

10. The New Jerusalem of **NA #11b** is also **NA #12**, which winners may visit. (See “Paradise of God,” Rev. 2:7.)

7. **Laodicea:**

Revelation 3:21 ‘He who overcomes [ὁ νικῶν (*ha nikōn*): to the winner], I will give to him the reward and privilege of sitting with Me on My throne [**NA #13**], as I have won the strategic victory, and I have sat down with My Father on His throne.’ (EXT)

1. Among the seven churches, Laodicea received one of the most scathing critiques in the New Testament. Yes, those who gathered at the city’s local church had the opportunity to advance to maturity, but Jesus’ dictation to John cuts no slack for the majority in that congregation.
2. The congregation was made up primarily of believers who were neither negative to what was taught nor positive to what was taught but whose opinions were instead blasé.

Revelation 3:15 ‘I know your deeds, that you are neither cold nor hot; I wish you were cold or hot.’

3. The motivation to inculcate divine truth was not of interest. The vast majority were upper class financially while at the same time ignorant of things theological.

Revelation 3:16 ‘So because you are lukewarm [**reversionism**], neither hot nor cold, I will vomit you out of my mouth [**sin unto death**].

v .17 ‘Because you say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked,

4. Although presumably self-sufficient, the vast majority of the believers in Laodicea are in reversionism. The Lord describes their spiritual status as “wretched”: inferior; “miserable”: pathetic; “poor”: destitute; “blind”: stupid; and “naked”: sans uniform of glory (NA #7; v. 3:5).



5. The Lord encourages these reversionists to correct these spiritual deficiencies in:

Revelation 3:18 I advise you to buy from Me gold refined by fire [the veracity of Bible doctrine] so that you may become rich [spiritual inventory of ideas], and white garments so that you may clothe yourself [NA #7; Eph. 3:5], and that the shame of your nakedness will not be revealed [reversion recovery]; and eye salve to anoint your eyes so that you may see [comprehension of historical trends].

v. 19 ‘Those whom I love, I reprove and discipline; therefore be zealous and repent [rebound recovery].’ (NASB)

6. Following this scathing profile, the Lord then offers encouragement through reversion recovery to the entire congregation:

Revelation 3:20 ‘Behold, I stand at the door [divine patience awaits rebound] and I keep on knocking [warning discipline]; if [protasis of a 3d-class condition: uncertain of fulfillment but still likely] anyone hears My voice [response to discipline] and opens the door [1 John 1:9], [apodosis] I will come in to him and will dine with him, and he with Me” [reestablishment of fellowship through resumption of Bible study].
(EXT)

NOTE: Revelation 3:20 has been erroneously used by some to evangelize the lost. Although most of the members of the Church at Laodicea are in reversionism, they are saved. The context of chapters 2 and 3 is an analysis of the spiritual status quo of those believers.

The situation at Laodicea is markedly different to the others in Anatolia, but those differences refer to their lack of spiritual growth. The context of this final passage clearly reveals these members are saved but are in the throes of reversionism.

(End JAS3-61-Review. See JAS3-62-Review for continuation of study at p. 71.)



In verse 15 the Lord certifies that the congregation in Laodicea is not cold, indicating they are not heathens, nor are they hot, signifying they are not mature believers, but rather somewhere in between because of advanced reversionism. Merrill F. Unger addresses this circumstance:

The Laodicean condition describes the spiritual lukewarmness and worldliness that will prevail in the professing church of Christ at the end of the age. Rich, cultured, religiously ritualistic—the church will have become so self-satisfied and worldly as to have ostracized Christ completely. He is represented prophetically as standing on the outside knocking for admission (Revelation 3:20). No longer is He admitted by the corporate body, but stands outside extending an invitation to individuals. The awful spiritual condition, so utterly abhorrent to God, calls forth one of the boldest figures used in the New Testament. “So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth” (3:16; cf. 2 Timothy 3:1–8 for the spiritual and moral conditions at the end of the church age).¹

The Lord advises them in verse 18 to get back to serious Bible study so “the shame of your nakedness will not be revealed,” an appeal to move into reversion recovery. This adjustment must begin with rebound which is the subject of verse 19.

In verse 19, the Lord expresses His unconditional love for them indicated by His efforts to “reprove and discipline” (NASB). The word “reprove” is the Greek verb, **ἐλέγχω (elénchō)**: “to prove one in the wrong and to shame.”

The word “discipline” is the Greek verb, **παιδεύω (paideúō)**: “to correct or chastise.” Here is a summary of how this verb is applied in New-Testament contexts:

Originally to bring up a child, to educate, used of activity directed toward the moral and spiritual nurture and training of a child, to educate. To instruct, particularly a child or youth; to instruct by chastisement. To chastise for the purpose of educating someone to conform to divine truth.²

¹ Merrill F. Unger, “Laodicea, Church At,” in *The New Unger’s Bible Dictionary*, ed. R. K. Harrison (Chicago: The Moody Bible Institute of Chicago, 1985), 756–57.

² Spiros Zodhiates, ed., “παιδεύω,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1088.



Jesus Christ is the superior ranking authority over the churches and His intervention at Laodicea is designed to influence them to “be zealous and repent,” not “to become emotionally energized and believe in Him.” This is not a salvation passage, but one directed toward reversion recovery.

Therefore, in Revelation 3:20, the Lord makes the case that first the majority of those in the church are out of fellowship, divorced from biblical reality, and in the cosmic morass of reversionism.

As a result, these people are not presently receptive to divine viewpoint. This means that the Lord’s presence is absent from the auditorium.

Therefore, He is situated outside the room, yet He stands at the door and “keeps on knocking.”

Then comes the protasis of the third-class conditional statement: “If anyone hears My voice and opens the door,” maybe some person will hear and open or maybe someone will not, but in all likelihood, someone will open the door.”

Opening the door is a figure of speech for rebound recovery. Those who allow Him in may then “dine with Him,” the reestablishment of fellowship through the resumption of Bible study.

This passage has nothing to do with evangelism. No appeal from the gospel of salvation through faith in Christ is mentioned. The circumstance is reversionism and the Lord’s desire is that reversion recovery will occur at which point fellowship with Him may resume.

Qualification for Evidence Testing: The advance to the high ground of spiritual maturity is put to the test. The overwhelming power of the Word of God is expressed to the maximum by the believer who functions in problem-solving device #10: Occupation with Christ:

1. The capacity to love someone who is invisible requires a tremendous amount of information in the *kardía* of the soul. The capacity to love Jesus Christ comes only from maximum doctrine deployed on the FLOT Line of the soul.
2. The acronym FLOT refers to “Forward Line Of Troops.” This is a military term used to describe the Invisible War and the believer’s strategy and tactics in that conflict.
3. The mature believer knows when to use offensive action or defensive action during the scrum of the Angelic Conflict.
4. Offensive action is related to several categories of the believer’s spiritual life:

