

## Revelation Chapter 3

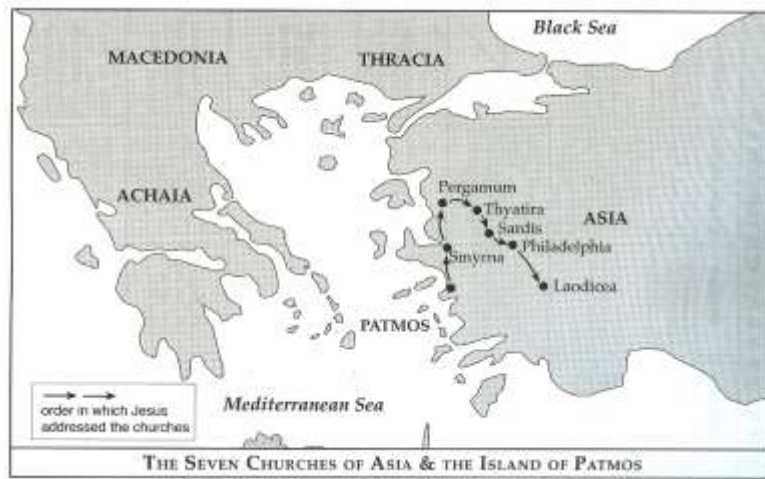
### 1) Letters to the Seven Churches of Asia (continued)

- a) Seven elements found in most of the letters
  - i) A salutation or greeting
    - (1) To the angel of the church in ... write
  - ii) A description of Jesus
    - (1) Corresponds to descriptions given in Chapter 1
  - iii) A commendation of the congregation as a whole
    - (1) Two of the churches have no commendation
    - (2) Notice that where there is a commendation, it is given first.
  - iv) A condemnation of the congregation as a whole
    - (1) Two of the churches have no condemnation
  - v) A warning
    - (1) The two churches with no condemnation have no warning
  - vi) An exhortation
    - (1) He who has an ear, let him hear what the Spirit says to the churches
  - vii) A promise
- b) **Sardis** (3:1-6)
  - i) Some background
    - (1) One of the oldest cities in Asia and had once been one of the greatest.
    - (2) Originally built on Mount Tmolus, as a fortress thought to be impenetrable.



- (3) Access to the city was by a narrow causeway that could be defended by just a few soldiers.

- (4) A Persian soldier observed a Sardinian soldier drop his helmet, which rolled down the mountain. The Sardinian went down the mountain to retrieve his helmet and climbed back up. The Persian marked the spot and that night a small group of Persian soldiers scaled the side of the mountain and found the fortress undefended. By some accounts, Croesus and his soldiers were sleeping. Cyrus of Persia captured the city, disarmed its people, and carried away more than \$600 million in gold coins.
- (5) Overconfidence led to the fall of Sardis about 546 BC.
- (6) At the foot of the mountain was the river Pactolus, filled with gold-bearing sand, the source of wealth for Croesus of Sardis.
- (7) Destroyed by an earthquake in 17 AD, the city was rebuilt but never regained its former glory.



ii) Salutation (3:1)

iii) Description of Jesus (3:1)

- (1) The words of him who has the seven spirits of God and the seven stars.  
 (a) Rev. 1:4 - from the seven spirits who are before his throne,

(b) Rev. 4:5 - before the throne were burning seven torches of fire,  
which are the seven spirits of God,

(i) He has fullness of power and wisdom.

(c) Rev. 1:16, 20 - In his right hand he held seven stars

iv) Commendation

(1) The church at Sardis is one of two that received a letter that does not begin with a commendation; the other was Laodicea.

(2) Rev. 3:4 contains a commendation for a few - Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy.

v) Condemnation (3:1-3)

(1) You have the reputation of being alive, but you are dead.

(a) Lots of outward activity, well-organized, but no inner spirituality.

(b) Someone has said "There are few things better organized than graveyards, but there is little life there".

(c) "Reputation is what people think you are, while character is what you really are."

(d) 1 Tim. 5:6 - she who is self-indulgent is dead even while she lives.

(2) Wake up!

(a) Γίνου γρηγορῶν (ginou grēgorōn) – be watching, be vigilant

(b) Pay attention!

(c) Open your eyes to what is happening to you!

(d) You have been living on past glory!

(3) strengthen what remains and is about to die

(a) στήρισον stērisōn - fix firmly, strengthen

(b) There is some life remaining, and, therefore, some hope - but it is fading fast.

(4) I have not found your works complete in the sight of my God.

(a) Πεπληρωμένα pepērōmena – not finished, not perfect

(b) In order to strengthen what remains, you need to complete your work.

(i) Gal. 5:7 - You were running well. Who hindered you from obeying the truth?

(c) Maybe their works seemed complete to them, but God sees differently.

vi) Warning (3:3)

(1) Remember, then, what you received and heard.

(a) What had they received and heard?

(i) The gospel – delivered by Paul, Timothy, Apollos, or John.

Each of these is known to have been in Ephesus.

(ii) Was it the history of how their city had fallen twice (Cyrus and Antiochus) while soldiers slept, even though the city was supposed to be impregnable.

(iii) Mark 16:20 - And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.

(2) It seems valid to conclude that they had forgotten the gospel message which was delivered to them, as implied by the warning to “remember”, and by the following warning to “Keep it, and repent”.

(3) Pagan worship was probably abundant in Sardis – the temple of Artemis was there. Artemis is the Greek name for one of their gods (goddesses). The Roman name was Diana.

(a) Acts 19:28 - “Great is Artemis of the Ephesians!”

(b) Acts 19:35 - “Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky?”

(4) If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.

(a) Many instances of “coming like a thief” are referring to Jesus’ second coming.

(b) This reference is to a coming judgment upon those in Sardis who will not wake up.

vii) A Commendation (3:4)

(a) Yet you have still a few names in Sardis, people who have not soiled their garments,

(i) No persecution or tribulation or false teaching is mentioned in this letter.

(ii) How were garments soiled by all except a few?

1. Garments refers to the lives of Christians.

- a. Gal. 3:27 - For as many of you as were baptized into Christ have put on Christ.
    - b. Eph. 4:22-24 - [22](#) to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, [23](#) and to be renewed in the spirit of your minds, [24](#) and to put on the new self, created after the likeness of God in true righteousness and holiness.
    - c. They remained loyal to God and kept themselves unspotted from the world.
  - 2. Previously mentioned was the convenient access to at least one pagan goddess.
- viii) Promise (3:4-5)
  - (a) and they (the few who had not soiled their garments) will walk with me in white, for they are worthy.
    - (i) To walk with someone indicates a close association – in this case, with Jesus.
    - (ii) White refers to participation in the victory of Jesus, though it may also symbolize purity and glory.
      - 1. 2 Cor. 2:14 - But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere.
      - 2. Rev. 19:11-16 - the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.
      - 3. Kings and their armies would make a triumphal entry in white robes when returning from victory.
    - (iii) Worthy
      - 1. Rev. 5:1-5 – Jesus was worthy
      - 2. Rev. 7:13-14 - They have washed their robes and made them white in the blood of the Lamb.
      - 3. A commendation of the few who had successfully made the effort to keep their lives unspotted from evil.
        - a. Not an indication of perfection or merit, but of faithfulness.

(b) The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.

(i) White garments – the garments of victory!

(ii) Never blot his name out of the book of life

1. Rev. 20:11-15 - if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

2. Phil. 4:2-3 - and the rest of my fellow workers, whose names are in the book of life.

3. Luke 10:17-20 – “ ... but rejoice that your names are written in heaven.”

(iii) I will confess his name before my Father and before his angels.

1. Luke 12:8-9 - everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God,

2. More than a one-time acknowledgement on our part.

3. We should have frequent occasions to acknowledge Jesus before men.

a. If someone cheers for (acknowledges) their favorite team, they are called “fans”.

b. If someone cheers for (acknowledges) Jesus, they are called “fanatics”.

ix) He who has an ear, let him hear what the Spirit says to the churches.’ (3:6)

(1) Matt. 7:24-27 - Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock.

(2) What the Spirit says is crucial to their spiritual well-being.

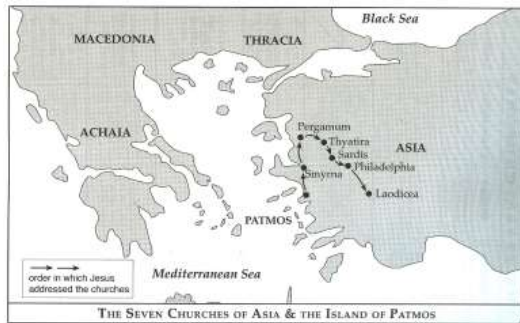
(3) Unless we do it, can it be said that we heard it?

(4) Only ruins remain of Sardis.

c) **Philadelphia** (3:7-13)

i) Some background

- (1) The name honors its founder: the king of Pergamum, Attalus II Philadelphus.
- (2) The title had been bestowed on Attalus because of his loyalty to his older brother, Eumenes.
  - (a) *phileo* – love, usually combined with *delphia* to indicate brotherly love, such as is most often exhibited in a close friendship. Best friends will display this generous and affectionate love for each other as each seeks to make the other happy.
  - (b) *delphia* - brother
- (c) The city of brotherly love – Philadelphia in the Roman province of Asia, and Philadelphia, PA



- (3) Around Mount Tmolus from Sardis
- (4) It was built on a fault line and experienced a number of earthquakes.
- (5) Destroyed by an earthquake in 17 AD and later rebuilt.
  - (a) The same earthquake that destroyed Sardis in 17 AD.

- (6) The ruins of a 4<sup>th</sup>-century church building are located near a large, active Muslim mosque. Columns of that edifice remain intact.
  - (7) Very little excavation can be done because the modern village of Alasehir, Turkey has been built on the same location.
  - (8) ALASEHIR, TURKEY — Knapsacks shouldered and bibles in hand, a group of Christian pilgrims from Indonesia, China and the United States trooped into the remains of a fourth-century church in ancient Philadelphia last month. Gazing up at the columns that tower over what is today the Turkish market town of Alasehir, the pilgrims listened as their Australian guide read from the Apostle John’s letter to the early Christians of this city, one of the biblical Seven Churches of Revelation. (NY Times, May 4, 2011)
- ii) Salutation – Description of Jesus(3:7)
- (1) ‘The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.
    - (a) The holy one, the true one
      - (i) Rev. 6:10 - O Sovereign Lord, holy and true, how long ...
      - (ii) Words of comfort for Christians surrounded by the falsehood of pagan worship and a synagogue of Satan (3:9).
  - (2) who has the key of David
    - (i) Isaiah 22:15-25 - I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.
    - (ii) Isaiah speaks of Eliakim, servant of Hezekiah, who had the sole responsibility of admitting subjects into the king’s presence.
  - (3) who opens and no one will shut, who shuts and no one opens.
    - (a) It is Jesus who has the key, and therefore reigns over the affairs of his kingdom.
    - (b) Rev. 1:5 - the ruler of kings on earth
    - (c) Acts 2:29-36 - knowing that God had sworn with an oath to him that he would set one of his descendants on his throne
    - (d) 2 Samuel 7:16 - your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.
- iii) Commendation (3:8-10)



(1) I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. (3:8)

(a) I know your works

(i) He is in the midst of the churches

1. Rev. 1:13 - in the midst of the lampstands one like a son of man

(ii) He sees and knows

1. Rev. 1:14 - His eyes were like a flame of fire,

(b) I have set before you an open door, which no one is able to shut.

(i) Acts 14:27 - how he had opened a door of faith to the Gentiles.

(ii) 1 Cor. 16:8-9 - a wide door for effective work has opened to me

(iii) They have access to the ruler of the Kings of earth

(iv) The door has been opened before them – no adversary will be able to close that door.

(c) you have but little power

(i) Small in number? Financially poor? Lacking vitality?

(ii) Was their faith severely tested?

(iii) Whatever was lacking, the door was open for them to use what they had - abundant opportunity to employ all their energy and zeal.

(iv) 2 Cor. 12:9-10 - For when I am weak, then I am strong

(d) you have kept my word and have not denied my name

(i) Using their *little* power, they had remained faithful and true.

(2) Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and they will learn that I have loved you. (3:9)

(a) synagogue of Satan ... say that they are Jews and are not

(i) Also a problem for the church at Smyrna (2:9)

1. Satan is using the Jews to trouble them

2. Slander is the tool used in Smyrna.

a. Βλασφημίαν blasphemian - abusive or scurrilous language, blasphemy.

- b. "*switches*" right for wrong (wrong for right), i.e. calls what God *disapproves*, "*right*" which "exchanges the truth of God for a lie"
    - i. Rom. 1:25 - they exchanged the truth about God for a lie
  - c. The Jews at Smyrna ingratiated themselves with the Romans by slandering Christians, and thereby causing the Romans to put pressure on the Christians (confiscate property, lose employment, even execute some). The same slanderous tactics were likely used in Philadelphia.
  - d. Who say they are Jews but are not
    - i. Rom. 2:28-29 - a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter
- (b) behold, I will make them come and bow down before your feet, and they will learn that I have loved you.
- (i) Isaiah 60:3, 14 - [3](#) And nations shall come to your light, and kings to the brightness of your rising. ... [14](#) The sons of those who afflicted you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the Lord, the Zion of the Holy One of Israel.
  - (ii) John is reversing the promise made by Isaiah.
  - (iii) Some have understood this to mean that the Jews in Philadelphia would be converted, and that this was the "open door" of 3:8.
    1. Correspondence to and from Philadelphia between 100 AD and 120 AD indicate the congregation was plagued by Judaizing teachers.
    2. If Judaizing teachers came in, that tends to support the idea that the Jews in Philadelphia were converted
      - a. Judaizing teachers taught that Christians should obey the Old Testament law alongside of Jesus's commands. Ignatius mentions Judaizing teachers in Magnesia and Philadelphia. John does not make reference to them in the letter to the church at Philadelphia. The most likely

reconstruction of the historical events suggests that Judaizers appeared in Philadelphia after the writing of Revelation.

- b. “But if any one propound Judaism unto you, here him not: for it is better to hear Christianity from a man who is circumcised than Judaism from one uncircumcised. But if either the one or the other speak not concerning Jesus Christ, I look on them as tombstones and graves of the dead, whereon are inscribed only the names of men.” (Ignatius chapter 6)
- c. Ignatius lived approximately 50 AD to 117 AD.
- (iv) The meaning may have been something like the foregoing, but there is plain teaching of a day coming when all unbelievers will acknowledge that Jesus is the Son of God.
  - 1. Phil. 2:9-11 - at the name of Jesus every knee should bow,
- (v) Learn that I have loved you
  - 1. Enemies of Christians may come to acknowledge that Christians are to be respected and loved instead of being persecuted and reviled.
  - 2. John 13:34-35 - By this all people will know that you are my disciples, if you have love for one another.
  - 3. John 14:21 - he who loves me will be loved by my Father, and I will love him and manifest myself to him
- (3) Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. (3:10)
  - (a) My word about patient endurance
    - (i) Heb. 12:1-3 - who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God
    - (ii) 2 Thess. 1:5-10 - that you may be considered worthy of the kingdom of God, for which you are also suffering
    - (iii) Patient endurance can be learned from Jesus’ example.
  - (b) Keep you from the hour of trial that is coming on the whole world,

- (i) Futurists/premillennialists teach that the hour of trial is seven literal years of tribulation. If so, then Jesus is writing to Philadelphia about something that is 2,000 years or more in the future for them.
1. Keep you would be interpreted by such to mean a rapture in which Christians would be taken up and thus avoid the tribulation that is coming.
- (ii) In fact, the Christians had been enduring trials, and will have even more trials to endure.
1. μελλούσης ἔρχεσθαι (mellousēs erchesthai) - at the *very point* of , *ready*, "*about* to happen (that is coming)
  2. ὥρας (hōras) - a definite space of time, a season, an hour, the particular time for anything
  3. πειρασμοῦ (peirasmou) – trial - probation, testing, being tried, temptation, calamity, affliction
  4. ὅλης (holēs) - all, the whole, entire
  5. οἰκουμένης (oikoumenēs) - the land that is being inhabited, the land in a state of habitation, the inhabited world, that is, the Roman world. For all outside the Roman world it was regarded as of no account.
  6. πειράσαι (peirasai) - try, tempt, test
- (iii) James 1:2-4 - Count it all joy, my brothers, when you meet trials of various kinds
- (iv) 1 Peter 1:6-9 - so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire
- (v) 2 Peter 4:12-14 - do not be surprised at the fiery trial when it comes upon you to test you,
1. Peter writes to prepare in advance for a fiery trial that they ***will*** have to endure, joyfully.
- (4) I am coming soon. Hold fast what you have, so that no one may seize your crown (3:11)
- (a) Τάχει (tachei) – in quickness
- (i) tachometer – a measure of speed

- (b) κράτει (kratei) - am strong, mighty, hence: I rule, am master, prevail; I obtain, take hold of; I hold, hold fast, put under control
- (c) λάβη (labē) – *actively* or *agressively* lay hold of to take or receive
  - (i) don't let anyone or anything take your crown of victory
- (d) στέφανόν (stephanon) - a wreath (garland), awarded to a victor in the ancient athletic games (like the Greek Olympics); **the crown of victory**
  - (i) Rev. 2:10 - I will give you the crown of life
    - 1. Stephanos – the crown awarded to the victor
  - (ii) 2 Tim. 4:7-8 - there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

iv) Condemnation

- (a) The church at Philadelphia is one of two of which only good is spoken – no condemnation. The other was Smyrna (2:8-11).

v) Exhortation and Promise (3:11-12)

- (a) The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it,
  - (i) νικῶν (nikōn) - *conquer* (overcome); " 'to carry off the victory, come off victorious.
  - (ii) στῦλον (stylon) - a pillar, support, column
    - 1. That which supports and sustains
    - 2. 1 Tim. 3:15 - you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth
    - 3. Names were engraved on pillars, along with information about the honorees – like a memorial plaque today.
  - (iii) ναῶν (naō) - a temple, a shrine, that part of the temple where God himself resides
    - 1. Temple could mean the church, as it rightly does in other scriptures.
      - a. Eph. 2:19-22 - the whole structure, being joined together, grows into a holy temple in the Lord.
    - 2. Temple here refers to heaven – the place where God resides.

3. Some object to his view because John said he saw no temple in heaven.
    - a. Rev. 21:22 - And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.
  4. In my view, no temple edifice is seen because all of heaven is God's residence.
    - a. Rev. 21:2-4 - the dwelling place of God is with man ...
- (iv) Never shall he go out of it.
1. It is a permanent dwelling
    - a. Heb 11:10 - he (Abraham) was looking forward to the city that has foundations, whose designer and builder is God
    - b. Heb. 11:13-16 - they (who died in faith) desire a better country, that is, a heavenly one
    - c. 2 Cor. 5:1 - we have a building from God, a house not made with hands, eternal in the heavens.
- (b) and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.
- (i) Some inscriptions are still visible on the pillars remaining from the 4<sup>th</sup>-century church edifice in Philadelphia.
  - (ii) Since those who conquer will be made pillars, names are written on them
    1. The name of My God – perhaps indicating possession.
      - a. Rev. 21:3 - He will dwell with them, and they will be his people, and God himself will be with them as their God.
      - b. Rev. 22:1-5 - his name will be on their foreheads
    2. The name of the city of My God – perhaps indicating citizenship, dwelling place
    3. My own new name
      - a. Rev. 2:17 - a new name written on the stone that no one knows except the one who receives it.
      - b. Perhaps an allusion to the bride taking the name of the bridegroom.
        - i. Rev. 21:2 - coming down out of heaven from God, prepared as a bride adorned for her husband

ii. Rev. 21:9 - Come, I will show you the Bride, the wife of the Lamb.

(iii) The idea of relationship may also be the intent of these new names.

vi) He who has an ear, let him hear what the Spirit says to the churches.'

(3:13)

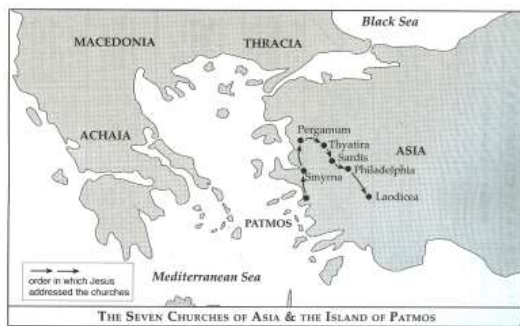
(1) Hear what results from keeping the Word and having patient endurance

(2) Hear what results from holding fast and overcoming

d) **Laodicea** (3:14-22)

i) Some background

- (1) The town was originally called *Diospolis*, "City of Zeus", and afterwards *Rhodas*, and Laodicea, the building of which is ascribed to Antiochus II Theos, in 261-253 BC, in honor of his wife Laodice, was probably founded on the site of the older town.
- (2) At first, Laodicea was not a place of much importance, but it soon acquired a high degree of prosperity. In 220 BC, Achaesus was its king. In 188 BC, the city passed to the Kingdom of Pergamon, and after 133 BC it fell under Roman control. Towards the end of the Roman Republic and under the first emperors, Laodicea, benefiting from its advantageous position on a trade route, became one of the most important and flourishing commercial cities of Asia Minor, in which large money transactions and an extensive trade in black wool were carried on.



- (3) Col. 2:1-5 - I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face



- (4) Col. 4:12-13 - he has worked hard for you and for those in Laodicea and in Hierapolis
  - (5) Col. 4:15-16 - when this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea.
- ii) Salutation – Description of Jesus(3:14)
- (1) ‘The words of the Amen, the faithful and true witness, the beginning of God’s creation.
    - (a) Ἀμήν (Amēn) – certain, so let it be, an affirmation of truthfulness
      - (i) The word is transliterated from Hebrew to Greek to English
      - (ii) The word Amen is used in Isaiah 65:16, translated as “the God of truth”
      - (iii) Isaiah 65:16 - he who blesses himself in the land shall bless himself by the God of truth, and he who takes an oath in the land shall swear by the God of truth;
      - (iv) Rev. 3:14 is the only time it is used in the N. T.
    - (b) Rev. 1:5 - Jesus Christ the faithful witness
      - (i) When the word “Amen” is associated with “faithful and true witness”, it becomes a powerful statement of the trustworthiness of Jesus.
    - (c) Rev. 19:11 - The one sitting on it is called Faithful and True
    - (d) Col. 1:16-18 - by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. [17](#) And he is before all things, and in him all things hold together.
    - (e) John 1:1-3 - All things were made through him, and without him was not anything made that was made.
- iii) Commendation
- (1) Neither Laodicea nor Sardis received a commendation.
- iv) Condemnation (3:15-18)
- (1) [15](#) “I know your works: you are neither cold nor hot. Would that you were either cold or hot! [16](#) So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. (3:15-16)
    - (a) ψυχρὸς (psychros) - cold, cold-hearted, destitute of warm Christian faith and the desire for holiness

- (b) ζεστός (zestos) - boiling hot, fervent, fervor of mind and zeal
- (c) χλιαρός (chliaros) – lukewarm, tepid, the condition of a soul wretchedly fluctuating between a torpor and a fervor of love, feeling or showing little interest or enthusiasm
- (d) ἐμέσαι (emesai) – spit, spew, vomit forth
- (e) στόματός (stomatos) – mouth, what comes out of the mouth, speech
- (f) You may recognize the English word “emetic” in the Greek word. A paraphrase might be “You make me sick at my stomach.”
- (g) Travelers would come to springs of clear water at Hierapolis near Laodicea, expecting to get a cool drink. However, the water was tepid mineral water which would cause nausea when drunk. The water may have some therapeutic value for bathing.



- (2) **17** For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. **18** I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. (3:17-18)
- (a) Laodicea was a wealthy town. The three major items of commerce were:
    - (i) Banking – called the “Wall Street of Asia”, they thought they “had it made” financially.
      1. The words of Jesus: “you are wretched, pitiable, poor,”
      2. The counsel of Jesus: “buy from me gold refined by fire, so that you may be rich,”
        - a. 1 Pet. 1:7 --- so that the tested genuineness of your faith—more precious than gold that perishes though it is

tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.

b. Matt. 6:19-21 - lay up for yourselves treasures in heaven,

c. Luke 16:10-13 - You cannot serve God and money.

d. Prov. 27:21 - The crucible is for silver, and the furnace is for gold, and a man is tested by his praise.

(ii) Wool from black sheep – it was soft, glossy-black, and made into fine clothing, much in demand everywhere.

1. The words of Jesus: “naked”.

2. The counsel of Jesus: “and white garments so that you may clothe yourself and the shame of your nakedness may not be seen,”

a. Rev. 7:13-14 - They have washed their robes and made them white in the blood of the Lamb

b. Rev. 19:6-8 - **8** it was granted her to clothe herself with fine linen, bright and pure”— for the fine linen is the righteous deeds of the saints.

(iii) Eye salve made from powder found in hills nearby was sent around the world.

1. The words of Jesus: “blind”.

2. The counsel of Jesus: “and salve to anoint your eyes, so that you may see.”

a. John 9:1-7 - he spit on the ground and made mud with the saliva. Then he anointed the man’s eyes with the mud

b. 2 Pet. 1:3-11 - whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins

v) Warning and Exhortation (3:19-20)

(1) **19** Those whom I love, I reprove and discipline, so be zealous and repent. **20** Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.

(a) Heb. 12:3-11 – the Lord disciplines the one he loves, and chastises every son whom he receives

- (b) Prov. 3:11-12 - the Lord reproves him whom he loves, as a father the son in whom he delights
- (c) Ζήλευε (zēleue) - eager for, am eager to possess,
  - (i) The implication is to become “hot” in your zeal – come out of you lukewarmness.
- (d) Μετανόησον (metanoēson) - repent, change my mind, change the inner man
- (e) I stand at the door and knock . If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.
  - (i) I do not found any other description of Jesus knocking, and calling is used in the context of shepherding. Two scriptures contain similar thoughts.
    1. John 14:23 - If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.
    2. James 5:7-11 - behold, the Judge is standing at the door.
    3. Song – Who at the Door is Standing?
  - (ii) It is both a beautiful and a sad thought that He loves and wants us to return, but few heed his call.
  - (iii) Rev. 3:20 is used in popular denominational altar calls, as though inviting the Savior in by saying the “Sinner’s Prayer” is the only thing necessary for salvation.
  - (iv) It seems likely that Jesus is saying, “You have excluded me from having a close relationship with you, but you can repent and return to me, and we can have that close relationship once again.”
  - (v) Note that Jesus will not force His way in.
  - (vi) If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.
    1. There is a promise for those who hear and open – I will come in to him and eat with him, and he with me.
    2. This may refer to a heavenly banquet.
      - a. Luke 22:30 - you may eat and drink at my table in my kingdom

b. Rev. 19:6-10 - Blessed are those who are invited to the marriage supper of the Lamb.

vi) Promise (3:21)

(1) **21** The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. (3:21)

(a) To conquer is to overcome in all circumstances.

(b) To sit with Jesus on His throne is to reign with him.

(i) Rev. 5:9-10 - you have made them a kingdom and priests to our God, and they shall reign on the earth

(ii) Rev. 20:4-6 - they will be priests of God and of Christ, and they will reign with him for a thousand years

(iii) Rev. 22:5 - they will reign forever and ever.

(iv) 2 Tim. 2:11-13 - if we endure, we will also reign with him;

(c) To be a citizen of Laodicea was considered to be a great honor, but it does not compare to being a citizen of heaven.

(d) Whatever they must face and conquer, Jesus has already conquered, and they should remember that Jesus ascended to sit with the Father on His throne.

vii) He who has an ear, let him hear what the Spirit says to the churches.

(3:22)

(1) To paraphrase: "If you still can hear my voice, give attention to what has been written in this letter."