

# The Self-Satisfied Church

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Date: 30 May 2021

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[ 0 : 0 0 ] Take out your Bibles with me and turn to Revelation chapter 3.

Finishing chapter 3, yes, moving along. With that, I mean, we are flying, right?

With that, I wanted to make an announcement that next week, I hope that many can come next week more than today.

It's a good thing it's not on a holiday weekend next week. Because I'd like to do a review of these seven churches. I think it would be profitable for us to kind of step back, look at all seven, kind of begin to evaluate a little bit what compare and contrast those things, but particularly compare and contrast to ourselves, to our own church, to our own lives, how this applies.

I think it would be fruitful for us to take some time to discuss together. So cancel all other plans, be here. I think it'll be important for us to benefit together from one another.

[ 1 : 2 0 ] That we might teach one another and might edify one another as the Spirit is speaking to us. So we come to the seventh church of the seven churches.

Seven in Revelation, of course, representing fullness, completeness. All the church is represented in these seven churches. They are not even the only seven churches that existed in the first century.

There were many, many more churches, including some more well-known than these churches. So we just read from the Thessalonian church.

You got the Corinthian church. You have the Colossian church. Many other churches that aren't even included in this list. So the seven is representative, in other words.

It's representative. And they represent churches not only of that time, but throughout all church history. They also represent churches today.

[ 2 : 2 3 ] So we can see ourselves in these churches, both as a church and as individuals. We can see ourselves so. We come now to the seventh church, the church in Laodicea.

Some very shocking words to a church. So if you're able, please stand as I read from Revelation chapter 3, beginning at verse 14. Jesus is speaking.

And to the angel of the church in Laodicea write, the words of the Amen, the faithful and true witness, the beginning of God's creation.

I know your works. You are neither cold nor hot. Would that you were either cold or hot.

So because you are lukewarm and neither hot nor cold, I will spit you out of my mouth. For you say, I am rich.

[ 3 : 3 6 ] I have prospered. And I need nothing. Not realizing that you are wretched, pitiable, poor, blind, and naked.

I counsel you. Buy from me gold refined by fire so that you may be really rich. And white garments so that you may clothe yourself and the shame of your nakedness may not be seen.

And salve to anoint your eyes so that you might truly see. Those whom I love, I reprove and discipline.

So be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come into him and eat with him and he with me.

To the one who conquers, I will grant him to sit with me on my throne as I also conquered and sat down with my father on his throne.

[ 5 : 01 ] He who has an ear, let him hear what the spirit is saying to the churches. So reads his word. Let us pray. Father, we ask as always that you would come as we open your word, you would come by your spirit to convict us, to comfort us, to encourage us, to correct us.

Help us here. Help us, Lord, not to look at this text as, oh, that's somebody else. Because maybe it's us today. Maybe we think we're okay and we're really not.

So Father, speak, open our eyes, pierce our hearts, cause us to see. Help us to get from you, to purchase from you what we need, what we truly, truly need.

So that we might truly see, so that we might truly experience life like you have promised to us. So come today, oh Holy Spirit, speak to us.

We pray in Christ's name. Amen. Please be seated. Amen. So, lukewarm.

[ 6 : 24 ] What, what is a lukewarm church? What is a lukewarm Christian? Now, he says you're neither cold nor hot.

We think, naturally, normally, first impression, we think hot means good, zealous, right?

On fire, something like that. And then we think cold is the opposite. We think cold is not on fire, frozen chosen, right? Something like that.

Negative. And so, therefore, lukewarm is somewhere in the middle. kind of half-hearted, kind of complacent, apathetic, not on fire, not cold.

You know, that's what we think. So, if cold means anti-Christ, if cold means not on fire for Christ, but against Christ, if cold means atheist, would Jesus rather us be that?

[ 7 : 39 ] Really? Because he says, I would rather you be cold or hot. So, let me give you some picture background that maybe will bring this more to light.

Laodicea, the city, had two sister cities, one six miles north, uphill, called Heropolis, one to the west, about ten miles, called Colossae.

We've heard of Colossae, Colossians. Up in Heropolis were the hot springs, natural hot springs, which they were famous for because people would come there for therapeutic reasons.

It had a medicinal effect. You know, get a spa, right? Sit in that way. We once went down to, where was that, where the hot springs?

Princeton, Mount Princeton hot springs. You know, you could sit in, of course, the puddles were about that deep so we're trying to get the benefit of this. Because, you know, someone else was in the big pool that was about that big.

[ 8 : 52 ] But anyway, so, you know, that's kind of cool. So, everybody likes the warm, you know, it kind of relaxes, you know. So, you get it, right? It has a good effect.

Well, cold water was in Colossae. They had cold, cold water. Refreshing. Now, granted, you know, if you drink, you typically want your coffee hot or your cold drinks cold.

We don't tend to like you do? You're good? No? You didn't. So, it's to each his own, fine. But for me, right? I mean, Delinda knows my cup of coffee in the morning, one cup, that's all I have.

I got a hot pad for it to keep it hot. Because if it gets cooled off, who drinks that stuff? Unless it's ice cold.

And now you can get icy drinks, hot drinks, cold, like tea, whatever. Anyway, that's the image, okay? It's water. He's talking about water. That's why he talks about spewing you out of my mouth.

[ 9 : 58 ] It's a picture of water. Okay? And Laodicea is known for its water that is lukewarm, undrinkable.

You see, the water comes down the Lycus river that flows from Heropolis in the hot springs, comes six miles downhill, picks up lots of nice minerals like lime and other stuff that if you drink it will make you sick.

So it comes down and so right next to Laodicea is this beautiful river. Looks great. Oh, I'm thirsty, I'm going to go drink. And as soon as you drink, right?

It's warm. So you need refreshment? It's warm. And it's got all this mineral laden stuff in it that will literally make you sick.

And so everybody who lived in Laodicea knew exactly what Jesus is talking about. You're lukewarm like you're water. You look okay, but really? Yeah, yeah.

[ 11 : 09 ] I'd rather you be cold water or hot water because that's useful. That's helpful. That's what he's talking about. You're undrinkable.

You make me sick. A little bit shocking words from Jesus. He's speaking to a church. You make me sick. In other words, you're like lukewarm water.

You're not good for anything. A little harsh? This is Jesus. See, if you were cold, at least you would minister to those that needed a fresh drink of water.

Jesus had said in Matthew 10 42, hey, if you even give a cold cup of water to a child, you will be rewarded. Cold cups, good.

So, here is this church that Jesus calls lukewarm. Looks okay on the outside, sounds familiar. Looks like good water, flowing stream, but really not good.

[ 12 : 23 ] Not okay. In fact, the effect of that church, the outgrowth of that church is negative. Useless. You're lukewarm.

Who wants that? Who needs that? What help is that? So, we still haven't answered, what does lukewarm mean? It means something about being ineffective.

active. So, let's go a little bit deeper here. Now, he mentions this church of Laodicea. This is a famous city, Laodicea.

They're well known for three things. One, they're well known for their textile trade. They're famous for their black woolen garments that they produced.

It made them rich and wealthy. They're so productive in this category, textile trade. They also were known for their banking institutions.

[ 13 : 25 ] Banking, they had banking back then? Yeah, they had banking. Because they had all this money, they needed to do something with it. They needed to protect it. They were well known all over for their banking institutions.

In fact, this town was so wealthy. How wealthy was it? It was so wealthy. Not a joke coming on. There was an earthquake in 61 AD that leveled the town, leveled many other towns.

So, Caesar, being of the good-willed kindness of his heart, offered earthquake relief. I'll give you help to rebuild your city.

Sound familiar? I'll give you relief. I'll give you a stimulus check. They're so wealthy, they said, nope, don't need it.

We have no need. We can rebuild it ourselves. We got plenty of funds. Besides, Caesar, that's not a free gift, I know.

- [ 14 : 32 ] Right? Coming back around. So, they're wealthy. Textile banking. And then thirdly, they had a medical school renowned for their ophthalmology.
- Ophthalmology. Eye study. Right? And they had a famous eye salve. Salve. Salve. Salve. Salve. However you say it, that was helping people's eyes.
- So, interesting, Jesus refers to an eye salve. He's picking on particular well-known things that are in this city. The garments, the poorness, or the richness, and the eyes.
- Interesting. He knows exactly who to talk to here. See, the church is reflected in the city. They're wealthy.
- They're prospering. They're in need of nothing, just like the city. They have so accommodated to the city. They've so compromised. They've so adapted to life in Laodicea, which is affluent, and wealthy, and prospering, and in need of nothing.
- [ 15 : 55 ] Remember Jesus said, the rich man, it's not impossible for him to be saved, but it's very hard. Very hard. Why?
- Because he trusts. He doesn't have any needs. I don't have any needs. I don't need Jesus. This is what the church has come to. I don't need Jesus. Well, if I have a crisis, then I'll call him.
- You know, because he's good. I just need a little help now and then. man, so there, but Jesus uncovers, right? Here's revelation. Again, he's uncovering.
- This is what you see on the outside. Looks okay. Looks like they're prospering. Look at them. Man, that's a huge church. Healthy, wealthy.
- We have a gospel in America that goes that way, right? Health and wealth, prosperity, prosperity, Joel and his friends. And what happens when you become like that is you depend on those things.
- [ 17 : 01 ] Those things give you your value. Those things give you your security. My wealth isn't Jesus. My wealth is here. God's blessing me.
- Really? That's all outward. How do you know he's blessing you? It means the mafia must be blessed too because they're wealthy. Right? So, but in reality, here's Jesus uncovering.
- Yeah, it looks okay, but I see, I know your works. What's really going on is you're, you're, man, you're wretched. You're poor and needy.
- You're blind. You're naked. What you're wearing doesn't cover your shame. So, the core problem Jesus calls lukewarm.
- You're neither hot nor cold, you're lukewarm. What does that mean? I think that means by how he describes it in verse 17. See, because he says you're lukewarm in verse 16.
- [ 18 : 05 ] Because you're lukewarm, neither hot nor cold, I will spew you, vomit you, spew you out of my mouth. Why? Verse 17. For you say, here's the definition of lukewarm. Here's their core problem because of what you say.
- What you say reflects what you think. Here's your self-diagnosis. You say, I'm rich, I'm prospered, I need nothing. You're self-sufficient. You're self-satisfied.
- You're self-reliant. Whatever self-description you want to give to it. I'm good. I'm okay. I don't need Jesus. They're the self-satisfied church.
- They're satisfied in themselves. They're self-righteous. They're self-confident. They're self-reliant. Right? That's lukewarm.
- Lukewarm means I don't need Jesus. I'm good on my own. I need nothing. So what does Jesus say to this church?

[ 19 : 09 ] Well, the pattern follows in every letter. He talks about who he is. He gives a Christology then he gives. Usually he gives a commendation to each of the churches. He says, I know your works, your love, your service, your faithfulness, et cetera, et cetera.

But he has no commendation for this church. Nothing good to say. So he goes right to confrontation. So he confronts them and then he corrects them.

He has two words for them. Verse 14 to 17, he gives the diagnosis. Here's the confrontation. Here's what I see. Here's who you really are. Here's the confrontation.

Wake up. And then verses 18 to 22, here's the remedy. Here's the correction. Here's what you do to fix it. Because it's not hopeless. You're still my church.

You're still, you can still come back. It's not over. You're in a bad state. I mean, so shockingly bad that I'm going to spew you.

[ 20 : 08 ] That's a warning. That's a shocking warning. I'm distasteful to Jesus. Okay, so confrontation first.

Here's a summary of the confrontation. You think you're okay. You say I'm rich, prosperous, need nothing. You think you're okay, but in fact, you are poor, blind, and naked, aiming at the three things the city's famous for.

You're poor, not rich. You're blind, not these experts on the eye, and you're naked.

Instead of this great clothing industry you have, you don't have anything. Okay, so you're poor, blind, naked. So let's look. Let's unfold this a little bit.

Verse 14, Jesus gives the Christology, right? He talks about himself. He says, this is what I emphasize about myself. Now, each of these churches, he takes an aspect from chapter one, the vision, right?

[ 21 : 08 ] The vision of here's this one like a son of man that I see, right? And he's got this white hair, he's got these blazing eyes, he's got this priest robe, he's got all these things, right?

The blazing furnace, shoes, et cetera, et cetera. So he picks out for each church an aspect of that vision that applies to that church.

He wants them to think about this is who's talking to you. You know, this is the one with the blazing eyes talking to you. But here, so what does he say to the Laodiceans? What do they need to hear? What is it about Jesus that they need to hear?

This is who's speaking. He picks out three things. He says, the words of the amen, the witness, who is faithful and true, and the beginning of God's creation.

Three things. The amen. Now, the amen wasn't in the vision. It's from the Old Testament. It's a Hebrew word. Amen. Amen. We say that all the time, right? What do we mean when we say that?

[ 22 : 10 ] Amen. Preach it, brother. Truth. Or like we used to say here, swerd. Right?

Not just word, but spirit words. Swerd. No? Well, Ron and I used to say it. Anyway. We kind of thought that was cool.

It's like, yeah, we're in. So the amen. The amen. There's no one way to describe what amen means. The first time it appears in scripture as a verb, it's used in Genesis 15, 6 to describe Abraham.

You know, God gives him a vision, shows him all the stars, and he says, so shall Israel be. You can't count the stars if you can't. That's my promise to you. And then it says, Abraham, amen God.

It's translated, believed. Trusted. Took him at his word. Abraham saw the stars and said, amen. I believe it.

[ 23 : 16 ] I bank on it. I trust it. It's a sure thing. It's a rock solid thing. How do you describe amen? Amen. All those words. Faithful, true, reliable, certain, trusted.

He's the amen. He's the final word on what's right, what's right, what's true. And then he's the witness. And again, faithful and true.

He's a kind of witness who's reliable, who's honest, who's genuine. Unlike this church, their witness is not genuine, it's external, not real truth inside.

He is the real thing. He's the faithful, true, reliable witness. And then thirdly, he's the beginning of creation. What's that? He's the first of creation.

The word can also mean ruler. It's probably what he means here, the ruler of creation. All things were made by him, for him, through him.

[ 24 : 16 ] He was there at creation. He wasn't the first created thing. He was there prominent at creation, creating. He's the word God spoke that made things appear.

So he's the ruler. He's the creator. He's the original. That is what he is. He's the creator. He's the one that originates it all. And so what does that mean? Well, to this church, that's not certain, that's not faithful, that's not genuine, he's the real deal, and he's the one that can recreate them.

He's the one that can bring life back to them. He's the one they need to hear. So he reveals their condition in verse 15.

As he says to each of the churches, I know, I know, I can see, I know your works. What are your works? Well, you are neither cold nor hot.

Would, would that you were either cold or hot. Wish you were cold or hot. I'd rather you be cold or hot.

[ 25 : 34 ] Cold as in cold water, ministry of refreshment, or hot as in a medicinal healing of therapy, of relief. Both are works.

I wish you had works. In other words, he's saying you have no works. There's nothing for me to commend you of. You're just lukewarm. You're not helping people with cold water, you're not helping people with hot water.

You're just kind of giving that tepid that makes people spew, that doesn't really relieve, doesn't really help them. So that's why Jesus says spew.

It's a picture of water in it. He's just taking some of their water. That's why he talks about spewing out. It's kind of like what he said to the Ephesian church.

If you don't repent, I'm going to come and remove your lampstand. I'm coming. Before it's all over, I'm coming. If you soon don't repent, I'm coming to remove your lampstand.

[ 26 : 36 ] So it's a warning here too, I think. If you don't repent, if you continue to be lukewarm, I will spew you out. Which, what does that mean? Remove their lampstand?

Take away their light? I don't know. Doesn't sound good. I will disassociate from you.

It doesn't mean they lose their salvation. If they're genuinely saved, they're saved. But so as by fire, right? No clothes, no gold, silver, stones, precious stones, that after the fire, they're just saved as if by fire, 1 Corinthians 3.

Right? You barely get in. So he's not threatening loss of salvation, but he's threatening loss of reward. Loss of hearing those great words, well done, good and faithful servant.

So then the cause he gives in verse 17. You're lukewarm. Because you're lukewarm, I'll spew you out. Verse 17, why? Because of what you say, because of what you think about yourself.

[ 27 : 51 ] Because you say, verse 17, I am rich, I have prospered, I need nothing. I, I, I, it's all about me. I'm good. I've made myself rich, I've made myself prosper, I don't need anybody's help.

Right? I'm okay, I'm not needy, I'm self satisfied, self reliant, self sufficient, self confident, but they're also self deceived.

Because Jesus goes on to say, but you don't know, but you fail to recognize. You say this about yourself, but in reality, let me uncover, let me peel back the onion.

Because what's on the inside is you are, and he uses some really striking words here, you are in fact wretched. That's not good.

Wretched. It's like bottom. And pitiable. It's like you're the one that people walk by. That's sad.

[ 28 : 59 ] That's bad. Instead of, you know, when me and my angels walked by, you were going, oh, oh, you really need help.

And I'm here to help you. You're poor and blind and naked, which later he describes as the shame of nakedness.

You're exposed that you have nothing. In the book of Revelation, garments, especially white garments, he says he's going to say to them, buy a white garment from me that you might truly be clothed and not exposed, the shame exposed.

In Revelation, garments and white garments particularly mean your righteous deeds. So he defines that in chapter 19 when those that come with Christ, Christ is on the white horse, right?

He's coming back to conquer, he's coming back to finish everything, right? to throw the dragon and the beast and he comes back with his saints and those who come with him are wearing white because the white garment symbolizes the righteous deeds.

[ 30 : 13 ] See, they've covered up with righteousness. They haven't earned anything, they're simply, their faith is real, their faith works, their faith shows, like James talks about, right?

I have faith without works. Well, show me that faith. Can I see that faith? Is it real? If you have faith without works, you're dead.

That's not faith. Faith shows itself. Faith works. True faith, dependence on God will manifest itself in fruit. I abide in Christ, what will happen?

I will bear much fruit. I won't produce it, I bear it, right? Because I'm becoming his injured. So, the righteous deeds are those done, not in my strength, but in dependence upon the Lord, where he produces through us.

We bear his fruit. Does that make sense? So, he says, you have nothing on, which means you're not doing anything.

[ 31 : 23 ] Well, you might be doing something. You might be doing what you consider good deeds, but you're doing them in your strength, because you don't need me. Oh, I can go give, I'm rich, so I can go give to the needy.

Oh, good for you. But, it doesn't count, because you're doing it in your own strength, for your own good. So, you do not recognize your true condition.

Self-satisfied, does that remind you of anybody? Pharisees, who talked about, I do this, I do that, I do that.

Remember, Jesus told a parable about this very kind of person. In Luke 18, he told a parable to some who trusted in themselves. So, he's talking to the Pharisees. He's saying, here's a parable to those who trust in themselves, that you're righteous, and treat others with contempt.

He says, two men went up to the temple to pray, one a Pharisee, the other a tax collector. The Pharisee, standing by himself, prayed thus, Lord, God, I thank you that I'm not like other men.

[ 32 : 37 ] I'm not a sinner, extortioner, unjust, adulterers, oh, adulterers, or even like this tax gatherer. Good night, I didn't thank you, I'm not like a tax gatherer.

I fast twice a week, I give tithes of all I get. I, I, I, I, I. But the tax collector standing far off would not even lift his eyes to heaven, but beat his chest saying, God, be merciful to me, the sinner of all sinners, the sinner.

Merciful. No, thank God I'm not. No, no, I do this. It's, just be merciful to me, because I need mercy.

I have no worth. And Jesus says, I tell you, this man, the tax collector, went down to his house justified.

Justified. He's not guilty. What do you mean he's not guilty? Jesus said he's justified. How is he justified? He just said, I'm a sinner. Because he confessed it.

[ 33 : 54 ] And he cried for mercy. And because I showed mercy to the humble, he's justified as a gift. For everyone who exalts himself, I, I, I, will be humbled.

But the one who humbles himself will be lifted up. Pharisee thinks he's okay, trusts in his own works, his own ability.

I don't have any needs. I can fix myself. I'm able to do what's right. The sinner, on the other hand, is the one who's humble, unworthy, knows that he needs mercy all the time, not just when I first come to Christ.

Remember what Jesus said about the gospel that's good news? For who? Who's the gospel for? Sinners alone. He said to the Pharisees, remember the Pharisees, when Jesus was eating at Matthew's house, you know, Matthew was a tax collector, and Matthew had all his sinner friends, all the, you know, those people, right, at Matthew's house, and Jesus went to the house.

I'm being facetious about those people, they're like us, right? So, the not religious people, right? The ones you're not supposed to be with.

[ 35 : 17 ] And so the Pharisees created, oh, he's eating with sinners. He's no rabbi, he's no Messiah. Does he know who he's eating with? And so Jesus responds to the criticism by saying, right, those who are well have no need of a physician, but only those who are sick.

sick. So, yeah, you don't have a need. There's no good news for you. You're rich. You're wealthy. You have no need. No gospel for you.

Oh, you recognize that song. No soup for you. Jesus started it, see. But on the other hand, I came not to call the righteous, but sinners.

If you're righteous, if you have it all together, if you can make your own way, if you can fix yourself, go for it. I'm not here for you. I'm only here for the broken.

I'm only here for those who can't fix themselves. I'm only here for those that need mercy. I'm only here for those that are not well. that's who the gospel's for. So the church is full, the true church is full of broken people, needy people, not people who used to be needy, and now we're good, because look, he's talking to a church that's not unconverted, they're talking to a church that's converted and has become self-sufficient, self-reliant, self-converted.

[ 36 : 53 ] Because at one time they needed Jesus, and they came to Jesus, and something happened over that time where they became, oh, I like making money, I like being prosperous, I like being without needs.

Came like the city. We adopt enough of our culture, we lose our distinctness, people, but it's not the external part that matters at all, it's not about being rich or poor, Jesus doesn't criticize riches, you can be rich and be saved, what he criticizes, what he confronts is the thinking that I'm okay without him, I can make it now, thanks Jesus for the lift up, now I can do the rest, unless I get in another hole then I'll call on you, but otherwise I'm good and Jesus is saying no, no, no, so how are you, can I pick on you for a minute, because it's really about what the spirit's saying to you, not what I'm saying, but about what the spirit's saying to you, how are you, how do you see yourself,

I mean be honest with, well, God knows anyway, but it will help you if you're honest with God about this, do you think you're okay, have you been thinking you're okay, are you thinking I'm okay, I can handle this, I can fix my problems, I just need, you know, I just need a little bit of help from God every once in a while, you know, because, you know, the American theme is God helps those who help themselves, right, I only need a little bit of God, that blasphemy, God helps those who can't, can't help themselves, can't, they're broken, the very word, you know, blessed are the poor in spirit, that very word means to be broken, can't fix themselves, we think, we think from American mindset, poor, okay, poor means relative, right, they're poorer than me, in our country, the poor in our country, are rich compared to real poverty,

I'm not saying there isn't real poverty in our country, because there is, but generally, when Jesus uses the word poor, he means bankrupt, not just bankrupt and filing, you know, chapter whatever and being okay, it means I got nothing, I really have nothing, I am reduced to being a beggar, and not a beggar who gets up at the end of the day, gets in his car and drives home, a real beggar, that's all, they're broken, they have nothing, no one will hire them, and they're just absolutely dependent on others to get them through a day, that's poor, that's what Jesus means by poor, I mean, I got nothing that will fix me, maybe you think you don't need the church, you know, it's just me and Jesus, we're good,

I don't need the church, I'm good on my own, well, Jesus has something to say about that too, because he said this is what I've given on earth is the church, and the church is my physical representation of me, I don't send people to be scattered everywhere, to be on their own, I send people to gather in my name and then go, and then gather in my name and go, because they need each other, I've designed it that way, yeah, but I don't like each other, I don't care, I didn't ask you to like each other, I asked you to bear with them and forgive them and love them and serve them like I did to you, even when you were not likable, okay, so what's the correction, what do they do, so the confrontation is you think you're okay, but you're not, okay, so correction is simple, it's see your need, verse 17, see that you really are poor, blind, and naked, come to me, verse 18, come buy from me, get the real stuff from me, stop buying from the world, get from me, and then verse 19 and 20, oh, this repentance and renewal doesn't stop with, okay,

[ 41 : 41 ] I'm sorry Lord, forgive me, now I'm repentant, no, repentance means I'm standing at the door knocking, let me in, let me in, so we can renew our relationship, there's where repentance goes, it's not just I'm sorry, okay, I'm forgiven, I'm clean, and I can go back to what I'm doing, no, no, no, no, no, no, repentance is, okay, I'm going this way, now, I'm really changing my direction, I'm walking, instead of walking away from Jesus, I'm walking with Jesus, and I start bearing fruit because I'm walking with Jesus, so, so see your need, come to me, renew our relationships, that's, that's the correction, So what do I do?

Verse 18, once I see my need, verse 18, what do I do? So now I'm really not rich and I'm really needy.

I'm poor, blind, and naked. So I need to buy from Jesus those three things, gold to be rich, garments to be clothed, and eye solved so I can see.

And he says, buy from me. From me. In other words, I go to Jesus for these things.

Jesus, I'm poor. I can't fix myself. I can't heal myself.

[ 43 : 19 ] I can't, when I think I can, I mess it up. Or I make a few steps, because, you know, I can, and then I fall.

So hard. And then I don't want to try again. Please, give me some gold. What does he mean by gold?

Does that mean, oh, there's the prosperity gospel. He wants you to be rich. No, no, no, no. God's talking about a whole different kind of gold. Gold. Gold like your faith purified gold.

Right? Like, like, when the day comes, where the fire comes, and judgment comes, I'm still standing, and I'm clothed with gold.

Oh, it's been melted. It doesn't look, you know, it's kind of lumpy, and, you know, but it's pure gold, because those were the times I really trusted.

[ 44 : 20 ] Those were the times when I was suffering, that I held on. Those were the times when I, when I just wanted to give up, that I, I got on my knees, and I prayed. And I trusted.

And I renewed. And then I spent time with Jesus. Man, that's gold. That's gold. Right? Help me have that, Lord. I don't even know how to do that.

Help me do that. Because I don't have even the will. Right? So do the willing and the working within me. Buy from me gold.

Buy, buy from me garments. See, I can't make the garments to make me righteous. It's like the armor of God.

I can't, the, the righteousness that protects me, my, my heart, my soul, and the righteousness of the armor of God. If that's my righteousness, I'm in trouble.

[ 45 : 21 ] Right? How, how is my righteousness gonna protect me? It's, it's his. It's the armor of God. It's his righteousness. So that when the devil shoots at me, I'm going, I'm good.

I'm okay. Right, Jesus? Yeah, yeah, you're good. Okay. Right? Because mine, he's gonna, he's gonna annihilate my righteousness. I know who you are.

Yeah, you were good yesterday, but today, you know. So buy from me. Buy from me.

And then I solve so that you can see. So that you can see. Because you don't see. You think you're okay, and you don't see. Let me, let me touch your eyes so you can see.

What's really real. And then he says, what? Verse 19. Repent.

[ 46 : 24 ] So Jesus has been hard on this church. I'm gonna spew you out. Right? He's been hard on this church. Why is he so hard on them? Is he mad at them?

Sounds like it. It's like, it's like when you read an email. How do you read it? What tone do you read it in? Right? Ooh, are they mad? Maybe they're being sarcastic.

I don't know. So how, what does Jesus sound like when he's saying these things? Is he mad? Is he disappointed in them? Oh, I had such hopes for you. No, he's not disappointed.

He knows. Right? It's impossible for God to be disappointed. He knows. He knew Peter would fall before he fell. He's not disappointed in Peter. He's preparing him to get back up.

In fact, falling is gonna be good for you, Peter. Because you need a knock on the head. Knucklehead. I know you love me, but you're just not that loyal as you think.

[ 47 : 26 ] I see Peter in this church. I will never deny you. I don't need anything on my loyalty will hold me to you. Who? What? No, I don't know him.

Right? So it doesn't mean, you know, to be in this church, to be the lukewarm. It doesn't mean, you know, you're, you're, you're, you could be a Peter.

Just committed to Jesus, but have a blind spot. Oh, I'm okay there. I'm okay with loyalty. I'm okay. No, are you? So then he says, so he says, why am I so hard?

Because I love you, verse 19. Isn't this wonderful that he says this? I mean, what a, what a reaffirmation. Those whom I love, I reprove and discipline.

I'm, I'm your older brother. The father is your father. He disciplines those whom he loves. And it's interesting, the word he uses for love. We think it's going to be agape, don't you?

[ 48 : 38 ] I love you. I lay down my life for you kind of love, right? That's what we think. Because that's the best kind of love. No, here he says, no, I phileo you. Which means, I like you.

Which means, I really like you. Phileo, brotherly love. We don't have brotherly love for people we don't like.

Philadelphia doesn't get along with, you know, Utah. Or who are they playing in the finals? Right? They like them, sorry.

That means he has a warm affection for them, he cares for them. That's why he's trying to wake them up. And what does repentance look like? Well, he tells us in the next verse, verse 20.

Maybe you've always seen this verse in a different way. But let me give it to you in the context in which it was spoken. Behold. Remember what behold means?

[ 49 : 41 ] Look, look, look, look, look. Look, something unusual is coming. Something you're not going to expect. Look, look. I stand at the door and knock.

Why is he outside the church? Why is Jesus outside? Who's there?

It's Jesus. Oh, we forgot about you. I stand. Behold. Surprise.

I stand at the door and knock. Anyone. Anyone. Anyone. Who hears my voice. In other words, the knocking is the voice.

Anyone who hears my voice and opens the door. Remember the last church? Who opens and shuts doors? Jesus. I have the keys, right? I open. And if I open, nobody closes.

[ 50 : 42 ] If I close, nobody. Here's Jesus with the keys. Now he can get in. Obviously he can get in. He can. He's saying, you got the key now.

I stand at the door and knock. Anyone who hears me and opens the door. Oh. I'm going to come in and clean house. Is that what he said?

I'm coming in and letting you have it, right? Is that what we? Anyone who hears my voice and opens the door. I will come in to him and eat with him.

Dine with him. He's not talking about, you know, how we dine. You know, a TV tray or quick lunch in the lunchroom.

He's talking about the oriental, eastern kind of, we're going to sit down. We're going to spend a few hours. We're going to talk. We're going to talk. We're going to be companions. We're going to fellowship.

[ 51 : 44 ] We're going to spend time. I with him and him with me. Now, no retribution for, because I failed?

Nope. No. No, because you came, because you opened the door. You're okay if you open the door.

Well, I might be able to do that. Of course, I've got to hear the voice first. And I'm not going to hear the voice if I still think I'm okay. And for the one who conquers, now he sums it up in verse 21 and 22, which he says in each of the letters to each of the churches, to the one who conquers.

In other words, to the one who buys from me, comes to me, who lets me in, the one who sees the need and renews a relationship with me, to the one who conquers, one who repents, one who does what I say.

Look at this promise. Do these people deserve this? To the one who conquers, I will grant him to sit with me on my throne.

[ 53 : 07 ] What? What? How about, I'll let you in the room? Because, you know, you didn't depend on me, I can't depend on you.

So you can come in the room, but you sit in the corner. That's not how Jesus works. That might be how I would work. You know, because I'm, because I have trouble forgiving. Which is why I have to pray it every day, right?

Forgive us our debts as we, oh yeah. But he didn't work that way. No, if you come back, if we're in, we're fellowshiping, you're good, you're sitting on the throne with me.

And by the way, I'm sitting on the throne with daddy. So we're all sitting together. And in other words, I'm going to involve you in what I'm doing.

I'm going to involve you in how I'm reigning. And by the way, the way God is reigning, Christ is reigning right now, right, it's through suffering, right? It's through hardship, through difficulty.

[ 54 : 11 ] The way we conquer right now is we conquer the devil's temptations. We conquer difficult situations that we're going through. We're conquering.

We're conquering being a loveless church, or we're conquering being a self-sufficient church. We're conquering that way. Just like Jesus conquered. He says, just like I conquered, sat on my daddy's throne.

How did Jesus conquer? Well, he conquered by dying. He conquered by surrendering. He conquered by suffering. That's how we conquer. We can't think of conquering as, ah, I got him back.

I'm at the top. No, I conquered by being on the bottom, by serving, giving, surrendering, just like Jesus did. Because to the one who humbles himself, I will raise him up.

Because that's my way. So he's going to use us. We will sit on the throne with him. We will judge the world. Do you know that we're going to be involved in the judgment at the end?

[ 55 : 15 ] Well, I thought God does that. No, we're on the throne too. Remember the scene in heaven. There's 24 other thrones. Representative of all the tribes of Israel and all the apostles of the church.

The 24. All those guys. They got crowns and they're judging. What are they judging? They're judging with Christ. He's involving them. I don't know how that looks. In 1 Corinthians 6, Paul says to the church in Corinth, he said, stop going to human law courts.

Don't you know that believers in the church are capable to make judgments better than human judges? Why?

Because we will judge the world and we will judge the angels. Wait a minute. We're going to judge the angels? Yeah. We're going to judge the angels. Because the angels are going to be responsible for their choices and their service.

Remember, not all angels, right? They have will. So Jesus often warned about where we lay up our treasures.

[ 56 : 25 ] So in Luke 12, he said, take care beyond your guard against all covetousness. For one's life does not consist in the abundance getting, prospering.

And he told them a parable saying, the land of a rich man produced plentifully. And he thought to himself, what shall I do for I have nowhere to store my crops?

I've got so many. And he said, well, I will do this. I will tear down my old barns and build larger ones. And there I will store all my grain, all my goods. That's fine.

And I will say to my soul, here's where it gets tricky. Soul? He's speaking to his soul. That's good. But what he says is not good. Soul, you have ample goods laid up for many years.

Relax. Eat, drink, and be merry. Just live the best of life. Which, by the way, Paul said that's what we should do if there's no resurrection.

[ 57 : 26 ] But since there's a resurrection, we don't do that. Eat, drink, and be merry. But God said to him, fool, this night your soul is required of you.

And the things that you have prepared, whose will they be? So is the one, Jesus said, who lays up treasure for himself and is not rich toward God. He said to his disciples, therefore I tell you, don't be anxious about your life.

What you shall eat, what you shall about your body, what you shall put on. Why? For life is more. More than food. More than the body.

Real life. True life is not about all I get in this world. I know that's what we hear all the time. Not that we hear. Okay. True life is not about all that we get in this life about ourselves.

True life is about all that we lay up in heaven. True life is about all that we lay up in heaven. True life is about all that we lay up in heaven. Enjoying the highest life now means walking with Jesus. Spending time with him.

[ 58 : 32 ] Eating with him. Let's sit down and have a meal with Jesus. When's the last time you spent a little extra time and said, I'm just going to be with Jesus?

Does that scare you? What do I do? Read. Reflect back. Pray. Sing some praises. Or just listen.

That's really hard to do in this world. Listen. Ask him. The world says riches will make you happier.

This will answer your problems. This new car. This new whatever. This new wife. This new whatever will make you happy. Do what you need to do to be happy.

Do what you need to do to be happy. Because that's the great goal in life. You need more stuff. But it's all empty promises.

[ 59 : 34 ] And you know this. Riches bring worry. Things fade. Things fade. Break. Disappoint you. Wear out.

Novelty wears off. Jesus promises a greater life. He promises peace. Joy. Fulfillment. Power and suffering.

Yay. Meaning in life. Yay. Really yay. Power and suffering. Yay. I mean I kind of half joke.

But yeah. Because I know how I do on my own in suffering. No. He gives us purpose.

A purpose that has meaning. To serve others. To bring healing. Comfort. Truth to the broken. To give them cold water or hot water. Whatever they need. Jesus.

[ 60 : 29 ] Is the amen. He's it. He is the faithful and true witness.

We can absolutely trust what he says to us. Even if it stings. And he's the creator of new life and hope. I want to close with prayer.

And I'm going to borrow from David. Psalm 51. Let's pray. Have mercy on me oh God.

According to your steadfast love. According to your abundant mercy. Blot out my transgressions. Wash me thoroughly from my iniquity.

And cleanse me from my sin. For I know my transgressions. For I know my transgressions. And my sin is ever before me. Against you you only have I sinned. And done what is evil in your sight.

[ 61 : 29 ] So that you are justified in your words. And blameless in your judgment. Behold you delight in truth. In the inner being.

And you teach me wisdom in the secret heart. Purge me with hyssop and I shall be clean. Wash me. You wash me. You wash me and I shall be whiter than snow.

Let me hear joy and gladness. Because I can't hear it right now. Let me hear joy and gladness. Let the bones that you have broken rejoice. Hide your face from my sins.

And blot out all my iniquities. Create in me a clean heart of God. And renew a right spirit within me. Restore to me the joy of your salvation.

Because I've lost the joy. Restore to me the joy. And sustain me with a willing spirit. Oh God. Amen.