an entrance at a friend's house. He has knocked once  
and again, and waits patiently the result of the appeal.  
He is standing: a position of unrest. He ought to  
obtain a seat speedily within the house.  
 He knocks. He will not force an entrance. He  
appeals to the heart of the owner. Ch. v. 1, 2. Also  
Luke xii. 35-38.  
 Jesus now represents Himself as nearer than in any  
previous epistle. He is not “coming quickly”; He is  
already “at the door.”  
 Have we not here a hint of one of the forms of  
temptation, to which this wealthy angel and Church  
were captives? Were they not given to worldly  
feasting? Were they not probably givers of expensive  
suppers? Were they not faring sumptuously, and collecting at entertainments the great and the rich? If  
they would admit Christ to their tables, He would dictate to them a better hospitality. Their own entertainments would receive their return and requital in this  
life. Jesus would teach them to invite the poor and  
the outcast, who could not recompense them: that they  
might be recompensed at the resurrection of the just:  
Luke xiv. 12-14.

21. “To him that overcometh will I grant to sit with me on  
my throne, even as I also overcame, and sat down with my  
Father on His Throne. 22. He that hath an ear, let him hear  
what the Spirit saith unto the churches.”

Every Church is called to wrestle with some form of  
evil. This Church Satan seems content to leave to itself.  
There was no persecution—no rampant outbreak of  
false doctrine; it was already in the net of mammon  
and worldliness. It was against this that they were  
called to do battle. Some of this fallen Church might  
still be roused, and overcome.  
 The question of victory or defeat, all through these  
epistles, relates not to eternal life or eternal death: