

*Laodicea* – The People Legislate

The Church Becomes Vomit...

Laodicea, located about sixty miles east of Ephesus, is the last assembly on the list. Yahushua had nothing nice to say to them in sharp contrast to His Philadelphian love letter. The Laodiceans represent weeds in the parable of the tares living among the wheat at the close of the Gentile age.

As with the other cities, the name Laodicea tells us a great deal about these people and thus about our time. It means “the people legislate.” The term is indicative of representative government and thus descriptive of America and Western Europe. Moreover, the people legislating is the opposite of Pergamos where the Nicolaitane doctrine of rule by cleric and king over the laity became the order of the day—something that the Roman Catholic Church played to the hilt through the Thyatira and Sardis eras.

While the Philadelphian *ekklesia* wrought great change—ushering in the modern age of enlightenment, productivity, science and technology, pendulums often swing too far. Not only were freedom of speech and democracy reborn as a direct result of the Philadelphian Reformation, so were self-reliance and arrogance. The Laodicean democracies elected men, and those men became enamored with their own words.

In a prophecy foretelling the nature of the Laodicean age, Paul, in his second letter to Timothy, issued a prediction which begins by echoing the same message Peter presented in his second letter. The second verse of the fourth chapter extols the role the Philadelphians would play at the end of the age while the rest of the passage explains how the Laodiceans will react to them. **“Be a herald, openly proclaiming and publishing** (*kerusso* – announcing with the intent to persuade and urge compliance with) **the Word** (*Logos*). **Be ready and take a stand** (*ephistamai* – come near, be present, stand up, and engage; be active, be useful, go on the attack, and commence) **in season when the time is opportune** (*eukairos* – favorable, welcome, or convenient; from *eu*, meaning to fare well and

prosper and *kairos*, meaning in the due measure of time, a fixed season or definite period) **and when it is not opportune or timely** (*akairos* – out of season)...” (2 Timothy 4:2)

The bottom line is that we are to openly proclaim the Word. To do that we must first come to know the Word—something that is dreadfully difficult to do considering the quality of today’s translations. To help correct that deficiency, let’s examine the words Yahuweh inspired Paul to write in this passage.

*Kerusso* suggests that we are to play the same role John the Baptist played—that of a herald—one who witnesses to the truth by announcing the arrival of the Messiah while at the same time being one who warns people about the inherent flaws in their religious and political allegiances. We are to “urge compliance” and we are to “be persuasive,” but there is no hint of compelling or converting anyone.

*Ephistamai* implies that we are to go on the attack when we try to convince people to comply with what the Word actually reveals. There is nothing passive or accommodating about any of this. Scripture is encouraging us to engage, not to kneel prayerfully on the sidelines. God wants us to take a stand, one that requires us to be immersed in the Word and present in the Spirit.

The contrast between *eukairos* and *akairos* can be seen as opportune and inopportune, convenient and inconvenient—in other words, always be ready and willing to take a stand based upon the Word. But there is another possibility, one hinted at by *kairos*’ reference to a due measure of time, a fixed season and a definite period. In the context of Scripture, these represent Yahuweh’s seven Miqra, the Set-Apart Appointed Meetings of Passover, Unleavened Bread, FirstFruits, the Feast of Weeks, Trumpets, Atonement, and Tabernacles. If this is the intended meaning, we must come to understand and share the significance of these dates. In their season we should be prepared to celebrate them as a witness to their message of salvation and out of season we should convey their full prophetic meaning so that people come to appreciate God’s Way and reject man’s way (Lent, Easter, All Saints Day, Thanksgiving, and Christmas).

Because too few people understand what follows, and fewer still are willing to heed this advice and engage as required, mankind is awash in deception. **“Be a herald, openly proclaiming and publishing the Word. Be ready and take a stand...finding fault, exposing, refuting, and convicting** (*elegcho* – overwhelming opponents in argument, refuting them conclusively and convincingly, shaming those being convicted; exposing their errors while reprehending them; calling them to account for what they have said and done and demanding an explanation; chastening and punishing them), **sharply chiding, severely warning, and censuring them** (*epitimaō* – judging and adjudicating

them, assessing blame, pronouncing sentence, denouncing and condemning them, judiciously proclaiming the merited penalty while expressing strong disapproval), **summoning, addressing, and speaking to them so as to admonish and exhort them** (*parakaleo* – telling them to be wary, expressing disapproval in an earnest, solicitous, and concerned manner, meticulously careful and yet eagerly passionate) **in (en) individual and collective** (*pass* – total and complete) **enduring passion and anger, constant and steadfast indignation and fierceness** (*makrothumai* – from *macros*, meaning long lasting and enduring and from *thumos*, meaning passion, anger, indignation, fierceness, and wrath; from *thuo*, to sacrifice the victim, killing and destroying them, slaughtering them) **and teaching and instruction** (*didache* – the use of facts and evidence to increase comprehension and understanding).” (2 Timothy 4:2)

There are few things that anger me more than “Christians” who preach tolerance and who are intolerant of those who “find fault, expose error, and refute lies, overwhelming and shaming deceivers in argument.” Paul’s call to *elegcho* is repeated ten times in the Renewed Covenant in ten different books: Matthew 18:15; John 3:20; 16:8; Ephesians 5:11; 1 Timothy 5:20; 2 Timothy 4:2; Titus 1:9; Hebrews 12:5; James 2:9; Jude 15; Revelation 3:19; John 8:9; and Jude 22-3. The message is clear; it is our minds that are muddled. *Elegcho* is even the essence of the Third Commandment.

But heedless of what Yahuweh etched in stone and ignorant of what He revealed through His prophets and apostles, we have tolerated, even condoned all manner of error. It is the reason the world is in a mess today. It is the reason that which follows applies to our time. It is that the church is mired in Satanic deception rather than grounded on Yahuweh’s Word.

God has given us His prescription for healthy living. According to our Maker, tolerating error is inhumane. When lies go unrefuted, and liars go unshamed, society deteriorates and countless souls are damned.

That said, there is a subtle distinction that needs to be made. If we divide people into the same three categories that Yahuweh will eventually separate souls—family, unknown, and adversaries—we can, should, and must apply *elegcho*, *epitimaos*, *parakaleo*, and *makrothumai* as He will apply them—always remembering that our criticisms should be constructive in the sense that they conclude with *didache*/teaching and instruction..

With family, those who are born anew from above but whose understanding and teaching is seriously wrong (and that would include most pastors and churchgoers), we need to correct them as a loving parent would confront their own child when that child assimilates and professes errant ideas which are physically and spiritually dangerous. We should chastise them in the spirit of

compassion, of *parakaleo*, exhortation and admonishment, sharing the Word in a way which they can comprehend.

For those who are openly adversarial to Yahuweh's Word, those who knowingly and purposely pontificate lies, we must love their victims enough to hate those who victimize them. That is the principle message that screams out of Yahushua's prophetic letters to the seven assemblies. When applying *elegcho* to false teachers, whether they be politicians, religious clerics, media spokespeople, or professed scholars, we are to: "overwhelm them in argument, refute them conclusively and convincingly, shaming them and convicting them, exposing their errors and while reprehending them for pontificating their poison, severely chiding and admonishing the perpetrators, calling them into account for what they have said and done while demanding an explanation, publicly exposing and refuting their lifeless doctrines." The purveyors of religious, political, cultural, and academic fraud must be confronted in the spirit of *epitimaio*: "sharply chiding them, severely warning them, and censuring them by judging them, pronouncing the requisite sentence, denouncing them and condemning them, judiciously proclaiming the merited penalty they have earned while expressing strong disapproval." We are not going to save them because Yahuweh despises false teachers for what they have done. But we can save many *from* them if we follow Yahuweh's advice and engage in *elegcho* in the spirit of *epitimaio*.

And while we are on the subject, when Yahushua said, "Judge not lest you be judged," He wasn't talking about false doctrines, but instead about the fate of an individual soul. Our job is to adjudicate and condemn ideas, His is to judge and condemn souls. And as an interesting aside, *epitimaio* is a compound word. *Epi* means "to be against" and *timaio* means "set values, that which is revered and venerated." This is an instruction to speak out against the things people value, the things that society reveres and that religions venerate.

Lastly, for those who are unknown to God, we must refute whatever deceptions have led them astray before we can point out the Way. In this case, we must possess sufficient compassion to be confrontational, recognizing that the person has been victimized by a poison which will kill them if not diagnosed and removed. Giving an alcoholic a new liver is a waste of time unless they are first detoxified.

We must expose lies and then witness to the truth. With the victims of deception, we should *elegcho* in the spirit of *parakaleo*, rather than *epitimaio*. Unlike the strictly judgmental and condemning tone of *epitimaio*, *parakaleo* blends criticism and compassion in a solicitous style. For example, with *parakaleo*, to exhort can mean to incite as well as to encourage, to warn and to advise. *Parakaleo* carries the connotation of beseeching and instructing in addition to disapproving and admonishing. To be solicitous is "to care enough

about someone's physical and spiritual health that you are motivated to attend to their needs, concerned about them." Thus it should be no surprise that *parakaleo* is a compound of *para*, meaning beside, and *kaleo*, meaning to call by name and to invite."

The most misunderstood and errantly translated word in the list is *makrothumai*. The best that can be said of it is that it can mean: "endurance, constancy, steadfastness, and perseverance." While it is translated "patience" each of the fourteen times it appears in the Renewed Covenant, that word is far too passive and accommodating, even supportive for the context in which it is used and for the words which comprise its meaning. *Makrothumai* is a compound of *macro*, meaning "long lasting or enduring" and *thumos*, meaning "passion, anger, indignation, fierceness, and wrath." But it's worse than that. *Thumos* is from *thuo*, meaning "to sacrifice the victim, killing and destroying them, slaughtering them." While passion can be nurturing and anger can be justified, indignation, fierceness, and wrath are unequivocal terms.

The first use of *makrothumai* is in Romans 2:4. It follows the longest and most condemning list of negative human characteristics and teachings found anywhere in Scripture. The second occasion, in Romans 9:22, sandwiches *makrothumai* between "dishonor and wrath" and "destruction and wrath." Therefore, in these passages, enduring indignation, anger, and fierceness are accurate and warranted connotations.

The third time *makrothumai* is used, in Second Corinthians 6:6, it follows the appropriate Greek word for "patience" which is *hupomone*: "to bear up under strain and suffering, to endure patiently, persevering and not succumbing or surrendering to misery or adversary." *Hupomone* is a compound of *hupo*, "to be under," and *meno*, "to remain." In this case, *makrothumai* is included in the instruction: "**In all things we are to be ministers of God...in uprightness and purity** (*hagnotes*), **in knowledge and understanding with intelligence and comprehension** (*gnosis*) **with enduring passion and long lasting fierceness and indignation** (*makrothumai*), **in morality and integrity** (*chestotes* – in the manner which is fitting, useful, and proper), **in the Set-Apart and Cleansing Spirit** (*Hagios Pneuma*) **in unfeigned** (*anupokritos* – non emulating; not personifying another, not pretending or presenting a false appearance of) **affection** (*agape* – familial love and benevolence), **by the Word of objective truth** (*aletheia*), **by the supernatural power of God, by the weapons, tools, and implements** (*hoplon*) **acceptable, suitable, and approved** (*dikaiosune*)...**in judgment which is positive** (*doxa*) **or ignominious** (*atimia* – disgraceful and dishonorable; shameful and worthy of reproach), **by defaming with rough language** (*dusphemia* – issuing a report which is in opposition and which injures by blaming and insulting) **or auspicious words of praise** (*euphemia* – a good

report).” In this passage, *makrothumai* provides one of many contrasting styles, one which is poorly understood and seldom deployed.

These decidedly adversarial and indignant connotations of *makrothumai* revealed, the enduring passion nuance of the word is conveyed the next three times it is used: Galatians 5:22, Ephesians 4:2, and Colossians 1:1. The full meaning of the compound term is possible in the context of 1 Timothy 1 as we are told about how Yahushua began to deal with one of the most rotten religious scoundrels of all time, Saul who became Paul. The same meaning is conveyed in 2 Timothy 2:10, where the Messiah lists *makrothumai* as one of His attributes, one that is known to those who fully understand Him. Check out Matthew 23 if you want to witness *makrothumai* in action.

Then in 2 Timothy 4:2, the passage we are reviewing now, the angry nature of the term is clearly paramount. In Hebrews 6:12, *makrothumai* is set in contrast to slothfulness, sluggishness, slowness, and dullness, signifying that it’s meaning is the *opposite* of “patient.” In James 5:10 the complete connotation of *makrothumai* becomes evident as one studies the zeal to which the prophets spoke out against false teaching. And finally, in 1 Peter 3:20 we witness “long lasting anger and indignation, enduring wrath leading to a fierce reprisal that sacrifices lives, killing and destroying” evil before its venom poisons all life because *makrothumai* is used in reference to flood which spared but eight souls.

Now that we know how the Philadelphians will respond to false teaching, it’s time we learned what happens to those who are not so diligent in applying: *elegcho*, *epitimaō*, *parakaleō*, and *makrothumai*. Speaking of the Laodicean epoch, and of the Laodiceans themselves, Paul told Timothy: **“A decisive epoch (*kairos* – a due measure of time when things are brought to crisis) will exist (*emi*) when they will not consider, accept, or endure (*anechomai* – sustain, tolerate, or bear; receive or accept as valid or true in their midst) sound and rational (*hugiaino* – good and healthy; that which does not deviate from the truth and causes one to grow; accurate and intelligent) instruction (*didaskalia* – teaching and doctrine), but in accordance with (*kata*) their own desires (*idios* – pertaining to their own individuality and belonging to their own self interests), having itching ears (*knetho akoe* – desirous of hearing something optimistic, positive, and pleasant), they will accumulate (*episoreuo* – gather together and pile up in overwhelming heaps) for themselves teachers after their own desires and longings (*epithumai* – their own lusts and cravings). And they will turn their ears away from (*apostrephomai* – refusing to hear, rejecting and forsaking the message of) the truth (*aletheia* – objective reality; that which is true and truthful), and will turn aside to (*ektrepo* – associating with) fables and myths (*muthos* – fictional stories, invented legends, false accounts, and mythical narrative tales).” (2 Timothy 4:3-4)**

Every nuance of this prophecy is precisely accurate, perfectly presenting the church, Protestant and Catholic, Evangelical and Liberal, as they exists today—especially in America. So enamored are “Christians” with their self importance, self righteousness, self indulgence, and self interests, the Laodiceans with their self-government, they have found pastors and political pendants who are willing to tickle their ears with the comforting, mutually confirming, and happy words—sound bites they want to hear. Therefore, they are awash in the mysteries of Babylon and in the fables of pagans. Adverse to the truth, they have voted Yahushua out of their assemblies and let the Adversary in. And that is why God depicts Himself knocking at the door of this assembly, seeking reentry.

The historic church at Laodicea shared a great number of characteristics with their later-day brethren. They were rich and thus self reliant. Their geographic location was conducive to commercial enterprise, hence it prospered as a center for banking, textiles manufacturing, and medicine. Evidence of their prosperity is found in the ruins of three large ecumenical buildings dating back to this time—emulating the mega-churches of today.

The Laodiceans made a desirable fabric from the wool of black sheep. Their garments were soft, sleek, luxurious and obviously black. With their emphasis on looking and feeling good, it should be no surprise that Laodicea provided world class health care. Medically, they were famous for mixing chemicals to cure diseases. But these “enlightened” men of Laodicea, these physicians, swore allegiance to the serpent god Asklepios—the Satanic spirit we first observed in Pergamos. Today’s international symbol for medicine with its intertwining serpents is derived from this miscast loyalty. Of particular interest, the intelligencia of Laodicea produced their own brand of ointment, in the form of a glue-like cake, for the ears and eyes known as “Phrygian powder.” It was marketed under the symbol “Rx, or “*Rho chi*” in Greek, the basis from which *christos* was derived. I’m rather confident that the application of drugs—these mind and body altering substances—was a far cry from the Hebrew meaning of Messiah: the one anointed by Yahuweh’s Spirit.

Laodicea enjoyed the benefit of hot springs heated by underground molten lava. These lukewarm springs were pleasant for bathing, but sickening to drink. Comfortable and affluent, medicated and indoctrinated, the democratic assembly at Laodicea was similarly lukewarm—spewing forth a sickening and polluted mix of fables and truth—poison. They were tolerant of false teachings, which is why they came to echo perversions that were more Satanic than Scriptural. And while the Laodiceans were not known for their immoral behavior or open apostasy, they were famous for their self reliance and spiritual complacency.

That said, the letter to the Laodiceans was strictly prophetic because the city was destroyed by an earthquake in 66 CE, three years before John wrote

Revelation. These people are presented last as prototypes of the untrustworthy and unfaithful witnesses who would no longer know, much less use, Yahuweh's name in the last days. They are depicted selfishly perusing money, arrogantly wearing fancy clothes, inappropriately relying upon superior healthcare, and indulging in hedonistic pleasures, while avoiding sound teaching as an example of what today's Laodicean church should avoid. They are presented as politically correct, irrationally accommodating corruption in their midst because that, along with all of these things, would become the hallmarks of the Laodicean Assembly—the church in America and Western Europe.

The prophetic note to the Laodicean assembly opens by clearly identifying the speaker: **“And to the messenger of the *ekklesia* of the Laodiceans (*Laodikeia* – from *laos*, meaning people and nations, and *dike* meaning to legislate) write, ‘These things says (*lego* – affirms, teaches, and exhorts) the sure, valid, and true One (*amane*), the trustworthy One who can be relied upon (*pistos*) the One who in name, resemblance, and nature corresponds in every respect to (*alethinos* – the One who is real and genuine; the sincere and upright One; the truth speaking and loving) the witness (*martus*), the One who originates (*arche* – begins and commences, the first in order of place, time and rank, the cornerstone and foundation, the principal power and ruler), the Foundation (*ktisis* – the Creator, the original formulator, the one who ordains, builds, and establishes), *TS* (placeholder for **‘Elohiym**, the Supreme Divinity, or God).”** (Revelation 3:14)

When it comes to credentials, it just doesn't get any better than this. Yahushua is the True One, the Trustworthy One, the One whose name and nature confirm that He is the genuine witness, the Upright One, the Creator, the Foundation, God. It is in our interest to listen to what He has to say.

But before we do, I would be remiss if I didn't deal with *amane*, usually written *amen*. In truth, “Amen” is the name of the Egyptian sungod “Amen Ra.” This name is incorporated into the moniker of the now famous boy-king, Tutankhamen. The Greek word for “truly, surely, and reliable” was actually pronounced am-**ane**. It was a transliteration of the Hebrew word *mn*, vocalized and pronounced aw-**mane**, meaning “truly and verily.” When pastors and priests across America say “In God's name we pray, Amen,” they are unwittingly addressing the sungod. It is the same thing as calling Yahuweh “Lord,” as that was Ba'al's name. Hopefully, you are not adverse to the truth, no matter how unpleasant.

Then addressing the assembly known by the designation of “the people legislate,” i.e., democracies and representative governments, God revealed: **“I know to whom you belong (*oikeois*) and with what you occupy yourselves (*ergon* – your business and enterprise). You are neither cold (*psuchros* –**

sluggish, inert, and completely attached to the world) **nor boiling with passion** (*zestos* – fervent and zealous). **I wish** (*ophelon* – desire something happening which probably will not occur, that) **you were inert** (*psuchros* – cold and sluggish) **or passionate** (*zestos*). **So then, because you are lukewarm and indifferent** (*chliaros* – apathetic, unenthusiastic, neutral between good and evil, tepid), **and neither fervent** (*psuchros*) **nor completely attached to the world** (*zestos*), **I am about to** (*mello* – expect and intend to; have a mind to) **vomit** (*emeo* – throw up, spewing and spitting) **you out (ek) of My mouth.**” (Revelation 3:15-16) This very graphic depiction is designed to underscore just how intolerant Yahuweh is of tolerance, apathy, and self reliance.

While the Pergamosians, Thyatirans, and Sardisians depict Orthodox Christianity and Roman Catholicism, the Laodiceans cannot be either, as Yahushua has finished His dissertation on the Roman Catholic Church. They have been pronounced “dead.” That means these folks are Protestants in democratic countries. And God sees them as “vomit.” While that is better than being Satanic, it’s better than being married to the Whore of Babylon, and it’s a whole lot better than being dead, it’s not good.

The reason that the Laodiceans have been called “lukewarm, neither hot nor cold,” is that they are neither Yahudim nor Ba’alim. They did not assimilate Sunday worship, Christmas, Easter, and Halloween into Christendom, but they haven’t rejected these sungod celebrations either. And more importantly, they don’t keep the Miqra. The Laodiceans have rejected many of Catholicism’s Satanic substitutes—the clerical hierarchy, all things related to Mary, purgatory, indulgences, and confessionals for example—which is good, but they still don’t know or use Yahuweh’s or Yahushua’s name, and the “Bibles” they read are so errantly translated false teaching prevails, rendering the Laodiceans hostile to sound instruction. They are neither black nor white, useless nor useful, hopelessly lost nor saved.

The letter continues by chiding the Laodiceans. Yahuweh sees them more clearly than they see themselves. Similar to today’s American Evangelicals, these folks are rich in things, and thus they are self reliant. While wealth isn’t sin, it can bring an attitude of arrogant self-sufficiency, and that *is* sin. Yahushua is pleading with them to recognize Him as the source of true riches. Those who think they have everything are destitute of the one thing they cannot survive without.

These are not happy words. This is not what popular preachers preach. But from Yahushua’s perspective, it is what the “church” has become. **“Because you say, ‘I am** (*eimi* – I exist because I am) **rich, abounding in resources** (*ploutios* – affluent, having abundant possessions), **holding on to** (*echo*) **great wealth** (*plouteo* – prosperous and monetarily affluent), **and have no need of** (*chreia*) **anyone or for anything** (*oudeis*),’ **and yet do not know** (*oideios eido* – see and

perceive to whom you belong and) **that you are contemptible, cast down, and wretched** (*talaiporos* – deplorable in body and mind; from *talanton*, meaning that which is weighed in a scale or balance, and *peira*, meaning those who are afflicted and will experience trials), **that you are miserable, pathetic, and pitiable** (*eleeinos* – deserving scorn, contempt, and shame), **that you are powerless and destitute** (*ptochos* – a poor beggar without influence, status, or honor), **that you are puffed up, blinded with pride** (*tuphlos* – arrogant and conceited, yet foolish and stupid, befuddled, an insult who are unable to see clearly or understand, insolent and overbearing) **and that you are unclad, without the appropriate garments** (*gumnos* – bare and naked; improperly clothed).” (Revelation 3:17) Pride and self-reliance are things Yahuweh despises. Scripture doesn’t get any more condemning than this.

To live with Yahuweh, our souls must be adorned with the Spirit’s Garment of Light. Nothing else will do. And while this garment is the most valuable article of apparel in the universe, it’s priceless. We do no warrant salvation and we cannot contribute to our redemption.

Since a Garment of Light cannot be purchased, Yahushua tells those who are overly fixated on business that they should be “in the market” for one” **“I advise** (*sumbouleuo* – counsel and recommend) **that you be in the market for** (*agorazo* – acquire) **My gold** (*chrusion*) **which glows like fire** (*puroo pyr*) **in order that** (*hina*) **you may be richly supplied** (*plouteo* – possess great abundance) **and garments** (*himation* – apparel, clothes, and robes) **of light** (*leukos* – brilliant and dazzling white light radiating innocence and purity) **in order that you may be clothed and covered in them** (*peribally* – have them thrown all around you, being adorned in them) **so that your confusion, humiliation, and shame** (*aischune* – disgrace, ignominy, and indecency) **of your nakedness is not rendered apparent** (*phaneroo* – made visible, manifest, declared, shown, and revealed)...” (Revelation 3:18)

We have just learned more about being arrayed in a Garment of Light. These robes are thrown all around us so that our sin is no longer apparent. Sin becomes invisible, making us appear perfect in God’s eyes. He can still see the things that we do which are useful and He still can and does enjoy our company, but once we are saved, He can no longer see any of our flaws. The Set-Apart Spirit’s light cleanses us of all iniquity. And because the Spirit’s garment is made of pure, brilliant and dazzling light, this means that we become like our Maker in yet another way. And while it’s probably insignificant, it’s curious that the word for gold, *chrusion* (χρυσίον), from which the crown of eternal life is formed, and time *chronos* (χρόνος), are so similar.

Then speaking of the man made solutions which contributed to the blindness of the Laodiceans, and to the problem of being self-reliant, Yahushua uses a play

on words to get their attention. “...and rub (*egchrío* – smear) **your eyes with medicinal cake** (*kollourion* – a drug preparation for tired and sore eyes known as the cake which glues together) **in order that you might see** (*blepo*).” (Revelation 3:18)

This is the only time I have found *chrío* written out in Scripture, as here it is part of a compound word and it isn't being used as a placeholder for Messiah. The *eg* prefix of *egchrío* is probably a contraction of *ego*, meaning “I, me, and my,” as the word is found in the context of the Laodicean Assembly being self-reliant and *ego* is not only the closest Greek word to *eg*, *ego* is the very next word in the Greek dictionary. But what I want to bring to your attention is the topic. It is drugs, in this case a mineral compound that was used to heal sore eyes. It is but another confirmation that to be *chrío*, the basis of “Christ” and “Christian” is to be drugged. Since I'm not and He wasn't, I say we stick to the terms Yahuweh actually chose and avoid man's feeble substitutes.

It's interesting that, in this place in Scripture where *chrío* is actually spelled out, there is no “*i*” in the suffix of *egchrío*. So it must have been added by the devotees of Tammuz and his cross so as to make the Savior's title look more like Satan's. After all, they had 24 letters to choose from and they choose the only one associated with the Babylonian sungod religion to pollute Christendom.

Besides the context of self reliance, of the enterprising Laodiceans being in the marketplace, and of these health-conscious folks being famous for their eye salve, the reason I introduced this passage as a play on words is because of the *eg* before *chrío*. After advising the Laodiceans to select His gold and acquire His Garment of Light, Yahushua might be saying “and while you're at it, try my anointing as that will enable you to see.”

Speaking to the assembly He neither loves nor hates and to those He wants to know, Yahushua says: “**Whoever** (*hosos*) **I have affection for** (*phileo* – am fond of, have a personal interest in, and an attachment to) **I refute and admonish** (*elegcho* – rebuke and reprove; find fault, exposing it and correcting it) **and train them as if they were children** (*paideuo* – instructing and disciplining them as a parent treats a child, educating, chastening, and teaching them). **Therefore be zealous** (*zeloo* – exhibit warmth and passion) **and think differently** (*metanoeo* – reconsider, changing your mind for the better).” (Revelation 3:19)

This too is a play on words. *Phileo* is the prefix of Philadelphia, the assembly Yahuweh has told us that He loves, and for whom He has opened the door. Yahushua has a personal interest in these people. While He doesn't say that He loves them, He does say that He wants to know them. So He is going to admonish and discipline them as any loving father would do with a troubled and wayward

child. And this is good news because He could have chosen to ignore them and let them continue to deteriorate onto death, not learning the truth until it was too late.

There is a subtle hint in this passage which should be frightening for most church members today. Philadelphia was given the promise “I will keep you out of the tribulation.” Laodicean Christians, however, are going to endure Yahshua’s *elegcho*/rebuke. In Luke 18:8 we read the grim reality of the faithlessness and pervasiveness of the Laodiceans in these final days: “When the Son of Man comes, shall he find faith on the earth?” The Laodiceans do not know Yahuweh, they are not reliant on Yahshua, their Bibles are as corrupted as their doctrines. They are anointed with manmade ointments, not the Set-Apart Spirit. They do not yet have a Garment of Light. And while they will endure the Tribulation, the time of Yahuweh’s *elegcho*/chastisement, those Laodiceans who change their thinking will have another chance.

Every *ekklesia* but the last was told to look to the future, to the time when Yahshua would come. These references were sprinkled throughout the letters, from Ephesus to Philadelphia. But Laodicea received no such admonition; they were not told to “watch.” The reason is that by the time the prophetic letter to the Laodiceans is completely fulfilled, Yahshua will have *already* come and taken His people home.

It’s also important to note that Yahushua gives no prophecy of another great awakening as he had done with the Philadelphia *ekklesia*. The only message of revival is for individuals: “Be zealous therefore and think differently.” Yahshua still holds out hope for individual souls among the masses of arrogant and yet ignorant folks, affluent and yet destitute people, self-reliant and yet powerless Laodiceans. By using *phileo*, He is confirming that He views Laodiceans affectionately and that He wants to know them. And by choosing *paideuo*, meaning “train as if they were children,” He has said that He wants them to become His children. He points out that He’s only rebuking and chastising them because He cares for them.

To underscore this message, Yahushua pictures Himself knocking at their door, asking the Laodiceans to invite Him in. That means that He is not now among them but He wants to be. The Laodiceans have excluded Yahshua from their churches—collectively and individually. That is why he is outside, looking in.

The key word in this verse is *histemi*. The Renewed Covenant is based upon it. **“Behold (*idou* – indeed, look and see), I put in place, I established, paid for, maintain, acknowledge the validity of, recommend, and stand upright so as to enable others to stand at (*histemi* – authorize, abide by, and continue to be present at; [*histemi* is the root of *stauros*, or upright pole, errantly translated**

cross]) **the door** (*thura* – the portal, entrance, opening, and gate) **and knock.**” (Revelation 3:20) The door to paradise was made from the pole upon which Yahshua hung. Yahshua is shown abiding by the portal to paradise because He is the portal to paradise.

**“If anyone** (*tis* – as an individual) **hears and pays attention to** (*akouo* – receives and understands) **My voice** (*phone* – words) **and opens** (*anoigo*) **door** (*thura* – portal), **I will come into** (*eiserchomai* – from *eis*, meaning into or unto and *erchomai*, meaning come and become known, establish and influence, ultimately raising) **him, and will enjoy a feast** [as in the Miqra] **with** (*meta*) **him, and he with Me.**” (Revelation 3:20) God loves to party. It’s the first thing on his list. It reminds me of the story of the Prodigal’s son.

In this letter, individuals are being asked to open their door to their lives. In the prior letter, Yahushua opened the door. And that’s because the Philadelphians are Yahudim, it’s because they are on a first name basis with Yahuweh, it’s because they know and understand His Word. That’s why Yahushua opened the door to His home for them. But from the perspective of Heaven, the Laodicians are on the outside looking in. So Yahshua is asking them to make a choice. Before He will let them into His home, they must first invite Him into their lives, opening the door to the place they live.

Now here is the really amazing part. Yahushua’s parting words speak volumes about who Yahuweh is and what He wants our relationship to be like. These may be some of the most radical words in Scripture. **“To him who prevails** (*nikao*) **I give them the gift of** (*didomi*) **sitting down** (*kathizo*) **with Me on My throne** (*thronos* – seat of authority and power), **as I also** (*kago*) **prevailed, and even as** (*hos* – in the same way as) **I Am sitting** (*kathizo*) **with** (*meta*) **My Father on His throne** (*thronos*). **He who can hear, let him listen to what the Spirit says to the *ekklesia*.**” (Revelation 3:21-22)

Imagine that. The Creator of the Universe, the one and only God, our Savior, wants to be buds. We are not going to sit at His feet. We are going to sit in His chair. God is going to scoot over and allow us to snuggle up right next to Him. We become His sons and daughters and inherit his power and authority in the same way Yahushua possessed the power and authority of Yahuweh. If that don’t make your goose bumps tingle...

So, if you do not know Him but want to, here are some suggestions. Stop wallowing in the Babylonian religious swamp. Come to understand Yahuweh’s Word and Yahushua’s Way as God inspired them to be manifest and written. Answer His call, change your way of thinking, and invite Him in. “In” being the operative word. Yahweh’s Spirit literally indwells believers. This spiritual rebirth cleanses us and envelops us in His Garment of Light so that we appear perfect in

God's eyes. Become a Yahuwdy, a member of His family. The rewards are to die for.

When we answer Yahuweh's invitation and invite Him into our lives, He becomes our constant companion—delivering us up and empowering us to celebrate, to enjoy grand feasts as we dwell with Him for all eternity. A joyous Spirit, Yahweh wants to party. It's the essence of relationship. Moreover, God does something else that is truly remarkable. He doesn't command us to praise or worship Him, groveling in servitude; He invites us to lounge right beside Him. Just imagining that takes my breath away.