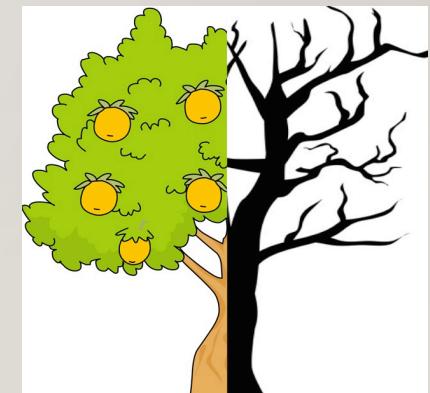
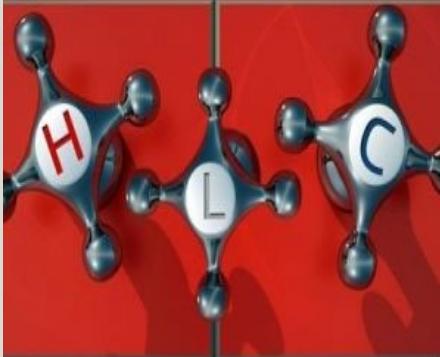


HOT OR COLD: ✓ LUKEWARM: ✗

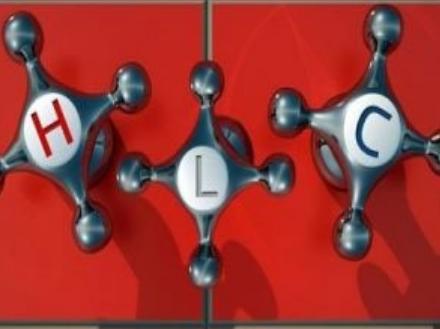
REVELATION 3:14-22 BIBLE STUDY

7.24.19 | ALPHA BAPTIST CHURCH | DANNY SCOTTON JR



HOW DO YOU LIKE YOUR COFFEE?





THE LUKEWARM CHURCH



THE LUKEWARM CHURCH

REVELATION 3:14-22

LETTER TO THE CHURCH AT LAODICEA

- 14 “To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God’s creation. 15 I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! 16 So, because you are **lukewarm**—neither hot nor cold—I am about to spit you out of my mouth. 17 You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked. 18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.
- 19 Those whom I love I rebuke and discipline. So be earnest and repent. 20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.
- 21 To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne. 22 Whoever has ears, let them hear what the Spirit says to the churches.” (Rev 3:14-22, NIV)



CHURCHES: YOU'VE GOT MAIL



Seven Churches of Revelation

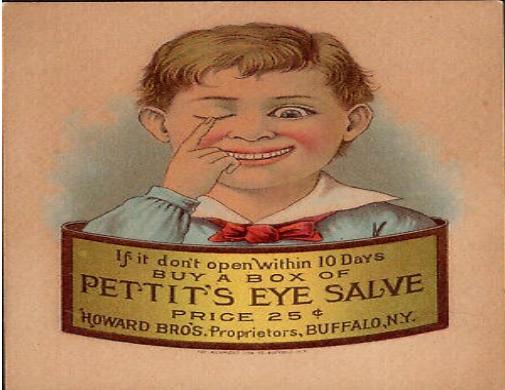
Chapters 2-3

- ① Ephesus
- ② Smyrna
- ③ Pergamos
- ④ Thyatira
- ⑤ Sardis
- ⑥ Philadelphia
- ⑦ Laodicea

Island of Patmos: where John received the vision



- Seven cities are addressed in Revelation 2-3: (Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia)
- Laodicea was at the end of a (relatively) semicircular, clockwise route (Paul, 110)
- Ephesus, Pergamum, Thyatira, and Sardis were all condemned by blatant evils; Laodicea's sin was not as obvious (Charles, 95)
- Out of the seven churches mentioned in Revelation 2-3, the church at Laodicea receives the **harshest condemnation** (Morris, 84; Patterson, 140; Stein, 202). The least is saved for last
- All the other churches get at least some praise; Laodicea receives **none** (Bratcher, 80; Stein, 202)
- The letter to the Laodiceans is very popular and often very misunderstood (Paul, 110)



LAODICEA



- City in the Lycus River valley (along with **Hierapolis** and **Colossae**) (Morris, 84; Paul, 110) at intersection of three important roads (Morris, 84; Paul, 110 cf. Charles, 93; Mounce, 106; Patterson, 135) – the city prospered accordingly (Paul, 111; Fee, 57)
- Not as rich as Ephesus and Pergamum (Paul, 111), but one of the **richest** commercial towns in the world (Morris, 83; Mulholland, 454; Fee, 57) – and the **richest** city in the region of Phrygia (Keener IVP, 736; Mounce, 106). Cicero banked here (Patterson, 137)
- Known for its banking (Morris, 83; Paul, 110; Keener IVP, 736; Wilcock, 57; Charles, 93; Mounce, 106; Keener, 160; Fee, 57); was the regional center for collecting Jewish temple tax (had a substantial Jewish population) (Paul, 111)
- Known for its clothing industry – especially black wool (Morris, 83; Paul, 111; Keener IVP, 736; Wilcock, 57; Roloff, 64; Charles, 93; Mounce, 106; Keener, 160; Mulholland, 454; Fee, 57; Aune, 249)
- Known for its famous medical school (Morris, 83; Mounce, 107; Keener, 159; Mulholland, 454) – which was near the temple of Men Karrou (Paul, 111) – and for eye salve (medication) (Keener IVP, 736; Wilcock, 57; Mounce, 107; Keener, 1609; Mulholland, 454; Fee, 57)
- Zeus was the city's patron god; also had temples for Apollo and Asclepius (god of healing), etc. (Keener IVP, 736; Keener, 160)



HIERAPOLIS: HOME OF HOT SPRINGS



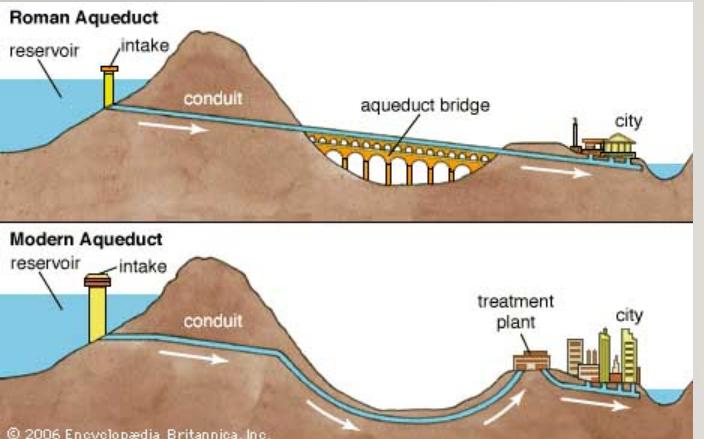
- Laodicea was six miles south of Hierapolis
(Keener IVP, 736; Charles, 93; Mounce, 106;
Keener, 157; Stein, 205)
- Famous hot springs (95 degrees!
(Lee, 1600) of Hierapolis (modern-day
Pamukkale, Turkey) deposit minerals
(calcium carbonate) into what look like a
“cotton castle” (Paul, 110; Patterson, 135)
- Hot springs were(/are!) renowned for
therapeutic use (NIDNTTE, 735;
Patterson, 136; Stein, 205)

COLOSSAE: HOME OF COLD STREAM



- Laodicea was ten miles west of Colossae (Keener IVP, 736; Charles, 93; Mounce, 106; Keener, 157)
- Colossae was known for its cold spring (NIDNTTE, 735; Stein, 205) from a nearby mountain that supplied the best water in the region (Patterson, 137)
- People still drink from this spring today (Patterson, 137)

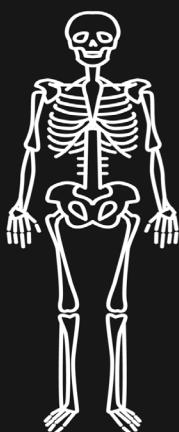




LAODICEA'S WATER PROBLEM



- Great location for commerce, not natural resources (Mounce, 107; Beale, 303; Stein, 205)
- Laodicea did not have access to Colossae's cold springs 10 miles away (Paul, 113)
- Laodicea had to have water piped in via an (often underground (Keener, 158)) stone aqueduct (NIDNTTE, 735) from Hierapolis (Paul, 113) / Denizli province (Mounce, 107; Michaels IVP; Stein, 202) six miles away (Keener IVP, 736; Stein, 202)
- Minerals from the aqueduct would seep into the water (Wilcock, 57; Keener, 158) (mineral deposits can still be found encrusted in the aqueducts that have been discovered) (NIDNTTE, 735; Paul, 113; Patterson, 139)
- Water that arrived was lukewarm, impure and therefore **nauseating** (NIDNTTE, 735; Wilcock, 57; Mounce, 108; Keener, 158; Patterson, 139; Stein, 205; Fee, 57)

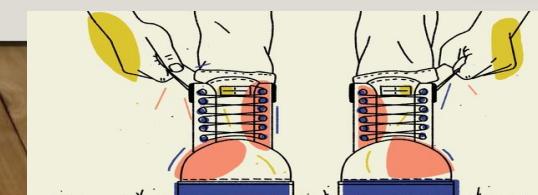


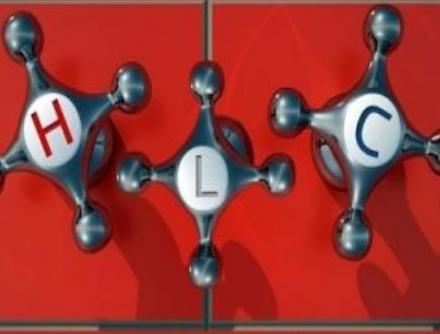
NO BODY

LAODICEA'S SELF-RELIANCE PROBLEM



- Damaged by an earthquake circa AD 60 but refused governmental assistance to rebuild (Paul, 111; Morris, 85; Keener IVP, 736; Roloff, 64; Charles, 93; Mounce, 107; Keener, 159; Patterson, 141; Mulholland, 454; Stein, 202; Aune, 249)
- Ancient Roman historian Tacitus: “Laodicea arose from the ruins by the strength of her own resources, and with no help from us.” (Mounce, 107; cf. Morris, 85; Aune, 249)
- They added a gymnasium, a stadium with a 900-foot-long, semicircular track, towers, etc. – following reconstruction, Laodicea was even more beautiful (Stein, 207)
- Very proud and self-sufficient, but still had to pipe in their water (Keener, 158). Water supply was vulnerable to attack (Keener, 158)
- Church believed that “its material wealth connoted spiritual wealth” (Stein, 207)
- “These are the ones I look on with favor: | those who are **humble** and contrite in spirit, | and who tremble at my word. (Is 66:2, NIV; Keener)





THE LUKEWARM CHURCH

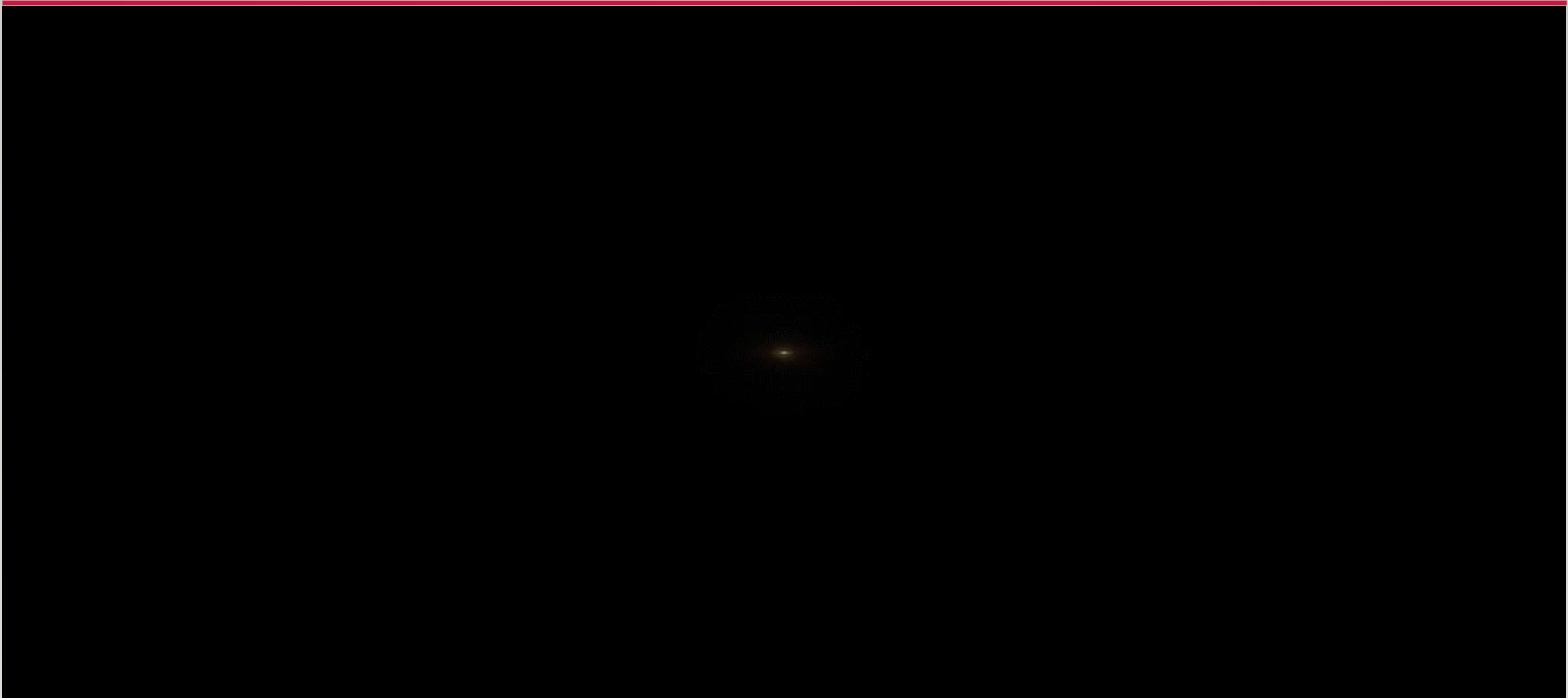
CHURCH AT LAODICEA



THE LUKEWARM CHURCH

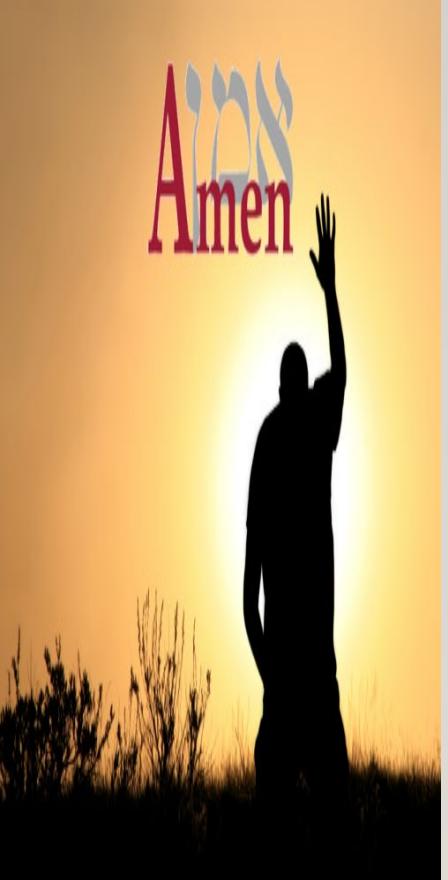
- Apparently founded by Epaphras (Col 1:7; 4:12-13)(Morris, 84; Charles, 93; Stein, 202). Paul had not visited by the time of Colossians (cf. Col 2:1; Paul, 111; Charles, 93; Stein, 202)
- 7 You learned it from Epaphras, our dear fellow servant, who is a faithful minister of Christ on our behalf, 8 and who also told us of your love in the Spirit. (Col 1:7, NIV; Morris, 83; Roloff, 64; Charles, 93; Stein, 202; Aune, 250)
- 12 **Epaphras**, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured. 13 I vouch for him that he is working hard for you and for those at **Laodicea** and **Hierapolis**. (Col 4:12-13, NIV; Morris, 83; Paul, 111; Mounce, 107; Stein, 202; Aune, 250)
- Paul wrote a letter to them (Col 4:16), which may have been lost (Roloff, 64) or may be Ephesians (Morris, 84; Paul, 111; Stein, 202; Aune, 250)
- 16 After this letter has been read to you, see that it is also **read in the church of the Laodiceans** and that you in turn read the letter from Laodicea. (Col 4:16, NIV; Morris, 84; Paul, 111; Wilcock, 58; Roloff, 64; Charles, 93; Mounce, 107)
- Church at Laodicea and Colossae may have been sister churches (Roloff, 64 cf. Aune, 249); the heresy in Colossians may have crept into Laodicea (Roloff, 64; Stein, 202)

HOW DO YOU LIKE YOUR COFFEE?
(SCENE FROM WAR ROOM)



REVELATION 3:14

THE ANGEL & THE AMEN



- And to the angel of the church in Laodicea write: Thus says the **Amen**, the faithful and true witness, the Beginning [First Cause] of the creation of God: (Rev 3:14, AT)
- Angel likely refers to the church's guardian angel (Stein, 203)
- Lit. "the God of **Amen**" (Morris, 84; Patterson, 137)
- In Hebrew, **Amen** often is an affirmation that means "Yes" or "So be it" (cf. 2 Cor 1:20; Paul, 112; Keener IVP, 736; Keener, 157; Bratcher, 78; Mulholland, 452; Stein, 203; Aune, 255). It acknowledges that something is "valid and binding" (Mounce, 108). Oaths that were not responded to with Amen were invalid (Aune, 255)
- Whoever invokes a blessing in the land | will do so by the **one true** [**יְהָוָה ('āmēn)**] **God**; (Is 65:16, NIV; Morris, 84; cf. Rev 3:7; Roloff, 64; Charles, 94; Mounce, 108; Patterson, 138; Stein, 203; Aune, 255)
- 17 "See, I will **create** | **new heavens and a new earth**. | The former things will not be remembered, | nor will they come to mind. (Is 65:17, NIV; Beale and McDonough, 1098; Stein, 204)
- "Beginning" could refer to the beginning of the **new creation** (Beale and McDonough, 1098; Mulholland, 452 cf. 2 Cor 5:17; Is 43:10-19; Beale, 297; Stein, 204)



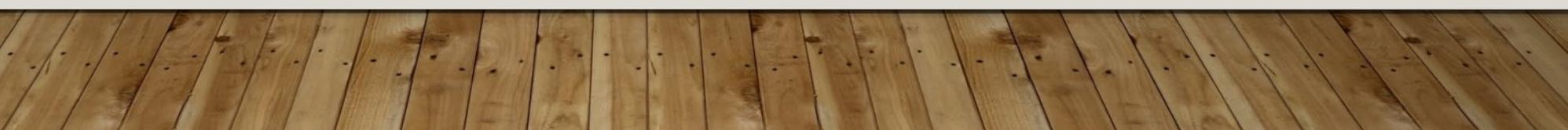
REVELATION 3:14

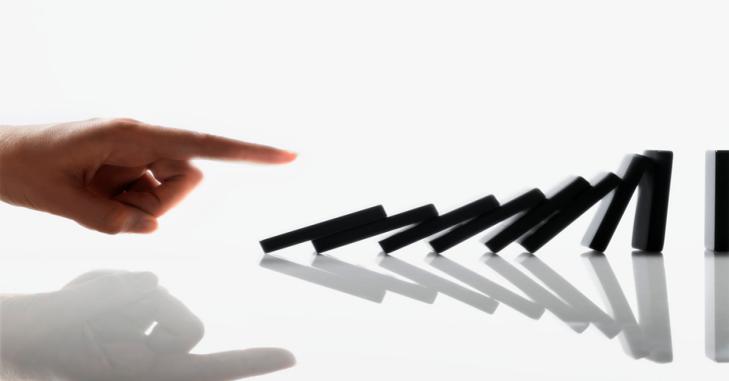
THE FAITHFUL AND TRUE WITNESS

CAN I GET A WITNESS?



- Jesus' testimony is both reliable and true (Patterson, 138)
- 5 and from Jesus Christ, who is the faithful **witness**, the firstborn from the dead, and the **ruler** (**ἄρχων** | **archōn**) of the kings of the earth. (Rev 1:5, NIV; BDAG, 620; Paul, 112; cf. Rev 19:11; Aune, 255)
- Witness = **μάρτυς** (**martys**) → *martyr*. Often means “one who witnesses **at cost of life...**” (BDAG, 620; Rev 2:13, 11:3-7, 17:6 cf. LN, 235; TNDNT, 495-6) – but not necessarily so (NIDNTTE, 240; Ps 88:38 LXX (Ps 89:37); EDNT, 395)
- Not merely reporters of facts; witnesses both **perceive** and **persuade** (TDNT, 495; TLNT, 449-51)
- Contrasts with unfaithfulness of the Laodiceans (Morris, 84; Mounce, 108; Mulholland, 452; Stein, 204)
- Laodiceans may have been identifying with trade guilds who had patron gods (Beale, 302 cf. Is 43:10-19)





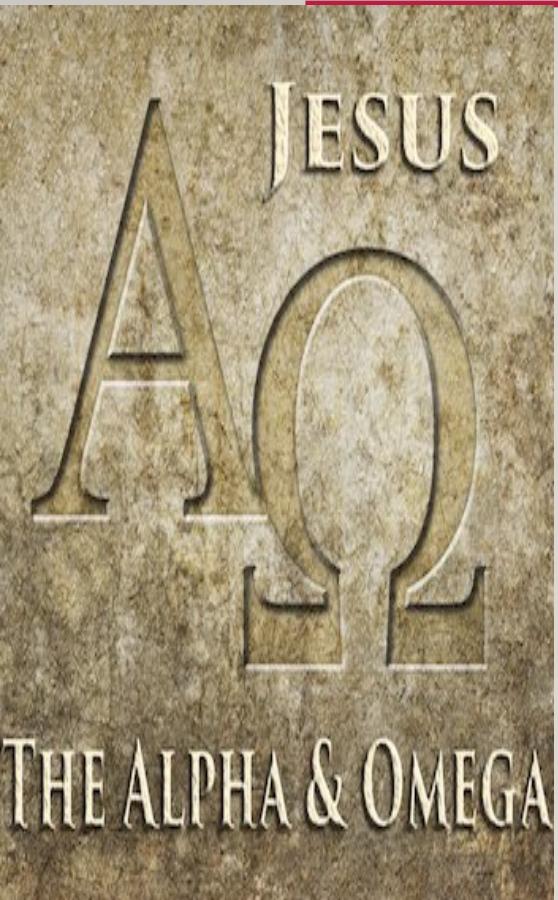
REVELATION 3:14

THE BEGINNING / BEGINNER

- Word “Beginning” (ἀρχή | **archē**) can also mean “ruler”, “cause”, “authority” (NIDNTTE, 412; LN, 778; Morris, 84; Paul, 112)
- 15 The Son is the image of the invisible God, the **firstborn** over all creation. 16 **For in him all things were created**: things in heaven and on earth, visible and invisible, whether thrones or powers or **rulers [archē]** or authorities; all things have been created through him and for him. 17 He is before all things, and in him all things hold together. 18 And he is the head of the body, the church; he is the **beginning (archē)** and the firstborn from among the dead, so that in everything he might have the supremacy (Col 1:15-18, NIV; Morris, 84; Wilcock, 57; Roloff, 64; Charles, 94; Mounce, 108; Bratcher, 78; Patterson, 138; Stein, 204; Fee, 57; Aune, 255)
- Laodiceans were likely familiar with the letter to the Colossians (cf. Col 4:16; Morris, 84; Charles, 94-5)
- Contra JW's (Keener) & Mormons (Patterson, 138), it's not saying that Jesus was *created* in the beginning; He was the Beginning/First Cause (BDAG, 138) / Origin (LN, 778; Wilcock, 57; Charles, 94) of all creation (cf. Jn 1:3; Patterson, 138; Stein, 204; Aune, 255)
- Jesus was there before time itself (EDNT, 162); Categories of time do not apply (TDNT, 484).
- They may think they have much in control (Stein, 205), but Christ has supreme **authority** over creation and is the **origin** of all creation (Morris, 84)

REVELATION 3:14

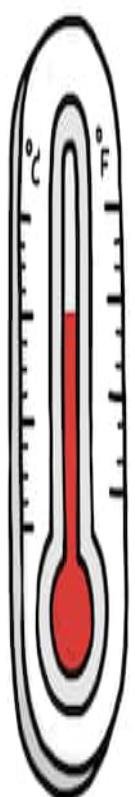
BEGINNING = DIVINE TITLE



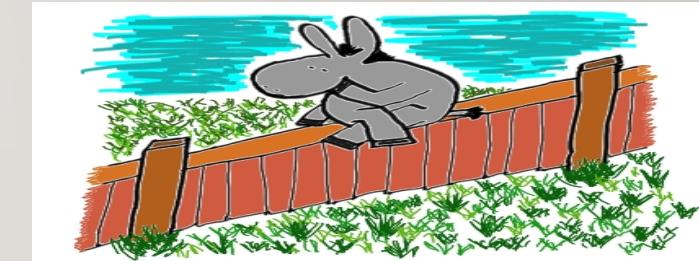
- Roman emperors would call themselves “the first” (*princeps*) – as in “the first” among Roman citizens (Keener IVP, 736). Emperors were worshipped as gods (Keener, 158)
- 6 “This is what the LORD says— | Israel’s King and Redeemer, the LORD Almighty: | I am the **first** and I am the **last**; (Is 44:6, NIV; cf. Is 41:4; 48:12; Keener, 158)
- I am the **Alpha** and the **Omega**,” says the Lord God, “who is, and who was, and who is to come, the Almighty.” (Rev 1:8, NIV; Paul, 112)
- 6 He said to me: “It is done. I [God] am the **Alpha** and the **Omega**, the **Beginning** and the **End** (Rev 21:6, NIV; TNDNT, 484; Paul, 112; Mulholland, 452; Aune, 255)
- 13 I [Jesus] am the **Alpha** and the **Omega**, the **First** and the **Last**, the **Beginning** and the **End** (Rev 22:13, NIV; TDNT, 484; Paul, 112; Mulholland, 452; Aune, 255)

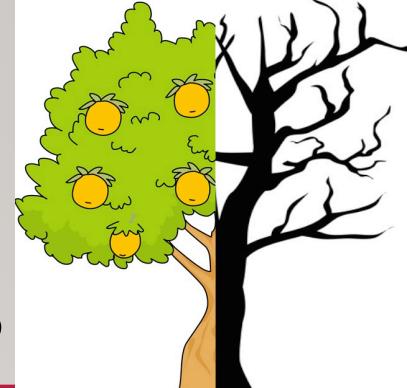
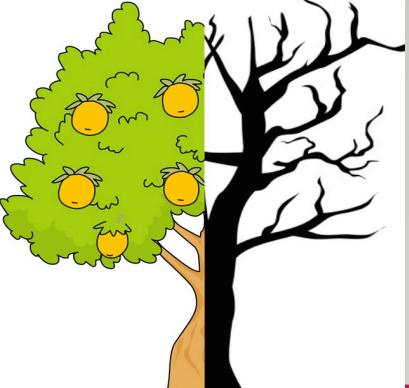
REVELATION 3:15-16

HOT, COLD, LUKEWARM: SPIRITUAL TEMPERATURE?



- 15 I know your **deeds** are neither hot nor cold. O, if only you were hot or cold! 16 Thus, because you are lukewarm and neither cold nor hot, I am about to vomit you out of my mouth (Rev 3:15-16, AT)
- What does it mean to be lukewarm? Many think
 - Hot = being enthusiastic or “on fire” for Jesus
 - Cold = being unenthusiastic or apathetic towards Jesus
 - Lukewarm = somewhere in between: indifferent, indecisive, wishy-washy, etc. (NIDNTTE, 735-6; Paul, 112)
 - On this view: Jesus would rather people be wholehearted believers **or** unbelievers – but not half-hearted followers (NIDNTTE, 735-6)
 - Though this is popular (Wilcock, 57; Roloff, 64; Charles, 95; Bratcher, 79; Evans, 362; Fee, 57; Aune, 257(?)) and not impossible (cf. 2 Pet 2:21; Morris, 84; Beale, 303), this is likely a misunderstanding (Paul, 112; Mounce, 109; Keener, 159; Beasley-Murray, 1432; Beale, 303; Patterson, 139; Stein, 205)





REVELATION 3:15-16

HOT/COLD VS. LUKEWARM: EFFECTIVENESS

- Both “cold” and “hot” appear to be **positive** descriptions (NIDNTTE, 735; Paul, 113; Beale, 303). Their reversal (“hot or cold” (2x) then “cold or hot”) suggests that they are **equal in value** (Paul, 113)
- Jesus needs no help clarifying where people stand; He already knows! (Paul, 113)
- Not inner feelings but their **deeds** that are lukewarm (Paul, 113)
- In Scripture, “cold” can be good (e.g., cold water; Mt 10:42; NIDNTTE, 735; LN, 701) and hot can be bad (i.e., fiery judgment cf. Mt 3:10-12; Keener, 163)
- Hierapolis had healing **hot** springs; Colossae had a refreshing **cold springs** (Morris, 84; Paul, 113; Mounce, 109; Keener, 159; Beasley-Murray, 1432; Beale, 303; Mulholland, 452)
- Lukewarm water was “**good for nothing**” (Paul, 113); Lukewarm means “**barrenness**” (Mounce, 109), “**ineffectiveness**” (NIDNTTE, 735), “**worthlessness**” (Michaels IVP), **worklessness** (“devoid of works”; Stein, 206). They likely were not witnessing (Beale, 303) but compromising (Beale, 305)
- They were lukewarm just like their water supply (Stein, 206); compared with the rest of their city, they did not **stand out** (Mulholland, 452)
- Faithfulness entails radical obedience exemplified by Christian love and Christian testimony (Roloff, 64);



REVELATION 3:15-16

YOU MAKE ME SICK!

- **Vomit** (ἐμέω | emeō) metaphorically = “reject” (LN, 254 cf. Lev 18:25, 28; 20:22; Aune, 257); their lukewarmth makes Jesus sick! (Keener IVP, 736; Keener, 159; Stein, 206)
- Jesus often has harsh words for those whose words do not accord with their actions (Paul, 114)
- 3 So you must be careful to do everything they tell you. But do not do what they do, for they do not **practice what they preach** (Mt 23:3, NIV; cf. Mt 7:21-23; Jas 2:18, etc. Paul, 114)
- 13 “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. (Mt 5:13, NIV; Bratcher, 79)
- They could see the “cotton castles” of Hierapolis in the distance – a water supply that was **beautiful** yet yielded water that was **undrinkable** (Stein, 206)
- “Beautiful **outwardly** and sickening **inwardly**” (Stein, 206)

DID OJ DO IT?



- NBC News Poll in 2004 (Turek, 147f.)
 - 77% of total respondents said OJ was guilty
 - 87% of white respondents said he was guilty
 - 29% of black respondents said he was guilty
- Whether he did or not, the point is that our worldview can influence our conclusions – even when looking at the **same evidence** (Turek, 147)
- Jesus and the Laodiceans had very different views on their spiritual lives



REVELATION 3:17

HUMAN EVALUATION VS. DIVINE DIAGNOSIS

- For you say, "I am rich and I have become rich and I do not need anything." Yet, you do not know that you are wretched *and* pitiful *and* poor *and* blind *and* naked. (Re 3:17, AT)
- Likely thought that their material prosperity (which they earned) reflected spiritual prosperity (which they likely thought they earned! (Charles, 96; Mounce, 110))
- Ironic (cf. Hos 12:8; Keener, 161; Evans, 362; Beale, 304): Church in Smyrna is **spiritually rich** but **materially poor** (Rev 2:9; EDNT, 117; Morris, 85); Church in Laodicea is **materially rich** but **spiritually poor** (cf. BDAG, 896; EDNT, 332)
- Human evaluation often differs from divine diagnosis (NIDNTTE, 187; Patterson, 140; Mulholland, 452; Fee, 57); we have **blind spots!** (Keener)
- Self-reliant attitude can be disastrous "if carried over into the spiritual realm" (Morris, 85 cf. Stein, 207)
- The (materially) rich and (materially) poor are **both** captivated by the beast (cf. Rev 13:16-17; NIDNTTE, 187)
- "Everything in which Laodicea could have confidence outwardly, its church, which reflected its culture, lacked spiritually." (Keener IVP, 737 cf. Paul, 115; Wilcock, 57; Charles, 93; Mounce, 109; Patterson, 140; Mulholland, 452; Stein, 207; Fee, 59). Their *idolatrous* culture (Beale, 305)



REVELATION 3:18

DIVINE PRESCRIPTION: GOLD REFINED BY FIRE

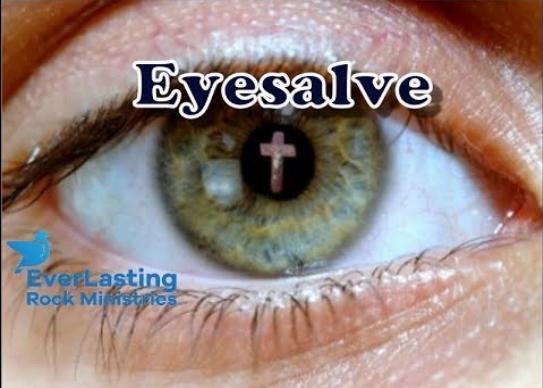
- I advise you to buy from me **gold** refined by fire so that you may become rich, and **white clothes** so that may put them on and not have the shame of your nakedness revealed, and **eye salve** to smear on your eyes so that you may see (Rev 3:18,AT)
- They needed to “buy” (a free gift) from Christ; they had been shopping at the wrong store! (Stein, 208)
- Gracious, **free** offer echoes Isaiah:“Come, all you who are thirsty, | come to the waters; | and you who have no money, | come, buy and eat! | Come, buy wine and milk | without money and without cost. (Is 55:1, NIV; Paul, 115; Roloff, 65; Charles, 97; Keener, 161; Evans, 362; Michaels IVP; Beale, 306; Stein, 210)
- Laodicea was known for its prosperity, but is counseled to gain true prosperity (NIDNTTE, 721; Morris, 85); -- true (spiritual), everlasting riches from Christ (NIDNTTE, 709; EDNT, 117; Roloff, 65; cf. Col 1:27; Charles, 99; Mounce, 111; Keener, 161; Bratcher, 81; Stein, 208)
- 6 In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. 7 These have come so that the **proven genuineness** of your **faith**—of **greater worth than gold, which perishes even though refined by fire**—may result in praise, glory and honor when Jesus Christ is revealed (1 Pet 1:6-7, NIV; NIDNTTE, 709; Morris, 85; cf. Rev 12:11; Paul, 115; cf. Ps 66:10; Charles, 97; Michaels IVP; Patterson, 140; cf. Ps 66:10; Zec 13:9; Is 1:25; Stein, 208)



REVELATION 3:18

DIVINE PRESCRIPTION: WHITE CLOTHES

- Laodicea was known for its **black wool** industry, but is counseled to buy **white clothes** to cover their shameful **spiritual** nakedness (NIDNTTE, 721; Morris, 85; Paul, 115; Roloff, 65; Mounce, 111; Patterson, 140, 142; Mulholland, 454; Stein, 209)
- For Greeks, nakedness (*γυμνότης* | *gymnotēs*) “served to show off the glory of the human body” (Paul, 116 cf. Keener IVP, 737). Athletes often competed naked in the *gymnasium* (Paul, 116)
- For Jews, nakedness = **humiliation** (Ezk 16:37-39; Nah 3:5; 2 Sa 10:4; Morris, 85; Mounce, 111; Is 20:1-4; Ezk 23:10; Stein, 209). Fine clothes = **honor** (Esth 6:6-11; Dan 5:29; Morris, 85)
- 3 Then the LORD said, “Just as my servant Isaiah has gone stripped and barefoot for three years, as a sign and portent against Egypt and Cush, so the king of Assyria will lead away **stripped and barefoot** the Egyptian captives and Cushite exiles, young and old, with **buttocks bared**—to Egypt’s **shame**. (Is 20:3-4, NIV; Morris, 85; Mounce, 111)
- In Revelation, white clothing is worn by the righteous people of God (Rev 4:4, 6:11, 7:9, 13:19:14; Paul, 116; Mounce, 111; Stein, 210)
- 42 Then Pharaoh took his signet ring from his finger and put it on Joseph’s finger. He dressed him in **robes of fine linen** and put a gold chain around his neck. 43 He had him ride in a chariot as his second-in-command, and people shouted before him, “Make way!” Thus he put him in charge of the whole land of Egypt. (Gen 41:42-43, NIV; Morris, 85; Mounce, 111; cf. Est 6:6-11; Stein, 210)



REVELATION 3:18 DIVINE PRESCRIPTION: EYE SALVE

- Laodicea was known for medical school that was associated with a pagan temple. The area was known for world-famous **eye medication** (likely Phrygian eye powder) (NIDNTTE, 721; Morris, 85; Keener IVP, 737; Charles, 98; Mounce, 111; Patterson, 142; Stein, 210)
- The powder was used by physicians in the temple of Asclepius (god of healing) (Bratcher, 81)
- But they are counseled to buy eye salve for true spiritual (in)sight (NIDNTTE, 721 cf. Morris, 85; Paul, 116; Charles, 98; Mounce, 111)
- “Christ alone gives real sight” (cf. Jn 9:39; Morris, 85; Mounce, 111; Beale, 306; Stein, 210)
- All these things they must “buy” or acquire; the cost: they must give up their self-reliant, self-satisfied (Roloff, 65), self-complacent, unrepentant (Charles, 95) attitude (cf. Stein, 210)
- “Jesus now says, recognize your blindness or there is no hope of healing.” (Mounce, 112)



REVELATION 3:19

DIVINE MOTIVE



- Whomever I love I rebuke and discipline. So, be zealous and repent. (Rev 3:19, AT)
- **Love** here is not *agape* but **φιλέω (phileō)** -- a term never used when describing God/Jesus's love for unbelievers (Wallace, 380; cf. Charles, 99) Signifies “warm emotional content” (Bratcher, 82)
- 11 My son, do not despise the LORD's **discipline**, | and do not resent his **rebuke**, | 12 because the LORD **disciplines** those he **loves**, as a father the son he delights in (Pr 3:11-12, NIV cf. Heb 12:5-6; EDNT, 427; BDAG, 315; NIDNTTE, 166; Morris, 85; Paul, 116; Roloff, 65; Charles, 99; Mounce, 112; Keener, 161; Bratcher, 82; Evans, 363; Michaels IVP; Beale, 307; Patterson, 143; Stein, 211)
- Rebuke (ἐλέγχω | *elenchō*) is for **correction** (cf. Pr 9:7; 1 Tim 5:20; 2 Tim 4:2; Tit 1:13, 2:15, Jude 15); Discipline (παιδεύω | *paideuō*) → to **train** (EDNT, 3; Patterson, 142) as in training up a child (Mulholland, 453)
- 16 All Scripture is God-breathed and is useful for teaching, **rebuking** (*elenchō* cognate), correcting and **training** (*paideuō* cognate) in righteousness, 17 so that the servant of God may be thoroughly equipped for every good work. (2 Ti 3:16-17, NIV; Paul, 116)
- 18 **Discipline** your children, for in that there is hope; | do not be a willing party to their death. (Pr 19:18, NIV cf. 29:17; EDNT, 4 cf. Pr 13:24; Stein, 211)

REVELATION 3:19 DIVINE DIRECTIVE



- Be zealous (**ζηλεύω | zēleuō**) is in a present, continuous tense (Morris, 86; Mounce, 113; Bratcher, 82)
- Repent (**μετανοέω | metanoeō**) (cf. Rev 2:5, 16, 21-22; 3:3; Mulholland, 453) is in a perfect tense, perhaps signifying a decisive act (Morris, 86; Charles, 100; Mounce, 113; Bratcher, 82)
- Given order of the verbs, however, this could just mean “zealous repentance” – a Hebrew expression (Stein, 211)
- In Scripture, being zealous can also be negative (e.g., jealously, cf. Ac 17:5; Paul, 116)
- 2 For I can testify about them that they are zealous for God, but their **zeal is not based on knowledge** (Rom 10:2, NIV; Paul, 116)
- Not a call to merely turn away from indifference, but “a call to a radical restructuring of one’s perspectives and values.” (Mulholland, 453)

REVELATION 3:20

KNOCK, KNOCK ANYONE?



- Behold! I stand at the door and knock. If **anyone** hears my voice and opens the door, then I will come in before them and eat with them -- and they with me (Rev 3:20, AT)
- Scene popularized by Holman Hunt's painting (←), *The Light of the World* (Paul, 116; Mounce, 113; Stein, 212; Aune, 250)
- If **anyone**: switch from *corporate* to *individual* (Morris, 86; Wilcock, 58; Charles, 100; Beale, 309; Fe, 60)
- Addressed to lukewarm, self-deluded **Christians – not unbelievers!** (NIDNTTE, 751; Mounce, 113; Patterson, 143; Stein, 212). This is not an offer of salvation (Wallace, 381)
- “Come **in to**”(/**before**) them, not “come **into**” them (Wallace, 380 (πρός | pros))
- Echoes Songs: I slept but my heart was awake. | Listen! **My beloved is knocking:** | “Open to me, my sister, my darling, | my dove, my flawless one. (Songs 5:2, NIV; Morris, 86; Charles, 100; Beale, 308; Stein, 212; Aune, 250; also there are marked differences with Lk 12:35-38 & Mk 13:37; Aune, 250)
- Outside His own church, Jesus asks to be let in! (Mounce, 113; Stein, 212) Doesn't kick in the door (Paul, 117; Patterson, 143); **people must respond with repentance** (Stein, 212)



REVELATION 3:20 LET'S EAT



- **δεῖπνον | *deipnon*** = main meal of the day (NIDNTTE, 643; Morris, 86; Keener, 164); Not a snack; active, continuous fellowship (Morris, 86)
- May be alluding to the Great Messianic Banquet (NIDNTTE, 646; EDNT, 281; Keener IVP, 737; Wilcock, 58; Mounce, 114; Aune, 250; cf. Is 25:6; EDNT, 281) as in the parable of the Great Banquet (cf. Lk 14:24; EDNT, 281; cf. Rev 19:9; Mulholland, 453; cf. Lk 13:29; Stein, 213)
- May be alluding to the parable of the servants who are to remain watchful for their master to return from a wedding banquet (Lk 12:35-38; Roloff, 65; Charles, 100; Beale, 308). May allude to Communion (Roloff, 65; Mounce, 114; Beale, 309; Mulholland, 453; Aune, 250)
- But here He is calling for repentance, not coming to reward or commune with the faithful (Charles, 100)
- Likely just depicting mutual fellowship (Paul, 117). In the ancient world, sharing a meal = intimate fellowship, confidence, affection (Charles, 101; Mounce, 114; Keener, 161; Evans, 363; Patterson, 144; Stein, 213)
- Obedience to Christ leads to fellowship with Christ (Charles, 100). The door is closed from the inside (Keener IVP, 737) – they are out of fellowship with Christ (Charles, 95)
- May flip the pagan idea of a **sacral meal**, which were hosted to invite a spirit for magical divination or to recruit a *paredros daimon* (“assistant god”). Instead of worshippers trying to get a god to come to them, God in Christ goes to (those who should be) worshippers ! (Aune, 251-254)



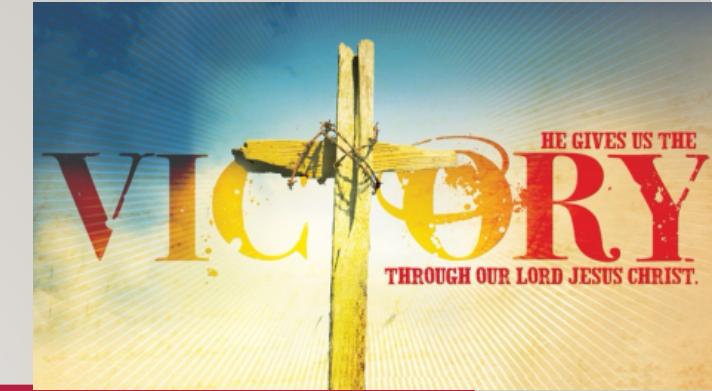
REVELATION 3:21 RULING WITH JESUS



- The one who is victorious, to them I will give [the right] to sit with me on my throne -- just as I was victorious and sat with my Father on His throne (Rev 3:21, AT)
- 28 Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious **throne**, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel (Mt 19:28, NIV; NIDNTTE, 578; Paul, 117; Roloff, 65; Charles, 102; Mounce, 114; Beale, 309)
- 28 You are those who have stood by me in my trials. 29 And I confer on you a kingdom, just as my Father conferred one on me, 30 so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel. (Lk 22:28-30, NIV; Roloff, 65; Charles, 102; Mounce, 114; Beale, 309; Stein, 213)
- As the Son is enthroned with the Father (Rev 22:1, 3) so will the faithful be authoritatively enthroned with Christ (Morris, 86; Paul, 117; Michaels IVP; cf. Rom 8:17; Patterson, 145; Fee, 61)
- In ancient world, a “double throne” was not uncommon. In Laodicea, a citizen named Zeno (/Polemos) was named a (regional) king because of his **loyalty** to Rome (Evans, 363 cf. 1 Ki 2:19; Stein, 206)
- Believers will be co-rulers with Christ in the age to come (Keener IVP, 737; Wilcock, 58; cf. Rev 20:6; Roloff, 66; cf. Rev 22:5; Charles, 101) – fulfilling our original purpose as viceregents who rule over God’s creation (Gen 1:26-27; Mulholland, 453)



REVELATION 3:21 VICTORY IN JESUS



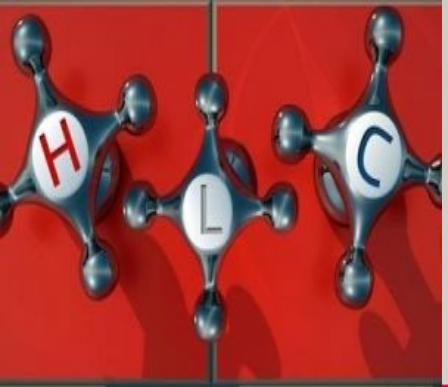
- **νίκη (nikē)** = victory; **νικάω (nikaō)** = “to conquer, prevail, be victorious” (NIDNTTE, 391); overcome (Morris, 86)
- No, in all these things we are more than conquerors [**ὑπερνικάω (hypernikaō)**] through him who loved us (Rom 8:37, NIV)
- Jesus sets the pattern for overcoming/being victorious: by being a **faithful witness even unto death** (Morris, 86; Paul, 117; Charles, 101)
- || They [witnesses/martyrs] triumphed over him [Satan]|| by the blood of the Lamb | and by the word of their testimony; | **they did not love their lives so much | as to shrink from death.** (Rev 12:11, NIV; Morris, 86)
- || Here is a trustworthy saying: | If we died with him, | we will also live with him; | 12 if we endure, | we will also reign with him. | If we disown him, | he will also disown us; (2 Ti 2:11-12, NIV; Charles, 102; Mounce, 114; Keener, 161)



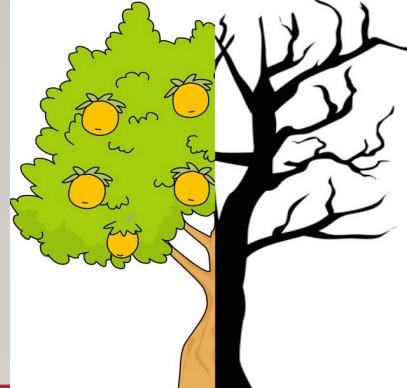
REVELATION 3:22 WHOEVER HAS AN EAR...



- Anyone who has an ear must listen to what the Spirit says to the churches (Rev 3:22, AT)
- Demonstrates a Trinitarian understanding (Father, Son, Holy Spirit) (Fee, 61)
- This is a third-person **command** (Wallace, 486; Paul, 81)
- Similar to Jesus' saying in the Gospels but **ear** is singular instead of plural (Morris, 66)
- "Whoever has **ears** to hear, let them hear." (Mk 4:9b, NIV; Morris, 66 cf. Mt 11:15, 13:9; Mk 4:13; Lk 8:8, 14, 14:35; Paul, 81)
- Not only for the Laodiceans (cf. Morris, 66; Paul, 81), but for any person with an **ear**... (Morris, 66)
- Very relevant warning for churches in North America (Mounce, 114); problem for the West: Not, persecution but **complacency** (Matthewson cf. Stein, 207; Fee, 62; Keener)
- "If being a Christian were a crime, it is doubtful whether there would be enough evidence to indict the many of us..." (Fee, 62)



CONCLUSION



- The lives (i.e., **deeds**) of followers of Christ need to be hot (healing) or cold (refreshing) but not lukewarm (i.e., ineffective). **Fruitless** ineffectiveness makes Jesus sick
- Human evaluations often differ from Divine Diagnosis; we must see our lives through Spiritual eyes
- Self-reliance from worldly endeavors can seep into our spiritual lives. “Self-sufficiency is the direct opposite of faith” (Patterson, 141)
- We must strive to gain true (i.e., spiritual) riches – a free gift from Christ
- There is a danger of “physical wealth and spiritual poverty” (Keener, 163)
- The Lord disciplines those He loves; we must be zealous (continually) and repent
- Jesus offers an **invitation** to fellowship in the present, and to reign in the future (Paul, 117)
- Those who are victorious by being faithful witnesses –even unto death – will reign with Christ
- Whoever has an ear; let them hear (i.e., heed)



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