

Counsel to Procure Three Items (v.18)

VERSE 18 I advise you to buy from Me gold refined by fire so that you may

become rich (συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς [*pres.act.ind.1s. sumbouleuo advise, counsel + pro.dat.s. su you + aor.act.inf. agorazo purchase + prep para from (denoting closeness) + pro.abl.s. ego "Me" + noun acc.nt.s. chrusion gold + perf.pass.part.acc.nt.s. puroo refine (of metals), make fiery hot (only in pass in NT + prep ek + noun abl.nt.s. pur fire + conj hina that (result) + aor.act.subj.2s. plouteo be rich*], **and white garments so that you may clothe yourself** [καὶ ἱμάτια λευκὰ ἵνα περιβάλλῃ [*conj kai + noun acc.nt.p. himation garment (outer) + adj.acc.nt.p. leukos white + conj hina (purpose) + aor.mid.subj.2s. periballo clothe; "clothe yourself"*], **and that the shame of your nakedness will not be revealed** [καὶ μὴ φανερωθῇ ἡ αἰσχὺνη τῆς γυμνότητός σου [*conj kai + neg me not + aor.pass.subj.3s. phaneroo reveal + art.w/noun f.s. aischune shame + art.w/noun gen.f.s. gumnotes nakedness + pro.gen.s. su "your"*]; **and eye salve to anoint your eyes so that you may see** [καὶ κολλ[ο]ύριον ἐγχριῶσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς [*conj kai + noun acc.nt.s. kollourion eyeslave; from kollura a round cake of a compound for an eye remedy) + aor.act.infin. egchrio anoint + art.w/noun acc.m.p. ophthalmos eye + pro.gen.s. su + conj hina (result) + pres.act.subj.2s. blepo see*].

ANALYSIS: VERSE 18

1. To a local church in such desperate straits the Lord offers help.
2. The form of Jesus' offer is one that compels rather than demands.
3. The verb "advise" is in the active voice and occurs here and in Jn. 18:14 in the NT.
4. Yet this is more than just a friendly invitation to go shopping, it is couched in deep irony.
5. It is a church that thinks it needs nothing and yet needs advise on self-preservation.
6. The solicitation to buy items that cannot be purchased with money further reflects a caustic tone.
7. The pronouns *soi...emon* are specific and emphatic: "you buy from Me."
8. Their feeling of spiritual sufficiency based on material security is groundless.
9. "You are completely dependant on Me," is the jest of Christ's words.
10. The verb "to purchase" is full of sarcasm.
11. The Lord asks those who lived in a city abundant in material things to buy what they cannot purchase with silver and gold.
12. Destitute people are told to purchase three items that will reverse the situation presented in v.17.
13. This is language that materialistically affluent people can readily relate to.
14. Whatever degree of positive volition this church had once attained, they had abandoned, due to their flunking the prosperity test.
15. Material advantage blinded them to the importance of Bible Doctrine.
16. In the counsel the Lord gives them there is no requirement to liquidate their material assets.

17. What He has, and what the cosmos with all its wealth cannot procure, is divine viewpoint or Bible doctrine.
18. It is clear throughout Scripture that spiritual advantages cannot be achieved via physical wealth (Job 28:15; Psa. 49:7-8; Pro. 3:13,14; 8:10,11; 16:16; Isa. 55:1; Matt.16:26; 1Pet.1:18).
19. Only by investing in the gold that Jesus offers can they be rich toward God.
20. The first item on the shopping list is “gold refined by fire.”
21. The gold refined by fire is sound doctrine taught by the messenger of the local church.
22. The refining process indicates that the truth of God’s word is devoid of that which could misled or disappoint the one who possesses it.
23. BD is provided to positive volition on a grace basis; in other words it is free of charge.
24. The wisdom it confers is better than anything a person could desire.
25. This stands at the top of the list of items that Laodicean-type Christianity needs otherwise believers remain in the condition described in v.17.
26. Commentators are generally oblivious to what this pure gold Christ’s counsels them to acquire is!
27. The 2nd item is “white garments” to clothe the soul.
28. The city was famous for its black woolen garments.
29. This wardrobe of white corresponds to the righteous deeds of the saints or divine good production (cf. Rev. 19:8).
30. Believers who are minus divine good production are like people who appear in public naked.
31. The Laodicean church has only human good or dead works to show for their efforts.
32. Divine good parlayed into SG3 enable believers to avoid “the shame of your nakedness” at the Bema Seat.
33. All who come fall short of the crown will suffer embarrassment on that day.
34. They show no shame while on earth, but they will on that day (cf. 1Jn. 2:28).
35. Compare Revelation 16:15: “Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, so that he will not walk about naked and men will not see his shame.”
36. Only 3x in the NT is nakedness associated with unpreparedness (Rev. 3:17, 18; 16:15).
37. Item #2 demands the consistent function of GAP (item #1) in order for their to be action with honor (cf. 2Tim. 3:16-17; Col. 1:10; 1Tim.5:10; 2Tim.2:21).
38. One time it is used of the intermediate state (2Cor. 5:3) and the rest refers to literal nakedness.
39. The 3rd and final item Jesus counseled them to buy is eye medication to correct their spiritual blindness.
40. This also relates to the soul.
41. The eyes of the soul represent the ability to exercise discernment with respect to good and evil (Heb. 5:14: “But solid food is for the mature, who because of practice have their senses trained to discern good and evil.”).
42. GAP and application overcome this malady.
43. The local reference for this item was the Phrygian powder used in the medical school at Laodicea.
44. The 1st item on the list procured makes it possible for the other two items.
45. Items #2 and #3 requires the acquisition of item #1.

46. GAP (item #1) makes it possible for the other two items to become a reality thus overcoming the deficit of v. 17.
47. Failure to implement item #2 —divine good production— is, in and of itself, a form of blindness (cf. 2Pet. 1:9; 1Jn. 2:11).
48. In summary, item #1 is BD or GAP; item #2 is divine good production; and item #3 is discernment.

Encouragement and Exhortation (v.19)

VERSE 19 'Those whom I love, I reprove and discipline; therefore be zealous and

repent (ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον [*pro.nom.1s. ego emphatic + rel.pro.acc.m.p. hosos as many (much) as + part ean + pres.act.subj.1s. phileo + pres.act.ind.1s. elegcho reprove/rebuke + conj kai + pres.act.ind.1s. paideuo discipline; train + pres.act.imper.2s. zeleuo be zealous + conj kai + pres.act.imper.2s. metanoeo repent, change one's mind*]).

ANALYSIS: VERSE 19

1. The tone of the Lord's words changes abruptly from the threat of spewing out in v.16 to love in v.19.
2. What we have in v.19 is a free rendering of Prov. 3:12 (cf. Heb. 12:6).
3. The censure in vv. 15-18 is not to be taken as irreversible but is rather evidence of affection.
4. The use of reproof and discipline to express love resides in the source text of this allusion (cf. Prov. 3:11-12).
5. The "I am about to" of v. 16 has already served notice that the opportunity for repentance is still open.
6. Lukewarmness is not necessarily terminal.
7. The translation "Those whom" is better rendered "As many as."
8. "As many as" reveals that the Laodicean saints were treated no differently from believers in the other churches where there were problems.
9. The choice of *phileo* over *agapao* suggests a special relationship.
10. This verb points to the fact that Christ is dealing with members of His family.
11. This verb would not be appropriate in connection with non believers.
12. The present subjunctive with the conditional particle *ean* is restrictive of a certain class or category.
13. Both verbs for love are used in connection with believers (cf. 3:9).
14. The more human or emotional verb is used here in dealing with those Christ inflicts painful wounds upon for their disloyalty.
15. This verb is chosen to show that despite the church's shabby attitude toward their Lord, He still has affectionate feelings toward it.
16. The surprising choice of words comes as a touching and unexpected manifestation of love toward those who deserve it least.
17. As note a special relationship of paternity is seen in the choice of words for love as exists in Prov. 3:12 and Heb. 12:6.
18. Here we have an excellent example of grace being extended toward a body of believers in spite of their nauseating spiritual condition.

19. Christ's love and affection toward these unworthy objects is what motivates Him to censure ("reprove") and chasten ("discipline") them.
20. Verbal rebuke is featured in the verb *elegcho*.
21. It is designed to bring a person to acknowledgement of the error of his way.
22. It attempts to accomplish by speech as compared to *paideuo* which attempts to accomplish the goal by act.
23. The second verb ("discipline") originally meant "instruct" or "educate" and developed the extended meaning of "chasten."
24. Where the discipline of verbal rebuke fails, chastening follows.
25. This is God's method of dealing with those whom He is attempting to bring in line with His righteous standards.
26. The course of action urged upon the spiritually destitute congregation comes at the end of this verse: "Therefore by zealous and repent."
27. Zeal denotes the new attitude that must be adopted to overcome the lukewarmness that pervaded the membership.
28. This zeal is to be directed towards the intake and application of BD with its ensuing benefits as seen in the metaphorical shopping list of v. 18.
29. A continuing zeal is commanded in place of lukewarm indifference that had characterized this church for some time.
30. The verb *zeleuo* relates to the adjective *zestos* ("hot") in 3:15 and 16.
31. The fervency that Christ wants with respect to Who and What He is something the church is commanded to implement.
32. But before this new state of zeal can be realized the church must first repent; hence the present active imperative of *metanoeo*.
33. The change of purpose must precede the zeal.
34. This formula will dispense with lukewarmness.
35. The Laodicean era (a.k.a "latter rains" and "rapture generation") is characterized by a tremendous amount of zeal for works, but it is largely works without honor.
36. Zeal for the truth of Bible Doctrine and its resultant fruit is what is required of believers who would survive the debilitating effects of Laodicean Christianity.

Temporal Blessing for Repentance (v.20)

VERSE 20 **'Behold, I stand at the door and knock** (ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω [*part idou behold + pf.act.ind.1s. histemi + prep epi "at" + art.w/noun acc.f.s. thura door + conj kai + pres.act.ind.1s. kuouo knock*]; **if anyone hears My voice and opens the door** [*cond.part. ean if + indef.pro.nom.m.s. tis anybody + aor.act.ind.3s. akouo hear + art.w/noun gen.f.s. phone voice + pro.gen.s. ego "My" + conj kai + aor.act.subj.3s. anoigo open + art.w/noun acc.f.s. thura door*], **I will come in to him and will dine with him, and he with Me** [*καὶ εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ [fut.dep.ind.1s. eiserchomai enter, come in + pro pros to, before + pro.acc.m.s. autos him + conj kai + fut.act.ind.1s. deipneo dine, take the main meal + prep meta w/pro.acc.m.s autos him + conj kai + pro.nom.m.s. autos him + prep meta with + pro.gen.s. ego "Me"]*).

ANALYSIS: VERSE 20

1. This verse has been used mistakenly and widely as a Ph1 invitation and promise to the unbeliever.
2. There is nothing in the immediate or wider context that supports this notion.
3. This verse cannot even legitimately be applied in this fashion.
4. There is no support for the widely held idea that the unbeliever is supposed to invite Jesus into his heart.
5. The unbeliever is required to believe in Christ for eternal salvation.
6. Furthermore the indwelling of Christ is the truth of Bible doctrine in the inner man of the human spirit (cf. Col.3:16 “Let the word of Christ richly dwell within you, with all wisdom...” and Eph. 3:17 “so that Christ (here for the “mind of Christ”) may dwell in your hearts through faith (e.g., transfer faith), and that you, being rooted and grounded in love”).
7. This is further supported by comparing John 15:4 (“Abide in Me, and I in you”) with verse 7: “If you abide in Me (FHS), and My words abide in you (parallel to the “I in you” of v.4), ask whatever you wish, and it will be done for you.”
8. The term “Christ” is used as a synonym for the truth of God’s written word in Eph. 4:20-21: “But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus.”
9. So this fundy notion of inviting Jesus into the heart is completely unfounded in the text of the NT.
10. In the context of this letter, however, it is self-deluded members of the church who are being addressed.
11. Another view takes this verse as a Ph 3 (eschatological) promise to those who repent.
12. This view ties the verse with the Ph3 blessing promised in v. 21 to the overcomer.
13. This view is overthrown in light of the interpretation that the overcomer is anyone who believes in Christ (cf. 1Jn.5:4,5).
14. This view would require that the lukewarmness of the Laodiceans was due to the fact that they were pseudo believers (i.e., unbelievers).
15. This view would then play into the hands of the widespread misuse of this verse cited in the opening points of this analysis.
16. The proper view ties this verse to the preceding verse, verse 19.
17. This verse is a call to the individual believer for present or Ph 2 fellowship.
18. The general, if not universal, manner in which the believers in these seven churches are referred to is the 2nd singular pronoun.
19. Here the individual, rather than the group, is singled out as noted in the words, “if anyone hears... (*ean tis*).”
20. This is parallel to the “he who has an ear...” formula.
21. The language here and in verses 15 thru 18 is clearly metaphorical where the various items symbolize some spiritual reality as noted in the above analyses.
22. “The door” corresponds to the life of the individual in Matt. 24:33; Mk.13:29; Jam. 5:9; and in our verse, Rev.3:20.
23. The door is used eschatologically for access to the kingdom in Matt. 25:10; Mk.13:29
24. It is used in connection with the salvation adjustment in Lk.13:24-25 with Ph3 or kingdom implications.
25. It is used of the person of Christ in the discourse on the Good Shepherd (Jn. 10:1,2,7,9).

26. Here and in Jam. 5:9 the metaphor of the door is strictly temporal and not eternal in meaning.
27. The door metaphor is used both of Christ (or His kingdom) and individuals (whether believer or unbeliever).
28. In our verse (and Jam.5:9) it is used in connection with believers.
29. In Jam.5:9 the implication is impending divine discipline for the one who bad-mouths a fellow believer.
30. Here the metaphor is similar but different.
31. Christ is pictured as standing at the door and knocking.
32. Christ is the One who is seeking access.
33. In this case He is not forcing open the door but rather He Himself is seeking fellowship with the occupant of the house.
34. The knocking is the means employed to alert the individual member of the Laodicean church of his spiritual plight.
35. The knocking is taken as divine discipline in the life of the individual believer who has grown lukewarm.
36. Divine discipline takes various forms from verbal rebuke to physical pain.
37. In addition to the knocking is the hearing of the Lord's voice.
38. The obvious example of this is this letter was sent to the messenger of the church.
39. Those who may have taken this message to heart are those who open the door.
40. The result is reestablished fellowship with the Lord based on repentance and zeal for BD.
41. Christ stands at the volitional door of the lukewarm believer.
42. Next comes knocking discipline and for those who might hear the true voice of the Lord by being exposed to sound doctrine a choice confronts them.
43. The one who opens the door is the one who is positive and who establishes fellowship with Christ.
44. Both parties gather around a meal and both parties enjoy social intercourse (as per "dine with him, and he with Me.").
45. The meal represents the particulars that constitute the realm of divine viewpoint.
46. The guest of honor is Jesus Christ.
47. The other guest is any believer who lets Him in.
48. Having the Lord in one's life in a positive and blessed fashion is to honor His words and teachings.
49. Apart from sound doctrine there can be no true fellowship (cf. Acts 2:42; Phm. 1:6).
50. In the CWL fellowship is with the Godhead.
51. This includes God the Father (1Jn. 1:3), and the Son (1Cor.1:9; Phil. 3:10), and the Holy Spirit (2Cor. 13:14; Phil.2:1).
52. The Rebound technique is the basis for the adjusted believer to maintain a state of fellowship (1Jn. 1:6).
53. This is the basis for fellowship among the likeminded (1Jn. 1:7).
54. All other fellowship is fake and does not glorify God.
55. It is of interest to note that the meal is something the individual believer supplies, Christ is merely the guest.
56. The things that make up the meal are the doctrines learned under face-to-face teaching.
57. Obviously application must accompany the process (cf. Titus 2:10).

58. Again, this is not the literal physical millennial banquet the Lord provides for qualified guests in the coming kingdom (cf. Isa. 25:6).
59. In this verse Christ offers Ph 2 fellowship with Himself to believers who are spiritually “hot.”

Promise to the Overcomer (v. 21)

VERSE 21 'He who overcomes, I will grant to him to sit down with Me on My

throne (ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου [*art.w/pres.act.part.nom.m.s nikao overcome + fut.act.ind.1s. didomi give; “grant” + pro.dat.m.s. autos him + aor.act.infin. kathizo to be seated + prep meta + pro.abl.s. ego “Me” + prep en in, on + art.w/noun loc.m.s. thronos throne + pro.gen.s. ego “My”*], **as I also overcame and sat down with My**

Father on His throne [ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ [*comparative conj hos as + enclitic conj kago I also + aor.act.ind.1s. nikao overcome + conj kai + aor.act.ind.1s. kathizo be seated + prep meta with + art.w/noun abl.m.s. pater father + pro.gen.m.s. ego “My” + prep en in + art.w/noun loc.m.s. thronos throne + pro.gen.m.s. autos him*]).

ANALYSIS: VERSE 21

1. The overcomer is anyone who believes in Jesus Christ and is born again (cf. 1Jn. 5:4-5).
2. It includes the faithful believer as well as the unfaithful believer (2Tim. 2:13: “If we are faithless, He remains faithful, for He cannot deny Himself.”).
3. The faithful overcomer will simply have more prestige in terms of eternal reward in the millennial and eternal kingdom (cf. 1Cor. 3:14-15).
4. The overcomer at Laodicea includes those who did not take this message to heart and repent.
5. Those who are maladjusted at the Rapture will be taken along with those who are adjusted (cf. 1Thess. 5:10: “who died for us, so that whether we are awake or asleep, we shall live together with Him.”).
6. The only loss a believer can sustain under ultimate sanctification is loss of SG3 and the crown (cf. Rev. 3:11 “I am coming quickly, hold fast what you have, so that no one will take your crown.”).
7. The crown is earned by completing one’s course (e.g., faithful to the end) while individual increments of SG3 is earned by applying BD under FHS (cf. 1Cor. 3:13-14).
8. Of the eternal promises to the seven churches only one is tied to Ph 2 at that is the one given to the church at Thyatira (cf. 2:26-27).
9. While all church age believers will enjoy the millennium, only certain ones will be given responsibilities related to corporate punishment of evildoers (cf. Lk. 19:12-27).
10. All other promises to the overcomer in Revelation are part of the Ph1 allotment of blessing (cf. 2:7b, 11b; 17b; 3:5, 12, 21).
11. Saving faith never carries with it a guarantee of Ph 2 excellence.
12. There is just too much evidence in Scripture to the contrary.
13. The promise “to sit down with [Christ] on [His] throne”, is an extension of the promise made to the Twelve while on earth that they would not only eat and drink with Him in His

- kingdom, but also sit upon twelve thrones judging the twelve tribes of Israel (cf. Matt. 19:28; Lk. 22:29-30).
14. Paul expanded this promise to include all believers as rulers (cf. 1Cor. 6:2).
 15. The implementation of this promise is the central theme of the Apocalypse as it progresses to the culmination of Christ's reign in the millennial kingdom (cf. 5:10; 11:15; 20:4).
 16. The relationship of Christ's throne to the Father's in this verse has been understood in two ways.
 17. One way is to identify the two as one and the same throne.
 18. The other is to distinguish them, one in heaven belonging to the Father and the other on earth belonging to the Christ as the son of David.
 19. The one throne approach is based largely on Rev. 22:1 where the same throne is said to belong to the Father and the Lamb.
 20. The oneness of the glory of the Father and the Son (cf. Jn. 17:22, 24) are also cited as supporting the single throne view.
 21. In spite of this, the fact remains that v. 21 distinguishes between two thrones and to merge them into one is to ignore the obvious.
 22. The distinction between Christ's throne and the Father's is not merely rhetorical.
 23. It provides for different aspects of God's future dominion (cf. 1Cor. 15:24-28) by recognizing the final earthly consummation of Christ's kingdom at His return.
 24. His throne is the one to which He is heir as David's son (cf. Ps. 122:5; Ezek. 43:7; Lk. 1:32).
 25. He will occupy it when He comes in His glory (Lk. 1:32; cf. Dan. 7:13-14; Matt. 25:31; Acts 2:30; Heb. 2:5-8; Rev. 20:4).
 26. Christ's occupancy of the throne of David is a major emphasis of Revelation from its very beginning to the very end (cf. 1:5; 22:16).
 27. It is this throne upon the earth on which the overcomer is promised a place.
 28. The pattern in sharing His throne with overcomers is that of the Father in sharing His throne with Christ: "as I also overcame and sat down with My Father on His throne."
 29. A comparison of Christ's relations with believers with the Father's relations with Him is characteristically Johannine (cf. Jn. 15:9, 10; 17:21, 22; 20:21).
 30. "I overcame" looks back to the incarnation leading up to Christ's death (Rev. 5:5, 9; cf. Jn. 16:33) and "sat down" refers to His ascension following His resurrection.
 31. Unlike the overcomer to whom the promise is given, Christ's overcoming was through His self-discipline to remain sinless including His ordeal on the cross.
 32. All that is required of any person to achieve the status of overcomer is faith apart from works in Christ (what a contrast in the two categories of overcomers!).
 33. The contrast between the two categories of overcomer is reflected in the comparative conjunction *hos* ("as").
 34. Unlike the comparative *kathos* ("just as"), *hos* does not mean an exact parallel.
 35. Because of this achievement Christ assumed a seat and authority that is above all at the right hand of His Father in the heavens (cf. Ps. 110:1; Matt. 22:44; Acts 2:34; Eph. 1:20; Heb. 1:3; 8:1; 10:12; 12:2).
 36. The Father and Christ's throne in the 3rd heaven and the one Christ will assume as Ruler of the earth will merge in the New Jerusalem (cf. 4:12).

Call to All (v. 22)

VERSE 22 'He who has an ear, let him hear what the Spirit says to the churches

(ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις [*art.w/pres.act.part.nom.m.s. echo have + noun acc.nt.s. ous ear + aor.act.imper.3s. akouo hear + indef.pro.acc.nt.s. tis anyone, who + art.w/noun nom.nt.s. pneuma spirit + pres.act.ind.3s. lego say + art.w/noun dat.f.p. ekklesia*])."

ANALYSIS: VERSE 22

1. The message to the local church at Laodicea concludes with the standard summons to those who have an ear for the truth to GAP ("hear") "what the Spirit says to the churches."
2. Those who have an ear are those who ultimately prove themselves positive to BD.
3. Some believers possess positive volition but they allow it to be subverted by this or that (cf. Parable of the Sower).
4. This summons expands the message to Laodicean as well as the other six churches to all local assemblies that before God are bonafide lampstands.
5. This message had particular relevance to Laodicea, but the sevenfold repetition of this summons demonstrates that the doctrines and lessons of all seven are profitable to all local churches.
6. God the Holy Spirit is the author and revealer of Scripture.
7. He indwells all believers so as to lead believers into the realm of revealed truth.
8. Individuals who heed this summons are those who are the elite of the Royal Family.

END: Revelation Chapter Three

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