

The Church of Laodicea

Book of Revelation

By Ken Wimer



Bible Text: Revelation 3:14-22

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If you will, look with me in your Bibles to Revelation chapter three. And we are going to read from verse 14 down to the end of the chapter, verse 22, and look at this last epistle to the seven churches, this one being to the church in Laodicea. All of these congregations were within close proximity one of another. And these very words that we are reading in this book of Revelation were certainly passed among them, read by them and the ministers referred to here as the angel meaning the one responsible to communicate this message directly from our Lord to them. That is the burden of every faithful minister of Christ, not to come up with something new, some new revelation, but to simply take what Christ himself has revealed of himself and communicate it to that congregation.

So we read here in verse 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; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 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: 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. As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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. 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.¹

I don't know if you compare this particular epistle with the others that were written you might come away with the conclusion that this was probably the worst congregation there with regard to their own standing before God. We find in some of the other epistles

¹ Revelation 3:14-22.

certain things that were brought out, but nothing like this particular congregation. And it may be that this was the first now to be removed, the candlestick to be removed, that it was so far gone that the Lord here is just writing anathema over it. Nonetheless, we do find that even though as a whole the congregation was rotten and lifeless, yet at this time in writing the Lord must have had some that were still in this congregation whom he loved, for whom he paid the debt, who would indeed heed the warning whether the others did or not, because in verse 19 he says:

“As many as I love...”²

He didn’t say how many. He didn’t say that everybody in that congregation was loved, but:

“As many as I love, I rebuke and chasten.”³

And this fits with what we read in the book of Hebrews chapter 12, that those whom the Lord loves, he chastens. There are some that... and perhaps it has been your experience in the past as you have sat in a congregation, hungry, thirsty as a needy sinner desiring to hear of Christ and yet the state of that congregation beginning from the pulpit all the way down has been nothing but lifelessness and deadness and your concern, you burden for the lack of hearing of Christ preached weighs heavy on your mind, whether anybody else feels it or not.

You say, “Well, why do I feel it and no one else does?”

It is because the Lord has dealt graciously in your heart. But others he leaves to themselves. And it is difficult. It is... when the Lord brings it to a point where you have to separate yourself just as he says there in 2 Corinthians six. Come out and be separate, saith the Lord, and I will be your God. But that isolation and that separation from acquaintances and friends is never easy. You know, I have been through it in my lifetime. And yet it is necessary because there is no alternative. Where Christ is not glorified, where he is not exalted, where his message is not set forth before the hearers, one who is truly the Lord’s cannot long endure. And, you know, it is the Lord that directs in his time as to when a person should leave, just like Lot. It took the angel of the Lord to literally take him by the hand and move him out. I am sure that he is like most of us thinking, well, maybe there is one that the Lord would have me to stay here for. And then as time goes on you realize even if there is one, I can’t stay, that the Lord so directs.

So such is the state of this particular congregation. Now, just like the other epistles, we see in the inscription, the introduction to whom this is written and from whom the letter comes. To whom? Well, again, the angel, the minister of the church of Laodicea. You cannot get around the responsibility of the person who leads that congregation. You can say all kinds of things that you want to about the congregation itself, but we have to be aware of what that overseer, minister, preacher, pastor, whatever they call him, bishop

² Revelation 3:19.

³ Ibid.

allows. And responsibility begins with that one. That is why this epistle is addressed to that particular minister.

Now Laodicea was once a very famous city. It was near a beautiful river and it had a wall that encompassed around. It had three marble theaters. So it was a place where the arts were prominent. And like Rome was actually built on seven hills. Some say that the designers of this city had in mind to build a miniature Rome. And it seems that the apostle Paul in his preaching the gospel and his particular vicinity and even in this city, it was instrumental in the Lord raising up this congregation. And so if that is so, you say, "Well, how do you know that?" Well, if you go over to Colossians, the epistle to the Colossians and the last chapter, we can see where Paul actually sends salutations to the church of Laodicea there in Colossians chapter four and verse 13. He says:

For I bear him record [speaking of Epaphras], that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas, greet you. Salute the brethren which are in Laodicea, and Nympha, and the church which is in his house. 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.⁴

Some think that this may have been written in the late or early 60 of the first century. And if we read the book of Revelation where John would have written this toward the end of the first century, in less than 20 or 30 years we could see the demise of this particular congregation from the time that Paul wrote to greet them to John now writing these words of our Lord to him.

As I have said before to you, there is nothing that requires God to maintain a witness in any particular location. In fact, none of these congregations exist today. The cities themselves lay in ruins. And I don't know but what perhaps because of the turning away from the gospel it meant the demise of the city as a whole.

But, secondly, we see here from whom this message was sent. And, again, in every one of these there is some different character, a characteristic of our Lord that he gives of himself. You know, John wrote that the world could not contain the books if everything that our Lord said and did was recorded. And we have this entire Bible and yet the titles with regard to Christ, the pictures, the types, everything pertaining to him are infinite. That is one of the reasons why if you did nothing but just take this Bible and read it and look for Christ, which is what we should do, it would be an exhaustless study that a lifetime of study could not bring you to the end of it. And so here again we see these little characteristics of Christ. I say little in the sense that in the very words, simple words, but when you stop and look at them, how deep. And here are three that he gives of himself. Here our Lord Jesus styles himself as, first of all, the amen.

Now the word amen simply means so be it. It refers to some thing that is enduring, a truth. If someone said, "Amen and amen," it would be as if a person was stating this is

⁴ Colossians 4:13-16.

the absolute truth. Hear it. And Christ uses this particular word with regard to himself. He is the one unchangeable one. Jesus Christ the same, yesterday, today and forever. We are reading a book whose writings have been preserved over the millennia for us to read today. But as Christ is revealed in this book, he is the same yesterday, today and forever. His purposes are unchangeable. His promises, all of the promises of God are in Christ yea and what? Amen. And that is how he refers to himself. In other words, trustworthy. Doubt yourself, but don't doubt him. Doubt what men say about him, but don't doubt what he has to say about himself. And his Word is true, because he is true. Those two go together.

Secondly, he describes himself as the faithful and true witness. One defines the other. When you have and there it is not in addition to, but the faithful even true witness. When it speaks there of him being the witness, in other words, he is the very testimony of God. If we want to know anything pertaining to God and his character, Christ is his witness. Christ is that very reflection of the being of God. To look on Christ is to look on God. Every attribute of God is revealed in him. And his testimony is true. That is why John wrote, "You receive the testimony of men when they come and you give honor to men, but you won't receive the testimony of God," which is Christ himself.

And so he is writing this to the messenger of the church of Laodicea and again a reminder that he doesn't just speak something and not mean it. You know, we can be accused of that as parents sometimes. We will give you a warning. You have heard parents do that. I am going to count to three. Ready? One... ok, Johnny, you better watch out. Here comes two. Two and a half, two and three quarters.

Well, when a child hears enough of that he is going to think it doesn't matter. You know, even if they say three he has still got to chase me. That is... and off they go. Their word is not believable. But when our Lord speaks and this is the thing, that we even as particularly as his children know and understand how he dealt in our own heart to give us a view of his character and holiness and righteousness and mercy and grace, all of these things he has made true to our soul. So when he speaks we listen.

Whether men fear him or not we do. And many times we fear him for them. For we fear for them because of their hardness when they seem so indifferent as to what it is, you know? But here he speaks of himself as that faithful and true witness. He was faithful unto death. You know, he did not shirk back from going to the cross and bearing the sin and shame of those that he came to save. And he was true to the end. I have often said that if God spared not his own Son to save those that he purposed to save, do you suppose he will spare you in passing you by? No. His Word is faithful and true.

And then the third characteristic of him here is that he is the beginning of the creation of God. Here, again, I believe that the Lord specifically puts words in his Word to be a snare to the blind, to be a snare to the rebels. There are many that will look at that who do not believe that Christ was God and they will say, "Aha, you see, there it says. He is the beginning of the creation of God." And they interpret that to mean that he himself was the first one to be created and then from him all else was created. But that is to

misread, grossly misread what he is saying. When he says here he is the beginning of the creation, in other words, go back to the beginning of creation. He was already. And creation, everything that has been created, he is the one who created it. He is the beginning of it.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.⁵

So that is the sense here. And that is true in terms of this world, this universe.

Someone handed me a book yesterday, one of my associates that had just come on and she has been spending four or five years marketing a book that is somewhat of a science fiction but it has to do with the origin of the universe. It is called *The Outer Edge*. And I read... she handed it to me yesterday and wanted me to read it. And I started reading through it and the whole premise is wrong that somehow there are creatures on the outer edge of the universe that have been watching us here on earth and took away 90 percent of our brain capacity. They have 100 percent. We have got 10 percent. And so they are now watching us in an experiment of how we handle things, you know? It is just hard to believe. It is no wonder to me that after five years of trying to market this she is finally having to go out and find a job because it is so unbelievable.

But people in their depravity will believe anything. And not see how stupid it is, anything but agree with what God says concerning his Son here. He is the first cause of all things, whether it is in creation, whether it is in the government of it. And even as we sang the Church's one foundation is Jesus Christ her Lord. He is the beginning of the creation of God. When you think about the Church being the creation of God. He is the head. He is the one who is the preeminent one. And so all of the glories and titles belong unto him.

So that is the introduction. Secondly, like we have seen in the others, the subject matter and we probably won't get all the way through this because I want to come back particularly to verse 20 which has been so grossly misunderstood and I don't think that we can do justice in trying to get all the way through it. But let's just look in the time we have at the subject matter.

And the very first thing is the heavy charge that we see here against this congregation. And I.... as I said, it begins with the minister. I don't see any distinction made between the church, the ministers and the people. Sometimes religious organizations try to separate out the clergy from the laity, but if it has gone wrong, the question is: Why hasn't the minister been disturbed by it?

Well, normally it is because the minister himself is one with his people and feeds off of them. But the Lord's charge here is a very serious one. Have you ever been thirsty, I mean dead thirsty and someone offer you warm glass of water? Talk about one that has

⁵ John 1:1-3.

been sitting out in the sun and says, "Here, drink this." Does it quench thirst? Can it alleviate your thirst? Even dogs are smarter than that. I have to go out and refresh the dog's water, because it will sit there. They will die of thirst before they will drink lukewarm water. They understand that it is not going to satisfy and they will sit there with their tongues hanging out rather than to drink it. And we see our Lord bringing this particular charge in these next few verses against this congregation.

"...thou art neither cold nor hot."⁶

In other words, worse than either, because he said:

"I would that wert cold or hot,"⁷

There in verse 15. Lukewarmness is nothing more than indifference with regard to those things that are precious to God. I don't know how better to state it. You know, people say, "Well, I don't hate God."

Well, you look up hatred. The definition of hatred is indifference. You don't have to be violently against something. Just be indifferent toward it. It is like the man that was beaten up by the thieves on the road to Jericho and the ones that walked by and left him there and them comes the good Samaritan. You know, they asked the Lord, "Who is my neighbor?" The Lord was answering that. There is a concern with regard to the things of Christ and indifference is a terrible state to be in. They will even take people before a world court and charge them with world crimes, heinous crimes just for having looked the other way while someone else did the slaying or the massacring. So if that is the case in the court of men, how much more so in the court of God, in things that pertain to his Son?

What we are seeing is that there is a great difference between men's religion for religiosity and a work of grace, a work of Christ. You know, where there is a true work of Christ there is no coldness. There is a fire, if you will, a heat that the Spirit gives, a passion, a zeal.

Brother Mike read it not too long ago in Psalm 106 concerning Phinehas in the Old Testament where it was accounted to him for righteousness. It wasn't his justification before God, that is clear. But when he in the middle of the plague when that Israelite was taken a Moabite woman into his tent, a prostitute and he took a spear and drove it through both of them to stay the plague, the Lord commended that act as being one which stood for a zeal for the glory of God, that was even greater than two people being able to continue to live. And the Lord said it was accounted to him righteousness. That was a righteous thing to do is what that means. That was a righteous act.

And so our Lord is really saying what Moses said thousands of years before. How long will you halt between two opinions? You know, there came a time where the Lord said,

⁶ Revelation 3:15.

⁷ Ibid.

"Line them up. We are going to find out, you know. Who is there among you that will identify with God and his cause even if it means taking a stand against your loved ones, your acquaintances?"

You know, Christ said that in Luke 14. Unless a man renounce himself and take up his cross and follow me, he said, he cannot be my disciple. He doesn't even say he is kind of a poor disciple. He said he cannot be my disciple. There is no room for neutrality. And in many ways it is like the Lord said. I would thou wert cold or hot. You know, I feel that way in preaching the gospel. I would rather somebody have some sort of reaction whether rejoicing in the heat of the blessing or coldness manifesting it, anger, whatever, versus lukewarmness. People that sit for a long time under the gospel don't ever show a reaction, don't ever, you know, they... right after you are done, they might tell you it was a good message and then they just go right on their way as if nothing was.

You know, I don't attempt to just get a reaction, but, you know, if there is a heated reaction at least they heard something. And so our Lord brings the hammer down if you will, brings this heavy charge against this particular congregation and with a very severe punishment, you know, where they ... it is proportionate to the charge. He said:

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."⁸

Just like lukewarm water turns the stomach and can even make you sick to the point of vomiting, so lukewarm professors the Lords says:

"I will spue thee out of my mouth."⁹

In the sense of not even swallowing, not even being a part of him. What he is saying here is they never were. You know, the Lord allows people to go along for a certain amount of time, but ultimately he will prove them to be what they are, just like he did with Judas Iscariot. And when he said to him:

"That thou doest, do quickly."¹⁰

When Judas got up to leave, it was the Lord spewing him out of his mouth. And the end was very severe. He went and hung himself. And I fear that there are ever congregations that long ago the Lord has spewed them out of his mouth, but they continue to try to survive, keep the doors open, lights on and the candlestick has been long ago removed. To spew out of his mouth means he is sick of them.

You know, a lot of people will test the forbearance of God. Romans nine talks about God being forbearing even against the vessels of wrath. It doesn't mean that he just keeps looking the other way. It just means that it is isn't his time yet to deal with them. But he

⁸ Revelation 3:16.

⁹ Ibid.

¹⁰ John 13:27.

will in his time deal with every one that remains in indifference in that lukewarmness with regard to his person and his work. You know, you boil it all down. You think about what is important in worship. I this to do everything with the honor and glory of Christ. And like one old preacher said, he said, "Always preach for a verdict." When I am done, you are either for him or you are against him. But, he said, there is no neutrality, no standing in the middle.

And so the Lord, he is not just making a general charge here. When you look at it, this is as much as what you would find in any kind of court case as if a judge would say, "Throw that person out. I will not accept their witness." He is disallowing them as a witness. There is a reason here in verse 17 he says, "Because." You know, we are like children. Why? Why so severe?

"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."¹¹

And it is not talking here about one that has been regenerated and somehow fallen back into the state of wretchedness and miserableness and poorness and blindness and nakedness. It is talking about ones that never were the Lord's. In other words, they have high thoughts of themselves. You say that you are rich. That is profession. I am the Lord's. I am sure of him as my own name. You hear people saying all the time. Increased with goods. You know, most people consider themselves blessed today when everything is going right. And sometimes you might fall into that trap and think they don't ever seem to have any kind of problems and how come I seem to be the one who is finding it every turn of the road.

But don't judge people's blessings based upon how smoothly they live through life. There is some that are reprobates that live a pretty comfortable life. And yet it is a condemnation because the Lord has left them to themselves. And they are religious. They show up at a congregation on Sunday to show that they are some how Christian. And yet they know not the Lord.

So you can see that because they have high thoughts of themselves and low thoughts of Christ, in reality because they don't see their need, the Lord shows what low thoughts he has of them. They are not thoughts of grace. They are not thoughts of mercy, but he describes them as being what they are, wretched, miserable, poor, blind and naked.

You know, there was a time when each of us could say that we were in that particular state and didn't know it, didn't see it. But if the Lord bought us by his precious blood, there was a time or there will be a time when the Spirit will so show us that we are nothing, that everything that we thought of being increased with goods in reality was nothing but nakedness and blindness. Anybody that views anything good in themselves is blind. And the Pharisees said, "Are we blind?" the Lord said, "Well, if you were, then you would see, but because you say we see then are you blind."

¹¹ Revelation 3:17.

The same applies to them. These could not see Christ. They don't see the glory of his person. They weary. It is like the children of Israel that perish in the desert. They loathed the manna. If for no other reason someone like Joshua and Caleb always gave thanks for the manna because it wasn't just physical food. They saw, the Spirit having taught them, they saw it as a picture of Christ. And so Moses the same thing. But those that did not have eyes to see, they loathed it and it is like many today. They will complain about constantly preaching a message which endeavors to bring Christ out before the hearers. They will say, "Isn't there anything more? Can't we discuss this? Can't we look it from a different angle?" The yes, buts. Those kind of always going to be around, but it is why Paul in writing to Corinthians. It wasn't that... Paul could have taken on any philosopher of the day and debated him. He was a man that had learned at the feet of Gamaliel, the top learning tutor of the day. And yet he said to the Corinthians:

"I determined not to know any thing among you, save Jesus Christ, and him crucified."¹²

It takes a determining. But wherein the Lord has given eyes to see, what else is there to talk about? You know, 100 years from now, what is going to be important, how much knowledge you had of history, of the Bible or history of the world or how you could relate this culture of the Bible? All these conferences, prophecies, end times. I will tell you. The only thing that is going to matter as far as eternity is am I the Lord's or am I not. When he shed his blood did he pay that debt or didn't he? Without it, it is going to be condemnation. They couldn't see these things because they were blind and they were naked. Naked means without clothing. You know, they were rich materially, but when it says there that they were naked, it really is saying that their righteousness with which they clothed themselves really didn't cover them at all. It is like the Lord had to take the fig leaves off of Adam and Eve and clothe them in that, those animal skins. Oh to see, be brought to see like Isaiah in Isaiah six. When I saw the Lord high and lifted up I cried out, "Woe is me. I am undone."

And to see that our righteousnesses are nothing but filthy rags. They cannot cover. You know, maybe in your blindness it is like a blind person. They don't see what is wrong. They might feel like they are covered and everybody else looks at them and says, "They are naked."

And such it is. We dare not put any kind of confidence in this flesh.

But, again, we see the mercies of Christ in verse 18. He points out the charge of what is wrong, but he says:

"I counsel thee."¹³

Now some people like to take that and water it down and say, "Well, here he is inviting them."

¹² 1 Corinthians 2:2.

¹³ Revelation 3:18.

The word counsel is a legal term. It would be just as much as an attorney. And that is who Christ is as the advocate who knows the judge, who knows the court, who knows the law. When he says, "I counsel thee," he is speaking in a legal term.

"I counsel thee to buy of me gold."¹⁴

He is saying there is no way you are going to make this right apart from me.

"I counsel thee to buy of me gold tried in the fire."¹⁵

What is that? Well, that is his righteousness. That is the righteousness which the Lord Jesus Christ came and worked out, established and that God has already imputed to the account of his people upon completion of his death. And he says:

"...that thou mayest be rich."¹⁶

Like gold tried in fire. He was tried in fire. He is that gold, pure gold. And apart from him there are no riches. Anything that you bring are the works of your hands cannot stand. So it just shows the desperate need of sinners of whomever. He doesn't make a distinction. Well, some of you need to buy this gold. He says, "This is what everybody needs apart from which you will remain poor."

And so this is the gracious call from our Lord to look to him:

"...that thou mayest be rich; and white raiment, that thou mayest be clothed."¹⁷

What bright raiment is that? That is his righteousness. The gold is the purity of his sufferings unto death for the sin of his people and the white raiment that righteousness that he worked out and he says:

"...that the shame of thy nakedness do not appear."¹⁸

It may not appear unto men, but before God without it, the only words that such will hear is bind them and cast them into outer darkness like that man that showed up in his own garment to the wedding feast to honor the Son. Severe judgment it is, but nobody will ever be cast out and be able to say weren't warned. This has been forever preserved in this Word.

And as I have said, people are as accountable for what they hear as what they could have heard. The fact that even so many today that profess Christ have this book closed until the preacher says to open it or many times they don't even care to bring it. I watch people

¹⁴ Revelation 3:18.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

walking into congregations when I am driving here on Sundays and I note that how many walk in without a Bible in their hand. And yet it is a congregation that professes to preach Christ. You think, well, what are they doing? Well, they are waiting on the preacher to tell them. And you know how preachers are. They are going to preach topics. They are going to have you jump here, turn there. It is like a magic sleight of hand. There are Scriptures that they will not ever deal with before their congregations. I have heard preachers tell me that. I could never preach that in my congregation. They would have me out the door the next Sunday. Well, what does that say about your value of this Word or of Christ? You see? You know, if the Lord counsels them, you know, you go and in a time of need you seek counsel, legal counsel on something, it is because it is completely out of your hands. And he says, "Buy of me." Don't look to a preacher. Don't look to a denomination. Don't look to a friend. He says, "Buy of me."

You say, "Buy? I thought salvation was free."

Well, it is a manner of speaking. If you look over in Isaiah chapter 55 and we will stop her and come back to this with Isaiah chapter 55 and verse one. And, again, the editors of this Bible put the great invitation. That is a word I detest. It is not an invitation. It is a command. We are talking about legal counsel.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."¹⁹

It is a manner of speaking. It is like that man that found the pearl of great price and sold all that he had and went and procured it. You know, this... we can say we have found the Christ. No. He found us. But here is a marketplace, if you will, of God's free grace. And it is to be for those that he says are thirsty. Come ye the waters. He that hath no money. I have no riches. I have nothing that can recommend me before a holy God. You know, I am just as poor. I am just as naked. I am just as blind. And yet it is such as the Lord says, "Come and be clothed. Come and be filled."

And the he asks the question there in verse two.

"Wherefore do ye spend money for that which is not bread?"²⁰

You think about how much money is given in the name of Christ that is not bread. It is not the true bread. It doesn't go. It has nothing to do with the bread of life.

"...and your labour for that which satisfieth not?"²¹

That is works religion. It is religion of straw and mud and that just like Pharaoh it is an evil task master. Eventually they will say, "You are still not doing enough. Go gather

¹⁹ Isaiah 55:1.

²⁰ Isaiah 55:2.

²¹ Ibid.

your own straw. Go gather your own mud and make more bricks.” That is what works religion is. There is never a satisfaction.

He says:

“...hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.”²²

What is good? Christ is good? See in him you are all and all and find satisfaction in his blood and righteousness alone. Christ said that.

“For my flesh is meat indeed, and my blood is drink indeed.”²³

Is he talking about cannibalism? No. He is talking about what his flesh represents, a body that has thou prepared. Those that partake of him acknowledge and know that apart from his becoming a man, there could be no satisfaction. And apart from his shed blood which is drink indeed, there is no forgiveness of sins. But in his flesh and in his blood made to see it one that is the Lord’s and {?} the Spirit will see him as being all their righteousness. It is an imputed righteousness when you come back here to Revelation chapter three and being clothed.

“...that thou mayest be clothed.”²⁴

That is a righteousness that is put on. It is not inherent in us. Without it, we are naked. But with it, we are clothed with the very righteousness of God himself. And thereby have in him all we need.

He says:

“...anoint thine eyes with eyesalve, that thou mayest see.”²⁵

What is that eye salve but the grace of the gospel. It is like an ointment. When the Spirit applies it, you see. You know, when they said, “We would see Jesus,” it was because of the desire that the Lord pulled it in the heart. There is nothing I fear worse than indifference, again, especially where the gospel is preached to find people just going on as if nothing was. You know, were that you were cold or hot, but lukewarmness, the Lord said, “I will spue thee out of my mouth.”

So we will look next time in verses 19 to 22 because it goes together. The glorious grace is that whom the Lord loves he chastens. He can never have anyone of us own to continue in such a state of mind and heart. He will deal with it and draw them to himself.

²² Ibid.

²³ John 6:55.

²⁴ Revelation 3:18.

²⁵ Ibid.