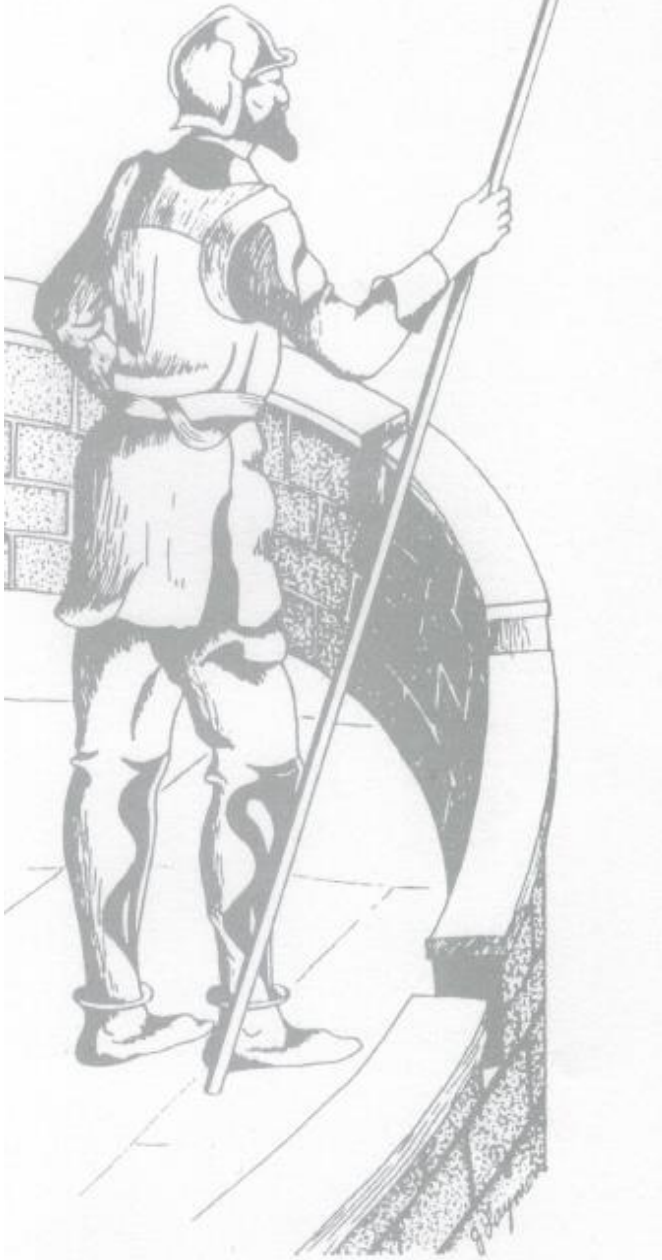


*“Watchman,
what of the night?”*

*“The hour has come, the hour is striking, and striking at you,
the hour and the end!”* Eze. 7:6 (Moffat)



The “unsearchable riches of” the Man in linen –
“ADMATHAY”
 and the **“Everlasting Gospel”**

μελλο

Pg. 1

Editor's Preface

The Faithful & True Witness - μελλο - Spue - Laodicea

In last month's thought paper, we studied how **τα'αγια** [ta hagia - 'the Holies', plural 'holy places'] provides a Testimony to the Truth of the Man in linen's FINAL ATONEMENT High Priestly Ministration. Now we are going to study the Greek word - **μελλο** (mello) and what the Man in linen – “the Faithful and True Witness” said He will do concerning Laodicea. Along with, how the Man in linen's “NECESSAR” High Priestly Ministration of ‘cleansing’ ALONE provides salvation from what He said He will do.

μελλο

Before we begin - a brief side note: We have used the terms ‘Laodicea’, ‘Laodicean(s)’ or ‘Laodiceanism’ numerous times. We trust our regular readers are aware of which Church we are referring to as Laodicea; which is a title they have long claimed for themselves – even as the messenger of the Lord indicated.

The following Bible references mention Laodicea:

Col 2:1 For I would that ye knew what great conflict I have for you, and for them at **Laodicea**, and for as many as have not seen my face in the flesh;

Col 4:13 For I bear him record, that he hath a great zeal for you, and them that are in **Laodicea**, and them in Hierapolis.

Col 4:15 Salute the brethren which are in **Laodicea**, and Nymphas, and the church which is in his house.

Col 4:16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from **Laodicea**.

1Ti 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen. The first to Timothy was written from **Laodicea**, which is the chiefest city of Phrygia Pacatiana.

Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto **Laodicea**.

Rev 3:14 And unto the angel of the church of the **Laodiceans** write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Now, here is the whole message to the Laodiceans:

Rev 3:15 *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*

Rev 3:16 *So then because thou art lukewarm, and neither cold nor hot, **I will spue thee out of my mouth.***

Rev 3:17 *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

Rev 3:18 *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

Rev 3:19 *As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

Rev 3:20 *Behold, I stand at the door, and knock: **if any man hear my voice, and open the door**, I will come in to him, and will sup with him, and he with me.*

Rev 3:21 *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

Rev 3:22 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

Let there be no misunderstanding or downplaying – this is a very important message!

I remember when, while I was at the Foundation Campus in Arkansas, the Founding Editor told me about a discussion that he recently had with the now late Elder R. J. Wieland. It concerned μελλο (mello). And what I remember distinctly, is that, Elder Wieland’s argument was that μελλο (mello) meant that Christ ‘was about to, (i.e. spue Laodicea out of His mouth) **but didn’t or doesn’t**. I then studied μελλο (mello) for myself, and found that what had been complicated by Laodiceanism’s lack of “eyesalve”, “*the Faithful and True Witness*” made ever so plain.

So, let’s now have a look at μελλο (mello) – shall we?

*“So then because thou art lukewarm, and neither cold nor hot, **I will μελλο spue thee out of my mouth.**” (Rev. 3:16)*

Some helps:

- The Greek word - μελλο (mello) in The Interlinear Bible is translated as – ‘I am about’. [Rev. 3:16 G3195 μελλω The Interlinear Bible, Sovereign Grace Publishers]
- In the Digital Interlinear Scripture Analyzer [basic] ‘I am being about (vi Pres Act 1 Sg)’ ‘be about, impending’ Interlinear Scripture Analyzer 3 beta [basic].
- From Young’s Analytical Concordance to the Bible - # 23. ‘**To be about to, μελλω** mellō. Matt. 2:13 ‘Herod will seek the young child to dest.’ John 7:35 ‘Whither will he go...will he go unto the’ 14. 22 ; Acts 17. 31 ;

27. 10 ; **Rev 3. 16** [Young’s Analytical Concordance to the Bible p. 1057, ea.]

- Moffatt NT translates - Rev 3:16 ‘So, because you are lukewarm, neither hot nor cold, I am going to spit you out of my mouth.’
- Thayer’s - ‘μελλω’ 2. b. **to intend, have in mind, think to**: Rev. ... iii. 16’ [Thayer’s Greek-English Lexicon of the New Testament. p. 396-397, ea.]

Interestingly, further down the page [397] with no reference to Rev. 3:16 under section ‘e.’ it says ‘to be always on the point of doing with-out ever doing, i.e. to delay’. One wonders if this is what led to the misunderstanding of mello by the aforementioned Elder.

- **Interestingly**, my Hebrew-Greek Key Word Study Bible notes – ‘3:14-22 Laodicea was located about forty miles southeast of Philadelphia and one hundred miles east of Ephesus. It was known as a **banking center and had a famous medical school**. The city is in complete ruins today.’ [Rev. 3:16 Hebrew-Greek Key Word Study Bible, AMG Publishers, ea.]

Banking Centre? Famous Medical School? “*[T]he Faithful and True Witness*” warned and counselled “*thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and **blind**, and naked...*”

Here are some Bible helps from the Founding Editor:

‘How Is Mello Used in Revelation?’

According to the sources available - not counting them myself - mello (μελλω) is used by John in the book of Revelation, 13 times (1:19; 2:10 [2x]; 3:2, 10, 16; 6:11; 8:13; 10:4; 10:7; 12:4, 5; 17:8). In each use of the word, whether as a verb, or a participle, it is connected with an infinitive expressing - the purpose or result. When used as a verb, it appears in the present tense (6x) and in the imperfect (2x), and once in the subjunctive mood.

Since, in the text under consideration Rev. 3:16 - mello is used in the present tense, let us check each of the other uses in the present to see if there is a conditional element that would negate the stated purpose:

1:19 - "Write thou therefore the things which thou sawest. even the things which are and the things which are (mello) to occur after these things." (Literal)

2:10 - "Do not fear the things which thou art (mello) to suffer. Behold, the devil shall (mello) cast some of you into prison that ye may be tried." (Literal)

12:5 - And she bore a son, a male, who shall (mello) shepherd all the nations with a staff of iron." (Literal)

17:8 - "And the beast which thou sawest was, and is not, and shall (mello) come up out of the abyss." (Literal)

It should be obvious that each stated intent or purpose as defined by the infinitive modifying mello IS to occur - not perhaps, nor maybe. In the case of Rev. 12:5, the book itself tells the time when it will take place, and states it in the same language. See Rev. 19:15.

There are two uses of mello in Revelation which indicate "perhaps" or that the stated purpose can be altered - BUT, in each instance, mello is in, the imperfect Greek tense, and not in the present. Note:

3:2 -- "Be thou watching, and establish the things remaining which were (emellon) dying." (Literal)

Robertson in his Word Pictures of the New Testament, comments relative to the use of the imperfect - "The imperfect looking on the situation 'with delicate optimism' (Swete) as having passed the crisis, as sort of epistolary imperfect. (Vol. VI, p. 314)

10:4 - "And when spoke the seven thunders, I was going (emellon) to write, and I heard a voice out of heaven saying: Seal thou the things which spake the seven thunders, and- not them write." (Literal)

It is obvious in this verse (10:4) that the intent is not carried out - but John was even forbidden from doing so. To convey this use of mello the Greek imperfect is used, NOT the present as is found in Rev. 3:16. - Furthermore, the use of mello in Rev. 3:16 is followed by an infinitive in the Greek aorist, and not by a present infinitive as with the five other uses of mello in the present tense. The use of the Greek aorist infinitive indicates "punctiliar" action, or as happening immediately upon the decision of the one acting, and not an indcisive prolonging of the contemplated action. (See An Exegetical Grammar of the Greek New Testament, p. 105) In simple language, the True Witness gave Laodicea time to repent with a special call to repent in 1950, and when she did not do so, He acted! It was not a temporizing to see if some "messengers" could persuade Laodicea to turn around, and then the True Witness could change His mind. The present indicative is used in the verb form, it will or has taken place; it is certain - and the aorist infinitive confirms a decisive judgment, and not a prolonged haggling. [Reprinted from "Watchman, what of the night?", Lamar, Arkansas - XX - 03(87)]

Thus, the "True Witness" (3:14) says "I will μελλο (mello) spue thee out of my mouth" (v. 16). But what does 'spue' mean?

Well let's have a look at what the Interlinear Bible, Scripture Analyzer, Young's Concordance & Thayer's has to say:

"I will μελλο (mello) spue (εμεω emeō - em-eh'-o) thee out of my mouth". G1692 vn aorist active 'To vomit' - '(will) spue' [Strong's]. Used only once in the New Testament here

in Rev. 3:16. With Thayer's 'εμεω '1 aor. inf. εμεσαι ; to vomit, vomit forth, throw up...to reject with extreme disgust, Rev. iii. 16.*' [Thayer's Greek-English Lexicon of the New Testament. p. 207]

Now that we are a little more familiar with the Greek word for "will" μελλο (mello) and "spue" εμεω (emeō), anyone questioning as to whether He will actually do - what He says He will do - must be aware of other uses of this word μελλο (mello) in context; with one being in verse 10.

Which reads: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall (mello) come upon all the world, to try them that dwell upon the earth." (Rev. 3:10) Are we to understand that the hour of temptation which shall come upon all the world doesn't come upon all the word? No!

In addition to the Divine viewpoint of "the Faithful and True Witness", there are more revealing aspects concerning Laodicea in Rev. 3.

Firstly, one fact that must be briefly mentioned here is that only 5 of the 7 Churches in Revelation are told to "repent". Observe: [Rev. 2:5; 2:16; 2:21; 3:3; 3:19]

1. Ephesus " <u>repent</u> ".	2. Smyrna
3. Pergamos " <u>repent</u> ".	4. Thyatira " <u>repent</u> ".
5. Sardis " <u>repent</u> ".	6. Philadelphia
7. Laodicea " <u>repent</u> ".	

Notice: Smyrna and Philadelphia are NOT told to repent. This needs to be explored further. But, at this time we are only going to concern ourselves with Laodicea—who is told to "repent".

Let's examine more of how the word μελλο (mello) is used 13 times in Revelation: [1:19; 2:10 [2x]; 3:2, 10, 16; 6:11; 8:13; 10:4; 10:7; 12:4, 5; 17:8].

First, remember, for the 2 instances where mello is in the imperfect Greek tense, and NOT the present as is found in Rev. 3:16 — 'There are two uses of mello in Revelation which indicate "perhaps" or that the stated purpose can be altered - BUT, in each instance, mello is in, the imperfect Greek tense, and not in the present. Note:

3:2 -- "Be thou watching, and establish the things remaining which were (emellon) dying." (Literal)

10:4 - "And when spoke the seven thunders, I was going (emellon) to write, and I heard a voice out of heaven saying:

Seal thou the things which spake the seven thunders, and- not them write." (Literal)

It is obvious in this verse (10:4) that the intent is not carried out - but John was even forbidden from doing so. To convey this use of mello the Greek imperfect is used, NOT the present as is found in Rev. 3:16. [Reprinted from "Watchman, what of the night?", Lamar, Arkansas - XX - 03(87)]

So, let's ask ourselves some questions:
'that are ready to die'

Rev 3:2 Be watchful, and strengthen the things which remain, that are ready (mello) to die: for I have not found thy works perfect before God.

But don't? No, in this instance they don't! The Greek imperfect is used.

He was about to

Rev 10:4 And when the seven thunders had uttered their voices, I was about (mello) to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

But doesn't? No, in this instance he doesn't! Again, the Greek imperfect is used.

Now for the present tense - 'things which shall'

Rev 1:19 Write the things which thou hast seen, and the things which are, and the things which shall (mello) be hereafter;

But don't? Yes, they will!

'thou shalt suffer - the devil shall'

Rev 2:10 Fear none of those things which thou shalt (mello) suffer: behold, the devil shall (mello) cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

But it doesn't happen? Yes, it does!

'the hour of temptation, which shall come'

Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall (mello) come upon all the world, to try them that dwell upon the earth.

But doesn't? Yes, it does!

'He is about to'

Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will (mello) spue thee out of my mouth.

But doesn't? Yes, He does!

'their fellowservants - their brethren that should be killed'

Rev 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should (mello) be killed as they were, should be fulfilled.

But aren't? Yes, has to be fulfilled!

'the other voices of the trumpet of the three angels, which are yet to sound'

Rev 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the

inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet (mello) to sound!

But don't? Yes, they have to sound!

'the seventh angel - when he shall begin to sound'

Rev 10:7 But in the days of the voice of the seventh angel, when he shall begin (mello) to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

But he doesn't? Yes, he does sound and the mystery of God should be finished!

'the woman is ready to'

Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready (mello) to be delivered, for to devour her child as soon as it was born.

But doesn't? Yes, she did!

'a man child who was'

Rev 12:5 And she brought forth a man child, who was (mello) to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

But doesn't? Yes, He will!

'the beast shall ascend'

Rev 17:8 The beast that thou sawest was, and is not; and shall (mello) ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

But doesn't? Yes, he will!

Thus, if the Man in linen— *"the Faithful and True Witness"* promises to keep the faithful Philadelphians from the hour of temptation which shall come...

Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall (mello) come upon all the world, to try them that dwell upon the earth.

...He will spue Laodicea out of His mouth - **Rev 3:16** So then because thou art lukewarm, and neither cold nor hot, I will (mello) spue thee out of my mouth. Both are in the present tense and mean He will do exactly what He said He will do. This fact makes the Man in linen's message to Laodicea all the more important to know and understand.

Please note: The *"Key of David"* (3:7) (the *"Everlasting Gospel"*?) is declared in relation to the Philadelphians - as also the reference to the 'synagogue of Satan which say they are Jews, and are not, but do lie'. This will need more study - and we plan to.

The *"Everlasting Gospel"* message of the Man in linen's Final Atonement '**cleansing**' - which we have been preaching - *"the ministry of reconciliation... the word of reconciliation"* (2 Corinthians 5:18-19) - is all the more validated by the message to Laodicea. In that, it contains **Sanctuary - Day of Atonement cleansing** language in all its simplicity.

Observe: Rev 3:15 *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*

Rev 3:16 *So then because thou art lukewarm, and neither cold nor hot, **I will spue thee out of my mouth**.*

Rev 3:17 *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

Rev 3:18 *I counsel thee to buy of me **gold tried in the fire**, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

Rev 3:19 *As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

Rev 3:20 *Behold, I stand at the door, and knock: **if any man hear my voice, and open the door**, I will come in to him, and will sup with him, and he with me.*

Rev 3:21 *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

Rev 3:22 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

The obvious conclusion: The Man in linen Ministry – the message is spoken to Laodicea rather than given by Laodicea. Thus, Laodicea does NOT have the message and so is NOT giving the message! The Man in linen first directs the message to corporate Laodicea – ‘thy’ - ‘thou’ - ‘thee’.

But because Laodicea is neither cold or hot, but lukewarm, rich, increased with goods, in need of nothing, wretched, miserable, poor, blind and naked – and thus consequently the Man in linen does spue Laodicea out of His mouth – the message is then given to the individual in Laodicea because he counseled Laodicea ‘*to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.*’

Thus, to the individual in Laodicea the Man in linen turns – ‘**if any man**’ - ‘him’ - ‘he’ - ‘*Behold, I stand at the door, and knock: **if any man** hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*’

Did you notice how the message turns from corporate Laodicea to the individual in Laodicea? To him that would *buy* of the Man in linen *gold tried in the fire* to be *rich*, and white raiment to be clothed from *shame* and *nakedness*, and *anointed eyes with eyesalve* to see – *loved, rebuked and chastened* who are *zealous* and repent?

‘*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. **He** that hath an ear, let him hear what the Spirit saith unto the churches.*’

Now, the Man in linen offers ‘*gold tried in the fire*’ – fire

purifies gold, fire purifies silver, but what does fire do to wood, hay and stubble? (c.f. 1 Cor. 3:11-15)

Fire cleanses – “*And he laid it (a live coal) upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.*” (Isa. 6:7) The Man in linen offers ‘*eyesalve*’ – so that we – likened unto Paul’s experience ‘*immediately there fell from his eyes as it had been scales: and he received sight forthwith* – ‘Was blind but now I see’.

We have been studying and sharing the “*Everlasting Gospel*” in the thought paper. The Bible’s – New Testament’s – Book of Hebrews’ Divine evidence for a Dual Atonement, a Final Atonement, the Man in linen’s High Priestly Ministration of cleansing and the antitypical Day of Atonements cleansing. This is the message to “*any man*” in Laodicea to repent and come out her lest he be spued by the Man in linen instead of being cleansed by the Man in linen. Fact is, Laodicea turned its back on the Man in linen’s cleansing by denying the Dual Atonement. Therefore, Laodicea cannot be cleansed – which is why the Man in linen spues Laodicea out of His mouth – as sad as it may be! But the Man in linen stands at the door of the individual and NOT at corporate Laodicea’s door.

In closing, I want to call special attention to the Final Atonement – Laodicea is spued because she was naked and refused to see that she needed to be cleansed and clothed in her Great High Priest’s robes of righteousness. Corporately – she has denied a Dual Atonement! And the day of atonement language in the type is that of being “*cut off*” - “*destroy[ed]*” (c.f. Lev. 2327-30) for a lack of soul affliction and working when meant to be doing “*no work at all*” (16:29). This is a sure result of accepting the Evangelical error of relegating the fall feast of the Day of Atonement - which is a metaphor for the end of the ages antitypical Day of Atonement – to having been finished at Calvary - when the Book of Hebrews proves otherwise.

The Man in linen said – “*And ye shall know the truth, and the truth shall make you free.*” (Jn. 8:32) Thus, the Man in linen’s 2nd “*Immutable*” thing of a “*necessary*” cleansing is the ONLY antidote for the individual in Laodicea suffering from Laodiceanism to come out and be cleansed!

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