

The Time of the End – Part 6.7

A Series on the Book of Revelation

Adapted from Arlen Chitwood's book
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Revelation 3:14-22

14 "And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: 15 'I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. 16 'So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 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, 18 I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and [that] the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. 19 'Those whom I love, I reprove and discipline; be zealous therefore, and repent. 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 will dine with him, and he with Me. 21 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. 22 'He who has an ear, let him hear what the Spirit says to the churches.'"

1). The first thing which a person must get fixed in his mind when studying the messages to the seven Churches in Revelation is the fact that the Spirit of God is addressing Christians. This is particularly important to keep in mind as we look at the Church of Laodicea. The Lord is addressing Christians; the unsaved are not in view at all. The message is to a Church (vv. 14-22), and the New Testament knows nothing about unsaved people having a part in the formation of a Church.

a) First, as in all the other letters to the Churches in these chapters of Revelation, works are in view (vv. 15-20), and this is a realm into which the unsaved cannot enter; then, overcoming is in view (v. 21), something associated with works and foreign to the experiences of the unsaved.

b) Thus it is with the structure of each of the other six messages to the six Churches preceding the message to the Church in Laodicea. In this respect, the Church in Laodicea is no different than the Church in Philadelphia, or any of the other Churches. All seven messages are to Christians, to those "in Christ"; and all have to do with works, resulting in Christians overcoming or being overcome.

c) Too many people deal with certain acute problems which arise in the Christian life in a rather loose manner. When, for example, sin manifests itself in the life of an individual claiming to be a Christian, one of the most common ways to deal with the matter is to begin questioning the person's salvation. The thought usually centers around the premise that if a person is saved he will follow a certain course of action; and if he doesn't follow this course of action, his conduct reveals that he was never really saved in the first place.

d) Such a thought, however, is completely contrary to any Scriptural teaching on salvation by grace through faith. It is a corruption of the pure gospel of the grace of God, for works have been introduced into a realm where works cannot exist (cf. Eph. 2:8, 9; Rom. 11:6).

e) A person can no more show by his works that he has been saved than he can perform works to be saved in the first place. Works cannot enter in after any fashion, either preceding or following the time one is saved. An individual cannot perform works to be saved, he cannot perform works to stay saved, and he cannot perform works to show that he has been saved. Salvation is by grace through faith apart from works, and it must forever so remain. As in Jonah 2:9, "Salvation is of the Lord" (cf. Eph. 2:8, 9; Titus 3:5).

2). The Church in Laodicea is described as "wretched, and miserable, and poor, and blind, and naked." This description applies to a group of "lukewarm" Christians, "rich" in the things of the world, that Christ is about to "spue ['vomit']" out of His "mouth ['stomach']" (vv. 15-17).

a) The scene within that portion of Christendom depicted by the Church in Laodicea, in this respect, is one portrayed as producing sickness to the very stomach. These Christians had been called into existence with the things of the coming age in view; but they, instead, prostituted their high calling through their intimate association with the things of this present age, the present world system under Satan. And it is the One Who made this calling possible, through His sacrifice on Calvary, Who is associated with sickness in the respect that it is set forth in this passage.

b) Being vomited out of the stomach has no reference to eternal verities, for such are not in view. The message is to those who already possess eternal life, and it is life for the coming age alone which is in view. The scene in these verses anticipates the judgment seat of Christ, with Christians standing naked and ashamed in the presence of Christ (v. 18). Such Christians will be rejected for positions with Christ on the throne, with the attitude which Christ exhibits toward their revealed works expressed in very vivid language.

c) However, there is another side to the picture presented in these verses. Despite the attitude of such Christians as set forth in the message to the Church in Laodicea, Christ still extends an invitation for them to “repent.” They have forsaken Him, but He has not forsaken them. Christ still holds out before them proffered crowns, necessary for positions on the throne with Him in the coming day. It is not too late for them to buy “gold tried in the fire” (that they might be rich), clothe themselves in “white raiment” (that the shame of their nakedness might not be manifested), and anoint their “eyes with eyesalve” (that they might see).

d) Christ stands at the door of the lukewarm Church of today and knocks, as He stood at the door of the Laodicean Church in Revelation chapter three after the same fashion; and the invitation is to the individual Christian within the Church – whether in the Laodicean Church then, or the Laodicean Church of today – is the same:

“...if any man hear my voice, and open the door, I will come in to him [not come into that individual, but come inside the Church to that individual], and will sup with him, and he with me” (v. 20b; cf. vv. 18, 19).

3). THE END, GOAL

The present dispensation will one day be brought to an end, and Scripture presents the Church at the termination of this dispensation in a dual fashion. The messages to the Churches in Philadelphia and Laodicea present these two facets within Christendom, forming God’s Own commentary concerning the concluding period of Church history, with the Church in Laodicea becoming more and more prominent as the age nears its completion. There will always be faithful Christians, extending right on up to the time of the rapture; but Christendom, by large – the Church as a whole, foreshadowed by the Church in Laodicea – through an unholy alliance with the world, will have prostituted its high calling by the end of the dispensation.

a) BEGINNING AND WORKING OF THE MATTER IN HISTORY

There is an event in Church history which precipitated conditions as they exist today; and that event was the placing of leaven in the three measures of meal by the woman in Matt. 13:33. Once this act had been accomplished, which appears to have occurred very early in the history of the Church, the end of the matter was set. The leaven would work in the meal “till the whole was leavened,” and such would ultimately result in conditions existing in the Church at the conclusion of the dispensation which would parallel those existing in the first century Church in Laodicea.

b) “Leaven” in Scripture has to do with that which is evil, vile, corrupt: The Israelites, immediately following the Passover, were told to “put away leaven” out of their houses (Ex. 12:14-20); Jesus told His disciples to “beware of the leaven of the Pharisees and of

the Sadducees" (Matt. 16:6); and Christians are told, "Purge out therefore the old leaven" (I Cor. 5:7), with an allusion made in the following verse (v. 8) to the feast of unleavened bread in Exodus chapter twelve (showing a type-antitype arrangement of the teaching set forth).

c) The leaven which the woman placed in the three measures of meal in Matt. 13:33 was destined to ultimately corrupt the entire mass. And this is exactly the climactic time we are nearing in Church history today. The whole has been affected by the leaven, and the message to the Church in Laodicea shows the end result of the working of this leaven.

d) Leaven actually works best in a place where the temperature is not too hot nor too cold, and the lukewarm state of the Laodicean Church points to ideal conditions after this fashion. The leaven, after many centuries of deteriorating work, will be brought into the advanced stages of its action and do its most damaging work within the lukewarm confines of the Laodicean Church near the end of the dispensation.

e) The working of this leaven will be so complete that the question is asked in Luke 18:8, "...when the Son of man cometh, shall he find faith ['the faith'] on the earth?" The response to the question, designated by the wording in the Greek text, is negative. The Son of Man will not find "the faith" upon the earth when He returns. Rather, He will find conditions as depicted in Rev. 3:14ff.

f) "The faith" in Luke 18:8 is synonymous with "faith" exhibited by Christians in passages such as I Tim. 6:12 and Jude 3. It is a faith in connection with laying hold on "age-lasting life" in I Timothy and a faith in opposition to the great apostasy of the latter days in Jude. This is the faith destroyed by the working of the leaven within the lukewarm confines of the Laodicean Church, producing the conditions described as "wretched, and miserable, and poor, and blind, and naked."

g) This is the reason Christendom exists as it is seen today. The corruption brought about by the leaven, destroying "the faith," has produced a condition in which the return of Christ is either not taught at all or it is invariably taught in such a way that things surrounding "the faith" are not dealt with.

h) The very reason for the existence of Christians upon the earth is intimately linked to the coming kingdom. Christians are the ones destined to occupy the throne with Christ; and this is the heart of that which has come under attack through the working of the leaven. Every Christian is a firstborn child of God, in possession of the rights of primogeniture; and these rights, in their entirety, have to do with positions in the coming kingdom. Everything moves toward that day when Christ will take the kingdom; and this is a fact which seems to be equally hated and despised by both the world around us and by the worldly-minded Laodicean Christians in our midst.

i) "The world" though really doesn't possess a spiritual capacity to understand the things surrounding that day when Christ takes the kingdom. All "the world" can know is fact concerning the matter, i.e., that Christ one day will take the kingdom. The worldly-minded Laodicean Christians, on the other hand, possess a capacity for spiritual truth. But the things surrounding that day when Christ takes the kingdom are of little to no interest to them. They know little more [often no more] about the matter than "the world" itself; and, generally, they would take a similar position to that taken by the world. They, as the world, are generally quite content with the status quo.

4) GOAL AND CONCLUSION OF THE MATTER IN PROPHECY

When the birth of the nation of Israel occurred in Egypt, followed by this nation being removed from Egypt, there was a purpose/goal God redeeming them from bondage. Israel, as God's firstborn son, was to be removed from one land, be placed in another, and realize the rights of primogeniture in that land. Israel was to enter into the land of Canaan and rule over the Gentile nations of the earth. Not only was Israel to rule after this fashion, but Israel was also to be "a kingdom of priests" through whom all the Gentile nations would be blessed (Gen. 12:3; Ex. 19:5, 6).

a) Israel being placed in this position would bring about the fulfillment of one part of Gen. 22:17 (the earthly seed of Abraham ["the sand which is upon the seashore"] would "possess the gate of his enemies [rule over his enemies]"); and Gen. 22:18 could be fulfilled insofar as the earthly aspect of the kingdom was concerned ("And in thy seed shall all the nations [Gentiles] of the earth be blessed").

b) For the earthly aspect of the kingdom to be brought into full fruition though, the entirety of Gen. 22:17, 18 would have to be brought to pass. The heavenly aspect of the kingdom would have to be brought into existence as well. The seed of Abraham would have to possess the gate of the enemy in both heavenly and earthly realms, else Satan and his angels could continue in power from the heavenly realm, ruling through the Gentile nations on the earth.

c) When God called the Church into existence, as when He called Israel into existence, there was a purpose/goal behind His calling; and the thought of eternal redemption in connection with Christianity (which too often is erroneously made the key issue) doesn't even begin to touch the matter. Christians have been called into existence (they have become possessors of eternal life) to realize an inheritance "reserved in heaven," associated with a "salvation" to be revealed (I Peter 1:3-11). Christians have been called into existence to be removed from one land, be placed in another, and realize the rights of primogeniture in that land.

d) Christians are to inhabit a heavenly land and occupy the throne as co-regents with Christ when He rules the nations with a rod of iron. And Christians, comprising “the Church of the firstborn [a called out group of firstborn sons]” – as Israel fulfilling the rights of primogeniture on earth – are to exercise a priestly function in this rule. Christians are not only to be “kings” but they are also to be “priests” in that day (Rev. 5:10; cf. Ex. 19:5, 6).

e) The nations are not only to be ruled by Christians (from a heavenly sphere) but the nations are to receive spiritual blessings through the position which Christians will occupy as well (as Christians exercise the full rights of the firstborn). And, as this rule progresses through Israel on earth (as a restored and believing Israel is placed at the head of the nations), spiritual blessings will flow out to the Gentile nations through Israel (as Israel exercises the full rights of the firstborn).

f) Christians being placed in this position in the heavens will effect the fulfillment of one part of Gen. 22:17 (the heavenly seed of Abraham [“the stars of the heaven”] will possess the gate of his enemies [rule over his enemies]); and Israel being placed in this position on earth will effect the fulfillment of the other part of Gen. 22:17 as well (the earthly seed of Abraham [“the sand which is upon the seashore”] will “possess the gate of his enemies”).

g) Then Gen. 22:18 will be fulfilled in relation to both heavenly and earthly aspects of the kingdom (“And in thy seed shall all the nations [Gentile nations] of the earth be blessed” [cf. Gal. 3:17, 18, 29]). And this will bring a fulfillment of God’s promise to Abraham in Ur of the Chaldees at the time of his call (Gen. 12:1-3), long before either Israel or the Church was ever brought into existence.

h) Genesis 22:17, 18 will, thus, find its proper fulfillment in the coming age when God’s firstborn sons (Christ, Israel, and the Church [following the adoption]) occupy their proper places in relation to the earth as they exercise the rights of primogeniture. Israel will occupy the earthly sphere of the kingdom in the capacity set forth in these verses; the Church will occupy the heavenly sphere of the kingdom in the capacity set forth in the same verses; and Christ will rule in both spheres of the kingdom.

i) Christ will rule from His Own throne in the heavenly Jerusalem, with Christians occupying positions as co-heirs on the throne; and Christ will also rule from David’s throne in the earthly Jerusalem, in the midst of His people Israel. Within this complete structure of the kingdom (heavenly and earthly spheres), the seed of Abraham will “possess the gate” of the enemy, and the Gentile nations of the earth will “be blessed.”

j) The nation of Israel in the Old Testament moved beyond the things surrounding the death of the paschal lambs in Egypt and advanced toward the land of Canaan.

However, the actions of “many” brought displeasure to the Lord; and these individuals were overthrown in the wilderness, short of realizing the purpose for their deliverance from Egypt (I Cor. 10:1-5). They were overthrown on the right side of the blood but on the wrong side of the goal of their calling.

k) Thus it is with Christians during the present dispensation. They have appropriated the blood of the Passover Lamb and have been placed in a position to move toward a heavenly land, wherein their calling will be realized. But the actions of “many” will bring about the displeasure of the Lord, resulting in their overthrow, short of realizing the purpose for their deliverance from this world. Their overthrow will occur on the right side of the blood but on the wrong side of the goal of their calling.

l) The Laodicean Church sets forth the far-reaching heights of failure on the part of the Church in this respect. The Church in the latter days of the dispensation, saturated through and through with leaven, will be filled with Christians having no regard for the purpose surrounding their salvation. And one day, appearing at the judgment seat in this condition, they will suffer the fate awaiting those in the Church in Laodicea who spurned the call to “repent.” They will be rejected for positions with Christ in the kingdom, failing to realize the very purpose for their salvation.

5) THE OVERCOMER’S PROMISE

The promise that the overcomer will one day be allowed to sit with Christ on His throne comprises the pinnacle toward which all of the overcomer’s promises move. All of the promises are millennial in their scope of fulfillment, and all have to do with Christians occupying future positions as co-heirs with Christ. All point to and find their fulfillment in Christians exalted, with Christ, to the place for which they were called into existence.

a) Overcoming Christians occupying the throne with Christ must be properly equipped to fulfill all the functions of the office which they are to hold. Merely being seated on the throne in fulfillment of the seventh and last of the overcomer’s promises is insufficient in and of itself. All the things contained in the first six overcomer’s promises must also be realized in the lives of Christians as they occupy positions on the throne, for only in this manner will Christians be brought into the exact status which God requires for those ruling as co-heirs with His Son.

b) OVERCOMING OR BEING OVERCOME

The analogy given in Rev. 3:21 has to do with Christians patterning their lives after Christ’s life, with overcoming and the throne in view. Christ overcame and is presently occupying a position with the Father on His throne, and Christians are to overcome and one day occupy a position with the Son on His throne. The exact wording of the text is,

“...to him that overcometh...even as I also overcame...” A conflict, ending in victory, is in view first; and then the throne comes into view. The latter is not attained without the former.

b) Christ’s overcoming is associated with His sufferings during the time of His shame, reproach, and rejection; and Scripture makes the matter very clear that overcoming for Christians is to be no different. Christ has “suffered for us, leaving us an example, that ye should follow his steps”; and overcoming Christians must enter into these sufferings. Christians are told,

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy” (I Peter 4:12, 13; cf. I Peter 2:21-23).

c) The thought is very simple: Christians are to follow the example which Christ has left, knowing, as He knew, that connected with the sufferings is the shame, reproach, and rejection; but beyond all of this lies the glory (Heb. 12:1, 2). In Revelation chapters two and three, overcoming is with a view to the throne; and in portions of Scripture such as the Book of I Peter, suffering is with a view to glory. Overcoming is inseparably connected with suffering, as is the throne with glory.

d) The sufferings of Christ find their beginning in the fact that He “came unto his own [‘own things’], and his own [‘own people’] received him not” (John 1:11).

The “things” to which Christ came refer to those things which were rightfully His: the Davidic throne, His Own throne, the domain over which He was to rule, etc.; and the “people” to whom He came refer to His brethren after the flesh, the nation of Israel.

e) Christ suffered at the hands of His Own people, among others, because of things which were rightfully His, to which He came. All the sufferings of Christ, after some fashion, were associated with His “own things”; and coming into possession of His “own things” is something which must not only follow His sufferings but is something which can only be millennial in its scope of fulfillment. His “own things” are intimately linked with His coming rule over the earth. He was born “King of the Jews,” He presented Himself to Israel as the nation’s “King,” He was crucified “King of the Jews,” and when He returns it will be as “King of kings, and Lord of lords” (Matt. 2:2; 21:5; 27:37; Rev. 19:16). Christ at that time, not before, will come into the realization of His Kingship and come into possession of His Own things.

f) While here on earth the first time, at the beginning of His earthly ministry, Christ met the incumbent ruler (Satan) face to face in order to reveal that He was fully qualified to

redeem that which the first Adam had forfeited in the fall. Such included not only fallen man ultimately being placed back in the position for which he was originally created but it included the restoration of the ruined creation itself (the forfeited domain which was rightfully His). Following this, He suffered rejection time and time again by the Jewish people; and the entire matter was climaxed by His being arrayed as a mock King, followed by His crucifixion.

g) During all of this, His "own things" were held in abeyance. There was no attempt on Christ's part to interfere with incumbent powers and authorities, whether of Satan and his angels holding the scepter in the heavens or of the Gentile nations holding the sceptre here on earth. It was not time for Him to take the sceptre. He suffered through all of this, climaxed by Calvary itself. He has overcome, and the call has gone forth for Christians to overcome as He overcame. And overcoming, as He overcame, looks ahead to that future day when Christ will come into possession of His "own things," with overcoming Christians ascending the throne with Him.

h) The things of that day though are future in their entirety and have nothing to do with man during the present day and time. Man during the present day and time is still living during the day of Christ's shame, reproach, and rejection; and the attitude which Christians are to exhibit toward the "things" to which Christ came must parallel the attitude which Christ took toward these things when He was upon earth the first time.

i) Involvement in the affairs of the present world system does not become Christians at all. Such involvement will result in their being overcome by the world rather than their overcoming the world. It is occupying an opposite position to that which Christ occupied relative to a world controlled by Satan and his angels through the Gentile nations. The words, "as I also overcame," and the words, "Christ also suffered for us, leaving us an example, that ye should follow his steps," must be pondered and heeded by any Christian aspiring to be an overcomer.

j) When Christ returns to earth the second time, He will once again come to His Own things and to His Own people; but this time He will come into possession of His Own things, and His Own people will receive Him. Many of the things to which Christ came in the past and will come in the future, given to Him by the Father, are presently being extended to Christians. Overcoming Christians are to inherit with Christ; and, insofar as the heavenly aspect of the kingdom is concerned, these Christians are to participate with Christ in the things to which He came almost two millenniums ago. Christians occupying their proper place in Christ's rejection, shame, and reproach today will result in these same Christians occupying their proper place in Christ's acceptance, glory, and exaltation yet future.

6) MY THRONE, MY FATHER'S THRONE

The Son is presently seated with His Father on His Father's throne (Psa. 110:1). But, at the end of Man's Day — for the duration of the millennium, when the Lord's Day will exist on earth — Christ will sit on His Own throne; and it will be during this time that the overcomer's promise in Rev. 3:21 will be fulfilled.

a) Following the millennium, after all things have been brought under subjection to Christ, the kingdom shall be delivered up "to God, even the Father." At that time the Son will also Himself "be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:24-28). The Son's throne will then cease to exist as a separate throne, and there will be one throne — "the throne of God and of the Lamb" (Rev. 22:1, 3).

b) The Father's throne is the point from which God presently administers His rule throughout the entire universe. Messianic angels — Satan among them (Job 1:6; 2:1; Ezek. 28:14) — presently rule under God throughout God's creation. The earth, in this respect, is one of numerous provinces in God's kingdom which are ruled by messianic angels.

c) Scripture infers that numerous provinces (worlds) exist throughout the universe, over which messianic angels rule. The scene presented in Job chapters one and two is that of Satan appearing in the midst of certain other angels who can only be his equals (i.e., other messianic angels who rule under God over other provinces, as Satan rules the earth under God). And it appears that within the sphere of God's government of the universe these messianic angels are summoned into His presence at scheduled intervals in what could be called congresses of the sons of God.

d) Christ is presently seated with His Father upon a throne from which the government of the entire universe is administered. The future government which Christ will administer from His Own throne though will be limited to the earth over which Satan presently rules, for He is to replace Satan and rule over the same domain.

e) The other messianic angels are not in view at all in this sphere of activity. They administer affairs over provinces unrelated to Satan's domain and unrelated to the reason for the appearances of the first man, the first Adam, and the second Man, the last Adam.

f) The creation of man, in keeping with the entire matter, is peculiar to the earth. Man's creation is directly related to the governmental administration of this earth; and once man finds himself in the position which he was created to occupy (when he finds himself seated on the throne with the second Man, the last Adam, ruling over the earth), his rule will have to do with this earth alone. Angelic rule on the earth will be affected,

for man will replace angels (Heb. 2:5); but angelic rule elsewhere in the universe will remain completely unaffected.

g) Angelic rule elsewhere in the universe had no involvement with Satan's fall and man's subsequent creation. Satan and his angels are the ones who rebelled, resulting in their disqualification to rule and necessitating their ultimate removal. Satan sought to exalt his throne above the other messianic angels and occupy the very throne of God, from which he could administer power and authority throughout the universe. He led a great host of the angels ruling under him in this rebellion, and his failure to succeed brought about a wrecked kingdom and the pronouncement of judgment (Isa. 14:13-17; Gen. 1:1, 2a).

h) The creation was later restored, and man was brought into existence for the express purpose of taking the sceptre which Satan had forfeited. However, man's fall resulted in a ruined creature and creation, necessitating the appearance at a later date of the second Man, the last Adam, and the subsequent "restitution of all things" (Gen. 1:2b-28; 3:6, 7, 17, 18; Acts 3:21). Only after all things have been restored will man realize his calling – holding the sceptre while seated on the throne with Christ.

i) All things relating to man – his creation, fall, redemption, and coming rule – are peculiarly related to the earth. Thus, during the coming age, the only change in governmental affairs throughout God's universe will be in the sphere of Satan's present governmental administration – his rule over the earth upon which man resides. On this province, man, realizing his high calling, will come into the position previously occupied by angels; but elsewhere in the universe, angelic rule over other provinces in the kingdom of God can only continue unchanged.

7) CONCLUDING THOUGHTS:

Christendom, near the conclusion of this dispensation, will be marked by one main feature, foretold almost two millenniums in advance: Apostasy. This is the situation revealed by the sequential arrangement of the first four parables in Matthew chapter thirteen, the seven Churches in Revelation chapters two and three, the books of II Peter and Jude, and by portions of Scripture such as I Tim. 4:1ff and Luke 18:8. The working of the leaven which the woman placed in the three measures of meal in Matt. 13:33 cannot be checked or stopped within the lukewarm confines of the Laodicean Church of today.

a) Deterioration will continue until the whole has been leavened.

b) The people of God though have not been left alone and helpless against the deteriorating process of the leaven. God has promised that He will never leave nor forsake His people (Deut. 31:6; Heb. 13:5). Christians are in possession of God's Word

and the indwelling Holy Spirit; and a knowledge of this Word, under the leadership of the Holy Spirit, is the one great protection which Christians possess against the false doctrine produced by the working of the leaven (John 16:13-15; 17:14; II Cor. 4:16; Phil. 1:6; Col. 3:10).

c) Then, God's Son has promised that He will be with Christians until the end of the age (Matt. 28:19, 20); and, as depicted in the message to the Church in Laodicea, He stands and knocks at the door of the lukewarm Church during the final eroding stages of the working of the leaven, extending an invitation to any Christian who will heed His voice. This invitation, contextually, is with a view to overcoming; and overcoming is, in turn, with a view to ultimately occupying a position with Christ on His throne.