

## **230122-1 Revelation 2, 12-17, Christ's Assessment of the Church at Pergamos—CThurman**

My approach to the seven churches is that they were real churches, located in real cities in a real country, Asia. I have never read anyone that could prove that the churches represent seven church ages from the days of the apostles to the coming of Christ. Some say the churches must have represented church ages because we live in an age when so many churches appear to be Laodicean, being lukewarm. But that doesn't prove the church-age theory. The truth is, as it was in the days of the apostle John, so there can be churches of every state at any time in NT history. There are churches that are Ephesian, doing so much, continuing in the name of the Lord, that have left their first love. There are churches that are Smyrnaean, poor, having so little in material things, but continuing by faith through hard trial. And there are churches like the one in Pergamos, that tolerate in its members fornication, idolatry and the ecclesiastical disorder of another head over the congregation of the Lord other than Jesus Christ.

### **12 ¶ *And to the angel of the church in Pergamos write;***

*write*, γράψον, 2s. aor. **imper.** act. of γράφω, *to write*. (12 times in this book the apostle John is commanded 'write!' (Re.1.11, 19; 2.1, 8, 12, 18; 3.1, 7, 14; 14.13; 19.9; 21.5))

Christ now gives His assessment of the Pergamos saints.

### ***These things saith he which hath the sharp sword with two edges;***

*sharp*, ὀξεῖα, nom. sing. fem. of the noun ὀξύς, an adj. *tss. swift* [to shed blood] (once, Ro.3.15), *sharp* (7, Re.1.16; 2.12; 14.14, 17, 18; 19.15).

*sword*, ῥομφαία, a noun always *tss.* with the English *sword* (Lk.2.35; Re.1.16; 2.12, 16; 6.8; 19.15, 21).

*two-edged*, δίστομος, adj., δίς *twice, again* + στόμα *mouth, edge, face*; δίστομος, tss. *twoedged* (He.4.12; **Re.1.16**), *two edges* (**Re.2.12**).

Christ identifies Himself as the one *which hath the sharp sword with two edges*. The main point of this address to the church in Pergamos is that Christ can divide between them in this church so that He will fight against those which hold to immorality, idolatry, and desire another head than Christ over them.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

**13** *I know thy works, and where thou dwellest, [even] where Satan's seat is:*  
(A statement to ea. church.)

*works*, ἔργα, is either nom. or acc. pl. of the noun ἔργον, tss. *deed, work, labour, doing*. (Re.2.2, 5, 6, **9, 13, 19** [twice], 22, 23, 26; **3.1, 2, 8, 15**; 14.13; 15.3; 18.6; 20.12, 13); ἔργον is in the texts Re.2.22; 9.20; 16.11; 22.12). **each of the seven churches are bolded.**

*dwellest*, κατοικεῖς, 2s. pres. ind. of the verb κατοικέω, also tss. *to inhabit*; **see dwelleth below.**

*seat*, θρόνος, a noun also tss. *throne*.

The Lord Jesus knows their works, where they dwell, and that there is even where Satan's seat, throne is. A throne and authority usually go hand in hand.

*Re.13.2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat (θρόνος), and great authority.*

*Ac.8.9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:*

*10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.*

*11 And to him they had regard, because that of long time he had bewitched them with sorceries.*

The idea is that, yes, they have their work cut out for them where they are. There were in the city those in places of authority that Satan was moving strongly against this church.

**Satan** – σατᾶν, from the Hebrew verb שָׁטַן, tss. means *adversary, opposer, an accuser*.

*Zec 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan (שָׁטַן, masc. noun) standing at his right hand to resist (שָׁטַן, verb) him.*

**and thou holdest fast my name, and hast not denied my faith,**  
are keeping (positive) refused (negative)

*holdest fast, κρατεῖς, 2s. pres. ind. of the verb κρατέω, also tss. to take, to keep, to lay hold on, to hold on, to hold fast, to retain, to obtain; see v.14; the noun κράτος, strength, might, dominion, power.*

*hast denied, ἠρνήσω, 2s. aor. ind. of ἀρνέομαι, tss. to deny (28), to refuse (2).*

Though Satan moved in those that had authority in the city this church was strong to hold the name of Christ, they were bold, open to say that they were Christians, and had not refused the doctrine of Christ, though they had supplemented it.

***thou holdest fast my name*** – A name is identification. They let people know they were Christians. They identified with Christ. They were open about it.

*Mt 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*

This church was obedient to do the things they did because Christ gave them that right. They were faithful to do that.

*Mt 18:20 For where two or three are gathered together in my name, there am I in the midst of them.*

***and hast not denied my faith*** – The Pergamos church had not denied or refused the doctrine of Christ.

*2Jo 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*

Not all religious teaching is Christ's doctrine. It must be discerned by the word of God. Since these Pergamos saints had come to believe in Christ as Lord and Savior they had learned *the faith of Christ*; that is, His teaching. Continuing in the true doctrine of Christ works in the hearts and mind of the saints to be more like Him. The doctrine of Christ teaches us what we never knew before about God, about Jesus Christ, about our own hearts, about mankind, about the world, about the future, and about eternity. The doctrine of Christ causes us to grown more into the image of Christ, to think, to speak, and to do as He would.

*1Ti 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*

*Tit 2:10 (servants to masters) Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.*

These of the church at Pergamos held fast to the name of Christ and refused not His teaching, even given trial unto death of one of their members.

***even in those days wherein Antipas was my faithful martyr,***

*Antipas*, said to be an abbreviation of Antipater, and carries the meaning of ‘as a father,’ and ‘**withstander of all.**’

*martyr*, μάρτυς, a noun also tss. *witness, record.*

***who was slain among you, where Satan dwelleth.***  
put to death

*slain*, ἀπεκτάνθη, 3s. aor. ind. pass. of the verb ἀποκτείνω, tss. *to slay, to kill, to put to death.*

This church has suffered the loss of one of their own, Antipas. He was a faithful martyr. He was one that had held fast to the name of Christ and not denied the faith even in the face of death.

***where Satan dwelleth*** – likely refers to the same place where his *seat* is (v.13), which would be the same place that Christ called *the synogogue of Satan*. Many times the unbelieving Jews brought against Christians great persecution. Whatever the case is, Satan has moved in the authorities to punish Antipas with death.

Now, though they held in a mighty way to be identified with Christ and refused not His doctrine, yet there is *trouble in the camp*, within the assembly. THEY WERE TOLERABLE OF THINGS WHICH CHRIST DISAPPROVED OF.

13 Οἶδα τὰ ἔργα σου, καὶ ποῦ κατοικεῖς ὅπου ὁ θρόνος τοῦ Σατανᾶ καὶ κρατεῖς τὸ ὄνομά μου καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός ὃς ἀπεκτάνθη παρ’ ὑμῖν ὅπου κατοικεῖ ὁ Σατανᾶς

ἀλλ'

**14 But I have a few things against thee,**

**thee** – must include not only the messenger of the church, but the whole congregation at Pergamos.

*Few*, not meaning to minimize these things in comparison to others, but these few things must be rejected.

**because thou hast there them that hold the doctrine of Balaam,**  
have in possession of their doctrine  
are holding fast, are keeping

*that hold*, κρατοῦντας, acc. pl. masc. part. pres. act. of the verb κρατέω, see v.13.

**who taught Balac to cast a stumblingblock before the children of Israel,**  
Balaam

**to eat things sacrificed unto idols, and to commit fornication.**

Evidently, some in the church ate things sacrificed to idols with a mind to the idols. They were Christians practicing paganism. But they mixed Christ with idols. They liked both worlds. While mighty to hold fast to the name of Christ they supplemented to his name idolatrous practices.

*2Co.6.14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*

*15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?*

*16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

*17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,  
18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

*1Co 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*

God restrained Balaam from cursing the children of God.

*Nu 22:6 (Balak saying to Balaam) Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.*

...

*12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.*

...

*23.8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?*

But evidently Balaam instructed Balak as to how to corrupt Israel.

*Nu 31:15 And Moses said unto them, Have ye saved all the women alive?*

*16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.*

Balaam must have reasoned with Balak, that if he could corrupt them then they would offend their God and He would destroy them.

*Nu.25.1 ¶ And Israel abode in Shittim, and the people began to commit whoredom (fornication) with the daughters of Moab. (And the Midianite women also. [v.17])*

*2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.*

*3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.*

...

*16 ¶ And the LORD spake unto Moses, saying,*

*17 Vex the Midianites, and smite them:*

*18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.*

At this the LORD turned in His fierce anger against Israel (v.4)

*De 4:3 Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. (24,000 died by the hand of the LORD. [Nu.25.9])*

The Bible teaches that marriage between a man and his wife, which is a marriage between a male and female that have a matrimonial bond, is the only way to avoid fornication.

*1Co 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.*

*Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

There is the possibility that at Pergamos there were false teachers. And their doctrine certainly would further encourage idolatry and immorality (Jude 4), BUT the text says these *hold the doctrine of Balaam*. I take that to mean they were practicing idolatry and living in the sin of fornication. And this alone is enough for the church to disapprove of, BUT to add fuel to the fire of judgment, THE CHURCH WAS TOLERATING THESE THINGS IN THEIR MEMBERS. And not only this, but ...



14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ ὃς ἐδίδασκεν ἐν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ φαγεῖν εἰδωλόθουτα καὶ πορνεῦσαι

**15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.**

Nicolaitans, Νικολαῖτῶν is a name compounded of two words: the verb νικάω, tss. *to overcome, to prevail, to conquer, to get the victory* + λαός, the people; together, to be a Nikolaitan was to have a ruling class over the people of God, i.e., the *clergy* vss. the *laity*. It is in the word *overcometh*, **v.6, 7; v.15**.

This is the second time that the doctrine of the Nicolaitans is mentioned. (cf. Re.2.6) And both times the Lord says He *hates* it. The Scriptures do not define what Nicolaitanism means, but it could be that the name alone tells us all that we need to know, *a conqueror of the people*. It subjects the people to another head, a master, a go-between. This appears to be what Israel desired after Moses had gone into mount Sinai to receive the law of God. And they sinned greatly in this thing.

*Ex 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

Christ is the ONLY Head of His churches. The pastors are not the heads of a church. Neither are deacons. Pastors and deacons are men specially appointed to be servants, not in any way lords over the house of God. These men serve in your place, in the brethren's behalf. You don't serve them! Also, there is no board, committee, convention, *synod*, no hierarchical entity whatsoever. Such things remove Christ from His place over the congregation. This must be why the Lord is clear to say that he hates it. There is a biblical order of government to the church. It is a theocratic, congregational rule. There is nothing between us and the Lord. We, together, look to Christ to govern this church, every member.

If Nicolaitanism is as the name indicates, a conqueror of the people, a subjugation of the people under a ruling class, then this doctrine is the predominate error in Christendom. Christendom is predominately Roman Catholic and Protestant. And these all maintain a clergy-laity division of their organizations. But, as is often the case poorly instructed churches allow misdirected pastors to bring into the congregation vestiges of this error. Many pastors are of the mind that they dictate to the church how things will be. But in the addresses of our Lord to the seven churches, the pastor/s and the congregation are referred to in the singular, thee, thou, thy. The pastor and the congregation receive one message that contains either commendation or correction, or both, and the faithful within this context are given promises.

Pastors are not rulers over the church, but servants. They are overseers which tend to the flock of God. (cf. Ac.20.28) All of the members of the church are equal having differing gifts of service. (cf. Ro.12.5, 6; 1Co.12.4)

The church at Ephesus *hated* the doctrine of the Nicolaitans, but the church at Pergamos tolerated it in some of their members. So the church at Ephesus had a proper ecclesiastical government – a theocratic, congregational rule, and the church at Pergamos did not. Though the church at Pergamos had not refused the doctrine of Christ they supplemented to it the doctrine of the Nicolaitans.

15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν ὃ μισῶ

## **16 Repent;**

Notice this now. The Lord commands the church to repent, that is, the messenger and the body alike are to change their minds about these moral and doctrinal errors. The church was to cease with tolerating these errors. THE CHURCH, THE PASTOR AND THE MEMBERS MUST EXPRESS THEIR DISAPPROVAL OF THESE ERRORS AND STAND TOGETHER AGAINST THEM THAT HOLD THEM. If not ...

'The church would excite his displeasure by retaining them in its bosom ...'  
*Barnes' Notes, Revelation, p.77.*

*or else I will come unto thee*      ταχύ  
*quickly, and will fight against them*  
suddenly, swiftly      I      make war

*against, πολεμήσω, 1s. fut. ind. πολεμέω, to make war, to fight; the noun πολεμός, tss. war, battle, fight.*

***with the sword of my mouth.***

Notice this. The Lord Jesus says that He *will come unto thee quickly and I will fight against them with the sword of my mouth*. The love they have for the Lord and for one another is now tested. How can I know that I love the Lord? How can you know that you truly love the Lord? It's not how you feel. Feelings change. It is certain that in instances like this in the church at Pergamos the members of the church didn't *feel* like they thought love should feel. Here's proof of our love.

*Joh 14:15 If ye love me, keep my commandments.*

Love is a commitment that will sacrifice itself for the good of the object loved, be it for Christ or for the brethren. In this case the good thing for my brother is to repent of these errors.

Christ was threatening imminent judgment against them that erred and for love of the Lord and the erring brother or sister we are to try to recover them and deliver them, rather than tolerating their error. The Corinthians had tolerated sin in the body. And instead of acting on what they knew was right they got puffed up and failed to comprehend the precarious situation their brother was in. Christ would judge him if he was not turned from the sin.

*1Co 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.*

Fornication in the world is commonplace, but the Lord still hates the sin. He hates it in the world, and will judge the world at the time appointed, but He also hates it in His children and will judge them now if they will not repent.

*1Co 11:31 For if we would judge ourselves, we should not be judged.  
32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

... (See the judgment that was stated before verses 31, 32.)

*28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

*29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

*30 For this cause many are weak and sickly among you, and many sleep.*

The way we live and the things we believe matters. Christ cares for us and would have us to walk before Him and be blessed.

Certainly pastors would do their utmost to try to recover any that are snared in sin and in bad doctrine.

*2Ti.2.24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,*

*25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*

*26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

But how many times have I seen and heard many of you trying to convince a wayward brother or sister in Christ to repent. You knew they were headed down a path that was going to bring them much trouble. And you shared in the responsibility to try to turn them to a right walk with Christ and this congregation..

16 μετανόησον εἰ δὲ μή ἔρχομαί σοι ταχύ καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ  
ρομφαίᾳ τοῦ στόματός μου

**17 He that hath an ear, let him hear what the Spirit saith unto the churches;**

Again, as with the churches at Ephesus and Smyrna, so it is with the church at Pergamos. The things said to this church pertain to all the churches irrespective of where they are or when they exist, both then and now. All warnings and promises stated to these seven churches pertain to every church of the Lord Jesus Christ. Christ is in the midst of every church trying and judging her. Here commands repentance from tolerance of error in the body. To the faithful are real and ageless promises made.

**He that hath an ear, let him hear** – presumes that all which have come into one of the churches of Jesus Christ have an hearing ear, but the implication is that there are some whose ears have never been opened to hear the voice of God in the new birth. Specifically Christ's directs these words to the saints of God, the *holy ones*. Remember that in the NT *saints* almost always has reference to the faithful of God in the churches.

In the New Testament, of sixty verses having the term *saints* in them, only six refer more broadly to the faithful of both the Old and New Testaments. (Mt.27.52 refers to the Jewish faithful; Jude 14; Re.5.8; 8.3, 4; 20.9) The other Scriptures only address the faithful of the churches.

ἀπὸ

**To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.**

*to eat*, φαγεῖν, aor. infin. verb of φάγω, also tss. *to have meat* (food).

*hidden*, κεκρυμμένου, gen. sing. neut. part. perf. pass. of κρύπτω, tss. *to hide, to keep secret*.

*white*, λευκήν, expresses more than *glistering* or sparkling radiance (Lk.9.29) or *clean* (Re.19.14); a simple color but can be understood as 'bright'.

**stone**, the Greek ψῆφος, a noun twice in the NT, *voice* (Ac.26.10), *stone* (Re.2.17). LXXE, Ex.4.25, Zipporah takes a *stone* to circumcise her son; Ecc.7.27, tss. to seek wisdom, and the *account* of things; Lam.3.16, *gravel*. In all these a stone that might be so small as gravel, but large enough to use as a knife or to be written upon.

*Ac 26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice (pebble, Wigram) against them.*

*knoweth*, ἔγνω, 3ps. aor. ind. act. of γινώσκω, tss. *to know, to understand, to perceive, to be aware, to resolve.*

**To him that overcometh** – Both statements *He that overcometh* (ὁ νικῶν, Re.2.11, 26; 3.5, 12, 21) and *to him that overcometh* (τῷ νικῶντι, Re.2.7, 17) are saying the same things. The only difference between the two is the placement in the sentence. '*He that overcometh*' is that part of speech which functions as the subject of a sentence, and '*to him that overcometh*' functions in that part of speech which is called the predicate. In this case it is an indirect object.

For example:

Re.2.11, subject: *He that overcometh* shall not be hurt of the second death.

Re.2.17, indirect object: I will give manna and a stone to Him that overcometh ....

The overcomer is more than one that has his name on the rolls of a church. He is more than one that has shown an initial faith in Christ. The overcomer is one that continues patiently in the works of Christ, through the various tribulations, perhaps suffering the loss of all things and even unto death. This is the one to whom Christ makes these promises. To this point in the

study of the Book of Revelation the overcomer loves Christ above all (first), the second death can't hurt him, and he doesn't tolerate doctrinal and practical error in the church. To this one ...

We come now to two very unusual terms, the *hidden manna* and *a white stone*. Neither of these are found anywhere else in all of the word of God. But, even though these terms are only this once in the Bible there is something to be gleaned from what is revealed in Scripture concerning manna and the idea of giving a new name. And in this consideration do not overlook that these terms are promises made to the overcomer. There is a connection of these to the future coming and eternal kingdom of our Lord Jesus Christ.

***I give to eat of the hidden manna*** – Only this once is the term *hidden manna* found in the Bible.

What was manna in the OT? It was a food which the LORD gave to Israel just a few days after they had crossed the Red Sea and after the destruction of the army of the Egyptians. And for Israel alone this was a daily provision of the LORD for Israel, and no one else. They had this provision until the day that they cross the Jordan River and entered into the promised land. (Ex.16.35; Jos.5.12)

Manna, means 'what is it, מַן הוּא?' It was a mysterious bread that the LORD gave to Israel. Sometime in the darkness of night, the LORD rained upon the camp of Israel *bread from heaven*. (cf. Ex.16.4) When the dew of the early morning lifted there lay upon the ground this small, round thing. (Ex.16.14) It tasted like wafers with honey, or like fresh olive oil. (Ex.16.31; Nu.11.8) It was also called *the corn of heaven* (Ps.78.24), and *the bread from heaven*. (Jn.6.31) Manna could be eaten as it was or ground or beaten and then fried, baked, or boiled. (Ex.16.23, Nu.11.8) Finally, a pot of manna was placed inside of the ark of the covenant as a witness to remind Israel how the LORD fed them throughout their forty-year sojourn.

The Lord Jesus promises to give to the *overcomer* of the hidden manna. Evidently the Lord Jesus will give to this one a very special diet, a food kept back or concealed from others to eat. Like the daily provision of manna

only given to the Israelites, is this a special provision for the overcomer when once the kingdom of Christ is set up? When the children of Israel were taken captive by Babylonians the King of Babylon set apart certain children of Israel to receive a daily provision of the king's food as they trained for holding offices in his kingdom. (Yes, we understand that Daniel and certain of the Jews with him reject this food, but the point is that this was evidently a custom.

*Dan.1.5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.*

Something similar to this did King David. As he set up his administration he looked for any of Jonathan's children to bless, and he found one, Mephibosheth. In this new administration Mephibosheth was given the king's provision.

*2Sa.9.1 ¶ And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?*  
*2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.*  
*3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.*  
*4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar.*  
*5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.*  
*6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!*  
*7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.*



The LORD's providing manna for the children of Israel was likened to setting a table.

*Ps 78:19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?*

So, is the Lord Jesus promising to the overcomer a special provision of the King's food to be enjoyed during the coming and eternal kingdom of Christ? Then there is the matter of the Lord Jesus giving to the overcomer a *white stone*.

***and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it*** – Again, the term *white stone* is only this once found in the Bible. There are a couple of examples in the Bible of new names being given to those being *introduced* into a new kingdom. Joseph, one of the twelve sons of Jacob was given a new name when he was appointed to serve in the kingdom of Egypt.

*Gen.41.39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:  
40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.  
41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.*

*42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;*

*43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.*

*44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.*

*45 And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.*

Again, the Babylonians evidently has a custom of giving new names to those appointed to places of authority in their kingdom.

*2Ki 24:17 And the king of Babylon made Mattaniah his father's (Josiah's) brother king in his stead, and changed his name to Zedekiah.*

*2Ki 23:34 And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.*

*Dan.1.5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.*

...

*7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.*

Even the Lord Jesus gave Peter a new name when he called him to service. It is not revealed, but in this one instance, that the Lord Jesus gave a new name to any other disciple, but it is interesting that when Lord Jesus called Peter *into the service of apostle* he gave to him new name.

*Joh 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.*

Why a stone? Why a white stone? Be sure to see the Greek for stone, ψηφῶς, psēphos (phonetically, seyh-phos', the long 'e' distinguishes the Greek character 'eta' from 'epsilon'.) Is there a connection between giving a new name to the overcomer and the coming and eternal kingdom of our Lord Jesus Christ?

So, Christ promises to the overcome both a special provision of hidden manna and a new name. I am of the opinion that both of these are connected to the coming of Christ in His millennial and eternal kingdom.

Isn't Christ promising the best of the best to the overcomer with a view to His coming and kingdom?

As the Lord Jesus promised that the apostles would eat and drink with Him at His table and in His kingdom (cf. Mt.19.28 and Lk.22.28-30) isn't the same being promised here in Re.2.17, to *him that overcometh*? Compare Mk.14.25; Lk.19.17; 2Ti.2.12; Re.2.26, 27; 3.21; 5.10; 20.6; 22.5.

Finally, Christ is able and will divide between the children that are overcomers from those that were not. He will fight against those that live in fornication and idolatry and prefer another head or chief other than Christ. These things ought to matter to us, because they matter to our Lord. They are important. Christ is trying and judging the churches. Let us be watchful against every disorder. Let us remain true to His word. Let us continue as responsible church members. This church is my church, your church, our church; to keep it ordered as the Lord commanded. The things that this church does as a body and what this church believes must be in accordance to the word of God. For faithfulness everyone of us can hope to receive these promises from the Lord Jesus Himself. For the love of Christ, this church, and one another let's keep ourselves in faithful service until the day of His coming.

17 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις τῶ νικῶντι  
δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου καὶ δώσω αὐτῷ  
ψῆφον λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς  
ἔγνω εἰ μὴ ὁ λαμβάνων