

REVISITING CHRIST'S MESSAGE TO TODAY'S EVANGELICALS
Part IV: Christ's Offer To Wean Us From Evangelicalism's Factions To Himself

B. Christ's Cross-Before-The-Crown Solution Applied

3. Christ's Offer To Use Past Opposition By The Factions To Position Us For The Crown

a. Christ's Offer To Use Opposition's COST For Victory Over The Sin Nature

(Revelation 3:20)

I. Introduction

- A. In Rev. 3:18-19, Christ called a pastor to be weaned from Calvinist and Arminian factions, applying solutions to the spiritual needs made by the *last three* of *Calvinism's five errant points* and *parallel Arminian errors*.
- B. However, this weaning process *costs* a pastor *job security* as it puts him in *conflict* with the *factions' donors!*
- C. Rev. 3:20 *gives Christ's solution* to this trial that *benefits both a pastor and his receptive hearers* while also meeting the spiritual need created by *Calvinism's first errant point* of *depravity* and *parallel Arminian error!*

II. Christ's Offer To Use Opposition's COST For Victory Over The Sin Nature, Revelation 3:20.

- A. We learned from Rev. 3:17 that the word "wretched" (KJV) *critiques both Calvinist and Arminian* views of **depravity**, errant beliefs that have *actually led* many **believers** to live **by means of** their **sin natures!**
- B. In Rev. 3:20a, Christ shows how He meets the *fourth* (Rev. 3:17) need of *victory* over the *sin nature*, and in doing so, He explains His *income security* for **BOTH** the *obedient pastor AND* his *receptive hearers*:
 - 1. Christ's words, "Behold! I stand at the door" recall James 5:1-9, the only other Scripture passage where God stands at the door (Moulton & Geden, *Con. to the Grk. Test.*, p. 469-471). There, a laborer's pay is withheld by his employer, tempting the laborer by his *sin nature* to murmur and not wait for God to judge, and the passage's *broader context* (Jas. 4:13-17) tells one *not to get a different job apart from God's will!*
 - 2. The James 5:9 phrase "at the door" is literally "*on (epi) the door,*" what metaphorically refers to Christ's **soon arrival** elsewhere *only* at Matt. 24:33 and Mark 13:29 where, as one *sees* prophecy *being fulfilled* in the arrival of the Tribulation era **trials**, God expects him to **KEEP DOING the Lord's will in view of this insight and regardless of the trials he faces UNTIL CHRIST returns to REWARD him**, *Ibid.*, p. 464.
 - 3. The words "and knock" recall Luke 12:36, the **only other** N. T. verse where a *superior knocks to gain entry from a subordinate(s)*, *Ibid.*, p. 563. That verse's context shows one must sense his accountability to God and wait for Him to meet his material needs versus faithlessly striving against others to meet them.
 - 4. Christ's call to "hear My voice" recalls Heb. 3:15-4:7 that cites Psa. 95:11 (*Ryrie S. B., KJV, ftn. to Heb. 3:7-11*), and *both* passages call one to *cease* doing his *own works* and **instead heed and trust in God!**
 - 5. The section of Rev. 3:20 that contains the phrases, "if any man hear my voice, and open the door, I will come in . . ." allude to John 14:23 (*U. B. S. Grk. N. T., 1966, p. 845, ftn.; p. 389*) where Christ promised involvement in one's daily life if he exhibited love for Christ through heeding His Word!
 - 6. Thus, if a pastor heeds Rev. 3:18-19 to **stand against** the **Calvinist** and **Arminian** factions, some donors to his income in the factions will resist his stand, sinfully withholding his pay in some way! This trial can *tempt* a pastor (a) to *recant* his stand and *return* to *rely financially on the factions' donors*, or (b) to *leave* his *current church* for *another pastorate* or (c) to *leave* the *pastoral ministry altogether* for a *secular job!*
 - 7. However, *if* a pastor *notes* that this *trial* was *foretold* in *Rev. 3:17-20a so that he trusts in Christ for His help, Christ meets the pastor's income needs in ways that benefit him and his receptive hearers*, v. 20b:
 - a. As for the verb "sup" (*deipneo*) in Rev. 3:20b KJV, *only* in Rev. 19:9, 17-18 elsewhere in Revelation does even a *derivative* of *deipneo* exist – the noun *deipnon* of Christ's *Armageddon* "dinner" where He *speaks* a *word*, His foes fall, and His bird "guests" dine on the fallen (*Arndt & Ging., Grk.-Eng. Lex. of N. T., p. 172*). Some who fall may have ceased doing good works to align with the antichrist, Rev. 16:12-16; 19:8!
 - b. Thus, *if* a *pastor trusts Christ to meet* his *income needs, Christ enters* into his *life* (John 14:21, 23) to *lead him* to *teach Christ's Rev. 3:14-22 words* that *critique* the *errant factions* and *their allies*, and *Christ spiritually "sups" vicariously through Christ's receptive hearers on those words*, Acts 9:4; Jn. 21:15-17!
 - c. *Christ then meets the pastor's material needs through receptive hearers' donations* (1 Cor. 9:11) *and/or giving him added provisions and/or insight in life* (John 14:21, 23) *fully to have his needs met!*
 - d. *This process includes Christ's material provisions for receptive hearers that they might meet the pastor's material needs, so the receptive hearers materially benefit along with the obedient pastor!*

Lesson and Application: May both the pastor and the congregation trust Christ and heed His Word on the errors of the factions and their allies that Christ might meet the spiritual and material needs of each believer involved!