

**The Book of Revelation**  
**Lesson 6 – Chapter 3**

1. **Key Verse is Revelation 17:14 - “These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful.”**
2. **Sardis**
  - 2.1. Sardis was about 30 miles southeast of Thyatira.
    - 2.1.1. An ancient city and capital of Lydia, it was once home to Croesus who was worth over one-half billion dollars when Cyrus conquered his domain in 546 B.C.
    - 2.1.2. Gold was mined there and money was first minted there.
    - 2.1.3. The city was located on a hill, which was 1,500 feet straight up in three directions and defended in the fourth direction, Sardis had been captured twice (546 and 218 B.C.) by enemies who slipped in on the unsuspecting city.
    - 2.1.4. It was destroyed in A.D. 17 by an earthquake, but it was rebuilt with help from the Emperor Tiberius.
    - 2.1.5. In A.D. 96 it was dying and so was the church.
    - 2.1.6. The city had the usual pagan temples, but the main god was Cybele -- a goddess whose rites encouraged immorality.
    - 2.1.7. Except for Laodicea, Sardis received more censure than any of the other churches. No commendation is given the church at large; only a few the faithful received commendation.
  - 2.2. **Rev. 3:1 - And to the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead.**
    - 2.2.1. After addressing the angel (messenger) of the church Jesus describes himself as the one possessive of God's Seven Spirits -- a unique designation of the Holy Spirit (**Rev. 1:4**).
      - 2.2.1.1. The seven Spirits of God refer to the Holy Spirit in his completeness, and means Christ had the fullness of the Holy Spirit.
      - 2.2.1.2. The seven stars represent the spiritual life of the church, which Christ holds in his hand.
        - 2.2.1.2.1. Jesus and the Holy Spirit could infuse spiritual life back into this spiritually dead church. They had the answer for Sardis' spiritual bankruptcy.
    - 2.2.2. Christ said he knew them.
      - 2.2.2.1. "I know" is repeated by the Lord in all these letters. He walked in their midst (**Rev. 2:1**).
      - 2.2.2.2. He knew them better, far better, than they knew themselves.
      - 2.2.2.3. They had a reputation of being a live working church, but Christ said they were dead.
      - 2.2.2.4. His accurate appraisal of them greatly differed from the proud picture they painted of great value to His Cause.
    - 2.2.3. They met for worship and still did things as a church, but spiritually they were dead. There is no mention of either doctrinal problems or any mention of enemies within or without. They were just dead spiritually.
    - 2.2.4. They had a reputation with men; they had lost their character in God's infallible sight.

- 2.2.4.1. Reputation is what others think us to be; character is what God knows us to be.
- 2.2.4.2. They measured up in the former; they were seriously deficient in the latter and the latter is what really counts.
- 2.2.4.3. We can have a good reputation with men and be lost due to having no real character.
- 2.2.4.4. We can have a bad reputation with men who have improperly judged and be saved eternally by God because we have a good character with him.
- 2.2.4.5. Others spoke well of them; Christ spoke in terms of afflictions.
- 2.3. **Rev. 3:2 - Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God.**
  - 2.3.1. There could be and must be a revival of Christianity in the lives of decaying Sardis. The city was fading and decaying; the church there had taken on the color and character of its environment.
  - 2.3.2. All was not hopeless. They could change. They could amend their woeful ways. Jesus issued the watch word.
  - 2.3.3. Spiritual realities were very weak in their midst. They needed to be and could be strengthened.
  - 2.3.4. Jesus labeled their works as imperfect.
    - 2.3.4.1. **"Neither the Father nor I find your works satisfactory,"** Jesus asserts.
    - 2.3.4.2. What a jolt to the complacent at Sardis.
- 2.4. **Rev. 3:3 - Remember therefore how thou hast received and didst hear; and keep [it], and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.**
  - 2.4.1. There was a ray of hope, but they must act and act quickly for total spiritual death was on their threshold.
    - 2.4.1.1. Christ makes an appeal to the spiritually dead saints in Sardis; Remember.
    - 2.4.1.2. How marvelous memory is and especially when used to call back better days and times when dedication to the Lord was abundant in our lives.
    - 2.4.1.3. Jesus specifies the definite direction this jogging of their memory was to take. They were charged to remember how they had received and heard him and his truth in earlier days.
    - 2.4.1.4. Then they had heard it with the determined view to heed it.
    - 2.4.1.5. With the remembrance of better days in the past they were to hold fast; they were to repent.
  - 2.4.2. The figure of speech **to come as a thief** is often used of the Second Coming, but it does not mean that in this verse. Christ is coming the second time regardless of whether they repent or not. But here his coming was conditional. If they did not repent, he would come suddenly and unexpectedly. It is not mentioned specifically what he would do.
  - 2.4.3. To God's erring child, repentance is always the way to lift one back to the acceptable relationship with God.
  - 2.4.4. How desperate their need for it was; what spiritual severity awaited them if they recklessly refused his clear charge. If they chose not to remember and repent, he would come on them as a thief. They would not know what hour he would descend in congregational judgment.
    - 2.4.4.1. Is there not an apparent allusion to 546 B.C. and 218 B.C. when Cyrus and Antiochus the Great respectively took the careless city by stealth -- coming as the unsuspecting thief in the night?

**2.5. Rev. 3:4 - But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy.**

2.5.1. There were a few Christians who had remained faithful and had not drifted away from Christ.

2.5.1.1. This shows there can be faithful Christians even in a dead church.

2.5.1.2. At the judgment, each one will be judged individually, not collectively.

2.5.1.2.1. As members of an individual congregation, always remember the Lord expects us to carry out our responsibilities when wrong occurs and not be silent (**Rev.2:14-15**).

2.5.1.3. These who had remained faithful would walk with Christ in white. White indicates purity and victory.

2.5.1.4. This worthiness is based on God's amazing grace and their faithfulness.

2.5.1.4.1. **They are worthy** indicates they deserve it because of their faithfulness.

2.5.1.4.2. God's grace will never make the reckless and spiritually dead into such worthy recipients, regardless of all of the "grace only" propaganda.

**2.6. Rev. 3:5 - He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.**

2.6.1. Those who overcome are promised three things that indicate receiving eternal life.

2.6.1.1. They shall be clothed in white garments. Arrayed in white garments is mentioned seven times in the book of Revelation (**3:18; 6:11; 4:4; 7:9, 13; 19:4**). White symbolizes victory, purity and joy.

2.6.1.2. Their name written in the Book of Life is mentioned a number of times in the Bible (**Exodus 32:32-33; Psalms 29:28; Daniel 12:1; Philippians 4:3; Revelation 20:15; 21:27**).

2.6.1.2.1. When one is saved, by obeying the gospel and is added to the church, one's name is written in the Lamb's book of life where it stays as long as he is faithful.

2.6.1.2.2. Those who overcome were promised that their name would not be blotted out.

2.6.1.2.2.1. The very fact that he will not blot out the names of the faithful implies he will do so with the unfaithful.

2.6.1.2.2.2. A Christian can be lost after he is saved.

2.6.1.3. Christ will confess their name before the Father and the angels. This reminds one of the promises in **Matthew 10:32-33**.

2.6.1.4. Christ claims them as one of his faithful followers.

**2.7. Rev.3:6 - He that hath an ear, let him hear what the Spirit saith to the churches.**

2.7.1. Each saint at Sardis had ears with which to hear. Let him therefore hear the Spirit's message to the churches.

2.7.2. What kind of Christian would you have been in the church at Sardis?

**3. Philadelphia**

3.1. 25 to 30 miles southeast of Sardis, was a newer city than the others.

3.1.1. Built in the second century B.C. by Attalus II, he named it "Philadelphia" in devoted honor to his brother -- Eumenes -- whom he greatly loved and deeply admired.

3.1.2. The youngest of the seven cities, and was originally founded as a missionary outpost for Hellenism, the culture of ancient Greece

- 3.1.3. Philadelphia means "brotherly love" and hence, this was the city of brotherly love.
- 3.1.4. Due to its many temples and public buildings it was called "Little Athens." An excellent climate prevailed.
- 3.1.5. Grapes grew in abundance. Therefore, it is not surprising to learn that the god of wine, Bacchus (Greek) or Dionysus (Roman), was of chief importance here.
- 3.1.6. Located near where Lydia, Mysia and Phrygia met and on an important highway which made it a commercial success, it was established to spread Greek culture throughout that entire area.
- 3.1.7. Philadelphia was a prosperous city. Philadelphia commanded one of the greatest highways in the world, the highway which led from Europe to the East. Philadelphia was the gateway from one continent to another.
- 3.2. **Revelation 3:7 - And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth:**
  - 3.2.1. Jesus gave a three-fold ascription of himself after addressing the angel of the church
    - 3.2.1.1. He is the holy one. Neither sin nor impurity ever stained or soiled his perfect character.
    - 3.2.1.2. **The Holy One** is a name used of God in the Old Testament. This emphasized the deity of Jesus. **The True One** emphasized that Jesus is genuine and not false like the gods of paganism.
      - 3.2.1.2.1. **2 Cor. 5:21; 1 Pet. 2:21-22**
      - 3.2.1.2.2. **Heb. 7:26** affirms him to be "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."
    - 3.2.1.3. He is true. He is truth personified. He is "the way, the truth and the life."
      - 3.2.1.3.1. This is one of the great "I Am" declarations of John's gospel record (**John 14:6**).
      - 3.2.1.3.2. When Pilate asked, "What is truth?" in **John 18:37**, Living Truth in all its excellent essence and comprehensive coverage stood before him in the form of the Condemned Christ.
    - 3.2.1.4. He possesses the key of David. This is an evident allusion to **Isa. 22:22**.
      - 3.2.1.4.1. Keys symbolize authority and he has it both in heaven and on earth.
      - 3.2.1.4.2. Keys permit entrance; they forbid the unworthy from entrance. Jesus opens and no man shuts; he shuts and no man can open. His enemies are powerless in attacking successfully the authoritative head of the church.
      - 3.2.1.4.3. Possession of the key of David meant he was the true Messiah.
      - 3.2.1.4.4. He likewise possessed the throne of David. He was on it right then.
      - 3.2.1.4.5. This totally thwarted ignorant claims of the Jews who rejected him and rebuked his people.
  - 3.2.2. Jesus controls the door and who is admitted into heaven.
  - 3.2.3. Jesus is the only one who can and does lay down the conditions for going to heaven.
- 3.3. **Revelation 3:8 - I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.**
  - 3.3.1.

- 3.3.2. This was a good church. Jesus does not condemn them for anything. He is aware of their works. They were pleasing unto God. They were a small church just having a little power; however, they were faithful and had not denied his name.
- 3.3.3. Granted to Philadelphia was an open door for the expansion of Christianity. None of their enemies could close this open door.
  - 3.3.3.1. Often, an open door speaks of evangelistic opportunity (**1 Corinthians 16:9, 2 Corinthians 2:12, and Colossians 4:3**).
  - 3.3.3.2. Jesus tells them that He has opened the door of evangelistic opportunity to them, and they must go through that door in faith.
  - 3.3.3.3. In its history, Philadelphia had a great “evangelistic” calling. The city had the mission of spreading Greek culture and language through the whole region. Now Jesus opens the door for them to spread the culture of His kingdom through the whole region.
- 3.3.4. They had a little strength. This meant they were small and struggling.
  - 3.3.4.1.1. Spiritual acceptability does not depend upon the size of a congregation, but its faithfulness.
- 3.3.5. They had kept his word.
- 3.3.6. They had not denied his name. The name stood for all of Christ. Their support had been thorough, of him and for him.
- 3.3.7. Christ provides opportunity to those who seek to do his will.
- 3.4. **Revelation 3:9 - Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.**
  - 3.4.1. This church had no problems or enemies from within. Its enemies were from without.
  - 3.4.2. Satan is consistently alert and active where God's people are taking a strong stand in behalf of saving truth. This was true among those churches in Asia who were waging relentlessly and stubbornly a war of righteousness and godliness.
  - 3.4.3. Satan had his synagogues at Sardis and Philadelphia respectively. Satan had his seat at Pergamos and the depths of Satanic sinfulness were faced by God's people at Thyatira.
  - 3.4.4. Their main enemies were the Jews. The synagogue of Jews who regarded themselves as the true Israel of God was working against the church.
    - 3.4.4.1. The Christians in Philadelphia were persecuted by Jewish people (the synagogue). However, these persecuting Jews were Jews in name only.
  - 3.4.5. Paul said the true Jew is the one who is a Jew spiritually meaning one who has accepted Jesus Christ (**Romans 2:28-29**). These Jews had not accepted Jesus.
  - 3.4.6. They lie as their father, the devil, does (**John 8:44**).
  - 3.4.7. The Jews had thought that the Gentiles would come and worship at their feet. Instead, Jesus said the true meaning is this, the Jews who rejected Christ will come and bow before the church.
    - 3.4.7.1. This would seem to refer to the final judgment.
    - 3.4.7.2. They will know then that Jesus loved the church and that Jesus was the Holy and True One.
- 3.5. **Revelation 3:10 - Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that [hour] which is to come upon the whole world, to try them that dwell upon the earth.**
  - 3.5.1. He will keep them intact with his own powerful protection when the hour of temptation faces them and comes upon the whole world for testing purposes.
    - 3.5.1.1. The hour refers to a session of trying or testing.

3.5.2. Trials have always beset God's people.

3.5.2.1. Those who endure successfully will receive the crown of life of which James and John both wrote respectively (**James 1:12; Rev. 2:10**).

3.5.3. The expression, **keep them from the hour of trial**, may be interpreted in two ways.

3.5.3.1. First, it may mean to keep them so they do not experience the hour of trial.

3.5.3.2. Second, it may mean he will give them the strength to endure and overcome the hour of trial. The Greek words may be interpreted either way.

3.5.3.3. In view of the overall teaching of the Bible that God does not take away trials, tribulations and problems, but gives his children the strength to be faithful and overcome (**1 Cor.10:13; James 1:13-20**), it seems this is what is meant.

3.5.3.4. This hour of trial is not identified, but it is to come upon the whole earth. **Them that dwell upon the earth** usually means the enemies of the church. This hour of trial is coming on saint and sinner alike.

**3.6. Revelation 3:11 - I come quickly: hold fast that which thou hast, that no one take thy crown.**

3.6.1. His coming quickly is no allusion to the second coming, for that event was far off and may still be for all we know.

3.6.2. Christ will come in a quick manner, no warning. They were to hold fast or cling tenaciously to what they had. At all costs they were to make sure that no man take their crown and cause them to forfeit the heavenly inheritance of which they, if faithful, would inherit.

3.6.3. Because Christ is coming, they are exhorted to hold fast their crown that it not be taken away from them. No one can take the crown; they can lose it only by disobedience, unfaithfulness and sin.

**3.7. Revelation 3:12 - He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.**

3.7.1. Avoiding hell and attaining heaven is really the bottom line of each overcoming exhortation and yet each time it is expressed differently and very dynamically.

3.7.2. Here the overcomer is promised to become a pillar in God's temple, suggestive of permanence.

3.7.3. To the Christian who remains faithful and overcomes the temptations and trials of life, Christ promises the eternal home in heaven.

3.7.3.1. This is illustrated first by saying he will be a pillar in the temple of my God.

3.7.3.1.1. Christians are stones now, but in heaven, they will be pillars. The idea is to be immovable or permanent.

3.7.4. Those who go to heaven will always be with God. This is indicated by the next clause, **and he shall go out thence no more**.

3.7.5. The name of my God written on Christians denotes belonging completely to God. The name of the city of my God indicates possession of citizenship in the new Jerusalem.

3.7.6. Receiving Christ's new name means to enter into the glory of Christ and to share with him. No one knows yet what this new name will be (Revelation 19:12).

**3.8. Revelation 3:13 - He that hath an ear, let him hear what the Spirit saith to the churches.**

3.8.1. Each saint at Philadelphia had ears with which to hear. Let him therefore hear the Spirit's message to the churches.

3.8.2. Would your light have shown in Philadelphia?

#### 4. Laodicea

4.1. The city of Laodicea was at the intersection of three important roads and two rivers, the Meander and Lycus. It was a wealthy commercial city. The church was in an affluent community. It was wealthy from the banking and the woolen industry. It also had a medical school.

4.1.1. Laodicea was founded in the third century B.C. by Antiochus II and named in honor of his wife -- Laodice.

4.1.2. To distinguish it from other cities by the same name it was called Laodicea on the Lycus, the river on whose banks the city was built.

4.1.3. Laodicea lay south of Philadelphia, east of Ephesus and was 11 and 6 miles respectively from Colossae and Hierapolis (see **Col. 4:13, 16**).

4.1.4. Great Asian travel routes ran through the city, assuring it of commercial success.

4.1.4.1.1. The city of Laodicea was at the intersection of three important roads and two rivers, the Meander and Lycus.

4.1.5. It produced a type of cloth from the black wool of sheep grown there. It became a clothing and fashion center.

4.1.6. The city was wealthy; bankers and millionaires lived there.

4.1.6.1.1. Proud and independent Laodicea rebuilt itself without Roman aid that was offered following a disastrous earthquake in the A.D. 60's.

4.1.7. Laodicea manufactured a special type of ointment used as balm for diseased, afflicted eyes.

4.1.7.1.1. It had a medical school.

4.1.8. Hot springs nearby emitted lukewarm water.

4.1.9. Epaphras, mentioned prominently in the Colossian epistle, may have been instrumental in founding this entire trio of congregations.

4.1.9.1. **Col. 1:7 - As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;**

4.1.9.2. **Col 4:12 - Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.**

4.1.10. Laodicean citizens were comfortable and independent, which same qualities spilled over rather disastrously into the Laodicean congregation.

4.1.11. Jesus analyzed the church internally and found nothing to commend, but much to censure.

4.2. **Rev. 3:14 - And to the angel of the church of the Laodiceans write, 'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:**

4.2.1. He is the Amen.

4.2.1.1. What he says will be.

4.2.1.2. Amen indicates certainty; it means "this is true!"

4.2.2. He is the faithful and true witness.

4.2.2.1. There is no unfaithful spot associated with his character.

4.2.2.2. Faithful and true means he can be depended upon.

4.2.2.3. As witness, he is true; there is no pretense about him; there is no flaw in his character.

4.2.2.3.1.1. Witness indicates one has firsthand information.

4.2.2.3.1.2. Faithful and true witness indicates he accurately relates this information.

4.2.2.4. He is the way, the truth and the life (**John 14:6**).

4.2.3. He is the "beginning of the creation of God."

4.2.3.1. The word for 'beginning' is arche (ar-khay')

4.2.3.1.1. beginning, origin

4.2.3.1.2. the person or thing that commences, the first person or thing in a series, the leader

4.2.3.1.3. that by which anything begins to be, the origin, the active cause

4.2.3.2. Referring not to beginning as to order, but as to cause.

4.2.3.3. **The beginning of the creation of God** does not mean Christ is the first being created. It means he existed before all creation and he created everything as **John 1:1-3** and **Colossians 1:15, 18** attest.

4.2.4. Jehovah's Witnesses reject the eternity of Christ and contend he himself is a created object of God and then he in turn created all other things. They are fond of that bracketed "other" in their perverted Bible.

4.2.4.1. This view will not square with his eternal nature as set forth in **Mic. 5:2**; **John 1:1-3**; **Col. 1:15-17**.

4.2.5. Jesus is co-equal and co-eternal with the Father and the Holy Spirit.

4.3. **Rev. 3:15 - I know your works, that you are neither cold nor hot. I could wish you were cold or hot.**

4.3.1. Christ knows them as they really are, not just what they think they are, or what others think they are, but what they really are. He knows Christians today the same way.

4.3.2. Jesus knew the works of the Laodiceans and none of them were commendable.

4.3.2.1. They were neither cold nor hot in their religious attitudes and activities.

4.3.2.2. Just like the lukewarm waters emitted in their geographical vicinity they were lukewarm, listless, unconcerned, indifferent and heartless.

4.3.2.3. This group of people claimed to be Christians, but they were indifferent in their commitment.

4.4. **Rev. 3:16 - So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.**

4.4.1. Jesus preferred their being either hot (fervent for the faith) or cold (no link at all with the Lord) as to being lukewarm (indifferent and listless).

4.4.1.1. It can be easily perceived as to why he would prefer their being hot rather than lukewarm

4.4.1.2. **Why would Christ prefer them, to be cold over lukewarm? Wouldn't Jesus rather us do something rather than nothing?**

4.4.1.2.1. The person with no link to Christ will not be listless, unconcerned, indifferent, hypocritical and heartless toward His cause.

4.4.1.3. Their lukewarmness was nauseating to Jesus. It made him sick to his stomach.

4.4.1.3.1. **I will vomit you out of My mouth**

4.4.1.3.2. This is the only sin about which we read in the New Testament that produces this reaction from Christ.

4.4.1.3.3. This indicates their attitude was sickening to him!

4.4.2. It should be sufficient to make every lukewarm church member and congregation dread the thought of making Christ sick.

4.5. **Rev. 3:17 - Because you say, 'I am rich, have become wealthy, and have need of nothing' --and do not know that you are wretched, miserable, poor, blind, and naked—**

4.5.1. They, in their assessment, were rich, wealthy and in need of nothing...

- 4.5.2. They were spiritually deceived. They thought they were rich spiritually, but they were poor spiritually.
- 4.5.3. The assessment of their spiritual poverty begins with, **“Do you not know that you are...”**
  - 4.5.3.1. wretched (one in a pitiable condition)
  - 4.5.3.2. miserable (one totally void of real heavenly hope)
  - 4.5.3.3. poor (spiritual poverty)
  - 4.5.3.4. blind (spiritual blindness)
  - 4.5.3.5. naked (one unclothed in the apparel of the spiritual garments of holiness, sobriety, righteousness, godliness, etc.)?"
- 4.5.4. What a marked contrast between their appraisal (an incorrect, inaccurate one) and the Lord's (correct and accurate).
- 4.5.5. They were spiritually deceived.
- 4.5.6. Material richness does NOT equate to spiritual richness!
  - 4.5.6.1. Faith and obedience make one rich spiritually regardless of material possessions.
- 4.5.7. They were complacent thinking they were doing great when in reality they were poverty stricken spiritually.
- 4.5.8. God does not judge men or churches the way men judge!
- 4.6. **Rev. 3:18 - I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.**
  - 4.6.1. The city of Laodicea was famous for three things: riches (gold), their woolen garments and the eye salve. Jesus uses these three material things the city had to describe their real needs.
  - 4.6.2. They are counseled to buy the “gold of Christ” or spiritual riches (the true riches as opposed to false riches) that they may be rich in the truest sense of the term.
    - 4.6.2.1. The only thing that will make a person truly rich spiritually is a faith tried by fire as indicated in **1 Peter 1:6-7**.
    - 4.6.2.2. **1 Peter 1:6-7 - Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, [being] more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ:**
  - 4.6.3. In Laodicea they made black woolen garments. White garments indicate holiness and righteousness of character.
    - 4.6.3.1. They are to obtain white raiment (the garments God provides) that their spiritual nakedness may be covered.
    - 4.6.3.2. Spiritual nakedness can only be covered by having sins forgiven and growing in Christian virtues by living a righteous life with a commitment to Christ. This commitment means Christ is not only important, he is everything.
  - 4.6.4. They are to anoint their eyes with spiritual eye-salve, a balm only Christ can provide, that spiritual vision may no longer be blurred but crystal clear again.
    - 4.6.4.1.1. Their basic problem was being spiritually blind. They could not see themselves as they really were. They were spiritually deceived.
    - 4.6.4.2. The eye salve, "Phrygian powder," manufactured at Laodicea was supposed to make one see better.
    - 4.6.4.3. The only way one can see correctly spiritually is to accept Jesus as truth and study his word with an honest heart.

4.6.4.4. **Heb. 4:12 - For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.**

4.7. **Rev. 3:19 - As many as I love, I rebuke and chasten. Therefore be zealous and repent.**

4.7.1. Christ severely rebukes them, but the purpose was not to put them down, but to save their souls. He did this because he loved them. They need to recognize his love and obey his commands to repent and be zealous. There is no forgiveness without repentance.

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

4.7.2. Zeal needed to replace their lukewarm spirit of soul-damning lethargy.

4.7.3. Repentance, a change of mind preceded by godly sorrow and resulting in amended lives, was a powerful demand.

4.7.4. Everyone in this congregation seems to be this way. There is no mention in this church of those who have not defiled their garments (remained faithful).

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

4.8.1. Their lukewarmness had rejected him. He is at their door. The Lord will not stay either in congregational or individual environments that overflow with lethal lukewarmness.

4.8.2. The letter has been addressed to the entire church, but now Christ makes his appeal to each individual.

4.8.2.1. He is knocking on the door of each heart.

4.8.2.2. He does not force his way into each heart, but he is knocking.

4.8.2.3. Only each individual can let him in.

4.8.2.4. He knocks only with his word (my voice).

4.9. **Rev. 3:21 - To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.**

4.9.1. This church was on its way to being eternally lost, but there was still time for it to repent, to overcome the temptations that beset each person and receive the eternal home in heaven.

4.9.2. There was still time for them to repent

4.9.3. The overcomer will be permitted to sit with Christ (enjoy all heavenly glory and blessings) on Christ's throne even as Christ overcame and sat down with the Father on his throne.

4.9.4. The reward is realized in heaven -- not on earth.

4.10. **Rev. 3:22 - He who has an ear, let him hear what the Spirit says to the churches.**

4.10.1. The one with ears is charged to hear what the Spirit of truth says to the seven churches.

5. These letters were intended not only for the seven churches of Asia, but for Christians of all generations. Christians today need to read, understand and obey His word.