and they will not escape the destiny of God's plan executed towards them.
34. The subjunctive mood of **'I will cause'** indicates the indefinite number of subjects in view as further noted in the supplied phrase *'some of these'* and does not indicate a potential of the situation to happen or not.
35. This is made clear with the future indicatives of reality in the second exclamatory clause, **'Behold, I will make** (future active indicative) **them to come** (future active indicative) **and bow down** (future active indicative) **at your feet, and to know that I have loved you'**.
36. The actual verb used translated **'I will cause'** is 'didwmi – didomi/to give' and has the force of something assigned or appointed.
37. This emphasizes the authority of Christ over these people and that they have been assigned a destiny of judgment by Christ for their actions.
38. The parenthetical comment following highlights the fact that it is these people that are the counterpart unbelievers introduced as the counterfeit assembly of God's chosen people called **'Jews'**, who under **Satan** perceive themselves destined to rule planet earth.
39. Their message to the world in their endeavors is one that proclaims world peace and security (1The.5:3) as will be touted through the reign of the antichrist.
40. **But**, the reality is that their propaganda is just that and they speak nothing other than lies.
41. These people and their organizations have embraced "The Lie" (1Joh.2:22), functioning under the father of lying (Joh.8:44) in contrast to Jesus Christ *"who is true"*.
42. The next **'Behold'** looks to the promise of ultimate vindication for the Church, while stating the reality in part of the destiny and judgment these will undergo.
43. This clause emphasizes the power of Christ in authority as He notes that He **will force/make those** in view **to come and bow down at your feet**.
44. The promise to the church in Philadelphia will consist of vindication through a public ceremony administered by Christ.
45. The fact that He has to **make them come and bow down** indicates that this is something that is done against their will and denotes the principle of the overruling will of God.
46. The purpose of Christ exercising His omnipotence is to force these into the realization that the satanic agenda they had attached themselves to was completely and totally bogus.
47. There is not anyway that this promise can be taken to be anything less than eschatological in nature, since there is no evidence that this has been fulfill at this time.
48. The first verb **'come/aḵw – heko'** means to arrive or be present and focuses on the certainty of the personal presence of God's enemies at this ceremony.
49. The second verb **'bow down/proskunew – proskuneo'** literally means to **bow down** to kiss the **feet** of someone and denotes the worship or veneration that is normally reserved for God. Rev.22:8-9
50. That this is an unusual situation is obvious since there is no evidence that anyone promoted the worship of men among the early churches. Act.10:25-26
51. Further, angels do not tolerate anyone worshipping them since they clearly recognize that God is the sole object of worship. Rev.19:10

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52. In addition, the scenario of the Great White Throne judgment is excluded as the basis for this ceremony since all unbelievers will be present and our context stipulates only *some of those of the synagogue of Satan* are present here. Cp.Phi.2:9-11
53. The purpose for making these face the reality of their evil is then declared so that they will **know that I have loved you.**
54. The subjunctive mood of **“to know”** again looks to the indefinite numbers of *those* in view.
55. What these will figure out is that it is the church they have attacked in view that Christ has declared His solidarity with and are to be the true recipients of His plan in authority and power for the ages.
56. It is clear in the prophecies of Isaiah that when Christ establishes His earthly throne that the surrounding nations will come and pay homage to Israel as God’s chosen people. Isa.45:14-17; 49:22-23; 60:14
57. However, contextually, it is the church of Philadelphia that is the recipient of this promise and therefore the Church itself is in view.
58. When Christ appears at the 2<sup>nd</sup> Advent, upon victory over the nations He will bring together all the inhabitants of the earth to separate believers from unbelievers. Mat.25:31-46
59. This obviously states that even though Christ will annihilate the invading armies of Israel, this does not wipe out all of the remaining negative unbelievers left on the planet.
60. The Church itself will be present with Christ at His return and will obviously have front row seats as an eyewitness to all of the events of the 2<sup>nd</sup> Advent. Rev.19:11-14ff
61. As part of the ceremonies that will take place in Christ’s coronation at this time in history, *those* rulers and peoples that had aligned themselves up with the **synagogue of Satan** remaining alive post-Armageddon victory will be paraded before the Church and made to pay respect and homage to them and recognize its place in the POG.
62. It is of no doubt that many of these unbelievers were alive in the CA dispensation as the tribulational period is only for 7 years and those in positions of power and rule would be adults at the 2<sup>nd</sup> Advent.
63. In addition, based on modern engagement of war, it is not the presidents, kings, dictators and powerfully elite of nations that are placed in harms way to face combat, but will be predominately a force made up of lower class –V that has been duped into their service and cause.
64. Upon the rapture of the Church, those promoting the NWO will obviously look upon the disappearance of the “Christian world” as an opportunity and sign that their world dominating agenda has been significantly advance and a great stumbling block removed.
65. They will see the doors of opportunity opened in front of them and put the previous irritation of the Church out of sight and out of mind with a speedy and powerful influence to meet their goals under the antichrist.
66. Unbeknownst to them, the Church that was the initial target of their attack dispensationally has not been permanently removed from history, but is only on a temporary hiatus in lieu of the wedding ceremony of Christ. Rev.19:7
67. As part of the Coronation and victory celebration at the 2<sup>nd</sup> Advent, these evil bastards of history remaining alive will be forced to recognize that the Church was not eradicated from History.

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68. Rather, that they are alive and well in resurrection and were the recipients of Christ's love in deliverance from their evil via the rapture and now the recipients of sharing with Him in His eternal kingdom.
69. Wait, it gets better.
70. While the entire Church will witness this ceremony, that the promise of paying homage is delivered to Philadelphia, this indicates that it is only the +V adjusted local churches in time that will have the actual privilege of being honored personally by the obeisance of these.
71. While the entire Church is gathered in audience for the ceremony, only adjusted local churches (prize winning saints) that existed in the CA will be brought forth as Christ causes those of the **synagogue of Satan to bow down at their feet**, and are acknowledged as the representatives for the Church in this regard.
72. This is further substantiated in the next causal clause of vs.10a, **'Because you have kept the word of My perseverance'**.
73. This points once again to the principle that the Church is blessed not due to maladjusted and -V local churches, but based on the very existence of true +V and adjusted churches throughout the CA.
74. It is totally apropos that adjusted churches receive this honor since they are the ones throughout history that have placed themselves on the front lines against these would be world rulers constantly proclaiming the truth of BD in the matter of God's sovereignty over history and in life both Ph<sub>1</sub> and Ph<sub>2</sub>.
75. Further, it follows the protocol of prize winning believers having been given the right to rule the world with Christ (Rev.2:26-27) to be the royal dignitaries presented that these would be satanic rulers are forced to acknowledge as the true righteous rulers under the reign of Christ.
76. It is the +V believers in time that are the direct counterparts to the -V of the world that seek to institute man and **Satan** as the true authorities over mankind and our planet.
77. Christ's **(My) perseverance** indicates His faithfulness to God's **word** that qualified Him to be declared as the Sovereign Lord of lords and King of kings. 1Tim.6:15; Rev.17:14
78. In like manner, those +V believers that adhere to His authority in Person and message in application reflect the volitional tenacity in guarding His right, authority and power to rule, sharing in His glory as the King of the universe, as His subjects.
79. The vindication will be sweet for all concerned, but especially for those that have remained adjusted throughout time.
80. The vindication accompanying our return role to history at the 2<sup>nd</sup> Advent will begin with the acknowledgement and respect due by those who have been the most antagonistic to us in the truth.
81. *Review Doctrine of Vindication.*

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### EXEGESIS VERSES 10B – 11:

Revelation 3:10b *kagw, se thrhsw ek thj wraj tou/peirasmou/thj melloushj ercesqai epi. thj oikoumenhj ojhj peirasai touj katoikouhtaj epi. thj ghjA*

Revelation 3:10b **I also will keep you from the hour of testing,** *kagw, (ab&nprn-1s; "I also") thrhsw threw (vifa--1s; "will keep/watch/guard/protect/prevent") se su, (npa-2s) ek (pAbl; "out from") thj h` wraj wra (d.a. + n-Ab1f-s; "the hour") tou/ o` peirasmou/peirasmoj (d.a. + n-gm-s; "of the test/examination/proving or trying") that hour which is about to come upon the whole world, thj h` melloushj mellw (adj. ptc./p/a/gf-s +) ercesqai ercomai (+ comp. inf./pd; "that hour which is about to come/which is inevitable to come/most certainly will come) epi, (pg; "upon") ojhj ojhj (a--gf-s; "the whole/entire") thj h` oikoumenhj oikoumenh (d.a. + n-gf-s; "the inhabited civilization/the civilized world/the inhabited world throughout"; used 15x) to test those who dwell upon the earth. peirasai peirazw (inf. purp./aa; "to put to the test/examine") touj o` katoikouhtaj katoikew (subs. ptc./p/a/am-p; "those dwelling/inhabiting/settled down") epi, (pg) thj h` ghjA gh/ (d.a. + n-gf-s; "the earth/terra firma"; expands the civilized world to its entirety)*

<sup>GNT</sup> Revelation 3:11 *ercomai tacu\ kratei o]ecej( iha mhdeij l abh| ton stefanon souA*

<sup>NAS</sup> Revelation 3:11 **'I am coming quickly; hold fast what you have, in order that no one take your (corrected) wreath.** *ercomai (vipd--1s; futuristic present; "I am coming with certainty") tacu\ tacuj (ab; "quickly/without delay") kratei kratew (vImp/p/a--2s; "seize/grasp/hold fast") o] o] (rel. pro./an-s; "what/that which") ecej( ecw (vipa--2s; "you keep on having") iha (cs; result; emphasizes the goal of holding fast; "in order that") mhdeij (neg. card. adj./nm-s; "no one/not even one") l abh| lambanw (vsaa--3s; "might have the potential to take") souA su, (npg-2s) ton o` stefanon stefanoj (d.a. + n-am-s; "the wreath")*

### ANALYSIS VERSES 10B – 11:

1. The subordinate causal clause of vs.10a functions as a correlative and connects the preceding of vs.9 with that which follows in vs.10b.
2. In indicates that both of these promises in view are based upon the Ph<sub>2</sub> faithfulness of this local church.



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3. Some interpreters state that this passage is only fulfilled in the historical Philadelphia church.
4. However, as vs.11 states that Christ is **coming quickly** and His return is still yet to be fulfilled some almost 2000 years later demands that there is an eschatological force behind its fulfillment.
5. Further, there is no indication historically or otherwise that any cult members of the synagogue of Satan ever came and literally bowed down to the feet of this local church as promised in vs.9.
6. The very sense and force of context demands this message to Philadelphia look to the fulfillment of the 2<sup>nd</sup> Advent via the possessor of the Key of David, Jesus Christ, as the underwriter to the fulfillment of its inner promises.
7. Therefore, the promises in view look to a specific application of a general promise as applied to the Church Universal eschatologically.
8. Prophetically, it again indicates that blessings beyond the SAJG for the Church is primarily as a result of faithful adjusted local churches throughout the CA.
9. *Because* of the existence of +V to the truth of BD that has persevered over the entire course of Church history, two historical promises will occur:
  - A. The Church will be a participant with Christ at the 2<sup>nd</sup> Advent. Vs.9
  - B. Further, it has been destined by Christ to escape the impending imprisonment of evil brought about by those aligning with the *synagogue of Satan* and the associated wrath of God upon the **world** in judgment against it.
10. This is the force of the first clause, **“I also will keep you from the hour of testing”**.
11. The term **“hour”** can be used one of three ways:
  - A. A literal 60 minute hour in a portion of the day. Mat.8:13
  - B. A definite appointed time not restricted to being fulfilled with a full 60 minutes. Luk.1:10, 14:17
  - C. A relatively short but definite length of time longer than 60 minutes viewed as a fulfillment of an event or circumstance. Joh.2:4; 16:21; 2Cor.7:8
12. Here, it is to be taken in the broader sense, since it is a period of time **that the hour** in view is of such **“which is about to come upon the whole world, to test those who dwell upon the earth”**.
13. Further, this insinuates that the promise in view is not limited to some physical or immediate test that this local church is about to face.
14. The **hour** in view is the period of Daniel’s 70<sup>th</sup> week (properly called) a.k.a. the Tribulational period that the antichrist will arise and for the next 7 years his rule under the NWO will seek to encapsulate the entirety of modern civilization.
15. During this period of time, nations and their inhabitants will be faced with an unprecedented push to align themselves under the NWO or forced to pay the consequences militarily and politically.
16. Further, this 7 years will bring about God’s wrath and judgment **upon the world** in unprecedented fashion since the flood due to the –V seeking to rule the planet.
17. The promise of vs.10b harks to the rapture of the Church at which time it will be delivered from God’s wrath brought **upon the world** in the final 7 years before the 2<sup>nd</sup> Advent. 1The.1:10; 5:9
18. Further, an understanding of dispensational realities indicates that the Church Age must end before we resume the suspended Age of Israel that coincides with the appearance of Antichrist. 2The.2:1-12
19. Daniel makes it clear that there is a missing 7-year period in fulfillment of the Age of Israel. Dan.9:26-27

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20. It is during this period that the Antichrist will organize a union of nations under his reign. Rev.17:12
21. This period is further broken down into two equal 3 ½ - year periods. Dan.7:25; 9:27; Rev.11:2; 13:5
22. The first ½ or portion of this **hour** is designed largely to allow the necessary things to fall into place in lieu of the missing Church including a period of evangelization and relatively quiet from a judgment perspective. Rev.8:1
23. The latter portion of this **hour** is called *the great tribulation* (Mat.24:21 cf. Dan.12:1), *the time of Jacob's distress* (Jer.30:7) and *the day of the Lord* (Isa.13:9; Eze.30:3) and is a time in history that is unparalleled in human destruction and catastrophe.
24. Apart from preterists (those that think most prophecy has already been fulfilled in the 1<sup>st</sup> Century), most interpreters recognize that this **hour of testing** has yet to come to pass.
25. This passage clearly prophesies a universal time of intense **testing** that is **to come upon the whole world** that is not closely identified here, but will be expounded upon in Rev.4ff, and is a period **from** which the Church will be exempted.
26. It is a period of time about which Christ warned when He was alive on planet **earth**. Mar.13:14-23
27. The three primary theological positions with respect to this deliverance (the nuance of **throw – tereo/keep**) are:
  - A. The pre-tribulation rapture that states that all believers will be taken, receiving their resurrection bodies ending the Church Age ushering in Daniel's 70<sup>th</sup> week (the "delivered out **from** ever entering" crowd).
  - B. The mid-tribulation rapture that states that the Church will go through the first half of Daniel's 70<sup>th</sup> week, but will be removed before the full expression of God's wrath (a hybrid "out **from** crowd).
  - C. The post-tribulation rapture that teaches that the Church will go through Daniel's 70<sup>th</sup> week and be taken at the end of that time (the "in or through" crowd).
28. First and foremost, while many argue about the force of the Greek preposition **ἐκ – ek/out from**, a word study of the verb it is used with, "**throw – tereo/keep**", indicates:
  - A. The preposition **ἐν – en/in** is used when the idea is to **keep** something while in the sphere of something else. Joh.17:12; Act.12:5; 1Pet.1:4; Jud.1:21
  - B. The preposition **ἀπό, - apo** is used when the idea is to **keep** something while alongside or in correlation with or by something else. Jam.1:27
  - C. The preposition **ἐκ – ek/out from** is used when the idea is to **keep** something from ever entering into or becoming involved with something else. Joh.17:15
29. Though the preposition **ek** in and of itself can mean to deliver out **from** a situation one is in or to deliver from ever entering into a situation, as noted, its use with our verb **keep** is only used to deliver from entering into something and other prepositions are used to indicate otherwise.
30. Second, those that hold to the views of points b and c disregard precedence set regarding the dispensations of the Age of Israel and the Church Age.
31. The Bible makes it clear that the Church Age began specifically on the Day of Pentecost, May 24, 33AD, ending the then current Age of Israel prophesied in Daniel's 70 weeks. Cp. Act.2:1-4

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32. This sets precedence that the dispensation of Israel and its governing rules of custodianship as a Priest nation was not designed to function and operate in conjunction with or while in the sphere of the Royal Priesthood, the Church.
33. Furthermore, the Church is seen to already be with Christ in Heaven being part of the armies with Christ in His return at the 2<sup>nd</sup> Advent. Rev.19:19:7-9, 11-14
34. There is a precise break and advancement eschatologically in Rev.4:1ff, that views the author John as immediately transported into the 3<sup>rd</sup> heaven from where he views the remaining prophecies of Revelation that clearly define the tribulational period.
35. In this setting, there are 24 elders seated around the throne of God indicating 24 Church Age communicators in the 3<sup>d</sup> heaven having already received their wreaths indicating that the Church is being viewed as participants not part of the earthly scene. Rev.4:4,10-11
36. In comparison, the earthly scene reveals the commission of the sealed 144,000 Jews from the 12 tribes of Israel sending them as representatives to the nations, a custodianship partiality in contradiction to terms for the Church. Rev.7:3-8 cp. Rom.10:12; Gal.3:28; Col.3:11
37. There is clearly a distinction between the rapture, when all the saints of the Church are caught up into the air to meet Christ and the program of the 2<sup>nd</sup> Advent at which time Christ returns to this planet.
38. This further supports and conforms with the fact that the translation of saints results in the removal of the Church and inception of the tribulation and the 2<sup>nd</sup> Advent results in the establishment of the millennial kingdom.
39. Finally, a definite end is seen for the Church and before the remaining prophecies of Rev.4ff in the message to Laodicea representing the final form of the Church that is rejected by Christ and vomited out of His mouth denoting an experiential and spiritual demise from union with Him.
40. That all believers remain positionally in union with Christ for all eternity, this can only refer to an experiential demise in their custodianship and representation of Him in history.
41. There are many other clues in Scripture that indicate the Church is not to be a part of this **hour of testing**, (such as the commands for the Church to obey the government [Rom.13:1-4], but how can they under Antichrist? [Rev.14:9-10]), while references to the Church entering into Daniel's 70<sup>th</sup> week are non-existent or otherwise forced into context by eisegeses. *A good reference book, "Things to Come" by J. Dwight Pentecost*
42. It is during this 7 year period that the **whole world** will undergo unprecedented **testing** as a **whole**, tribulational believers and unbelievers alike.
43. This is the nuance of the 2<sup>nd</sup> clause regarding this **hour**.
44. The term "**whole world**" denotes the inhabitants of the **world** and was often used to denote the Greek **world** as opposed to barbarian lands, or the Roman Empire. Cp.Luk.2:1
45. However, it is often used in a broader sense of the entire **world** population as it must here since it is qualified with the adjective "**whole**/o|oj – holos". Cp.Act.17:31
46. This period of human history is set aside to corporately **test** the entire **world** as to +V and –V in an unprecedented fashion.
47. While all volition will be tested, the primary purpose of Daniel's 70<sup>th</sup> week is to test the unregenerate unbelievers that are content to live on this planet with no true heavenly aspirations.

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48. This is the force of the final purpose clause, “**to test those who dwell upon the earth**”.
49. The term “**dwell**/dwellers/katoikew – katoikeo” in its participial form is only used of unregenerate mankind in the book of Revelation. Rev.6:10; 8:13; 11:10; 13:8,12,14; 17:2,8
50. It emphasizes those that are antagonistic to God and believers and align themselves under the rule of Antichrist.
51. Ultimately, while all volition (+V and –V) are tested throughout all of history, this **hour of testing** is set aside specifically for the purpose of testing –V under maximum historical judgment.
52. Its ultimate purpose is not to historically judge believers under testing, but to judge unbelievers for the –V they are.
53. God does not **test** people in order to gain information about their status; He tests people to categorically demonstrate what they are and to prove that His judgments about them are correct and proper.
54. The appearance of Antichrist during this **hour of testing** is a judgment on negative volition that chooses the paths of darkness instead of the kingdom of light. 2The.2:8-12
55. This promise of deliverance, while universal in nature, has been fulfilled to the Philadelphia church since all believers that have died in the CA have been kept from this **hour of testing**.
56. However, in a prophetic sense all believers are delivered from this **hour** by the same event, the rapture, and it makes little difference that some have died and that some are still alive since all are equally delivered.
57. In vs.11, Christ begins with a promise and ends with an exhortation stating, “**I am coming quickly; hold fast what you have, in order that no one take your wreath**”.
58. The promise of **coming quickly** is a keynote promise of the ultimate vindication brought about by the Revelation. Rev.22:7,12,20
59. Historically, it has the nuance of **coming** without unnecessary delay, while prophetically its haste is magnified as His **coming** from this point in CA history is a mere ~2 centuries away.
60. The very sense of this promise highlights a quick and ultimate deliverance for the Church as noted in the event of the rapture.
61. The command to **hold fast what you have** should become a motto for all adjusted local churches and deals with our loyalty to the doctrine we have received against the backdrop of those that attack or reject the truth.
62. While the same vocabulary is used, the word order is reversed from the church in Thyatira to provide a different emphasis:
  - A. That local church had only a remnant of adjusted believers to **hold on to what** they had, fighting false doctrine from within.
  - B. This local church is corporately adjusted and is encouraged to stand fast to the high standard they have achieved.
63. +V adjusted churches are to exhibit tenacity with respect to the truth and application of the principles of the Bible that are viewed as valuable commodities that have been entrusted to us. 2Tim.1:14

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64. The primary purpose of holding **fast** to the doctrine in the face of antagonism and hostility is related to the ultimate promise of those that persevere in the truth, **“in order that no one take your wreath”**.
65. The **wreath**/crown or prize is the highest Ph<sub>3</sub> reward that is promised to the believer that remains faithful to BD and continues spiritual advance until the time of his physical death or rapture. Rev.2:10c
66. Its acquisition is dependent upon the believer’s continued faithfulness to BD enduring a completed course and maturity is viewed as relative to their faithfulness and endurance.
67. There can be little doubt from the language in this verse that our **wreath** is not a guaranteed reality until the time we complete our course.
68. The adjective **“no one”** has raised the question as to whether one can gain the crown and lose it or whether it can be lost prior to the rapture.
69. The reality is that this is left intentionally vague to make believers focus on who or what can cause them to forfeit their crown.
  - A. We know that if you do not build on sound principles of BD that you will suffer loss at the Bema seat, mandating that you stick with a sound doctrinal ministry. 1Cor.3:12-15
  - B. We know that if one does not compete according to the rules, he is subject to being disqualified and will lose his **wreath**. 1Cor.9:24-27
  - C. Obviously, those that come under the spell of false teachers, human viewpoint, doctrines of demons or unbridled STA’s, will not complete their course honorably and are subject to losing the prize. Col.2:8, 18-19
70. Therefore, the exhortation centers on the necessity for us to remain diligent monitoring our own spiritual motivations and consistency, as well as keeping an eye on those that would drag us down with their pernicious teachings.
71. For those of a Philadelphia type of church and +V, the exhortation is simply to keep our eyes on the maximum eternal blessing we are in line for knowing that for all concerned, no matter when in the CA, time is short and ultimate vindication will not be delayed.
72. Furthermore, the sense of the exhortation is that the **wreath** is a guaranteed reality waiting for its recipients and the believer’s success or failure to keep it as their possession is based solely on their own choosing with respect to completing their course.

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### EXEGESIS VERSES 12 – 13:

<sup>GNT</sup> Revelation 3:12 *o' nikwh poihsu auton stul on en tw| nau| tou/ qeou/ mou kai. exw ouv mh. exe|qh| eti kai. grayw epl| auton to. onoma tou/ qeou/ mou kai. to. onoma thj pol|ewj tou/ qeou/ mou( thj kainhj llerousalhm h' katabainousa ek tou/ ouranou/ apo. tou/ qeou/ mou( kai. to. onoma, mou to. kainonA*

<sup>NAS</sup> Revelation 3:12 **He who overcomes, I will make him a pillar in the temple of My God,** *o' nikwh nikaw (d.a. + sub. ptc./p/a/nm-s; "He who overcomes") poihsu poiaw (vifa--1s; "I will make/do") auton autoj (npam3s; ref. the overcomer) stul on stul oj (n-am-p; "a pillar/column/support"; metaphorically indicates authority/eminence, strength and stability; used 4x and always metaphorically;) en (pL) tw| o' nau| nauj (d.a. + n-Lm-s; "temple/shrine/dwelling place for a divine being"; used 46x; used metaphorically of the body [Joh.2:21; 1Cor.3:16-17] and the Church [Eph.2:21]) mou egw, (npg-1s; ref. Christ) tou/ o' qeou/ qeoj (d.a. + n-gm-s) **and he will not go out from it anymore;** *kai, (cc) exw (adv.; lit. "outside/outdoors"; not explicitly translated in NAS) ouv (neg. +) mh, (neg. +) exe|qh| exercomai (vsaa--3s; "he will in no way go out from it") eti (adv.; "anymore/again") **and I will write upon him the name of My God,** kai, (cc) grayw grafw (vifa--1s; "I will write") epl| epi, (pa; "upon") auton autoj (npam3s; ref. the overcomer) to, onoma (d.a. + n-an-s; "the name") mou egw, (npg-1s) tou/ o' qeou/ qeoj (d.a. + n-gm-s) **and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God,** *kai, (cc) to, onoma (d.a. + n-an-s) thj h' pol|ewj pol|ij (d.a. + n-gf-s; "of the city") mou( egw, (npg-1s) tou/ o' qeou/ qeoj (d.a. + n-gm-s) thj h' kainhj kainoj (d.a. + a-gf-s; "the new"; not new in time, but in quality as something unused/unworn or superior to what succeeds) llerousalhm lerosoluma (n-gf-s; "Jerusalem") h' katabainousa katabainw (d.a. + adj. ptc./p/a/nf-s; "which comes down/descending down") ek (pAbl; "out from") tou/ o' ouranou/ ouranoj (d.a. + n-Ablm-s; "the heaven"; ref. the 3rd heaven) apo, (pAbl; "away from") mou( egw, (npg-1s) tou/ o' qeou/ qeoj (d.a. + n-Ablm-s) **and My new name.** kai, (cc) mou egw, (npg-1s) to, kainonA kainoj (d.a. + restr. attrib. adj--an-s; "new/unused") to, onoma (d.a. + n-an-s)***

<sup>GNT</sup> Revelation 3:13 *o' ecwn ouj akousatw ti, to. pneuma legei taij ekk|hsiaijA*

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NAS Revelation 3:13 **'He who has an ear, let him hear what the Spirit says to the churches.'** *o' ecwn ecw (d.a. + subs. ptc./p/a/nm-s; "He who has") ouj (n-an-s; "an ear") akousatw akouw (vImp.aa--3s; "let him hear") ti, tij (interr. adj./an-s) to, pneuma (d.a. + n-nn-s; ref. the Holy Spirit) legei legw (vipa--3s; "keeps on saying") taij h' ekkhhsiaijh ekkhhsia (d.a. + n-df-p; "to the churches")*

### ANALYSIS VERSES 12 – 13:

1. As the prophetic message to Philadelphia has revealed, the Church Universal is destined for certain blessings as it relates to God's eternal plan for the Church to include:
  - A. A direct promise of an uninterrupted dispensation for the Church ending in a resurrected state propelling the Church into its eternal destiny with Christ culminating in the Millenium. Vss7b.8
  - B. Direct participation in and special acknowledgment surrounding the coronation of Christ in establishment of His millennial reign. Vs.9
  - C. A supernatural deliverance for the Church via the rapture from Daniel's 70<sup>th</sup> week. Vs.10
2. While all believers of the Church are benefactors of these blessings, this message has made it clear that Philadelphia type churches are the reason Christ has kept an "open door" in these regards.
3. It denotes that God's plan is tailored to benefit +V and that all accompanying blessings associated with the Church are designed to reward +V accordingly.
4. In honor of all +V that exists throughout the CA, the Church is destined to a place of honor before **God** and men.
5. This in turn ensures that maximum +V (prize-winners) are fully represented that in turn provides maximum blessing for the Church corporately and blessing by association.
6. It is in this vein of thought that Christ now closes His message to this church with a promise for all believers who are again stated as "**He who overcomes**".
7. In recognition of the proper role and function of the Church/church in worship and representation of God's plan in time, the eternal destiny for all believers will be a perfect representation of the worship of God in Ph<sub>3</sub>.
8. The promises themselves again carry an a fortiori force that if these things are true for eternity, then how much more so should the believer aspire to align themselves with true worship in time as noted by the church at Philadelphia.
9. Christ declares 5 specific promises that He will personally perform of every believer:
  - A. **I will make him a pillar in the temple of My God.**
  - B. **And he will not go out from it anymore.**
  - C. **And I will write upon him the name of My God.**
  - D. **And the name of the city of My God, the ne w Jerusalem, which comes down out of heaven from My God.**
  - E. **And My new name.**
1. As these promises indicate, all believers in Ph<sub>3</sub> are destined to be identified with the true worship of **God** and permanently marked as identified with Him in Person and plan as designed through the agency of Jesus Christ.

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2. And this in spite of what the believer did with God's plan Ph<sub>2</sub>.
3. These promises in essence hark to the faithfulness of Philadelphia type churches in time denoting that the reality of their adherence to BD in time will be perpetuated into all eternity.
4. In honor of all faithful adjusted local churches, all believers in eternity will be made to conform to God's plan in preoccupation with Him and our Lord and Savior Jesus Christ.
5. This promise serves as another Ph<sub>3</sub> vindication for all adjusted local churches that adhered to this principle in time designed to encourage them to stand fast knowing ultimately all maladjusted churches (believers) will be caused to conform to the true standards of worship in Ph<sub>3</sub>.
6. In addition, it serves as a warning to all other churches that fall short that ultimately they will be made to acknowledge and conform to the true standard of worship and thus honor God and all that He honors.
7. This first promise is interpreted in light of the historical situation that existed in Philadelphia and with that local church.
8. As our isagogical review pointed out, this city was subject to frequent and devastating earthquakes that caused its citizens to leave the city and move out to the safer regions in the countryside.
9. Pillars are designed to connote stability and permanence and are very often the only things left standing after an earthquake and are often seen as the only remaining features of ancient temples today.
10. Therefore, when all is said and done and the battle of the A/C is over for the Church, believers are viewed as standing and supporting the truth.
11. Again, this in spite of what the believer did with Ph<sub>2</sub> doctrine in time.
12. This promise is not designed to be taken literally that believers are to become stone columns that stand motionless for eternity.
13. Rather, it is a metaphor that is to be understood in light of the fact that there will not be a literal **temple** in the eternal state since the Lord **God**, the Almighty and the Lamb are the **temple** in the **New Jerusalem**. Rev.21:22
14. While the earthly tabernacle/**temple** was the place where **God** chose to manifest His glory in time, the **New Jerusalem** is the place where He has chosen to manifest His glory for all eternity. Cp.Exo.40:34-35; 2Chr.5:13-14; 7:1-2
15. This promise is designed to convey that all believers as the Church will be conformed to a place of honor in support of the true worship of **God** and Christ for eternity.
16. It points to the fact that the Church is designed by **God** to be a **pillar** and support of the truth. 1Tim.3:15
17. In Ph<sub>3</sub> all believers will represent the Church like they were suppose to in time.
18. All believers as the Church will receive a resurrection body minus the STA (1Cor.15:43-44) in which will be written on their new brain computers the perfect plan of **God**. Cp.Heb.8:10
19. In this perfect and sinless state, all believers in Ph<sub>3</sub> will then be conformed into true worshipers of **God**.
20. They will be placed in a position of supreme honor as seen in the metaphorical use of the term **pillar** that is used to denote a very important person in a community, an authoritative leader or voice in God's plan. Gal.2:9
21. For adjusted +V believers, this symbolism will simply be an extension of their pursuit of BD in time, although now in a perfect sinless state.



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22. For all other maladjusted believers, they will find themselves finally worshipping **God** acknowledging Him like they were suppose to as the Church.
23. They will find themselves finally giving due homage and respect to **God** and His Son that provided their so great salvation.
24. That the perfect adjustment is finally made is further emphasized in the second promise, “**and he will not go out from it anymore**”.
25. A more literal translation is “**and outside he will absolutely not** ever depart again”.
26. The sense is that the Church and therefore all CA believers will never ever find themselves again **not** engaged in the true worship of **God**.
27. The premise of the promise is if this is the eternal destiny for all CA believers, then how much more so then is the importance of adhering to a correctly functioning local church in time.
28. If indeed this is our eternal destiny, and it is, then should not this be our very pursuit in time?
29. Minus the STA and with the realm of BD in the resurrected brain computer, every believer will have maximum capacity and understanding of the supreme importance **God** places on accurate and true worship.
30. No longer will believers be able to dismiss the importance of MPR.
31. For all eternity, the Church Universal as a whole will honor **God** correctly in worship.
32. No longer will believers face the dangers and perils of cosmic distractions that rob them of serving **God**.
33. They will permanently know that they can only truly find all aid and comfort from **God** by a total adherence to His Person in worship of Him.
34. This promise too is noted in light of the city of Philadelphia and their history of earthquakes.
35. It is a promise that would have been extremely comforting for those believers that faced these temporal and devastating interruptions in life.
36. While their earthly lot may have been to go in and out in order to be safe, their eternal lot will include a permanent residence of worship that is completely secure from the hardships and misfortunes that characterized their Ph<sub>2</sub> existence.
37. This points to one of the great Ph<sub>2</sub> blessings of being established in your permanent niche, right local church and P-T for worship, settled there recognizing that you are safe and secure in God’s plan.
38. While we recognize that this can be taken away in time through various trials and persecutions, our eternal home will consist of an immutable worship environment never to be exploited again by the world and the STA.
39. This is expressed by the double negative ‘ou mh, - ou me/not, not’ that indicates an absolute certainty of never having to leave a perfect niche of worship.
40. The joys of a settled life, having eternal roots, living in the presence of **God** in a sinless environment where life holds no uncertainty, fear or other negative connotations should be truly the aspirations of all believers.
41. Ironically, the human condition desires such stability, but because of the STA there is a need for constant stimulation or boredom quickly sets in.
42. No more in the eternal state as all believers will have the best of both worlds with adjusted believers having maximum stimulation from worship as accompanied by their SG<sub>3</sub>.
43. The final 3 promises contain a threefold designation that will be placed permanently on the believer by all appearances in the form of a Divine tattoo.

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44. Ironically enough, in our period of history people are exceedingly desirous of marking their bodies with tattoos for various reasons, none Biblically based.
45. These promises too are viewed in light of the history of Philadelphia.
46. One characteristic that distinguished this city from the rest of the seven mentioned in Revelation is that it was the only city to abandon its old **name** and take a **new name** derived from the Imperial religion of Rome.
47. According to Roman regulations, it was not permitted for a city to assume an Imperial **name** when it pleased.
48. Rather, each city had to seek permission from the Senate and then only the Emperor's own will was the decisive factor in the matter.
49. The Emperor Tiberius helped to rebuild the city and the citizens of Philadelphia took part with the other cities in erecting a monument commemorating their gratitude.
50. This obviously set the basis for the bestowal upon the city with its **new name** of Neokaisareia: the New Caesar.
51. In this way, the city had literally written upon itself the **name** of the Imperial god, calling itself the city of the Imperial god on earth.
52. This representatively harks to the gratitude of +V adjusted believers in time to **God** for His sovereign will of establishing the Church as part of His eternal plan.
53. Based on the +V to BD, the Church is destined to receive the marks of **God** written on every believer for all eternity.
54. The only mention of tattooing in the Bible is found in its prohibition in the Law. Lev.19:28
55. Isagogically, tattooing in the OT denoted the practice of paganism and/or was used to mark slaves or indentured servants as the possessions of their masters.
56. It is in the form of servitude and ownership that is the representative nature of the Divine tattoo in view.
57. The writing of the 3 names in view denotes the Churches responsibility before **God** in service to Him as His children.
58. That Jesus Christ is the subject of the one inscribing the tattoos (**I will write**) denotes that the Father gave Him for His own possession the Church (Joh.6:37) and it is through His authority as the Head of the Church (Eph.1:22; 5:23) that is the supreme reason behind the total acclimation of the Church in worship.
59. The first permanent mark that Christ will place on each believer is **the name of My God**.
60. This is designed as an eternal mark of ultimate ownership of the Church by the Father.
61. It is a promised designed to depict the new, intimate and perfect relationship that all believers will have with the Father via the resurrection.
62. The 2<sup>nd</sup> designation, "**the name of the city of My God, the new Jerusalem**" indicates the permanent residence of each believer and the geographical place of their worship of **God**.
63. When referring to the **New Jerusalem**, it is correct to apply the term to the **city** proper or to those that reside in it.
64. That it is a **city which comes down out of heaven from My God** denotes its heavenly origin and manufacturing.
65. It is a **city** that is currently intact sitting in the 3<sup>rd</sup> heaven waiting upon God's timing for its descending.
66. It is the same **city** which all OT adjusted saints also had their hopes set on. Heb.11:9-

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67. It is in the **New Jerusalem** that Christ Himself will dwell in full glory and is further described in Rev.21:10 – 22:5
68. Christ at the 1<sup>st</sup> Advent was the image of the invisible **God** and that glory was veiled beneath His humanity during the kenosis; in resurrection glory that image is no longer veiled. Col.1:15; Heb.1:3
69. It will be in this **new city** that the Church will serve **God** in our worship. Rev.22:3
70. Therefore, this Divine tattoo is designed to represent the government of **God** and our total orientation to His system of worship.
71. The final designation, “**and My new name**” looks to the object of worship, Jesus Christ.
72. Christ in correlation with the Father will comprise the **temple** (Rev.21:22) and it will be the new King of kings and Lord of lords that will be the direct recipient of the Churches worship and servitude that is the agent through Whom true worship of the Father is realized.
73. The entirety of vs.12 is designed to encourage adjusted local churches to not fret or become dismayed at the gross number of maladjusted local churches throughout the CA.
74. Instead, we are to keep our eyes focused on pursuing true worship in Spirit and truth knowing that our vindication will come to fruition in Ph<sub>3</sub> when all believers will ultimately line up reflecting the true POG in service to Him.
75. Vs.13 once again closes this message with the force of a terse warning, “**He who has an ear, let him hear what the Spirit says to the churches**”.
76. The warning in the context of the Philadelphia church is two-fold:
  - A. Adjusted local churches go essentially unnoticed throughout the CA and are few and far between.
  - B. This adjusted period of the Church is short lived.
77. Together these warnings serve to put believers on notice that to find true worship of **God** in time is the exception, not the norm.

## OVERVIEW OF THE PHILADELPHIA ERA

- I. As noted, the Philadelphia era is to be dated ~1750 – 1850AD with probably a narrower scope of existence.
- II. It is a period of CA history that for all intents and purposes would be unrecognized as being adjusted by the world at large.
- III. For reasons cited in our notes, it is a period in which Christ has deemed the Church as adjusted overall noting a sufficient number of adjusted local churches overall to swing the balance of judgment.
- IV. However, as this message made clear, it has little power in its expression and resources. Rev.3:8
- V. Rather it is viewed almost as a silent partner with Christ as churches working behind the scenes securing the fantastic promises for the Church as scribed in this message.
- VI. Almost universally, interpreters take the concept of the open door and apply it to evangelism in the terms Paul spoke of in his epistles. Cp. 1Cor.16:9
- VII. They therefore limit this open door to the principle of fundamentalist evangelism and equate this period with the great influx of missionary work in the late 1800’s.
- VIII. However, there is no mention of witnessing, evangelizing or missionary work attributed to this local church.

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- IX. The typical view of the time when this sort of church was dominant states that ,  
*“Philadelphia represents the era of revival which began with the Reformation in the sixteenth century, was followed by the spread, defense, and solidification of true Christianity during the seventeenth century, the evangelical revival of the eighteenth century, and the blossoming of this genuine Christianity into the intensified dedication to biblical study and to world-wide evangelism of the nineteenth century.”*
- X. Interpreters of this ilk point to such men as John and Charles Wesley, George Whitefield, Jacobus Arminius, Count Zinzendorf and the Moravian Brotherhood, Jonathan Edwards, William Carey, Adoniram Judson, Charles Spurgeon and David Livingston as being the pinnacle of this prophetic era.
- XI. However, many of these men were not short of power or resources, they preached to massive crowds, worked in large churches and were generally involved in a very emotional form of Christianity that we would reject.
- XII. Many were completely immersed in the system of Calvinism and were not theologically sound in many areas, not the least of which was their lack of understanding of the canon.
- XIII. One historian makes several points about this lack of understanding and the time called the “Great Awakening” by stating, *“More conservative ministers did not welcome the turmoil occasioned by the Great Awakening. Many resented traveling preachers who invaded their parishes and held competitive religious services. Charles Chauncy of Boston argued that the new enthusiasm was a form of spiritual derangement where emotions destroyed man’s rational control of his destiny. In spite of these opponents, thousands of individuals experienced a new sense of dependence on God’s will. Many churches were revitalized, and new converts were added to the lists of faithful members. Religious enthusiasm tended to wane after 1750, but it did not entirely disappear. During the Revolutionary period many Methodist preachers kept the tradition alive in their congregations. Beginning in 1795 and expanding tremendously through the 1840’s, a new revival known as the Second Great Awakening appeared. Evangelists such as Charles G. Finney emphasized free will, divine forgiveness for all, and the need of each person to freely accept or reject salvation. The First Great Awakening drew on Calvinist theology, while the Second relied on Arminianism, which allowed human decisions in the salvation process. Nevertheless, their common emphasis made revivals a central feature of American religion through the years.”*
- XIV. Jonathan Edwards is often viewed as a great example of a Philadelphia preacher, but a study of his theology reveals that he blended his belief in the mystical nature of God with the logic of his day, also upheld doctrines of lack of free will, the need for saving grace and God’s arbitrary choice in granting grace.
- XV. Jacobus Arminius, who in 1610 drew up a document known as the Remonstrance that asserted the primacy of Scripture over creeds, set forth a revision of Calvinism: Christ died for all, not only for the elect; divine grace is not irresistible; Christians can fall from grace through free will, and be lost.
- XVI. Like its theological counterpart Calvinism, Arminianism is not a sound theological system and does not reflect the truths of the Bible.
- XVII. C.H. Spurgeon was to nineteenth-century England what D.L. Moody was to America:
1. Although Spurgeon never attended theological school, by the age of 21, he was the most popular preacher in London.

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2. He preached to crowds of ten thousand at Exeter Hall and the Surrey Music Hall.
  3. When the Metropolitan Tabernacle was built, thousands gathered every Sunday for over forty years to hear his lively sermons.
- XVIII. D.L. Moody is another man that exemplifies that most people think this era was all about, but we would take issue with a number of his practices as some did in his day.
- XIX. He was dubbed “Crazy Moody” and criticized for enticing the children to Sunday school with the promise of pony rides and “missionary sugar”.
- XX. While we don’t doubt anyone’s sincerity, their devotion to what they perceived to be the proper function of a local church and their mark in history does not fit the message to Philadelphia.
- XXI. Good intentions aside, what matters is “keeping My word and not denying My name”. Rev.3:8
- XXII. On the other hand, there are some interpreters that deny that any definite period of Philadelphia representing the Church ever existed on its own and seek to place this era conjoining the Laodicean period.
- XXIII. As noted previously, this is a hermeneutic blunder denying precedence set by each of these churches of representing 7 consecutive periods of the CA, or they shouldn’t have interpreted the others in such fashion.
- XXIV. As most of the historical excerpts note regarding the visible and widely embraced “famous” theologians of this time, there remained many others that did not embrace these men.
- XXV. While those that deny this period as a distinct era cite the existence of denominationalism during the 17-1800’s as support, this does not in and of itself mean that there were not numerous other independent autonomous churches in existence otherwise.
- XXVI. In fact, the bulk of denominationalism in their formal organized entities as recognized today in the United States did not make their debut until ~mid 1800’s to early 1900’s. *“Handbook of Denominations” by Frank S. Meade*
- XXVII. In addition, it has been noted that in the missionary era of the late 1800’s, many denominational churches were training men in the original languages before sending them out for missionary work during the 1800’s implying the importance that was being placed on proper exegesis.
- XXVIII. While denominational sects obviously inserted their distortions, the premise of correct exegesis is obviously a result of sound teaching from somewhere!
- XXIX. While there was obvious background noise of false teaching during this era that will eventually gather more steam under denominationalism, there were enough local churches doing their job to accredit the Church overall.
- XXX. These were not churches heading by men gaining the approbation and recognition of the world in reputation or notoriety since these adjusted P-T’s were busy feeding their sheep.
- XXXI. While man may question the existence of this era, it is noted by Christ that indeed it did exist.

## THE REVELATION TO JOHN

### THE PROPHETIC PRONOUNCEMENT ON LAODICEA VSS.14-22

#### EXEGESIS VERSE 14:

<sup>GNT</sup> Revelation 3:14 Kai. tw/ aggelw/ thj en Laodikeia| ekklhsiaj grayon\ Tade legei o\ VAmhn( o\ martuj o\ pistoj kai. alhqinoj( h' arch. thj ktisewj tou/ qeou\

<sup>NAS</sup> Revelation 3:14 "**And to the (corrected) messenger of the church in Laodicea write:** Kai, (cc) tw/ o\ aggelw/ aggeloj (d.a. + n-dm-s; "the messenger/P-T") thj h' ekklhsiaj ekklhsia (d.a. + n-gf-s) en (pL) Laodikeia (n-Lf-s; "Laodicea"; a compound of "laoj - laos/people" and "dikh - dike/right, justice"; dike is used 3x in the NT and only in a negative connotation to infer penalty or punishment demanded by righteous justice, cp. Act.28:4; 2The.1:9; Jud.1:7) grayon\ grafw (vImpaa--2s) **The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:** o\ VAmhn( (d.a. + part. used subs.; "It is so/This is indeed true/I believe it true"; subs. as a title denotes "Veracity declared/Definite or absolute Truth speaking") o\ (d.a./nms; governs both adjectives that follow intro. restrictive attributive qualities i.e., infers there are witnesses not faithful and true) pistoj (a--nm-s; "the faithful/trustworthy") kai, (cc) alhqinoj( (a--nm-s; "true/genuine/real") o\ martuj (d.a. + n-nm-s; "witness/immutable declarer of ascertainable facts known firsthand, even under consequences of death") h' arch, (d.a. + n-nf-s; "the beginning/first/origin") thj h' ktisewj ktisij (d.a. + n-gf-s; "of the creation/the created world, animate and inanimate") tou/ o\ qeou\ qeoj (d.a. + n-gm-s) legei legw (vipa--3s; "keeps on saying") Tade o\te (dem. adj./an-p; "these things to be said")

#### ANALYSIS VERSE 14:

1. Vs.14 begins the final message in sequence given to the seven churches completing the circuit of review for each historically and prophetically.
2. Prophetically, it is this final local **church** that is representative of the final era of the **Church** Age dated ~1850 – the rapture.
3. Christ maintains His consistency of opening remarks addressing the message, "**And to the messenger of the church in Laodicea write**".
4. That the final era of the **Church** is addressed exactly as all the previous periods mirrors a status quo approach of Christ communicating with the **Church**.

## THE REVELATION TO JOHN

5. It declares unabashedly that there has not been any deviation or modification in God's Divine design for the communication of BD to the **Church** from its post-apostolic period to the end.
6. And that through one P-T responsible to feed the sheep allotted to him in his particular local **church**.
7. Any other system utilized for teaching the truth of BD in the formal setting of a local **church** is bogus and to be rejected.
8. The local **church** now in view was situated in the city of **Laodicea** founded by the Seleucid king, Antiochus II (261-246 BD) and was named after his wife Laodice.
9. Epaphras probably founded this local **church**, and although Paul was familiar with it, he had not visited it personally by the time of the first Roman imprisonment. Col.1:7 cp. 2:1
10. It's very name is a compound of "laoj – laos/people" and "dikh – dike/justice" insinuating a people noted for representing the standard of righteous justice.
11. However, the noun dike/justice is only used in a negative connotation in the NT (Act.28:4; 2The.1:9; Jud.1:7) and as applied to this local **church** is designed to picture an assembly of believers destined for a judgment that reflects their failure to attain to an acceptable level of righteousness.
12. Others have coined the name to mean a "self-justified people" indicating self-sufficiency relying on one's own efforts and standards as a process in life.
13. That this judgment is for gross insubordination to the standard of righteousness is seen in the fact that there is absolutely nothing good that Christ has to say for this **church** as a formal assembly.
14. It cannot go unnoticed that even with the most grossly maladjusted local churches Christ has addressed thus far, there were at least some or something that Christ found within that evoked commendation from Him.
15. Not so for **Laodicea**.
16. Prophetically, this pictures the final era of the **Church** in such a state of spiritual bankruptcy that if Christ didn't insinuate that truth was still available (vs.18), one might think there were no adjusted local churches remaining on the planet.
17. The **church in Laodicea** represents the **Church** Universal that as custodians of God's plan are to represent a peoples portraying God's perfect justice but due to gross maladjustment instead portray a peoples destined to come under a judgment of displeasure if repentance is remiss (vs.19).
18. Historically, this city was located about 40 miles Southeast of Philadelphia and was on the road to the city of Colosse that was located just to the North.
19. It was situated in the lower portion of the Lycus river glen with Colosse being in the upper portion of the glen.
20. It served as an intersection of 3 very important Roman roads and its location contributed to its notoriety as a prominent banking and industry center.
  - A. One of the major roads ran from the ports of Ephesus and Miletus Eastward to Syria.
  - B. The second ran from Pergamum South to the Mediterranean coast.
  - C. The third came from central and western Phrygia and terminated in the city.
21. The city did not become a great commercial center until peace was established and maintained in that region by the Romans.
22. Under peaceful conditions existing from the middle of the first century, **Laodicea** not only became large and wealthy, it also became a center for manufacturing.

## THE REVELATION TO JOHN

23. The valley was known for producing a valuable sort of wool, very soft in texture, glossy back in color and widely esteemed for making clothing and carpets.
24. This fabric was so soft it closely imitated silk, and the Laodiceans wore black garments with pride that sheds light on the advice of Christ to buy the “*white garments*” (vs.18b).
25. The city was very pleasure-conscious having a huge stadium and two lavish theaters that made it noted throughout the Roman province of Asia for its wealth.
26. As the banking center of the province, the city was so wealthy that when it was destroyed by an earthquake in 60 AD, the citizens refused Roman aid.
27. Instead of accepting financial subsidy from Rome, they rebuilt the city at their own expense, demonstrating a rare example of self-sufficiency that made their city famous.
28. Because of their financial situation, the statement that “*I am rich, and have become wealthy, and have need of nothing*” in vs.17a is another pointed reference that would be readily understood by those living there.
29. Between **Laodicea** and the Gate of Phrygia was a famous temple, the home of the Phrygian god, Men Karou, who was the original god of the valley.
30. His temple was the center of society and administration, communication, trade and religion and there was a market that was held under the protection of his name.
31. In connection with this temple there was established a famous school of medicine that seems to have had its primary residence in the metroplex or its western suburb.
32. The most notable medicine that came from this school was an ointment made from spice nard that was designed to strengthen the ears.
33. Another notable medicine was an eye salve made from alum called Phrygian powder that was said to cure weak eyes and was exported in tablet form throughout the Mediterranean.
34. Although the Laodiceans took great pride in their medical skill, they were unaware of their spiritual blindness that is also referenced in this letter (vs.18c).
35. The one real drawback to Laodicea’s location was its lack of a local water supply.
36. It had neither the cool well water of nearby Colosse nor the healing, hot water springs of Hierapolis across the Lycus valley.
37. Water had to be piped in via an aqueduct from the Baspinar Spring 5 miles to the South (now the town of Denizli) and by the time the water arrived it was tepid—neither hot nor cold.
38. The city’s lukewarm, mineral-laden water was really only suitable as a means to induce vomiting and Christ’s metaphor comparing the **church** to the city’s lukewarm, stale tasting water would have been easily understood by these Christians (vss.15-16).
39. One commentary calls **Laodicea**, “The City of Compromise” quoting, “*There is no city whose spirit and nature are more difficult to describe than Laodicea; there are no extremes, and hardly any very strongly marked features. But in the even balance lies its peculiar character; the qualities that contributed to making it a successful trading city, the city of bankers and finance, made it ever pliable and full of the spirit of compromise.*”
40. All in all, this message is indicative of the mass of believers comprising the **Church** in these last days as well as this historical local **church**.
41. Christ then introduces Himself to this **church** using terms appropriate to the situation of **Laodicea** as “**The Amen, the faithful and true Witness, the Beginning of the creation of God, says this**”.



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42. Christ departs from borrowing the elements of the vision to title Himself and draws on one primary principle of John's description of Him as the **faithful witness** in vs.5.
43. This is designed to contrast His Person and the **faithful** communicators representing Him with these believers that are prone to compromise their representation of Him with self-justification (rationalization).
44. The added components of titles are further designed to emphasize the authoritative nature of His word, how seriously He takes what He says and the reality of the power behind His word.
45. The first 2 titles together, **the Amen, the faithful and true witness** have a two-fold force:
  - A. It points to the issue of veracity representing God's plan through Christ. Joh.14:6
  - B. It shows the area of gross maladjustment for this **church** i.e., compromise of the truth of BD.
46. The first term, **'the Amen'** is the Greek transliteration of the Hebrew word **!ma'** – amen and means "truly/in truth" and as a title has the force of "Truth speaking!" or "The embodiment of truth!".
47. It denotes that He not only fully represents the truth, He is the truth.
48. As the truth, Christ does not cater to anyone that desires anything less than the accurate facts regarding the POG.
49. It is an intense term that comes from a clear understanding of **God**, His plan, and Christ's place in that plan that allows Him to be dogmatic, asserting that He is completely accurate at all times.
50. As the perfect manifestation of the truth, this title declares emphatically that His statements should be heeded by all that hears them as the final authoritative word on the matter.
51. The second title as **"the Witness"** is further qualified by two adjectives, **"faithful and true"**.
52. The term **"Witness/martuj – martus"** is used of one that declares facts the he knows directly, whether from firsthand knowledge or experience and is willing to profess the truth even to death.
53. The first adjective **"faithful/pistoj – pistos"** is used of people to denote individuals that are trustworthy and reliable in contrast to infidelity, untrustworthy and unreliable.
54. The second adjective **"true/al hqinoj – alethinos"** is used of persons that are characterized by integrity and dependability and denotes one that is genuine whose character corresponds to his external profession, as opposed to one that is fake, counterfeit, simulated, or pretended.
55. As the embodiment of truth, Christ is proclaiming that at all times He has been an unwavering, trustworthy and with perfect integrity, communicator of the truth.
56. It is a blanket and blatant statement by Christ that the content of the truth of BD, including what He is saying to this **church**, is nothing less than straightforward and unequivocal (not subject to two interpretations, not allowing another understanding).
57. This would certainly be in contradiction to the Laodiceans that made false claims about themselves and their spiritual condition.
58. It denotes that the false doctrine under which they operate did not originate from the Person or message of Jesus Christ.
59. It serves as a slam against all believers that represent Christ and the POG in any form or fashion that is in contradiction to the truth of BD.

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60. The last phrase, “**the Beginning of the creation of God**” is designed to emphasize the absolute superiority and authority of Christ to physical creation.
61. Since the English translation is somewhat ambiguous, false teachers seeking to deny Christ’s Deity have attempted to use this verse to prove He is a created being.
62. However, there is no ambiguity in the Greek text and the term “ἡ ἀρχή, - he arche/**the Beginning** (with the d.a.) does not mean that Christ was the first person **God** created, but rather that Christ Himself is the source or origin of creation. Cp. Joh.1:3; Rev.22:13
63. While we do not know what theological position the Laodiceans held, we do know that the final era of the CA has catered to the scientific principle of uniformitarian evolution (all things proceed at a constant rate and evolution is progressive from generation to generation) that has infiltrated and affected believers within the **Church**.
64. [It is noted that in the field of evolution, the Darwinian theories of variation and mutation have been essentially trashed and a new theory proposed by Steven Jay Gould in the 1970’s called “the Calamity Theory” (evolution is not progressive but is a result of a punctuated equilibrium (big bang, producing a broad spectrum of genetic freaks of which only the fit survived and evolved) has been promoted, which theory is ironically standing upon creationist’s view of creation ex-nihilo.
65. His use of title here would be familiar to the Laodiceans since Paul taught this principle to the **church** at Colosse (Col.1:16-17) and instructed them to send that epistle to the **church in Laodicea** (Col.4:16).
66. Its force of emphasis is designed to communicate the fact that as the absolute embodiment of the truth, He is in addition the creator of the universe and therefore should reign 1<sup>st</sup> among all things in life.
67. In fact, believers should be totally absorbed in Christ in all that they do not only looking to Him first in all things, but also in retrospect concerning all things.
68. This is seen in the further emphasis in His eternity throughout the book of Revelation where titles such as the Alpha and the Omega, the First and the Last, and **the Beginning** and the End are used of Him.
69. That He is the Sovereign authority over life and the perfect veracity of communicating God’s plan to **creation**, then there is no other person or thing that we are to be occupied with in all that we think, say and do.
70. This is in stark contrast to these believers and like so many today that are occupied with and trusting in the details of life rather than the One that “*richly supplies us with all things to enjoy*”. 1Tim.6:17

## THE REVELATION TO JOHN

### EXEGESIS VERSES 15 – 16:

**GNT** Revelation 3:15 Oida, sou ta erga oti oute yucroj ei=oute zestojÅ ofel on yucroj hĵ h' zestojÅ

**NAS** Revelation 3:15 **'I know your deeds, that you are neither cold nor hot; I would that you were cold or hot.** *Oiĉa (viPFa--1s; "I know") sou su, (npg-2s; ref. the local church in Laodicea) ta. to, erga ergon (d.a. + n-an-p; "deeds/works") oti (conj. intro. content of knowledge) ei= eimi, (vipa--2s; "you keep on being") oute (cc +; "neither"... "nor") yucroj (a--nm-s; "cold/chilly/cool"; fig. without passion, zeal, enthusiasm, indifferent"; used 4x) oute (cc..."nor") zestojÅ (a--nm-s; "hot/boiling"; fig. fervent, zealous) ofel on (part. interj.; "would that!/if only"; expresses an interjection concerning an unattainable wish or desire) hĵ eimi, (viIPFa--2s; "you were") yucroj (a--nm-s; "cold") h; (cc; "or") zestojÅ (a--nm-s; "hot")*

**GNT** Revelation 3:16 outwĵ oti cliaroj ei=kai. oute zestoj oute yucroj( meĵw se emesai ek tou/stomatoj mouÅ

**NAS** Revelation 3:16 **'So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.** *outw (adv.; "So/Thus/In like manner"; relates to what was just said) oti (causal conj.) ei=eimi, (vipa--2s; "you keep on being") cliaroj (a--nm-s; lit. of temperature to liquefy or melt; "lukewarm/tepid"; fig. a half-hearted condition) kai, (cc) oute (cc; "neither"+) zestoj (a--nm-s; "hot") oute (cc; "nor") yucroj( (a--nm-s; "cold") meĵw (vipa--1s; "I am about to/going to"; denotes certainty +) emesai emew (+ compl. inf./aa; "to vomit/throw up/spit out") se su, (npa-2s) ek (pAbl) mouÅ egw, (npg-1s; ref. Christ) tou/ to, stomatoj stoma (d.a. + n-Abln-s; "mouth")*

### ANALYSIS VERSES 15 – 16:

1. As brought out in the analysis of vs.14, Laodicea is the only local church among the 7 that has no commendations ascribed to it.
2. Nevertheless, it remains a bonafide local church comprised of believers of various types, but believers nonetheless.
3. The church itself appears to be quite prosperous (vs.17), just like the city in which it is located and there is no mention of persecution from Rome, no trouble from jealous Jews, no false teachers pandering heresy or any sins that are uniquely highlighted or rebuked.
4. With what would be perceived to be some very great advantages, one might expect this local church to stand out above all the others, but such is not the case.

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5. This points to the fact that while the social/political/financial/geographical environment of the believer may have influence (good or bad) upon the CWL, these things in and or themselves do not dictate the CWL.
6. How we live our Christian lives is determined based on our own +V and willingness to adhere to the truth of BD, culture aside.
7. Believers that use their environment as an excuse for their spiritual failures are believers that are prone to rationalizing their STA's; not staying focused on the strict standard of BD in their evaluations.
8. Christ again begins His assessment with the expression of His omniscience stating, **"I know your deeds"**.
9. He declares that it is our works by which we are evaluated as believers and that there is no action (MA, verbal or overt) in this regards that escapes His notice and critiquing.
10. He then categorizes the believer's works into 3 separate categories, two of which these believers are not in vs.15b, **"that you are neither cold nor hot"**, placing them in the only remaining option of vs.16a, **"So because you are lukewarm"**.
11. These 3 spiritual conditions can exist within a believer at any given point of time in their Ph<sub>2</sub>.
12. However, it is the perpetuation of any of these conditions that will ultimately determine their Ph<sub>2</sub> success or failure.
13. Each emphasizes the believer's mental attitude towards God and His plan with their resulting approach to application in life.
14. The first two conditions looks at the extremes to the spectrum of negative and positive believers:
  - A. Coldness is the state in which a believer totally rejects the Divine viewpoint in relationship to MPR and representation of God's plan as a believer priest. Cp.Joh.3:20
  - B. These believers make no pretense of interest in Ph<sub>2</sub> doctrine or reflect any zeal in making application of it and refuse to be affiliated with any local church.
  - C. This is the state of many believers that simply are living their lives with no facade of religiosity focused strictly on the physical attainments in life.
  - D. Hotness is the extreme opposite reflecting +V satisfactorily in the CWL to gain the wreath or prize.
  - E. These are believers that maintain their consistency to MPR combining a state of fervor and zeal with the proper knowledge of BD that allows the believer to grow to maturity and complete their course.
  - F. They have attached themselves to an adjusted communicator of BD in a local church for face to face teaching where truth is being taught in a pure form seeking to maximize application of it.
15. In vs.15c, Christ then employs a literary devise designed to contrast with the fact that in their existing state of lukewarmness, **neither** of these two spiritual conditions can be attained and states, **"I would that you were cold or hot"**.
16. The term translated **"I would"** is a fixed form of the Greek term **"ὄφειλω – opheilo"** that is used as an interjection to express a wish that cannot be attained or accomplished. 1Cor.4:8; Gal.5:12
17. Some misrepresent this statement and suggest that Christ wished they were **cold** (completely rejecting BD), since **cold** water is refreshing and provides stimulation to the **hot** and weary.

## THE REVELATION TO JOHN

18. However, Christ clearly desires for the believer to be **hot** (zealous) as seen in vs.19.
19. The force of Jesus' statement is to note that these two opposite concepts of **cold or hot** indicate that the corporate level of application for this church is so unpalatable to Him that anything is superior to their existing state.
20. His statement is a form of sarcasm and a way to "over-exaggerate" (though not really) the reality behind their spiritual situation and could be viewed similar to our comment, "*I'd be better off dead*".
21. The thought is that if a believer is **cold** he might recognize his condition through continued exposure to the truth and may turn around spiritually; if he is **hot** there is no problem.
22. However, those that exist in a **lukewarm** condition are in the most dangerous position, since they can be completely deluded as to their true standing before God as pointed out in vss.17-18.
23. The Greek term '**lukewarm**/κλιαροί – chliaros" actually defines what Christ means by "**neither cold nor hot**" and is used only here in the NT.
24. The term literally refers to that which is between **cold or hot** and can be translated as **lukewarm** or tepid.
25. Metaphorically, it refers to those that evidence a condition of being half-hearted, indifferent or unenthusiastic about something.
26. It is this spiritual state of lukewarmness that to some degree is the most interesting as it encompasses much more ground and everything in between the other two spiritual conditions:
  - A. These include believers that have been exposed to the principles of BD, but evidences no desire to pursue the truth under MPR.
  - B. These types come to class once, twice or a few times, comment on how interesting it was and then ignore it or attempt to circumvent the local church via tapes, books, internet, etc.
  - C. It includes those that are sitting in a properly functioning local church, hear the doctrine and fail to make the obvious applications in their own lives. Jam.1:22-25
  - D. It includes the fundamentalist believer that is comfortable with the superficial level of teaching they receive in denominational churches that results in low levels of application often erroneous and/or confused.
  - E. This is a result of an admixture of truth and error in the teaching.
  - F. It encompasses believers that may recognize the priority of MPR, BD and its application, but allow God and His plan to slip down the list and become one priority among many.
  - G. It includes those that may be quite zealous for good works, but have not isolated the STA via R<sub>B</sub> (either through ignorance or refusal to do so) and function under status quo carnality.
  - H. All in all it denotes those that are all too willing to compromise or rationalize with the evil around them refusing to stand for the principles of doctrine against those that have rejected or repudiated them.
  - I. These types often reject the doctrine of separation in order to be accepted by the spiritually **lukewarm**/dull.
  - J. They are believers that are preoccupied with the physical things in life and the STA to the detriment of their spiritual well being.

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27. It should be obvious from what Christ says here that the only works that are satisfying in His sight are those that come from believers that have locked into MPR desiring to apply the Word of God with the right MA under the filling of the H.S.
28. It was not as though this local church was not producing any works, anymore than the Church Universal today is not enmeshed in works.
29. Rather, it means that in the aggregate their **deeds** were not worthy of any commendation because they basically only applied that which was convenient, painless and followed their own fleshly agenda in life.
30. Further, it does not mean that individual believers in this church were not applying doctrine at an appropriate level, only that the corporate works as a whole were pathetic.
31. It hammers home the reality behind the critiquing of each of these 7 churches in Revelation and that is they are individually viewed as a whole congregation.
32. The corporate level of application is not determined by the few that may be making the necessary sacrifices to apply; rather each church is evaluated based on all applications viewed as a single total.
33. The obvious exhortation from this passage is that each believer must evaluate him or herself in terms of what their contribution is to the whole of the local body of which that are a part. Cp.1Cor.12:14-31
34. Some believers may have the fallacious notion that I am too young, too old, too rich, too poor, too busy, too stressed, too tired, too this or that, to contribute to the applications of their local church.
35. In some cases, it is evident that believers need to simplify their niches, eliminate priorities superceding or interfering with the application of BD and make some personal sacrifices on behalf of God's plan.
36. The remainder of vs.16 presents the judgment that awaits this **lukewarm** church **and** is **neither hot nor cold** as Christ employs an anthropomorphism (ascribing to God a human characteristic He does not truly possess) stating, '**I will spit you out of My mouth**'.
37. Christ now reverses the order of the extremes of volition to **hot** then **cold**.
38. It denotes that the sarcasm is now removed and the reality of the issue of His judgment against them can be expected if they do not repent.
39. Because these believers will not make a full commitment to the truth of BD (**hot**) or at the least jettisoning their repulsive, nod to God, emotionally and socially driven, patronizing, superstitious and spiritually adulterous teasing approach to the truth of BD (replacing **lukewarm** w/ **cold**), experiential judgment is imminent. 2Cor.4:2
40. Of all the local churches represented in Revelation, it is this kind of church that is the most repugnant in the eyes of Jesus Christ.
41. Unless these are willing to jettison all of the human viewpoint garbage they have embraced in their **lukewarm** state, escaping judgment is nil.
42. At least those that are **cold** do not play games with God and even those totally antagonistic to His plan show they take Him seriously.
43. As noted in the isagogics of Laodicea, it's mineral-laden water was really only conducive to induce vomiting and this metaphor comparing the church to the city's **lukewarm**, stale tasting water would have been easily understood by these Christians.
44. Two false interpretations promoted as to what Christ means include:
  - A. The Laodiceans were only professing believers and not really saved at all.
  - B. They were believers that were going to lose their salvation.

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45. Both suggestions can be documented incorrect since Christ addresses each message to a church/*ekklesia* – *ekklesia* that refers to the assembled community of believers in each particular city (Rom.16:5; 1Cor.16:19; Col.4:15; Phile.1:2) and one’s losing their salvation if so contradictory to so many passages in the Bible, they cannot all be listed here (Joh.6:36; 10:28-30; Eph.2:8).
46. Others have taken this comment to mean that there is absolutely no hope of recovery for the historical church in Laodicea, but this is mitigated against for two reasons:
  - A. The Greek term ‘*mei l w* – mello/about to’ not reflected in the NAS indicates that the time has not arrived as yet implying offered opportunity to adjust.
  - B. Further, verses that follow offer spiritual advice to these believers and urges them to change their minds. Rev.3:18-19
47. While “mello/about to” carries with it a force of certainty, the sense is with certainty the judgment will occur if they do not repent.
48. The judgment itself graphically denotes that Christ will not only vomit them up from within, but will totally expectorate them from His **mouth**.
49. This denotes a separation of their assembly as being any part of representing the truth of His message as the custodians of God’s plan. Cp.Rev.1:16b
50. Prophetically, the judgment takes on its fullest sense in that with certainty, the Church can expect to be removed as “the lampstand” designed to communicate and represent the POG due to a state of reversionism.
51. That Laodicea represents the final era of the CA, Christ is stating in the most graphic of terms His spiritual revulsion to the Church’s spiritual condition.
52. It denotes that the CU’s removal as the custodian’s of God’s plan is a form of DD upon the Church in His total disgust with their “flirtation” with the truth of BD.
53. It indicates that even though the Church will be removed with the blessing of the rapture as promised to the +V church at Philadelphia, that blessing is soured due to the –V that makes up the Church today.
54. God does not arbitrarily interrupt or remove the custodialship of a dispensation if they are adequately representing the POG and advancing the spiritual truths that dispensation is designed to communicate to the world.
55. He interrupted the Age of Israel due to the gross antagonistic approach to the POG under religious legalism.
56. And He will remove the Church Age due to its amalgamate infusion of human viewpoint (both liberal and legalistic) and resultant state of permanent poison of spiritual deception the Church represents.
57. While there is time for them and even the Church today (though they won’t) to make the necessary adjustments in their thinking and priorities, Christ is making it crystal clear that He will not tolerate this condition indefinitely and will not hesitate to yank our custodialship from us at His perfect timing.
58. The irony is that the vast majority of church going believers today would not condemn this church in Laodicea nor the Church today as Christ does; instead they would likely compliment them on their tolerance and reasonable form of Christianity that does not offend others.
59. The Church’s banner today is the same as the worlds; “Toleration” at the expense of what is righteous, true, moral and just.
60. Quoting one interpreter *“In the tendency of the Laodiceans toward a policy of compromise one might see a tendency towards toleration and allowance, which*

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*indicated a certain practical sense, and showed that the Laodiceans were very evenly balanced.”*

61. While “evenly balanced” may be the way it looks to other –V believers, this is not the way Christ views them.
62. He points to the fact that the diversity of views that the Church represents today in its **lukewarm** state Ph<sub>2</sub> is of such notoriety that its credibility as custodians of God’s plan has essentially been destroyed before the world.
63. The plethora of human viewpoint activities that churches sponsor today has produced a witness of a “religion” that is tolerant to so many human viewpoint ideals that the Church cannot effectively recover the integrity of presenting one real truth for the CWL.
64. It is so divided in interpretation of the Bible that it will take an act of God in its removal to further extend a representation of His plan from which the world can ascertain that there is one true Christian faith both Ph<sub>1</sub> and 2.
65. We as a local church must always keep before ourselves the reality that the intake of BD is not the ultimate purpose for which we study; it is only the first step to reach the ultimate purpose of applying the doctrine to the various aspects of our personal lives.
66. It is our applications of BD that is the evidence of the real truth of BD we possess in our souls.
67. It is easy to compartmentalize and compromise our lives into routines and habits in which we become completely unaware that our priorities are skewed and BD does not actually enter into many decisions made.
68. Even the smallest decision we make on a daily basis is to be made on the basis of BD taught affecting all we do to include where we go, who we associate with, what we say, how we spend our spare time, etc.
69. These decisions reflect your priorities and when people function in those unguarded moments it becomes obvious what their priorities are.
70. Unfortunately, most believers make their priorities to be: boyfriend or girlfriend, job, family, friends, hobbies, pursuit of details, money, funsville, music, emotions, appearance, approbation of others and the list goes on.
71. If your MPR and application of BD towards your fellow royal family falls less than the #1 priority over all other things, you need to reconsider your own priorities.
72. To the degree that BD is not your #1 love in life, to that degree you temper any **hot** spiritual condition towards a **lukewarm** state.



## THE REVELATION TO JOHN

### EXEGESIS VERSE 17:

<sup>GNT</sup> Revelation 3:17 οἴτι λεγεῖς οἴτι πλουσῖοι εἰμι καὶ πεπλοῦθηκα καὶ οὐδὲν χρειᾶν ἔχω( καὶ οὐκ οἶδάς οἴτι σου εἰ=ὸ τάλαιπτωροῦ καὶ ἐλεεινοῦ καὶ πτωχοῦ καὶ τυφλοῦ καὶ γυμνοῦ)

<sup>NAS</sup> Revelation 3:17 **'Because you say, "I am rich, and have become wealthy, and have need of nothing,"** οἴτι (*causal conj.; the reason or cause behind Christ's rejection highlighting the rationalization behind the cause of being lukewarm*) λεγεῖς *legw* (*vipa--2s; "you keep on saying"*) οἴτι (*ch; intro. indir. disc. not translated in NAS*) εἰμι, (*vipa--1s; "I keep on being"*) πλουσῖοι *plousioj* (*a--nm-s; lit. "materially rich/wealthy/opulent"; same as 2:9*) καὶ, (*cc*) πεπλοῦθηκα *ploutew* (*viPFa--1s; "have become wealthy/have acquired riches"; the PF tense indicates they made themselves rich by their own devices*) καὶ, (*cc*) ἔχω( *vipa--1s; "I keep on having"*) χρειᾶν *creia* (*n-af-s; "a need for/lack of/in necessity of"*) οὐδὲν *outeij* (*a-can-s; "nothing/not one thing"*) **and you do not know that you are wretched and (corrected) pathetic and poor and blind and naked,** καὶ, (*ch; force of mild advers.; "yet"*) οὐκ *ou* (*neg. +*) οἶδάς *oida* (*viPFa--2s; "you do not know/are ignorant from lack of knowledge"*) οἴτι (*cc; intro. indir. disc.*) σου, (*npn-2s*) εἰ=εἰμι, (*vipa--2s; "keep on being"*) ὀ (d.a. governs all following adjectives making them substantival) τάλαιπτωροῦ (*ap-nm-s; "the wretched one/feeling inwardly miserable/distressed/despair"; used 2x, Rom.7:24*) καὶ, (*cc*) ἐλεεινοῦ (*ap-nm-s; "the pathetic one/one in need of mercy or pity/pitiable"; used 2x, 1Cor.15:19*) καὶ, (*cc*) πτωχοῦ (*ap-nm-s; "the poor one/destitute/beggarly poor"; cognate used in 2:9*) καὶ, (*cc*) τυφλοῦ (*ap-nm-s; from τυφω "to raise a smoke/darkened by smoke"; hence "the blind one"; used both literally and spiritually*) καὶ, (*cc*) γυμνοῦ( *ap-nm-s; lit. "the naked one/unclothed/bare" cp.Mar.14:51; can reflect poorly clothed, Jam2:15; used 15x; emphasis here is spiritually void or unprepared/exposed for what they truly are*)

### ANALYSIS VERSE 17:

1. Christ continues His critiquing in vs.17 introducing a second casual conjunction “οἴτι - hoti/**Because**” that parallels its first use in vs.16 integrating the reasoning or rationalization behind this church’s lukewarmness.
2. He contrasts their mental attitude assessment that issued in their verbal pronouncements with the present tense verb “**you say**” with the true picture of what He sees in this group based on the spiritual realities.

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3. The 3<sup>rd</sup> use of the conjunction “hoti” (not translated in the NAS) then introduces the content of what the Laodiceans thought of themselves summarizing their rationalization in 3 parts:
  - A. **I am rich**
  - B. **And have become wealthy.**
  - C. **And have need of nothing.**
4. The crutch of their rationalization is noted in the 1<sup>st</sup> condition of “**I am rich**” focusing on the root of their spiritual problems.
5. A materialistic lifestyle is one that places ultimate value upon wealth and the things that it can buy.
6. Materialism is first a false scientific theory that suggests that the facts of the universe are sufficiently explained by the existence and nature of matter.
7. This theory leads to the second ethical doctrine that informs us that consideration of the material well being of each individual should be the rule for determining conduct.
8. Under the influence of Western and especially American capitalism, materialism has emerged as the dominant value system of the 20<sup>th</sup> and 21<sup>st</sup> centuries.
9. However, its spiritual emptiness and disastrous consequences for society are generally becoming increasingly conspicuous and this is the subject of our passage.
10. As one commentator states, *“Money is a magnificent opiate; a narcotic which unflinchingly seems to deaden even the most sincere person’s sense of right and wrong and, unfortunately, Christians are no exception to this rule.”*
11. The root of the spiritual problems at Laodicea was that they had mistaken material prosperity for spiritual richness and unable to differentiate between being blessed by the cosmos and blessed by the kingdom of God.
12. They rationalized that **because** they were well to do as a church (and as believers), God was sponsoring their endeavors.
13. In our very materialistic society that very much parallels the city of Laodicea, believers must understand that material riches is a distraction that can inevitable lead people away from God. 1Tim.6:10
14. That their MA was awry regarding their financial standings is made clear in the 2<sup>nd</sup> condition “**and have become wealthy**” that uses a play on word to their first claim:
  - A. The first claim used the substantive adjective “*plousioj* – plousios/**rich**” to indicate material wealth, one that is rich, abounding in material possessions.
  - B. The second employs the verb “*ploutew* – pluteo/**wealthy**” that means to have amassed wealth, riches or material goods.
15. The perfect indicative of the verb “**have become wealthy**” states that they viewed themselves as being quite self-sufficient, were themselves responsible for accumulating their wealth and they resided in an ongoing state of financial affluence.
16. While the perfect tense tends to be used of action in past time with existing results, its force here indicates they were still heavily engaged in attempting to add to the wealth they had already accumulated.
17. While there is nothing wrong with possessing wealth in and of itself, these believers engaged under energy of the flesh to pursue their blessings at the expense of application of sound doctrine and looked to their success in this regards as a direct statement of God’s approval.
18. It points to the mechanics of becoming wealthy in that generally speaking, when people set out to amass wealth they do not stop after their first success, but try to

## THE REVELATION TO JOHN

multiply it adding to their portfolio, savings account, IRA, retirement account, investments, etc.

19. This brings us to the thrust of their 3<sup>rd</sup> boast about having “**need of nothing**/not one thing” that denotes their false sense of security and spiritual well being brought on by their financial well being.
20. This not only indicates that they had all the basic living grace necessities of life, it means that if they found that they were lacking anything they could readily go out and procure it for themselves.
21. There was no need to pray about it, wait on God or seek His will in the matters; the fact that the money was readily available clearly demonstrates to them that it is God’s will to get whatever they desired.
22. Further, they looked to their human resources and financial wealth as their security to keep them immune from dangers, problems and various tragedies of life.
23. Whatever level of +V that existed in this church originally has now been reduced to a lukewarm state through the pursuit of money and the details of life.
24. A prominent false teaching throughout the Church today is the doctrine that makes material prosperity on planet earth the necessary and ultimate result of a close relationship with God.
25. The true spiritual reality is that it does not matter whether prosperity is lacking, acquired or inherited; relative prosperity is simply a circumstance of life and ultimately depends on God’s will for the individual believer.
26. If material wealth enables a person to accomplish the purposes of God in his life, it may be considered a spiritual asset; to the extent that it is wasted on non-essentials, endless acquisition of details and alienates the believer from the purposes of God at the expense of Divine good production, it is a liability. 1Tim.6:17-19; Jam.4:13-17
27. In vs.17b, Christ now counters their human viewpoint knowledge very forcefully as He assesses their spiritual condition from the Divine viewpoint.
28. The conjunction “**and/kai, - kai**” has the force of a mild adversative and the sentence should be translated, “yet **you do not know that you are wretched and pathetic and poor and blind and naked**”.
29. While these believers thought they understood it all and had their spiritual act together, they were completely ignorant and deluded as to the spiritual issues they neglected while procuring their net worth.
30. Christ uses one definite article to govern all 5 substantival adjectives that follow to unify the picture of their true plight.
31. It indicates that all of these spiritual realities exist at once and the lukewarm believer is lacking in none of them.
32. The first adjective is the Greek term “*talaiptoros* – *talaiporos*/**wretched**” used of those that are tormented inwardly or outwardly, distressed, miserable, dejected or profoundly unhappy.
33. While they may have temporal happiness/joy that easy street may provide, they were empty regarding inward +H that comes from orientation and application to BD.
34. The verbal root of this word denotes one that lives a hard life, does hard work and endures the painful calluses of labor.
35. It denotes that Christ looks upon these types spiritually in the labor camp of the STA in contrast to the physical ease that these believers enjoy in time, while wasting their days in careless pleasure.

## THE REVELATION TO JOHN

36. This is the true irony of money and the details of life in that they truly do not make anyone happy and the pursuit of these things leads to a state of perpetual unhappiness since one can never acquire enough to fill the void in the soul and satisfy the STA.
37. This leads immediately to the second term translated **miserable** in the NAS, “*ēleēinoj* – *eleeinos/pathetic*” that denotes one that is in desperate need of mercy, one that is **pathetic** to be pitied. Cp.1Cor.15:19
38. As with Christ, the adjusted believer should look at the person immersed in this type of spiritual lifestyle and simply find him to be one that deserves pity for his stupidity and wasted resources.
39. It reflects believers that are simply spinning their wheels in the Christian life and not advancing in accordance to the POG, while all the time thinking they are.
40. This is contrasted with the adjusted believer that is to be commended for maximizing his time and resources to the applications of Divine good production.
41. The 3<sup>rd</sup> assessment from the Divine viewpoint, “**poor**/*ptwcoj* – *ptwchos*” is the same strong verb for **poor** as used with the church at Smyrna to denote one that is destitute and devoid of the creature comforts of life that enhances living.
42. This is designed to contrast the cosmic wealth of which the Laodiceans are so proud with the true wealth of doctrine and SG<sub>3</sub>.
43. Whatever they have gained in time, these believers will lose for eternity in terms of eternal prosperity.
44. The next adjective is the Greek term “*tufloj* – *tuphlos/blind*” that comes from the verb *tupho* that means to be wrapped in smoke and is used of both physical blindness and moral/spiritual blindness. Mat.23:16,17,19,24,26
45. A major problem with materialism and the pursuit of wealth and details of life is that it truly blinds the believer to the weightier issues of the truth of BD, its priorities and applications.
46. It can become a distraction to the real issue of the CWL and priorities of the truth.
47. These believers are perfect examples of those that are comfortable within themselves yet lack spiritual discernment and insight in contrast to the adjusted believer that has his ducks in a row and sees the truth in depth.
48. They fulfill the words of Jesus about those whose eyes are bad and their whole body is full of darkness. Mat.6:23
49. Another irony about materialism is that it can be very difficult to detect in ourselves and no one generally wants to see that his desires have become selfish, self-centered and excessive.
50. This harks to these believer’s intellectual dishonesty in the face of God’s word.
51. What was true of the church at Laodicea is most certainly true about the average believer in America today as many can clearly see what others need to do, but do not recognize the selfish nature of their own STA and pursuits in life.
52. While the final description “**naked**/*gumnoj* – *gumnos*” is generally used in the NT to refer to a lack of clothing, it is clearly used in Revelation in a metaphorical sense to denote those spiritually unprepared and defenseless. Rev.16:15; 17:16
53. Further, it denotes that no matter the lip service these believers give to God, they are totally exposed to our omniscient Christ for the spiritual refugees they are.
54. It indicates that these believers will be without excuse at the Bema and their physical attainments and wealth in life will provide no defense on their behalf.
55. One’s clothing speaks volumes about the person and essentially everyone in our society recognizes this fact.

## THE REVELATION TO JOHN

56. Dress and ornaments are not merely external coverings; they touch the inner self, reflecting the real you.
57. Garments and clothing as noted in the message to Sardis (Rev.3:4) are used to indicate the reality of Divine good production. Cp.Rev.19:18
58. While there can be little doubt that the believers in Laodicea likely had extensive and expensive wardrobes, this final condemnation completes the picture of the lukewarm believer as they unwittingly walk around naked lacking proper Divine good production.
59. These believers spiritually need to quit “streaking” through life and go put some clothes on.
60. In the eyes of Jesus Christ, the Church today in its diversity of denominationalism, fundyism and emotionalism exist in a time in history where they are essentially in **need of nothing** physically, yet spiritually they are:
  - A. Miserable souls enslaved to the STA.
  - B. Pathetic believers in need to come to the throne of grace for mercy to overrule the STA.
  - C. They are living in spiritual destitution.
  - D. They are spiritually blind to the realities and priorities of the CWL.
  - E. They are void of Divine good production and will find themselves defenseless and with shame at the Bema.
61. All this in spite of their comfortable settings of nice church structures, amenities and plethora of pursuing fleshly satisfying programs and all the lip service they give on how much they love Jesus and therefore obviously He must love them.
62. Believers and churches today have rationalized the POG into a religious system designed to produce for them the physical attainments in life and this directly equates to their spiritual success.
63. They are preoccupied with their financial successes for the purpose of selfish motivations and priorities as their unbelieving counterparts that declare the adage, “He who has the most toys wins!”
64. Many are not content with a simple and comfortable life blessed by God and will seek to acquire wealth (details) as a means for security and happiness and will exit this life with a surplus never utilized or invested in Divine good production. Cp.Mat.25:14-30
65. A primary test for adjusted believers living in the Laodicean period is to refrain from a MA of hoarding their acquired riches rather than utilizing this blessing for the purpose of applying BD.
66. A dominant form of a rationalizing maladjustment in this area is believers that have the attitude that if a need is not announced or asked for by the church, then they are free before God to refrain from additional giving and pigeon hole their excess for their own desires.
67. The principle is that if a believer even knows of a need, announced or unannounced, and has the resources, they are to step up to the plate in application. Cp.Jam.2:15-16; 4:17; 1Joh.3:17
68. This is applied to the support and maintenance of the PT, this local church, living grace needs and other needs of the Royal family.
69. Most believers find it easy to be gracious as long as it doesn’t dip into their “wish list”, interfere with their pursuits in life or diminish their financial security.
70. With others, wealth feeds their power trend with the attitude that their giving might elevate one of lower economic status to the same as or higher level than themselves deflating their sense of STA superiority. *Review Doctrine of Grace Giving.*

## THE REVELATION TO JOHN

### EXEGESIS VERSE 18:

**GNT** Revelation 3:18 *sumbouleuw soi agorasai parv emou/ crusion pepurwmenon ek puroj iha plouthshj( kai. imatia leuka. iha periba|h| kai. mh. fanerwqh| h' aiscunh thj gumnothtoj sou( kai. kollourion egcrisai touj ofqal mouj sou iha blephjA*

**NAS** Revelation 3:18 **I advise you to buy from Me gold refined by fire,** *sumboul euw (vipa--1s; active voice; "I advise/ counsel/give direction"; used 4x; middle voice indicates "plot against/scheme" cp. Mat.26:4; Act.9:23) soi su, (npg-2s; ref. corporate church) agorasai agorazw (compl. inf./aa; "to buy/purchase/do business in the market place"; used 30x) parv para, (pAbl; "from"; indicates Christ is the only source of this gold) emou/egw, (npAbl-1s; ref. Christ) crusion (n-an-s; "gold"; used 12x; used only of literal gold; emphasizes experiential wealth) pepurwmenon purow (adj. ptc.;PF/p/an-s; lit. "to be made fiery hot"; of metals "having been refined"; same as 1:15) ek (pAbl) puroj pur (n-Abln-s; "fire) **that you may become rich, and white garments,** *iha (cs; purpose; "in order that") plouthshj( ploutew (vsaa--2s; "you might amass wealth/riches"; ingressive aorist) kai, (cc) leuka. leukoj (a--an-p; "white/shining/brilliant") imatia imation (n-an-p; "garments/clothing") **that you may clothe yourself, and that the shame of your nakedness may not be revealed;** *iha (cs; purpose of buying white clothes) periba|h| periba|lw (vsam--2s; middle voice "might clothe yourself") kai, (cc) h' aiscunh (d.a. + n-nf-s; "the shame/embarrassment/humiliation/dishonor/dishonor"; used 6x) sou( su, (npg-2s) thj h' gumnothtoj gumnothj (n-gf-s; "nakedness/lack of clothing"; metaph.. of being spiritually unprepared/defenseless) mh, (neg. +) fanerwqh| fanerow (vsap--3s; passive voice; "might not be revealed/exposed/become visible/become known"; used 49x) **and eye salve to anoint your eyes, that you may see.** *kai, (cc) kollourion (n-an-s; "eyesalve"; diminutive of kollura, a small round cake prepared as an eye remedy; hapax) egcrisai egcriw (inf. purp./aa; "to rub on/smear on/anoint"; hapax) sou su, (npg-2s) touj o' ofqal mouj ofqalmoj (d.a. + n-am-p; "the eyes") iha (cs; purp. "so that") blephjA blepw (vspa--2s; "you may see")****

## THE REVELATION TO JOHN

### ANALYSIS VERSE 18:

1. Vs.18 begins the corrective portion of this message focusing on the things the Laodiceans must do if they are going to pull out of their spiritual repugnance.
2. These comments must be understood in light of the historical situation in Laodicea, a city renowned for banking and investment houses, a thriving clothing industry and the manufacturing of **eye-salve**.
3. As vs.17 made clear, this church is pitiable wretched spiritually as explained by the facts that they are "*poor, blind and naked*".
4. Each of these 3 things will be addressed in this verse that will provide corrective for each spiritual problem they had:
  - A. Buying **gold** will eliminate their poverty.
  - B. Their nakedness will be resolved with the purchase of and donning of proper clothing.
  - C. The acquisition and application of **eye salve** will alleviate their spiritual blindness.
5. Christ re-engages His sarcasm from vs.15b designed to emphasize that hope for this church to make reversion recovery is minimal in that they are so wrapped up in details and so self-deceived.
6. Yet, true to the integrity of any worthy communicator of BD, Christ puts forth the necessary doctrine for any +V that may surface.
7. The sarcasm is highlighted in the first clause, "**I advise you to buy from Me gold refined by fire**".
8. The first question that is addressed is whether or not we are to take this clause and the things that follow literally or figurative for spiritual things.
9. The answer is obvious in that Christ resides in Heaven and there is no way we can literally take money or attempt **to buy gold** (or the other items) from Him.
10. Money is used in this figure to point to that which obtains these things for the believer and is not to be understood in the sense of physical wealth/finances.
11. In the plan of God, the coin of the realm of the Kingdom of Heaven is faith; faith is the method that God has chosen to allow access to His plan. Rom.1:17; Heb.11:1-2,6
12. All men exercise faith on a daily basis and it is a common system of thinking that does not depend on intelligence, wealth, standing, nobility or any other factor.
13. Therefore the commodity for trade to purchase this **gold** is +V.
14. **Gold** is used to represent that which is most important to the human race and has been recognized as the most valuable commodity since the dawn of history.
15. People spend their time seeking to acquire wealth and the details of life, but throughout the course of human history nothing has been considered as important a long-term investment as **gold**.
16. **Gold** is one of the weightiest elements, with a specific gravity of 19.3 meaning that it weighs 19.3 times more than an equal volume of water.
17. It is also one of the most scarce items on the planet noting that the combined worldwide total available could be placed in a cube that measure 60 feet on each side.
18. To appreciate its scarcity one can compare the annual increase of the **gold** supply worldwide (2000 tons per year) with the hourly production of steel in the U.S. (10,500 tons per hour).
19. Gold's spiritual counterpart in its figurative sense looks to that which Christ possesses and is to be considered of the most value to the human race: Divine viewpoint/BD.
20. The beauty, scarcity and value of **gold** cannot be overestimated, making this a very appropriate figure for the beauty, scarcity and value of BD in the last days.

## THE REVELATION TO JOHN

21. That **gold** is a symbol for BD is confirmed by the similar analogy Paul uses about the importance of building on one's salvation with the proper doctrinal teaching that equals SG<sub>3</sub>. 1Cor.3:12-15
22. Like salvation Ph<sub>1</sub>, BD must be accessed through the medium of faith (+V) that is defined as simply believing what we are told by God.
23. Apart from faith in the Divine viewpoint one cannot hope to orient to God and His plan, produce works acceptable to Him or partake of the eternal rewards that are available for those that please Him. Heb.4:2; 6:12
24. It is the Holy Scriptures that Christ possesses in Person that is given to men as that which carries the premier weight of value as it pertains to life and the POG. 1Cor.2:16
25. This wisdom is often compared to **gold** in the OT. Pro.3:14; 8:10; 16:16; 20:15
26. The sarcasm is seen in the irony behind Christ's instruction regarding this **gold** as something He advises them "**to buy**".
27. The irony is seen in the fact that BD is not for sale or something that can literally be purchased; it is freely bestowed upon the human race. 2Cor.2:17
28. The verb '**advise**/sumbouleuō – sumbouleuo' when used in the active voice as here means to offer counsel or **advice** and has the nuance of providing guidance, direction and/or warning.
29. Failure for the lukewarm to take this advice to heart and act on it will result in Christ's continued contempt, temporal discipline and eternal loss.
30. While the latter two realities are something to be avoided, the most important issue contextually is that Christ will continue to find these believers nauseating and fellowship with Him is voided.
31. We as believers only truly need to concern ourselves with what one person thinks; it is Christ's assessment of us that truly matters and whether or not He would find us to be the type of person with whom He would choose to associate.
32. Christ choice of symbols here would be readily understood by the Laodiceans using the very frame of reference with which they are quite familiar.
33. They were exceedingly knowledgeable about money, finances and investments and had appreciation for fine clothing and advanced medical remedies.
34. It is designed for them to stop and now consider how in the world they can parlay their knowledge of these physical things into fulfilling Christ's commands.
35. Again, irony is present in that they can't until they first get their eyes off of these things and placed on the true wealth of BD (faith in BD rather than faith in materialism).
36. His counsel for them **to buy** His **gold** is sanctified sarcasm indicating that they need to stop their pursuit of God's plan under energy of the flesh and start putting their energies into the spiritual realities of the truth.
37. The qualifying phrase of this gold having been **refined by fire** is not in any way designed to convey the idea that BD is filled with contaminants that must be removed through the smelting process.
38. It is designed to contrast the fact that the truth of BD is already provided as 100% pure in its value as contrasted to all earthly **gold** needing refinement to gain its true worth.
39. That they are focused on pursuing earthly wealth as the premise to the Christian life they must now purge their thinking in this regard in order to get to the real value in life, BD.



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40. Only men insert contaminants into the truth via their human viewpoint ideas and agendas and until these things are jettisoned and the pure truth of God's word is embraced, they will remain in spiritual destitution.
41. Further, it is intended to communicate the reality that BD has been through the crucible of human testing and suffering and has been proven repeatedly in the A/C. Psa.12:6; 18:30; Pro.30:5
42. Hebrews 11 deals with the great believers of history that placed their faith in the doctrine they had heard and the spiritual exploits based on that faith in God's word.
43. While many would aspire to spiritual greatness and enjoy the tremendous blessings available to those that seek God, the real proof of the value of doctrine is seen in the "less fortunate" believers at the end of the chapter. Heb.11:35-39
44. Until these lukewarm believers are ready to eject the human viewpoint garbage they have embraced for the pure truth of BD, the only thing they have to look forward to is indeed temporal wealth.
45. Further, that pure **gold** is available for these believers to obtain states prophetically that in spite of the overall lukewarmness of the Church in the last days, there obviously are adjusted local churches that remain in existence, however few.
46. This fulfills the prophecy concerning the church at Philadelphia that prophetically reveals the fact that adjusted local churches can be found throughout CA history and there power is minimal.
47. In addition, that these believers are under the influence of truth and error in their own local churches states emphatically their only source for escape.
48. And that is either their church must itself make adjustment and start teaching and emphasizing pure truth or that they will have to separate from that camp and seek truth elsewhere.
49. Christ implicitly continues His mode of sarcasm for the remainder of this verse.
50. He does so by paralleling their 3 spiritual claims of vs. 17 in that they considered themselves **rich**, wealthy and in need of nothing.
51. His 3 prescriptions for spiritual correction essentially mocks their lukewarm approach to Christianity indicating they are totally in "need" spiritually.
52. Further it insinuates the scorn He possesses for the type of religious reversionism in which they are engaged.
53. To Christ, while serious, their approach is almost laughable when compared to the real riches BD is designed to produce.
54. Further, it points to their STA system of twisting God's plan into a formula for physical gain as a form of mocking God.
55. That it is spiritual wealth that is of supreme importance is made clear 1<sup>st</sup> by the purpose clause that follows, "**that you may become rich**".
56. He indicates that the purpose for His **advise** to them of "buying" pure truth is so **that** they can obtain real riches.
57. That they consider themselves already **rich**, His statement only serves to take issue with their attitude cynically indicating they are not.
58. In other words, Christ takes their first statement that they are **rich** of vs.17 and is implicitly stating "Yeah, your **rich**, like NOT! But you could be!"
59. Believers that fail to execute the POG will look back on life and realize that their failures were not due to an unattainable goal, but simply because they refused to make it their goal.
60. If they will lock into sound doctrine, they can realize the Divine purpose of BD and the real wealth of having BD in the soul.

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61. It is not one's financial condition, investments or net worth that makes them **rich** before God; it is the level of understanding and application in His plan that makes one **rich**.
62. Christ then harks to the fact of their accumulated wealth of vs.17 denoting their power to purchase the best in life comparing historically the sleek black wool worn by the wealthy, with the spiritual clothing purchased by the positive adjusted believer.
63. It harks to the emphasis –V believers place on temporal life with the emphasis that BD places on eternal life.
64. Sarcasm again is implied as seen in the contrast to the black color they so relished with the true color representing God's wealth, **'and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed'**.
65. As one commentary states, *"A person's position or character can often be told by his clothing; royal robes are a sign of royal estate, while filthy or torn garments are a sign of poverty or carelessness. White robes indicate a holy character."*
66. It is clear in the Word of God that **garments** are used as a symbol for righteousness, and in a bad sense to denote self-righteousness. Isa.64:6
67. The black **garments** they choose to wear symbolize the self-righteousness of the STA that drives believers to pursue God's plan under the energy of the flesh.
68. The **white garments** on the other hand symbolizes righteousness with a singular reference to a garment (robe) emphasizing imputed +R as the basic provision of salvation by grace through faith in Christ. Isa.61:10
69. Based on this, many interpreters suggest the Christ is talking to this audience about their need to make the SAJG, an interpretation entirely incorrect.
70. As Rev.19:8 makes clear, it also refers to the righteous acts of the saints using it in a Ph<sub>2</sub> sense. Cp.Isa.61:10b as implied in the plural use of **garments** (-ydebi – beged/noun, common, masculine plural construct)
71. It denotes the Divine good production, the works of God that are produced by the H.S. in the believer that has isolated the STA and functions from resident doctrine.
72. These are the good works for which we were created (Eph.2:10) and that we are to adorn ourselves with to bring honor to Christ in time and eternity. 1Tim.2:10; Tit.2:10; Eph.2:7
73. It is our works that produces the wealth of SG<sub>3</sub>. 1Cor.3:14
74. The Loadicean believers were not engaged in proper Divine good production, while all the time thinking they were completely acceptable to God.
75. Possible reasons that a believer does not have an acceptable level of good works include, but not limited to:
  - A. Failure to consistently isolate the STA via R<sub>B</sub>.
  - B. Failure to assemble for instruction.
  - C. Failure to believe the information.
  - D. Refusal to acknowledge what the Bible actually means.
  - E. Refusal to organize the life around BD and Divine good production skewing their priorities.
  - F. Busy pursuing too many non-essentials.
  - G. Laziness.
  - H. Operating with human good traditions of men not sponsored by the WOG (operating instructions being an admixture of truth and error).

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76. The intended purpose for acquiring this clothing is further extended once again using the purpose conjunction “**that/** *ihā – hina*” and is stated in both a positive and negative way.
77. The positive side is simply **that you may clothe yourself**; the negative dealing with having one’s private parts exposed to public observation.
78. Christ again uses the concept of physical **nakedness** that has a negative connotation attached to it as seen in the use of the noun “**shame/***ai̇scuph – aischune*” to communicate the spiritual reality that many should feel now and will feel at the Bema Seat. 1Joh.2:28
79. Their **nakedness** emphasizes their lack of Divine good production that will be revealed at the rewards ceremony.
80. The noun **shame** is the expression often used to suggest the emotion of confusion, embarrassment or humiliation that accompanies the exposure of bodily parts not meant to be seen outside the institution of RM/RW.
81. It is not so much that one should be ashamed of his own **nakedness**, since that is abnormal; what one should fear is the public exposure of his **nakedness** to others.
82. Publicly the believers works will be exposed at the Bema. 2Cor.5:10
83. One problem with our society today is that people do not have the common sense to recognize that they are supposed to keep their bodies covered with appropriate clothing with too many believers simply going with the flow and wearing whatever the cosmos says is appropriate. Phi.3:19
84. The 3<sup>rd</sup> item that these believers need to “purchase” revolves around their arrogance of vs.17 of having *need of nothing* in contrast to their spiritual blindness.
85. The sarcasm again is that while they make their claims of physical independence, they are in dire need for spiritual dependency related in terms as “**eye salve to anoint your eyes, that you may see**”.
86. These believers should readily understand this perception since Laodicea was the home of a celebrated school of medicine that produced an **eye salve** made from alum called Phyrgian powder.
87. The **eye salve** looks to their need for the truth of BD as supplied by God and hence placing dependency upon God versus their arrogant approach that looks to themselves and the cosmos for their *modus operandi* and *vivendi*.
88. Their lack of doctrine and orientation to it produced a situation in which they were completely devoid of true spiritual perception/insight/discernment and further being blind and not knowing it. Joh.9:39-41
89. The last clause, “**that you may see**” sets forth the Divine purpose for anointing the **eyes** with **salve** and that is so these believers can “begin” to **see** (ingressive aorist subjunctive) things as they really are.
90. Paul addresses the matter of spiritual perception in Eph.1:18 focusing particularly on the importance of enlightenment with respect to SG<sub>3</sub> that is the most important issue that the believer is to **see**.
91. True spiritual enlightenment comes from the source of BD (Psa.19:8) and the concept of anointing refers to the work of the H.S. in revealing the truths of BD. 1Joh.2:20,27
92. Spiritual perception does not come to those that are not rightly related to the 3<sup>rd</sup> Person of the Godhead via R<sub>B</sub> and applying His words.
93. The tandem of BD and the working of the H.S. produce true spiritual sight that allows the believer to function appropriately, know where he is in the prophetic picture and **see** the absolute priority of Divine good production and SG<sub>3</sub>.

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94. The emphasis behind these believers fulfilling Christ's imperatives demands that they employ intellectual honesty when it comes to the WOG and quit lying to themselves that they are OK before God.
95. And for those who have failed to **see** the humorous sarcasm behind Christ's words have failed to accept the visual He has painted of these believers.
96. These believers are portrayed as running around in life in an imaginary spiritual world where they think they are rich, wealthy and healthy with a clear read on the Christian life.
97. However, the spiritual reality is they are a bunch of sickly naked beggars that are blind as a bat that Mel Brooks might hire for a movie to come and act like high society socialites.
98. This is Christ's assessment of the religious, fundy, denominational world of today.

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### EXEGESIS VERSE 19:

<sup>GNT</sup> Revelation 3:19 egw. o[souj ean filw/ e[legcw kai. paideuwl zh]eue oua kai. metano[sona

<sup>NAS</sup> Revelation 3:19 **'Those whom I love, I reprove and discipline; be zealous therefore, and repent.** o[souj o[souj (*rel. pro./am-p; "As many as/Those whom"*) egw, (*nprn-1s; emphatic; "I Myself"; ref. Christ*) ean (*part. 3rd class cond.; maybe yes maybe no; "that/if" not translated in NAS*) filw/ filew (*vspa--1s; I might love/have affection for*) e[legcw (*vipa--1s; "I keep on reprovng/bringing to light/exposing/correcting/showing one his error"; used 17x*) kai, (cc) paideuwl (*vipa--1s; "keep on disciplining"; lit. "bringing up a child/instructing/training/giving guidance to"; used 12x; can be used as corporal punishment*) zh]eue zh]euw (*vmpa--2s; "Start being zealous/earnestly desire"*) oua (*infer. conj.; "therefore"*) kai(cc) metano[sona metanoew (*vmaa--2s; "repent/change the mind"*)

### ANALYSIS VERSE 19:

1. Having pointed out the spiritual reality of life to these lukewarm believers, Christ now appeals to them as a parent to a child.
2. Believers that approach the POG with their eyes on physical attainments and prosperity in life as a means of spiritual success are like spoiled immature children that only see their parents as a means to acquire toys and raising them with a “silver spoon in their mouth”.
3. Children (and parents that operate in this fashion) never realize what it means to have true affection and love under the Divine institution of family and these children will find themselves less than well adjusted mature adults later in life.
4. Further, this verse provides the key to reversion recovery for any in Laodicea that so desire to make the adjustments.
5. The verse itself is actually a terse (short and to the point) rendering of Pro.3:11-12 that is referenced in Heb.12:5-6.
6. Christ first addresses the believers in view as **“Those whom I love”**.
7. The verse is introduced with the relative pronoun ‘o[souj – hosos/**Those whom**’ that deals with quantity and literally means “as many as”.
8. A primary change from the LXX and quote in Hebrews is Christ’s use of the term for **love** with the Greek term ‘filew – phileo’ compared to ‘agapaw – agapao’, giving the **love** in view here the nuance of personal affection based on the attributes of the one to whom the **love** is expressed.
9. Any believer for whom Christ has personal affection (to be distinguished from the Divine **love** He has for all believers) are the targets now in view.
10. He states unequivocally that it is these believers that **“I Myself reprove and discipline”**.

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11. This points to the key for reversion recovery for Laodicea in that if these two actions are void in their lives, then reversion recovery is moot.
12. By being void does not insinuate that reproof and **discipline** are nonexistent as much as that they are not recognized and accepted as such.
13. It is a declaration that those that are positive will receive the corrective attention that they need in order to maximize under grace, while those remaining negative will suffer loss through a lack of insight for needed instruction.
14. It points to the fact that those lukewarm believers that keep their eyes on the physical in life will not consider any “sufferings” or other forms of adversity in life as God directly dealing with them as a spiritual wakeup call.
15. Rather, they will rationalize these circumstances in some form or fashion just as they have been doing with God’s word.
16. Further, those that remain negative will not embrace sound doctrine that is designed in part to point out the errors in our human viewpoint thinking and approaches to life.
17. Not until they are willing to get their eyes off of themselves and onto God’s word will +V surface and they find the true affection Christ has for them.
18. While Christ loves all believers based on the attributes of His Person (Divine love), He does not ipso facto have a propensity for personal affection for all believers.
19. This is further emphasized by the 3<sup>rd</sup> class condition in the Greek structure that states maybe Christ loves some and maybe He doesn’t.
20. While our society seems completely confused about the matter of true **love** and affection, this verse makes it plain that correction and **discipline** come from the source of God’s **love**.
21. The matter is very similar to the relationship that exists between an adjusted parent and the children in the family.
22. Normal parents recognize that their children are quite foolish and need a great deal of verbal and physical correction in order to counteract the natural stupidity of the STA. Pro.22:15
23. Parents that do not render such correction on a consistent basis, beginning very early in life, demonstrate that they are selfish, self-centered and do not **love** their children in reality. Pro.13:24; 19:18
24. When parents suggest or imply that their children don’t really need the verbal and physical correction God knows all children need, we are to pity them, as with the Laodiceans, since one day they will reap the consequences of the failure to exercise proper **discipline**. Pro.29:15
25. Adjusted children will be raised with the understanding that verbal and corporal **discipline** will be a reality in their life on an ongoing basis as needed.
26. Just as the adjusted believer is to recognize this fact as they experience the maturity process.
27. This is seen in the use of the present active indicative of both these verbs **reprove and discipline** indicating that this will be an ongoing process in the life of the believer.
28. The first term “**reprove**” is a word that means to verbally inform someone that he has done something wrong, to expose his action or course of action as being incorrect.
29. It is evident that anyone that has received a verbal corrective generally does not like it since it makes us feel embarrassed or humiliated. Cp.2Cor.7:8-12; Heb.12:11
30. The natural inclination is to reject the corrective, employing any number of defense mechanisms to cover our guilt and make us feel better about ourselves.

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31. Defense mechanisms (more accurately ego [pride] rationalization mechanisms) protect us from being consciously aware of a thought or feeling that we do not want to tolerate and the defense only allows the unconscious thought or feeling to be expressed indirectly in a disguised form:
  - A. Denial. *“I am not angry”.*
  - B. Suppression. *Trying to hide your anger, (but facial features and moods generally give it away).*
  - C. Reaction formation. *Acting opposite of how you feel (forced smiles, laughter, etc).*
  - D. Projection. *Attributing your anger to someone around you (blame game).*
  - E. Displacement. *Redirecting your anger to another target (3<sup>rd</sup> party target practice).*
  - F. Rationalization. *You attempt to justify the situation or your response without admitting guilt.*
  - G. Altruism. *Doing good things to cover up or make yourself feel better.*
  - H. Regression. *Reverting to some immature behavior to vent your feelings (playing getting even games).*
  - I. Sublimation. *Redirecting your feelings into some productive activity.*
32. While these STA trappings exist, and many more, they do not address the fundamental problem of the person that seeks to avoid hearing that they are wrong about anything.
33. That stems from one major psychological and soulish problem, intellectual dishonesty under –V.
34. One characteristic of those that are negative is that they cannot tolerate the fact that they are wrong and seek to avoid hearing things that they do not find comfortable or do not want to address. Joh.3:20
35. This is evident by the fact that people will not seek out sound spiritual counsel and advice when they are pursuing a course in life that they know an adjusted believer would not approve. Pro.15:12; Amos 5:10
36. Rather, they go to those that are not so spiritually astute or have blatant STA trends that would facilitate one’s rationalization, attempt to convince them that they are right and end up feeling justified in their own mind.
37. The adjusted believer must have the attitude that David and Solomon had when they were wrong. Psa.141:5; Pro.9:8; 19:25; 25:12; 27:6; Ecc.7:5
38. If one intends to make it spiritually, he must recognize that Christ has his best interests at heart and provides correction as part of His affection for you. Pro.1:23; 6:23
39. Proverbs has a lot to say about those that accept reproof and those that reject it:
  - A. Those that reject it. Pro.1:25,30; 5:12; 10:17; 12:1; 15:10; 29:1
  - B. Those that accept it. Pro.13:18; 15:5,31-32; 29:15
40. Given these realities, Christ’s exhortation here is very important and each believer should consider it quite carefully.
41. Apart from the verbal reprimands that Christ brings upon His own, the second term, “**discipline**” focuses more on the physical correctives in life.
42. Ideally, the preferable course of action for a believer is to respond to the general verbal reproofs before the matter escalates to tangible, overt **discipline**.
43. The term “**discipline**/paideu $\omega$  – paideu $\sigma$ ” literally means to bring up a child and guide him toward physical maturity that does not come merely with the advancing of age.

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44. Its use is more encompassing in the aspects of child rearing such as instruction, training, education, guidance, correction, punishment, etc., looking to all that is necessary to mold the proper character.
45. The real job of parents is to guide a completely dependent person to become a completely independent person that has the skills to build a responsible, rewarding, satisfying life according to the dictates of doctrine.
46. This would involve teaching your children respect for spiritual and physical authorities, sound financial principles, the value of hard work and avoiding laziness, respect for the opposite sex, punctuality, responsibility, grace orientation, establishing spiritual priorities, etc., that will be incumbent in their niche.
47. It is not, as the cosmos suggests, to be your child's best friend; your job is to provide boundaries, instruction and the appropriate **discipline** when the instructions are violated, just as Christ does with His sheep.
48. The final two imperatives, **'be zealous therefore and repent'** denotes they are to take Jesus' rebukes seriously and make the appropriate corrections in their lives.
49. The inferential conjunction **'therefore'** ties this to what has immediately preceded and challenges these believers to think like Christ does and implement the necessary changes.
50. Further, since it does link the two portions of this verse, it indicates that only if they change their mind will they realize the **love** He truly has for them.
51. The verb **"zealous/zhl euw –zeleuo"** has the physical sense of **"hot"** and the emotional sense of **zealous**, jealous or eager.
52. It indicates the expected result that BD is to have in its corrective form to energize the believer spiritually to eagerly pursue application of the truth.
53. The final term **"repent"** means to change the mind about the matters at hand and make the appropriate alterations in their thinking and lifestyles.
54. While the idea of changing one's mind may seem to be a relatively easy thing, Christ is talking about serious, life-changing decisions these believers will need to make that will dramatically affect their future.
55. While we recognize that people can have a change of mind without the appropriate correction to the life, this is not what is fully envisioned in the word. Luk.17:3-4
56. Though the Laodiceans may change their minds, if they do not follow through and make the requisite purchases described in vs.17, they have not fully fulfilled the mandate to **repent**.
57. While all believers, adjusted or maladjusted, wealthy or poor, receive DD in life, only adjusted believers recognize it as such under intellectual honesty and utilize it to continue their spiritual advance.
58. If one is to avoid the contamination and neutralization of the lukewarm syndrome, he must be willing to accept the necessary verbal correctives in class and from other +V believers, and be sensitive to and orient to the DD that is designed to promote spiritual excellence. Heb.12:9-11
59. Reversion recovery equals:
  - A. A willingness to jettison intellectual dishonesty for intellectual honesty (human for Divine viewpoint).
  - B. Sensitivity and orientation to DD.
  - C. Rerouting our energy of the flesh into the energy of living the CWL.
  - D. A change of mind from the previous approach to life.



## THE REVELATION TO JOHN A FINAL CALL FOR +V IN THE CHURCH AGE

### EXEGESIS VERSE 20:

<sup>GNT</sup> Revelation 3:20 *idou. eḡthka epi. thn quran kai. krouw\ ean tij akoush| thj fwnhj mou kai. anoixh| thn quran( kai. eiseleusomai proj auton kai. deipnhsw met\ autou/ kai. autoj met\ emou\*

<sup>NAS</sup> Revelation 3:20 **'Behold, I stand at the door and knock;** *idou, (part.; "Behold/Look/Pay Attention") eḡthka iḡthmi (viPFa--1s; "I stand"; PF denotes existing results; this verb can assume a nuance of one's position spiritually; spiritual integrity or lack of cp. Joh.1:26; 3:29; Rev.5:6; 7:9) epi. epi, (pa; with the accusative, this preposition emphasizes motion or direction; "upon/on"; with the locative it indicates position) thn h` quran qura (d.a. + n-af-s; "the door") kai, (cc) krouw\ (vipa--1s; "keep on knocking"; figuratively "seeking entrance or acceptance"; used 8x) **if anyone hears My voice and opens the door, I will come in to him,** *ean (conj. intro. 3rd class) tij (indef. pro./nm-s; "anyone") akoush| akouw (vsaa--3s; "might hear") mou egw, (npg-1s; ref. Christ) thj h` fwnhj fwnh, (d.a. + n-gf-s; "the voice") kai, (cc) anoixh| anoigw (vsaa--3s; "might open") thn h` quran( qura (d.a. + n-af-s; "the door) kai, (ab/cc + kai; "both..and") eiseleusomai eisercomai (vifd--1s; "I will come into") proj (pa; "to") auton autoj (npam3s; "antecedant; "anyone") **and will dine with him, and he with Me.** *kai, (cc) deipnhsw deipnew (vifa--1s; "will eat/dine"; emphasis is on fellowship) met\ meta, (pg) autou/ autoj (npgm3s) kai, (cc) autoj (npsm3s) met\ meta, (pg) emou\ egw, (npg-1s)***

### ANALYSIS VERSE 20:

1. In Vs.20, Christ drops all suggestions of sarcasm introducing the verse with the interjection **'Behold/idou, - idou'** that has the nuance of "Pay complete attention to what I am about to say".
2. While this verse has long been used by the fundies as a Ph<sub>1</sub> salvation verse, context mitigates against that.
3. This verse addresses a church that is lukewarm and must be interpreted as regarding the Ph<sub>2</sub> of these believers and not unbelievers.
4. Further, it is to be interpreted both historically and prophetically.
5. Historically it centers on the immediate condition of this local church; prophetically it harks to the final era of the Church Age.
6. The condition in both cases denotes an overall spiritual condition of believers with their eyes on the physical in their approach to the Christian life rather than on the spiritual realities.

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7. It regards Christ as being excluded from the Church/church in their Ph<sub>2</sub> orientation and seeking to regain entrance.
8. It is essentially a Ph<sub>2</sub> evangelistic call for any +V that might surface in this local church as well as during the last days of the Church.
9. That believers are singled out in this regard is further emphasized by the singular person indefinite pronoun in vs.20b, “**anyone**/tij – tis”.
10. This is important in the interpretation making the nuance of the verse as Christ seeking Ph<sub>2</sub> fellowship on an individual basis and not with the Church at large.
11. It indicates that all believers that turn on to +V will essentially come out of the camp of religiosity and meet Christ with face to face teaching of the truth.
12. The first clause, “**I stand at the door and knock**” visualizes Christ’s appeal to +V.
13. The first thing that stands out in the Greek language is the preposition “**at**/epi<sub>i</sub> - epi” that here takes the accusative emphasizing motion or direction versus position as it does when it takes the locative.
14. It should be translated “upon” or “on” **the door**.
15. The actual visual in contrast to the normal position of standing in front of a **door** is of Christ actually standing above or on top of **the door**.
16. This is designed to address the following concerning Laodicea and the Laodicean period:
  - A. One must get their eyes off of temporal life and look up to Christ in heaven for spiritual life.
  - B. Our Ph<sub>3</sub> niche should be our primary focus for living the CWL and not our Ph<sub>2</sub> temporal niche.
  - C. It is His Person and Message that is key to directing one that is seeking to let Him enter to **the door**.
17. That the spiritual reality of Christ in Person and message is the issue is further noted in the perfect tense verb “**I stand**”.
18. This verb notes the spiritual reality concerning His Person in message and the perfect tense denotes the immutability of that message as it concerns the Church/church.
19. It is the Person of Christ and the message of the truth of BD, of which He is the embodiment of, that provides all that is necessary to live a successful Christian life and maximize their Ph<sub>3</sub> niche.
20. A **door** is that which provides an entrance and/or exit to any structure.
21. It is used metaphorically here to denote that the believer’s adherence to Ph<sub>2</sub> doctrine is the key of passage for believers in the Church Age dispensation to enter into the full blessings of their Ph<sub>3</sub> niche and failure to do so is the condition that brings about the conclusion of the CA.
22. This is further substantiated as seen in the use of an “**open door**” in the message to Philadelphia as well as its use in Rev.4:1 denoting the existing and concluding era of the Church respectively.
23. **The door** harks back to the +V represented by the Philadelphia church as the primary reason for the Church entering into maximum blessing and the lukewarm syndrome of the Laodicean church as the primary reason for the Church to be concluded and exited dispensationally.
24. That **the door** is closed and must be opened by the individual indicates that in their reversionistic condition, Christ has no part with them in their Ph<sub>2</sub> niche that equates to their loss Ph<sub>3</sub>.

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25. The verb “**knock**” emphasizes the opportunities Christ provides for believer’s to hook into sound doctrine.
26. Based on His comments in vs.15 that expressed an unobtainable wish, it is evident that Christ recognizes that the Church/church corporately will not make reversion recovery.
27. However, His issue of this challenge indicates that there are exceptions to the rule of the –V that permeates the Church/church.
28. We further notice that Christ is a perfect gentleman in that He does not **come** into the believer’s life in this regard without an invitation and is pictured patiently waiting for any response from those that desire His love and affection.
29. Ironically, Christ is the omnipotent One that can open and close doors at will; yet, He chooses not to force Himself on believers if they do not want His fellowship.
30. That opportunities abound for believers to get their spiritual act together is seen in the ongoing action of the present indicative of “knocking”.
31. Various ways Christ attempts to get the attention of the individual would include:
  - A. Using other +V adjusted believers as an outreach and solicitation to the truth through their witness of the life.
  - B. Providential control of circumstances designed to get one’s attention.
  - C. DD, pressure and testing.
  - D. The rebukes, encouragement and exhortations that stem from sound teaching of the Bible whether through others, the media, books or the Bible itself.
32. It is the next conditional clause that then relates the evidence for the believer that goes on +V, as Christ continues, “**If anyone hears My voice and opens the door, I will come into him, and will dine with him, and he with Me**”.
33. The 3<sup>rd</sup> class condition states that maybe some will and some won’t and again indicates +V does exist in spite of the repugnance of the Church/church overall.
34. In addition, the first conjunction “**and**” denotes that the action of both verbs “**hears and opens**” must be accomplished by the believers for His following promises to be realized.
35. It should be obvious to all believers that the **voice** of Christ and entrance in with the believer for dinner is not taken in a literal audible and physical sense, since Christ is currently sitting at the right hand of God in the 3<sup>rd</sup> heaven and is not literally talking to or having meals with believers. *Psa.110:1; Heb.1:13 “...Sit at my right hand until (e[w]j – heos”; temp. conj. “up to the time of”) I make your enemies a footstool for your feet.”*
36. Christ’s **voice** looks to the **voice** of the under-shepherd that is teaching the truth of BD. *Joh.10:1-5*
37. It indicates the +V believer’s identification with his right P-T.
38. To hear the sound truth of BD by a human communicator is tantamount to Christ speaking directly to the believer.
39. For the believer to open **the door** looks to the application and willingness to assemble himself under face to face teaching in their right local church.
40. Not until the believer makes this application for face to face teaching will Christ embrace them as He now promises.
41. It is here that the representative nuance of “**the door**” that denotes the Church Age dispensation takes on its fullest meaning denoting that it is “**the door**” of the local church that is to represent the Church Universal in fulfillment of the CA dispensation..

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42. The evidence of +V in the last days will be seen in their adherence to their right P-T in their right local church. Joh.3:21
43. Those that remain negative will not tolerate the authority of a sound communicator. Joh.3:20
44. For those that will align themselves to an adjusted ministry, they will find true fellowship with Christ.
45. The clause “**I will come in to him**” is another way of stating “Christ in you”. Joh.15:4-7
46. It looks to the blessing of resident BD in the soul that is the necessary ingredient for fellowship with Christ to exist.
47. Only with BD can the believer come to understand the importance of isolation of the STA, being in fellowship and the necessity of walking the straight and narrow of BD in application in prioritizing their CWL.
48. The purpose of Ph<sub>2</sub> doctrine is to maximize our fellowship with Him guaranteed in Ph<sub>3</sub>, while still in our Ph<sub>2</sub> state.
49. By adhering to the truth in a properly functioning local church, we open **the door** for Christ to **dine** with us and us with Him denoting our communion or fellowship with Him. Cp.1Cor.11:25
50. The verb “**will dine**/deipnew – deipneu” is used 4x in the NT and has been misunderstood by some to refer to our participation in the Messianic Kingdom.
51. However, contextually it is viewed experientially as a primary time of fellowship and intimate social contact.
52. It is designed to communicate a reciprocal relationship in which the Son of God sits with the believer as an equal.
53. The cognate noun ‘deipnon – deipnon’ is generally used of the main meal of the day and is often translated in terms of a feast or banquet.
54. As most people recognize, it is an honor for a visiting dignitary or VIP to grace someone with their presence in an informal setting.
55. It is of utmost importance to note that the basis for what is said about personal and intimate fellowship with Christ is inseparably linked with knowing BD and applying it, both while adhering to the authority of their right P-T and assembly in their right local church.
56. However, that Christ has the habit of reproof and disciplining His friends does not make Him a very welcome guest with most believers.
57. This wealthy and physically motivated church at Laodicea and the Church today have completely forgotten the value of knowing and enjoying Christ on a daily and personal basis.
58. Lukewarm believers have no experiential solidarity that adjusted believers share with Christ.

## THE REVELATION TO JOHN

### EXEGESIS VERSES 21 – 22:

<sup>GNT</sup> Revelation 3:21 o` nikwh dsw autw/ kaqisai metl emou/ en tw/ qronw/ mou( wj kagw. enikhsa kai. ekaqisa meta. tou/ patroj mou en tw/ qronw/ autouA

<sup>NAS</sup> Revelation 3:21 **'He who overcomes, I will grant to him to sit down with Me on My throne,** o` nikwh nikaw (d.a. + subs. ptc./p/a/nm-s; "He who overcomes") dsw didwmi (vifa--1s; "I will give/grant/permit") autw/ autoj (npdm3s) kaqisai kaqizw (inf. purp./a/a; "to sit"; used 46x) metl meta, (pg) emou/ egw, (npg-1s) en (pL of location; "on"; emphasizes right or authority to do so) mou( egw, (npg-1s) tw/ o` qronw qronoj (d.a. + n-Lm-s; "the throne"; used 46x) **as I also overcame and sat down with My Father on His throne.** wj (comp. conj.; "as/in such a way as/in like manner") kagw, (ab&npr-1s; "I also") enikhsa nikaw (viaa--1s; "overcame/was victorious") kai, (ch) ekaqisa kaqizw (viaa--1s; "sat") meta. meta, (pg) mou egw, (npg-1s) tou/ o` patroj pathr (d.a. + n-gm-s; "Father") en (pL; "on") autouA autoj (npgm3s) tw/ o` qronw/ qronoj (d.a. + n-dm-s; "throne")

<sup>GNT</sup> Revelation 3:22 o` ecwn ouj akousatw ti, to. pneuma legei taij ekklhsiaijA

<sup>NAS</sup> Revelation 3:22 **'He who has an ear, let him hear what the Spirit says to the churches.'** o` ecwn ecw (d.a. + sub. ptc./p/a/nm-s) ouj (n-an-s; "an ear") akousatw akouw (vImp./aa--3s; "let him hear") ti, tij (interr. pro./an-s) to, pneuma (d.a. + n-nn-s) legei legw (vipa--3s) taij h` ekklhsiaijA ekklhsia (d.a. + n-df-p)

### ANALYSIS VERSES 21 – 22:

1. Christ concludes His message to Laodicea as He has with all preceding messages with a promise.
2. The promise is once again dedicated to all believers designated as **"He who overcomes"**.
3. The promise itself indicates a privilege given to all believers in Ph<sub>3</sub> as Christ states, **"I will grant to him to sit down with Me on My throne"**.
4. The most prominent place of authority, power, honor and glory in the entire universe is the very **throne** on which God anthropomorphically sits.
5. The ultimate grace provision is to share in the most exalted place in the universe, the value of which was not lost on the disciples. Mat.20:21ff
6. The **throne** is used to denote the seat of a king and in our context it is used to denote the place in the throne-room of heaven that God and Christ manifest their essence in full glory and from which they in harmony rule the entire universe.

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7. That believers are permitted to **sit down with** Christ on His **throne** looks symbolically of the authority and power granted believers in their Ph<sub>3</sub> niche.
8. It harks to a public vindication for their own victory in the A/C.
9. Obviously, the **throne** of God is the center focal point in the 3<sup>rd</sup> heaven.
10. For the believer to be seated with Christ on His **throne** will place him in the lime light of heavenly approbation and respect.
11. That which qualifies each believer to be seated with Christ in this fashion centers on the principle of +R.
12. This is the force of the remainder of vs.21, “**as I also overcame and sat down with My Father on His throne**”.
13. Christ was exalted to His position of rulership by virtue of His perfect compliance with every particular of God’s will. Isa.53:12; Mat.28:18; Phi.2:8-9; Heb.2:9
14. He endured every external pressure, test and CHP that we face, applied doctrine to each situation and remained perfectly obedient to the **Father** in the face of the greatest test of doctrine to ever occur. Heb.2:17-18; 4:15
15. That He endured with perfect obedience to God, He was declared as +R and therefore became the sacrifice necessary for all men to obtain +R. 2Cor.5:21
16. By virtue of our position “in” Christ, the believer is imputed with His +R. Rom.4:5
17. This is the sense of the conjunction “w<sub>j</sub> – hos/as/in like manner” of Christ’s overcoming that qualified Him the highest position of rulership over creation next to God the **Father**.
18. The fact that one will be allowed to “**sit**” indicates a settled position of honor, authority and a place of rest since the work is over in the CWL and it is now time to relax and enjoy the benefits of our Ph<sub>3</sub> niche.
19. That all believers are included in this promise implies that no one will be left out in their role of service in Christ’s kingdom in which all service to Him will involve a position of some power and privilege in the Millenium and eternal state.
20. Obviously, it is the prize-winning believer that will exemplify and receive the greatest praise and approbation of others that will hold the highest positions of power and authority in the kingdom. Rev.2:26
21. While our STA may drag us down on occasion, we are to never give up reaching for the wreath as our ultimate vindication will more than offset any sufferings in time.
22. The example as set by Christ in His position of honor should spur each of us on to gaining experiential victory in our lives knowing positional victory has been secured.
23. Christ then proclaims His final warning to close the C/A in vs.21, “**He who has an ear, let him hear what the Spirit says to the churches**”.
24. The believer must GAP all the doctrine as outlined in the messages to these churches if they want to present themselves as that which is acceptable to God.
25. These messages are designed to give an overall general picture of the pitfalls churches can fall into as well as that which is necessary to be commended by Christ.
26. The Church Age dispensation is not destined to provide men unmeasured time to get their spiritual act together as part of the Church and the warning is they had better do it now for time is short.
27. All local churches will ultimately face Christ corporately in an evaluation of their administration of God’s plan.

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### OVERVIEW OF THE LAODICEAN PERIOD

- I. With Laodicea we conclude the dispensation of the Church Age dated ~1850 to the rapture.
- II. Christ makes no bones with the fact that the Church Age ends with the realization that the Church has degenerated into something God never intended and finds repulsive.
- III. The period of history in which the Laodicean type church is the dominant form began with the advent of biblical criticism, liberal theology, the rise of the scientific theory of evolution and the blossoming of denominationalism
- IV. Higher criticism originally referred to the practice of a group of German biblical scholars centered in Tubingen, including Friedrich Schleiermacher (1768-1834), David Friedrich Strauss (1808-1874) and Ludwig Feuerbach (1804-1872), who began in the late eighteenth and early nineteenth centuries to analyze the historical records of the Middle East from Christian and Old Testament times, in search of independent confirmation of the events related in the Bible.
- V. They are the intellectual descendants of John Locke, David Hume, Immanuel Kant, Georg Hegel and the French rationalists.
- VI. These ideas traveled to England with Samuel Taylor Coeridge and with George Eliot's translations of Strauss' Life of Jesus (1846) and Feuerbach's Essence of Christianity (1854).
- VII. For some people, higher criticism of the Bible was used to demythologize the Bible (Rudolph Bultmann); this endeavor is seen as threatening to Judaism by Orthodox Jews and to Christianity by many Christians.
- VIII. The real problem is not asking good scientific or textual questions about the Bible, the real problem is that many of these men used their "discipline" to undermine the authenticity of the Bible and attack the historical faith.
- IX. The dominant men of the movement were men with a strong bias against the supernatural; some of the men that have been most distinguished as the leaders of the Higher Critical movement in Germany and Holland have been men that have no faith in the God of the Bible, and no faith in either the necessity or possibility of a personal supernatural revelation.
- X. One of the major theories advanced by Bultmann, who essentially dominated German theology during the middle of the 20<sup>th</sup> century, is that all matters of fact are settled by the scientific method and all historical statements can be accepted only if they can be verified by the ordinary procedures of historians.
- XI. For instance, it is viewed as a sacrifice of one's intellect to believe that Christ walked on water, since we know that this is contrary to science and cannot happen.
- XII. Bultmann basically relied on existential philosophy to determine what the myths of the Bible were actually trying to say.
- XIII. Basically, many of the higher critics were simply rationalists that have acquired an appalling authority over biblical scholarship and do not accept the thought that the Bible is inspired by God or is the Word of God, it is simply a human product.
- XIV. According to historical theology, the first five books of the Bible were written by Moses about 1400 years before the birth of Christ and form a unified whole, a position confirmed by the explicit statement of Christ Himself. Luk.24:44; Joh.5:46-47

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- XV. According to the higher critics, the Pentateuch consists of four completely diverse documents that were the primary sources of the composition that they call the Hexateuch: (a) The Yahwist or Jahwist, (b) the Elohist, (c) the Deuteronomist and (d) the Priestly code, now generally known as J.E. D. P. and for convenience designated by these symbols.
- XVI. They conjecture that these four documents were not compiled and written by Moses, but were probably constructed somewhat after this fashion: for some reason, and at some time, and in some way, someone, no one knows who, or why, or when, or where, wrote J. Then someone else, no one knows who, why, when or where, wrote another document, which is now called E, and so on.
- XVII. They state that what we do know is that Moses did not write these books as has been claimed and that they were written many hundreds of years, or even a thousand years later than we have believed.
- XVIII. Worst of all, the Higher Critics are unanimous in the conclusion that these documents contain three species of material: the probably true, the certainly doubtful and the positively spurious so that, *“the narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age.”*
- XIX. There can be no doubt that Christ and His Apostles accepted the whole of the OT as inspired in every portion of every part; from the first chapter of Genesis to the last chapter of Malachi, all was implicitly believed to be the very Word of God Himself.
- XX. The Bible can no longer according to the critics, be viewed as the Word of God in the sense that all of it is given by inspiration of God; it simply contains the Word of God but many of its parts are just as uncertain as any other human book.
- XXI. They state that it is not even reliable history and its records of what it does narrate as ordinary history of full of falsifications and blunders, the origin of Deuteronomy was *“a consciously refined falsification.”*
- XXII. Upon closer examination, it is evident that the whole movement with its conclusions was the result of the adoption of the hypothesis of evolution.
- XXIII. This theory of evolution underlies and is the inspiration of the Higher Criticism, but there are many varieties of the theory: The Idealism of Hegel and the Materialism of Haeckel; a theistic evolution and an antitheistic; the view that it is God’s only method and the view that it is only one of God’s methods; the theory that includes a Creator and the theory that excludes Him; the deistic evolution that starts the world with God, who then withdraws and leaves it a closed system of cause and effect, antecedent and consequent, which admits of no break or change in the natural process.
- XXIV. As the Church has embraced these men and their pernicious teaching, the dominant scientific theory that infects the world has now infected the Church: uniformitarian evolution. Cp. 2Pet. 3:3-6
- XXV. This type of leaven has further promoted liberal theology and materialism.
- XXVI. As history progressed in the late 1800’s – 1900’s, the diversity of views is seen to take on its own chain reaction as the principle of denominationalism exploded.
- XXVII. By 1950, one could count over 400 different denominations and spurious spin-offs in the United States alone.
- XXVIII. Under this influence, modern Christianity is now geared towards materialism and worldly success more than anything else; it is a minimalist kind of Christianity that is more oriented toward the busy lifestyle of those that must



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- keep up with the Jones's, climb the corporate ladder and have every detail known to man.
- XXIX. The true danger of material wealth is that it can easily lead believers away from God; this fact was taught by Christ and echoed by Paul. Luk.16:13; 1Tim.6:9
- XXX. The Church has become wealthy, careless, apathetic, willing to compromise, has almost no discernable spine and is rejected by Christ as seen in the vomiting metaphor.
- XXXI. In Europe, atheism and humanism are the dominant forms of thought, while government and public political policy are antibiblical and intolerant of the truth.
- XXXII. In the US, the government and media, which dominates and controls much of people's thinking, are very liberal and intolerant of Christianity, seeking to keep the Church in its place.
- XXXIII. Most of the populace on both continents is preoccupied with their own comfort, the pursuit of the pleasures of this world and living the good life.
- XXXIV. Madison Avenue hucksters, whose advertising techniques are designed for their own financial gain, sucker believers into thinking that they simply cannot live without the latest, greatest detail of life.
- XXXV. Regardless of the alleged benefits of their products, they do not concern themselves with the welfare of the people other than simply to keep our business.
- XXXVI. They use exploitive (what isn't sold with sex), manipulative (guilt, shame, etc.) and even subliminal techniques designed by the greedy to prey on the weakness of people that either don't care or don't know any better than to listen.
- XXXVII. The entire 20<sup>th</sup> century was nothing more than a greed-driven exercise in acquisition, laying up treasures on earth and adversely impacting the body of Christ.
- XXXVIII. With all these conditions, Christ simply gets lost in the shuffle, as we work more hours to have more things, to go more places, sacrificing ourselves and our families to the almighty dollar.
- XXXIX. The reality is that believers are more concerned about the pursuit of power, prestige, position, praise and the pleasure of this life than they are to sacrificial giving, prayer and study of God's Word.
- XL. As one would expect, Christ brings the Church Age to an end, since there is not sufficient +V to sustain it.
- XLI. The Church has become such a quagmire of human viewpoint, STA diversification of what the truth really is, while expanding its tentacles to the far reaches of the world, apart from its removal, eventually anyone looking for truth would be like looking for a needle in a haystack, or worse.
- XLII. The Church is no longer the pillar and support of the truth and has become nothing more than a nauseating collection of people that simply have no time for Christ.
- XLIII. *Review Doctrine of the Rapture.*
- XLIV. *Review Doctrine of Daniel's 70 weeks.*