

**230312-1 Revelation 3, 14-22, Christ's Assessment of the Church at Laodicea–
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'LAODICEA, a just people. The capital of Phrygia, situated about forty miles from Ephesus. It is now called Esky-Hissa.' *Crudens Complete Concordance*, p.797, Zondervan

Sometime about the year A.D. 60, which is the time given for the writing of the epistle to the church at Colossae (a prison epistle written by Paul from Rome), the church of Laodicea met in the house of Nymphas. To this church Paul refers to circulating his letters among the churches. One of those letters was written to the church at Laodicea.

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.

13 For I bear him record, that he hath a great zeal for you, and them [that are] in Laodicea, and them in Hierapolis.

...

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the [epistle] from Laodicea.

The Laodicean church may have been established as a result of the witness of some of the brethren from the neighboring cities, perhaps from Colossae and Ephesus. Until the time of the writing of the letter to the church at Colossae Paul had not been present with this church.

Col.2.1 ¶ For I would that ye knew what great conflict I have for you, and [for] them at Laodicea, and [for] as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

The superscription added to the text of 1Ti.6.21 suggests that Paul was given liberty to leave Rome for a time, at which time he came to Laodicea, and from this city wrote what we now refer to as the first epistle to Timothy.

1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane [and] vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace [be] with thee. Amen. [The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.]

Nearly forty years have passed by the time the Lord revealed to the apostle John what is now called the Book of Revelation, which was to be delivered to the seven churches of Asia. And as you know the last of the seven churches to receive this Book (letter) is the church at Laodicea. We should note that to this church Christ gives His most severe correction. In it is not a word of commendation.

Chapter 3 – Laodicea, the repulsive church. Every church, except they repent would come to this same end. This is the last state of a church before Christ rejects them as a body.

14 ¶ And unto the angel of the church of the Laodiceans write;
messenger

write, γράψον, 2s. aor. imper. act. of γράφω, to write. (12 times in this book the apostle John is commanded 'write!')(Re.1.11, 19; 2.1, 8, 12, 18; 3.1, 7, 14; 14.13; 19.9; 21.5)

The angel, messenger and the church receive this censure from the Lord Jesus Christ.

These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

amen – the Hebrew, אָמֵן, ah-mehn, tss. as a noun *truth, so be it, amen*, (Is.65.16); the Gr. ἀμήν, is tss. with two English words, *amen* and *verily*. meaning ‘*certainly!*’

1Co 14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

2Co 1:20 For all the promises of God in him [are] yea (ναί, yea, truth, yes, even so, verily, surely), and in him Amen (truth, certain), unto the glory of God by us.

Very likely the ‘amen’ is parallel to the ‘Omega’ of Re.1.8, 11. The ‘So-be-it’ of everything. He is the final authority. His word stands.

faithful and true witness – He is the trustworthy and true witness of all things.

the beginning of the creation of God – He is the *beginner* of Creation. Like the Amen being synonymous to Omega, so the *beginner of the creation of God* is likely synonymous to the title ‘Alpha’ in Re.1.8, 11.

*Col 1:17 And he is before all things, and by him all things consist.
18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence.*

Jn.1.3 All things were made by him; and without him was not any thing made that was made.

Joh 1:1 ¶ In the beginning (at the beginning) was the Word, and the Word was with God, and the Word was God.

So, Christ so reveals Himself to the Laodicean church.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γράψον· Τάδε λέγει ὁ Ἄμην ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

15 ***I know thy works, ^{ὅτι} that thou art neither cold nor hot:***
(A statement to ea. church.)

works, ἔργα, is either nom. or acc. pl. of the noun ἔργον, tss. deed, work, labour, doing. (Re.2.2, 5, 6, 9, 13, 19 [twice], 22, 23, 26; 3.1, 2, 8, 15; 14.13; 15.3; 18.6; 20.12, 13); ἔργον is in the texts Re.2.22; 9.20; 16.11; 22.12). each of the seven churches are bolded.

This I understand to mean that their works were not the works of Christ. Their works were anything but Christ's. They neither provoked souls to fervency of service nor provided rest to the wearied spirit.

I would thou wert cold or hot.
Would that!

I would, ὄφελον, aor. of ὀφείλω, used as in interjection, O that! Would that! 2Co.11.2, tss. Would to God.

wert, εἶης, 2s. pres. optat. of the verb εἶμί, 'to be' verb. Dict., wert, archaic past tense (time), 2s of 'be.' art is archaic pres. 2s. of 'be.'

15 Οἶδά σου τὰ ἔργα ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός ὄφελον ψυχρὸς εἶης ἢ ζεστός

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

lukewarm, χλιαρὸς, an adj. is only once in the NT.; Lat. tepidus. The text defines what lukewarm is by what it is not. It is neither cold nor cold ...

will, μέλλω, 1s. pres. to be about, ready.

spue, ἐμέσαι, aor. infin. of ἐμέω, only this once in the NT; Liddell & Scott, Lat. *VOMO*, *to vomit, throw up*: absol. *to be sick*.

The adjectives *lukewarm*, *cold* and *hot* are used to describe the various temperatures of water, and by describing the water in these ways Christ reveals the state of the Laodicean congregation.

If we apply these adjectives to things other than to water we cannot reach a proper conclusion. For example, if we apply hot and cold as an indication of spiritual temperature we could say that Christ prefers His disciples either be fervent to service or cold, living for Christ or living for the world, outright holy or outright sinful, after God or after Satan. But that is senseless because Christ spues out the one that is *lukewarm*, not holy, but not quite as devilish as he could be either?

Hot and cold water have useful purposes, especially so for the purpose of drinking. The lukewarm water is rejected. It is revulsive. Unless you set your mind to it, spewing lukewarm water is an automatic response. It is lukewarm water that best serves as a breeding ground for germs and toxins, which when drunk leads to all kinds of sicknesses. The point is that a church is of service to Christ until it becomes tepid or lukewarm. It is the lukewarm church is a breeding ground for all kinds of corruption. And as we read one it produces *wretched, miserable, poor and naked* children of God, which the Lord Jesus is ready to cast out of His presence.

The Redeemer of this church represents Himself as being so sickened by the Laodicean church that he is about to cast them away in a sudden, convulsive act.

spue thee out – consider a parallel with the nation of Israel. (cf. Lev.18.24-30)

16 οὕτως ὅτι χλιαρὸς εἶ καὶ οὔτε ψυχρὸς οὔτε ζεστὸς μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου

ἔχω

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing;

I am rich –

πλούσιος, an adj. the church used to describe themselves: self-appraisal. A judgment based on external circumstances.

Pr 23:5 Wilt thou set thine eyes upon that which is not? for [riches] certainly make themselves wings; they fly away as an eagle toward heaven.

Ps.49.16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though while he lived he blessed his soul: and [men] will praise thee, when thou doest well to thyself.

1Ti.6.3 If any man teach otherwise (things that blaspheme, oppose the true teachings of Christ), and consent not to wholesome words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 ¶ But godliness with contentment is great gain.

7 For we brought nothing into [this] world, [and it is] certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

increased with goods – πεπλούτηκα, 1s. perf. verb of πλουτέω, tss. *rich, increased with goods; perf. verb, have increased.*

have need of nothing – οὐδενὸς χρείαν ἔχω

have, ἔχω, 1s. pres. verb tss. to have, to hold, to possess, etc.

need, χρείαν, acc. sing. of the noun χρεία, tss. a need, a use, a necessity, a lack, a business.

Any church that has any spiritual sense at all would NEVER think to say, 'I have need of nothing.' The very indwelling Spirit of Christ in her convicts and convinces the body of their continual and great need of Christ. How we need more grace! This statement which Christ has very likely heard some or all of this church utter or think tell us everything that we need to know of her. Those of this mind have truly sunken to as low as a church can descend before it is ultimately cast off by the Lord. Yes, we know that sinners can sink to lower depths of sin, but Christ will not allow His churches to sink any lower than this before he casts them off as His.

There is nothing wrong with an affluent church, a prosperous church, a church of much substance, until those things become the means by which the church judges herself. Whether with much or with little the churches of Christ's only standard of judgment is the word of God. The Laodicean congregation were no longer able or perhaps unwilling to judge themselves by the word of God any longer.

The church at Smyrna differed from the Laodicean church. This church was of little substance, but rich in Christ.

Re 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) ...

How easily the child of God and the churches of Jesus Christ can be deceived by Satan into thinking all is well with our souls because, well, look at all that the Lord has given me.

He.3.12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Lk.12.15 And he (Jesus) said unto them (the company of disciples that had gathered around him), Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

...

23 The life is more than meat, and the body [is more] than raiment.

30 ... and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and [your] lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed [are] those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find [them] so, blessed are those servants.

and knowest not

knowest, οἶδας, 2s. pres. of οἶδα, εἶδέω, tss. *to be aware, to behold, to know, to look, to perceive, to see, to understand, to tell, to be sure, etc.*

The Laodiceans saints were walking in the shameful works of unrighteousness, barren of fruit, naked, bare, stripped of the righteousness of the works of Christ in their members.

2Pe.1.9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

17 ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδενὸς χρείαν ἔχω καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός

18 I counsel thee to buy παρ'
of **me gold** **tried** **in the fire,**
from, by having been fired by fire

I counsel, συμβουλεύω, 1s. pres. verb tss. *to consult, to counsel*; *σύν* with, together + *βουλεύω*, to counsel.

to buy, ἀγοράσαι, aor. infin. of the verb ἀγοράζω, tss. *to buy* (28), *to redeem, to* (3).

tried, πεπυρωμένον, acc. sing. neut. part. perf. pass. of the verb πυρώω, tss. *to burn* (1Co.7.9; 2Co.11.29; **Re.1.15**, *burned*, πεπυρωμένοι, nom. pl. masc. part. perf. pass.), *to be fiery* (Eph.6.16), *to be on fire* (2Pe.3.12), *to try* (**Re.3.18**).

I counsel thee – Christ the omniscient One counsels (cf. Is.9.6, the counsellor them. He has the authority and the power to command His own to do as He pleases.

to buy – Living for Christ comes at personal cost.

Lu 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Walking with Christ is a life of sacrifice. It requires self-denial. It will require taking up our cross and following after Christ. It might cost us some

friends, family relationships, jobs. It might cost us everything, even our own lives.

gold tried in the fire – Gold is a type for the divine life, the life of Christ. For example, gold was used in much that had to do with the OT tabernacle. It was overlaid to shittim wood, the boards, the bars, the staves, pillars of the vail, the table of shewbread, the incense altar, and the ark of the covenant. The tabernacle is a type for the Lord Jesus Christ in His first coming, temporarily dwelling among His people. And the gold was laid upon the shittim wood (the incorruptible human nature of Christ), The Divine upon human flesh.

Also, gold was cut into fine wires and woven into the fabric of the ephod (vest) of the high priest, and in the, curious (colorful) girdle (belt) that wrapped around the ephod, and the breastplate. Again, this reinforcing the idea of divinity and the works of Jesus Christ.

Solomon's Temple was overlaid with gold inside, the walls, posts, the beams, the floors, the cherubims, the altar, the doors, and the porch. (1Ki.6.22; 2Chr.3.7) This a picture of the Son of God in His second coming, permanently dwelling among His people.

The Laodicean believers, who didn't know just how bankrupt they were before Christ had settled for corruptible things of earth. He would have them lay over their lives, as gold overlaid the shittim wood, the works of Christ's righteousness so that they might be increased and truly rich.

*2Pe.1.2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,
3 According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

ἵνα

that

thou mayest be rich;

in order that

mayest be rich, πλουτήσης, 2s. aor. subj. of πλουτέω, **cf. v.17**.

raiment, the noun ἱμάτιον, tss. *garment, cloke, raiment, apparel, vesture*.

Christ says this to the messenger and the church alike. In all that they possess they had not acquired this. Rich as they were they didn't have this laid upon their lives, working through their members the holy life of Jesus Christ. The purest gold, the gold, bright, with the dross removed.

Job 23:10 But he knoweth the way that I take: [when] he hath tried me, I shall come forth as gold.

thou mayest be rich – The Laodicean church was in a very poor condition. Only by application of Christ's counsel could they increased as they should be.

		ἵνα		περιβάλη	
and	white raiment,	that	thou mayest	be clothed,	and that the
[buy]	apparel	in order that		clothe thyself	

mayest be clothed, περιβάλη, 2s. aor. subj. mid. of the verb περιβάλλω, περί about + βάλλω to cast; περιβάλλω, tss. *to be arrayed, to be cast about [with clothes], to put on [a robe], to be clothed [with garments]*.

shame of thy nakedness do not appear;
might not be manifest

shame, of the Gr. noun αἰσχύνη, tss. *shame (5), dishonesty (1)*.

[I counsel you to] **buy** ... white raiment. In other words acquire through personal application, as if putting on as a garment for the body, the works of Christ, the righteousness of Christ. He is referring to practical holiness. The way we act. We have the imputed righteousness of Christ, but we might be lacking to demonstrate that in our members.

Re 19:8 *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

Php 3:9 *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith ...*

and **anoint** [!] **thine eyes with eyesalve,**
rub, apply

do ... appear, φανερωθῆ, 3s. aor. subj. pass. of the verb φανερώω, tss. to manifest, to appear, to shew, to declare.

anoint, ἐγγρῖσον, 2s. aor. imper. of ἐγγρῖω, ἐκ of, from, out of + χρίω to anoint; to rub on or in.

eyesalve, κολλούριον, a noun only once in the NT; Lat. collyrium, so called because it was made up in small cakes, κολλύρα.

The imperative, the commandment is to anoint thine eyes! Their eyes had been moved from Christ and to the things of the world. He would have them act in such a way so as to restore their vision of Christ so that they see Him as they ought to see Him, unobstructed, unblurred, focused. Bring Christ back into focus.

Mt.6.21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single (focused), thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

ἵνα
that **thou mayest see.**

in order that

thou mayest see, βλέπης, 2s. pres. subj. of the verb βλέπω, to see.

They weren't rich and increased. They were in great need. And they were blinded by the deceitfulness of riches.

18 συμβουλεύω σοι αγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός ἵνα πλουτήσης καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου καὶ κολλούριον ἐγχεῖσον τοὺς ὀφθαλμούς σου ἵνα βλέπῃς

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

rebuke, ἐλέγχω, 1s. pres., tss. to fault, to reprove, to convict, to convince, to rebuke.

chasten, παιδεύω, 1s pres. tss. to chastise, to learn, to instruct, to teach.

be zealous, of the verb ζηλόω, tss. move with envy, to covet earnestly, to desire, to covet, to be jealous over, to be zealously affected, to be affected, to be zealous.

repent, of the verb μετανοέω, meaning μετά, a change + νοέω, to think.

Christ's words were direct. He rebuked them and chastened them because He loved them. The danger is that in this state they would be prone to reject His word. Sometimes hearing the truth smarts, stings. Sometimes being chastened we might be prone to despise it.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him ...

19 ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν καὶ μετανόησον

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

stand, ἔστηκα, 1s. perf. ind. of the verb ἵστημι, tss. *to appoint, to establish, to set, to stand, to abide, to purpose.*

knock, κρούω, 1s. pres. always tss. with the English ‘knock.’

I will come in, εἰσελεύσομαι, 1s. fut. of the verb εἰσέρχομαι, *to enter, to enter into, to come in.*

I will sup, δειπνήσω, 1s. fut. of the verb δειπνέω, tss. *to sup, to have supper; the noun δείπνον, tss. feast, supper.*

Behold I stand at the door – This is not a picture of Christ standing outside the *heart’s* door awaiting an invitation to come in so that He might save the soul from eternal destruction. These to whom Christ speaks are the born-again, converted, baptized, members of Christ’s church. There is no such text or teaching in all of the word of God that shows Christ as powerless, waiting outside the human heart for the sinner to open to him so that He might save Him from sin. If all we had was the apostle Paul’s salvation experience as is recorded in Ac. 9.1-6, we could conclude that much. So, put away the false notion of Christ standing outside the sinner’s heart waiting for him to let Him in so that He might save them. That is false doctrine.

Rather, this text concerns fellowship. This is Christ’s expression to His baptized, believing, church-related disciples that He *continues* to desire fellowship with them, even though He was about to cast them away from receiving any of the blessings and promises made to them as members of His NT church. Christ encourages them with the enjoyment of present fellowship, fellowship *now*, not only of fellowship in the future. He reminds them that He will fellowship with them if they will fellowship with Him.

Jn.15.3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned.

...

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

1Jn.2.24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain (abide) in you, ye also shall continue (abide) in the Son, and in the Father.

1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

20 ἰδοὺ, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

set, ἐκάθισα, 1s. aor. of the verb κάθημαι, tss. to sit, to sit by, to dwell, to sit down.

Don't miss this. To err on this point will affect most of the teachings which differentiate between the time of Christ's throne and the Father's throne. What does this verse say? Christ says to the overcomer that one day he

shall sit down, dwell with Christ in His throne, the time of His reign, even as He is presently sitting down, dwelling with His Father in His throne.

The Father's throne is the time of His reign, which is now, and Christ's throne is the time of His reign, which is future. There are times for two notable reigns over this earth. The first by the Heavenly Father and the next by the Son of God, our Lord Jesus Christ.

The question might be asked, 'In what way is the Heavenly Father reigning today, over the earth?' The Father is directing the course of mankind to His desired end, which is to time of the reign of Jesus Christ. All authorities and powers he installs into their places. And these he turns to do His own after His will in the earth.

Pr 21:1 The king's heart [is] in the hand of the LORD, [as] the rivers of water: he turneth it whithersoever he will.

Ro.13.1 ¶ Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

The Heavenly Father will is done among men and no one can stop Him.

Da 4:17 This matter [is] by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

...

35 And all the inhabitants of the earth [are] reputed as nothing: and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

The whole course of mankind is under His control. He reigns, though men may not think it so. (cf. Ps.47.1-4) God the Father takes all of the brokenness and the wickedness of mankind and makes it all conform to do His will to bring men into judgment at the time appointed. On a smaller

scale we can see the same in the way He has directed the nation of Israel. None of this is the result of happenstance. The nation of Israel's experience is all by design of the Heavenly Father. (cf. Ez.37.11, 12; Ro.9.21, 27, 28; 11.25, 26) He knows it all because He purposed it all from eternity. (cf. Is.46.9, 10; Ac.15.18; Ro.8.28) The nations rise and falling according to His own purpose. (cf. Dan.2.31-35) This is the time of the reign of God the Father. Presently the Lord Jesus is seated in the throne of His Father, NOT in His own throne.

Re.12.5 And she (the woman, national Israel) brought forth a man child (Jesus Christ), who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne.

1Pe.3.22 Who (Christ) is gone into heaven, and is on the right hand of God; angels and authorities and powers (at this present time) being made subject unto him. (Being made subject unto Christ by whom? The Heavenly Father, who is on His throne ruling.)

being made subject, ὑποταγέντων, gen. pl. masc. part. aor. pass. of the verb ὑποτάσσω, tss. to subject, to submit, to be under obedience, to be under, to be subdued, to be obedient.

Eph.1.20 Which [exceeding greatness of power] he (the God of our Lord Jesus Christ, the Father of glory) wrought (worked, showed forth) in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places] ...

(cf. Mt.22.44; 26.64; Mk.12.36; 14.62; 16.19; Lk.20.42; Ac.2.33, 34; 7.55, 56; Ro.8.24; Col.3.1; Heb.1.3, 13; 8.1; 10.12; 12.2, Christ is set down on the right hand of God. [15 texts])

Concerning the reign of the Lord Jesus Christ. His reign is not now, but still future. (Ps.48.5-9; read again the text cited above in Re.12.5. Christ *was* to rule, but He died and ascended to the Father awaiting the day when He shall rule.) Christ's FUTURE reign is clearly revealed in the word of God. When the child of God keeps to the Scriptures, he will understand this clearly. It is not hidden or mysterious.

(Ps.2.8, 9; Is.9.7; Dan.2.35, 44, 45; 7.13, 14; Lk.1.33; 22.29, 30;
Re.11.15)

CHRIST IS NOT REIGNING FROM HIS THRONE AT THIS PRESENT TIME. THE MILLENNIAL REIGN OF JESUS CHRIST, WHICH IS WHEN CHRIST ASSUMES THE THRONE OF DAVID, HAS NOT YET BEGUN. Most of Christendom errantly confesses that Jesus is reigning today over His kingdom. That is bad doctrine. That is not true!

WHEN THE LORD JESUS REIGNS, SO SHALL THE SAINTS OF GOD! IN THAT DAY NOT ONLY SHALL THE LORD JESUS RULE THE EARTH WITH A ROD OF IRON, BUT SO SHALL HIS SAINTS.

‘The transfigured elect shall with Christ judge and reign over the nations in the flesh, and Israel the foremost of them ...’ J-F-B Bible Commentary, vol. 3, p.671, col.2

Let me ask those that say that the Lord Jesus is reigning today, even at this present hour. The Bible says that Christ shall rule the earth with a rod of iron. (cf. Ps.2.9; Re.12.5; 19.15) The rod of iron is symbolic of absolute, unbreakable rule. If Christ is reigning so over this earth, where is it? What government has he affected so that the wicked are put down and the righteous rejoice? What unrighteous laws has Christ rescinded if He is reigning now? What wicked rulers have been dethroned and when has punishment of the evil-doer begun? The notion of Christ ruling and reigning today is just that, a notion, a figment of the imagination.

What about the rod of iron that the saints shall have when Christ reigns? (cf. Re.2.26, 27) Where in all of the earth are the saints reigning? Name a single city anywhere on the earth where the saints of God reign as sovereigns under their King, the Lord Jesus. Where is it that the saints wield absolute power to alter the decisions of wicked rulers, judges, and any other authority? What laws have they been able to enact in the earth as sovereigns?

When Christ rules and reigns, and His people with Him, the kingdoms of this world will, every one of them, fall before the throne of Christ.

Da 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold (symbolic of all of the kingdoms of this world); the great God hath made known to the king what shall come to pass hereafter: and the dream [is] certain, and the interpretation thereof sure.

Christ's rule will be an absolute monarchy over the whole earth. When Christ reigns, and His saints with Him, EVERYONE WILL KNOW IT. It won't be concealed in a mystery, or in the form of a parable, or a figures, or a type; it won't be a spiritualized concept. The reign of Christ will be a real, literal, and physical reign.

21 ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου ὡς καὶ ἐγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ

22 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

The Ephesian had left their first love. The Smyrnan church, a church of little means, stood to win the crown of life. The Pergamos church tolerated members that held immoral and idolatrous practices, where the church at Thyatira had in their number some that also taught Christ's servants these things. The church at Sardis was dead. To the church at Philadelphia, a church of little strength, Christ opened a great door of opportunity minister Christ to others. And the church at Laodicea was about to be cast away from Christ altogether as His church at all.

In light of the things which Christ said to these seven churches, how is the HHSGB? Is Christ our first love? Do we fear those things which we might be called upon to suffer? Do we have any holding to immoral and idolatrous practices? Do we allow false teachers and false teachings to stand in the congregation? Are we being watchful and strengthening the things which remain? Have we desire, through holiness and doctrinal purity to abide in fellowship with the Son of God? This is the kind of church

that is filled with overcomers, overcomers that at Christ's second coming will receive all of the great and precious promises He spoke to them through the pen of the apostle John.

22 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις