



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 3:14-22

Winter 2026

"Nauseating Non-Commitment"

TRANSCRIPT

Thank you Shane, and good morning. We're going to continue with our studies in the Book of Revelation. It has been a couple of weeks since we've been in it, and you'll remember the last church that we studied, church six, is the church of Philadelphia. The Lord had no correction for that church, and now we come to the church of Laodicea, the seventh of the seven churches, and the Lord has nothing but correction for them... and yet, some of the greatest encouragement is in this letter.

Well, we begin with Revelation chapter 3, verse 14;

¹⁴ "To the angel of the church in Laodicea write:

The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:

¹⁵ 'I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. ¹⁶ So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. ¹⁷ Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked, ¹⁸ I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and *that* the shame of your nakedness will not be revealed;

and eye salve to anoint your eyes so that you may see. ¹⁹ Those whom I love, I reprove and discipline; therefore be zealous and repent. ²⁰ Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. ²¹ He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. ²² He who has an ear, let him hear what the Spirit says to the churches.”

Revelation 3: 14-22

May the LORD bless this reading of His Word, and bless our time of study in it together. Let's bow in prayer.

LORD, we do ask Your blessing upon us this morning. What a privilege it is to be back together again to be meeting as Your people, not separated but here together physically, and not just here and not just visiting with one another, but here under the ministry of Your Word.

And what a privilege that is...this Book, this 66 books of the Bible. This sort of compendium, this library, this great book, the Bible, is the greatest gift to mankind—the greatest gift we possess. It is Your inerrant Word; it is Your revelation. We know reality by this Book.

And this Book is also a mirror to our soul; it exposes who we are and what we need. And so LORD, if this is exposing us in this chapter, in this passage, this final letter to the seven churches, make us aware of that. Give us eyes to see where we fall short, and where we need to repent...and to do so and to grow in grace and knowledge.

We thank You for the opportunity to study this, and pray You would bless us and build us up in the faith. Correct us and encourage us—and it is a letter with great encouragement in it, and we thank You for that. You correct in order to bring us in line where we need to be so that we will be a blessing to others and You will bless us.

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So Father, we pray for that. Bless us spiritually, build us up in the faith, encourage us, direct us.

And LORD, we pray for our material needs. We have those, we all have them, we are all fragile creatures dependent upon You for every breath of life we take. And so we look to You; we look to You for our health, we look to You for the prosperity that we may need.

We look to You for everything, and we pray for those that are sick, those that are struggling. Some are dealing with just the ailments that go around this time of year, but some are struggling year after year with chronic issues, and it's discouraging—and I pray You would bless them. Bless all of us, keep us healthy, but if some are sick we pray that You give healing. And we pray for those that are traveling and those who are away; bless them and strengthen them, keep them safe.

LORD, we look to You now to bless us as we sing our next hymn and we pray You'd prepare us for our time of study together.

We pray these things in Christ's name. Amen.

(Message) We're all familiar with the story, *The Emperor's New Clothes*, the Hans Christian Andersen fable about a vain king who paraded through the streets showing off his new suit...until a child in the crowd spoke up and said, "The emperor has nothing at all on." Well, probably everyone has woken up from a nightmare like that. I have...a couple of times. 'I come in here and I'm late...I don't know why I'm late and I come in here and I've got my boxers on...and that's all. I sit down on the front row right next to Bart, (he didn't say anything to me)...I just don't want to be here!'

And then I wake up! What a glorious moment that is.

[Laughter]

But there are some people for whom that is not a fable or a bad dream, it's a reality. They walk through life thinking that they are well-clothed, when really, they're naked...Not physically, but spiritually.

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That was the church at Laodicea. The church said, "I am rich...and have need of nothing." (vs17a). But Christ said, "You are...poor and blind and naked." (vs17b). And He threatened to 'spit them out of His mouth'. (vs16).

What a contrast that is to the previous church, the church of Philadelphia, which was poor, and small, of "little power", (vs8), the Lord said, but 'kept the word of the Lord', (ibid.), and He was pleased with them and promised them great blessing.

The problem with the Church of Laodicea was it was complacent...it felt that 'it had arrived'. It was materially comfortable and self-satisfied, just as the church of Sardis earlier. The church of Sardis, 'They were alive!', they felt, but the Lord said, 'No, you're dead. You are dying.' (vs1). But at Sardis, there were a few believers who were faithful...while the entire Laodicean church was completely complacent.

This is the last...and the severest of the seven letters. John Stott wrote, "Perhaps none of the seven letters is more appropriate for the church at the beginning of the 20th century than this. It describes vividly the respectable, nominal, rather sentimental skin-deep religiosity which is so widespread among us today." That is John Stott...it's not Dan Duncan, (but I think that's true).

Laodicea was 50 miles southwest of Philadelphia. It was between its two sister cities: Hierapolis, six miles to the north, and Colossae, ten miles south. It was located at the convergence of three important roads, so it became a center of a banking and industry—and one of the richest commercial centers in all of the Roman Empire. When an earthquake destroyed much of the city in AD 60, it was able to finance its own rebuilding without assistance from the Imperial Treasury—so Laodicea was a rich city.

Much of its wealth came from the production of a specific wool that was glossy black in color and soft in texture, very popular for making clothing. The city was also the location of a major medical school that was known for its manufacturer of ear ointment and eye salve—so it was the 'Big Pharma' of the Roman Empire. It was an important city,

and it would have been a strategic center for the spread of the Gospel due to its location.

Paul wrote a letter to the Laodicean church; it's mentioned in the book of Colossians. (*Col 4:16*). We don't have it, so either the letter was lost...or some think it is actually the letter to the Ephesians, (that was a circular letter and would have come to the church of Laodicea). Well what we do know is the letter that we possess is this one, (in Revelation chapter 3, verses 14 through 22)... and it is a **stinging** rebuke.

Christ begins it with an unusual title; He is "The Amen". (vs14b). That is actually taken from Isaiah chapter 65, verse 16, where God literally is called, "the God of Amen", which means, "the God of truth". So Christ addresses the Laodiceans as *Yahweh*, as *God*. He is "the Amen", which also has the idea of *faithful*...so Christ, who is God, is *true*. He is *truth*, and He is *faithful*...He is *trustworthy*. And that's expressed in the rest of the description, "...the faithful and true Witness...", (vs14b).

Christ is reliable...in contrast to this unreliable, unfaithful Laodicean church. So what He is saying to them is, 'Don't believe your lying eyes. Believe what this message is to you from Christ, *Who is true!*' They had grown complacent; they had grown indifferent. They needed spiritual renewal and to imitate Christ in His faithfulness.

And of course that applies to all of us; we continually need spiritual renewal. One reason we celebrate the Lord's Supper every Sunday is because we need to recall the great blessing of God's grace in His Son, and who He is, and what He has done for us...and what He will yet do for us; because we take that, (*the Lord's Supper*), "until He comes", (1Cor 11:26),...and we look forward to that day, just as this whole book does. But we need renewal...spiritual renewal, continually.

John continues that He is, "the Beginning of the creation of God." (vs14c).

Now, I think it's very good to study church history, and to study subjects like the history of doctrine, because there we learn all of the error that has preceded us and has taken place in the church.

It's often a study of heresy. And I say that because one of the earliest heresies, the one that took place in the early 4th century, was the 'Arian Heresy'. And the Arians believed that Christ was a great *being*, 'The greatest of God's beings; but He was a creature!'... 'He is not God; He is less than God.' So, they denied the deity of Christ.

And they seized on this statement, (among others)...but *they used* this statement, (*vs14b*), to support their idea that Christ was, 'the first of all created things', "...the beginning of the creation of God", (*ibid.*)...that 'He had a beginning'.

And that heresy spread—throughout the eastern part of the church in particular; and it took root.

But Christ has just identified himself as God, as "the Amen"—and *that statement* here, what He means is, 'He is the beginning' in the sense that, 'He is **the origin**, or **the source** of all creation. The One who spoke to them was not 'some creature'. The One who spoke to them was God Almighty, God the Son, the creator of heaven and earth. The Ruler of all things...the Ruler and the Savior of the church.

And He knows this church very well; "I know your deeds...", He says, (and they (*those deeds*), were not impressive), "...you are neither cold nor hot..." (*vs15a*). So He then said, "...I will spit you out of My mouth." (*vs16b*). That has been called, 'A violent metaphor, and even shocking.' It actually means, "Vomit you out of My mouth." —And it shows the Lord's loathing of a lack of zeal.

At least "cold" people would not be deceived by the pretense of religion and would more easily see their need of Christ. That's better than self-delusion—and the Laodiceans were that. They were comfortably complacent; they were self-deluded about their spiritual condition. The reality was, 'They were indifferent'...an 'uncommitted congregation that had made peace with the world and was living in spiritual compromise.' It made the church useless.

The Lord took His description for their spiritual condition from the natural resources of the region. [You see that in all these letters: Where there is a complaint, it

has to do with something in the history of the city that would apply to the church, or the physical conditions of the city, and we see that here.] Laodicea didn't have a natural water source, which is a difficult situation for a city. The cities around it did: Colossae had cold waters; and six miles north of Laodicea, Hierapolis had hot springs that were believed to be therapeutic. You see these towns in Europe, or in England, where people would go to the spa, 'to take in the waters'. [Bath is one city in England and they have, (as you probably know), ancient Roman ruins there. They built them around these hot springs and saw that as therapeutic.]

Well, as the water in Asian Minor made its way over the plateau from Hierapolis it lost its heat, so that when it finally poured over a cliff opposite Laodicea, it was tepid... it was "lukewarm" —and it was full of lime. Now, it would have looked refreshing but when a person drank it, he or she would find it lukewarm and have a sickening taste...and would quickly spit it out.

Well, that was the church at Laodicea. It was, "lukewarm, and neither hot nor cold." (vs16). It didn't have the therapeutic benefit of the hot springs, and it didn't have the energizing benefit of cold water. The church didn't give healing to 'the sin-sick'; it didn't give refreshment to the spiritually weary.

It was uncommitted, and nauseated Christ. It had come in touch with "the Truth". It had come in touch with the great truths about Christ—about His deity, His Lordship, His saving grace, (and it had embraced that)...but over time, it became indifferent—enamored of wealth and comfort.

But the church had a different opinion of itself...for it was pleased with itself and circumstances. Being in a rich city maybe many of them participated in the affluent society of Laodicea; so they said, "I am rich, and have become wealthy, and have need of nothing." (vs17a).

The church had the same self-sufficient spirit of that wealthy city. But while self-sufficiency is good in the material realm... [And I think that that's biblical. I think the

Scriptures teach that we should 'work with our hands'...we should 'provide for ourselves and save', as He told the Thessalonians to do, (for some of them were becoming lazy). (1Th 4:11-12). 'Save so that you can help others.' We need to help one another when that's needed, but we are ourselves are to be industrious and seek to be self-sufficient.] ...so, while that's good in the material realm, it's bad in the spiritual. We are not independent. We are completely dependent upon the Lord for everything.

But these people who enjoyed material prosperity forgot their need of the Lord. They had not rejected Him, but they had simply *neglected* Him. They had been distracted, they drifted; they were interested in other things.

Their condition was the fulfillment of Agur's great fear expressed in Proverbs chapter 30, verses 7 through 9:

"Keep deception and lies far from me; Give me neither poverty nor riches." (vs8), ...'Don't give me riches!' He, (*Agur*), feared riches...Why? Because, 'He might become full', he says, 'and then become self-satisfied, content with life, and deny the LORD and say, "Who is the LORD?", (vs9), 'I don't need Him...I've got everything I need.'

Affluence and independence are the American dream; they are what we all want, (and they're good, in and of themselves).

The problem is not wealth. There have been many wealthy people in the history of the church who have used their wealth well in the LORD's service. There are people like that today, (and we, as a church, have been blessed by them). The problem is not riches; the problem is *the human heart*. Most people have great difficulty possessing wealth—very often, it possesses them.

That's what happened in Laodicea. Their statement, "I am rich, and have become wealthy...", is first of all, an expression of *complacency* followed by a statement of *pride*, "...and have need of nothing" (vs17). 'I have done all this myself!', is the sense of it. They were materially prosperous people, but they weren't boasting of their material possessions, they were boasting of their spiritual condition. They had a comfortable life

and they believed that their prosperity was a sign of their spiritual well-being. They were proud of that, 'Well, this is obviously God's blessing upon us.'

But they were wrong. The Lord corrects them, 'You think you have need of nothing', yet, "...you do not know that you are wretched and miserable and poor and blind and naked..." (vs17b). The correction is clearly a reference to the source of their material wealth...the banking industry, the medical school, and the clothing factories. 'You think you've 'got it all together', that 'you're looking fine', that 'you're looking good', when you're really naked. You have no clothes, you have no money, and you can't even see it; you're blind!' (vs17-18).

That is the reality. And how easy it is to think that if our lives are peaceful and prosperous...'God is blessing us!' And if they're full of trouble, sickness, setbacks, 'God is not with us.' Well often, it is just the opposite.

The Philadelphia church was small and probably poor, it had "little power", (vs8), and it couldn't boast like these Laodiceans did. But it is to that poor, small church that the Lord said, "I...will keep you." (*Rev 3:10b*).

The Lord wasn't rejecting the Laodiceans...the words in verse 16, "I will spit you out of My mouth", sound like a final rejection...but they are not. They, (*the words*), were true...that was the threat for they expressed the Lord's attitude toward their attitude, but the language was intended to rouse them out of their spiritual lethargy, their spiritual indifference. This was a church that the Lord cared for every bit as much as He did the church of Philadelphia—and there was still hope for Laodicea.

He gives it counsel in verses 18 and 19;

"I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and *that* the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. Those whom I love, I reprove and discipline; therefore be zealous and repent."

So, the remedy for their poverty, nakedness, and sickness is in Christ.

"Buy from Me...", He says. (And let's put stress on that part of the statement, "**from Me.**")

This is what the Laodiceans needed to learn. They considered themselves to be like their city; rich, self-sufficient...and they needed to humble themselves and find their sufficiency not in themselves and their possessions, but in Christ and Christ alone.

We have no riches apart from Christ. He is "the vine", He said in John 15, verse 5, and we are "the branches". Apart from Him, we can do nothing. Nothing! No faith, no works, nothing!

The only remedy for real poverty...spiritual poverty, nakedness, and sickness, is in Christ. 'Buy from My gold, and then you'll really be rich', is what He is saying, and that's a word for all of us as well.

But how do we do that?

Can we buy salvation?

Can we buy spiritual blessings?

Can we buy the new birth?

Can we buy sanctification?

...Of course not! We can't buy what Christ has already purchased at the cross... and He did it all at the cross. He purchased everything for us. It is all there...and in Him.

This verse, (*vs18*), is a way of describing the spiritual blessings as valuable. We 'buy' what we value, and we spend a lot on what is valuable—and what the Lord offers is the very best and of the very greatest value, so He says, 'Buy it! Get it from Me!'

That's what the LORD said in Isaiah 55:1, "Everyone who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk without money and without cost."

'Buy the luxuries, buy the basics without money, without cost.' Buying without money is a way of saying, 'The most valuable things are free for the asking for those who come to the right place, who come to the right Person, to the LORD. It's all of grace.'

So the Lord was urging them to reclaim the blessings that they had once enjoyed—'To get gold'...which here is real wealth, *spiritual* wealth, (which is better than the gold in their banks).

They needed 'clothing' better than the garments made of the black wool that they were famous for producing...they needed "white garments", representing *purity of life*.

[Now, frequently in the Book of Revelation, "white robes" represent *justification*, and if these people were not genuine believers, then that is what they needed. But assuming that this is a real church of true believers, (and I think they are for that's what they're being described as here, true believers), then it is a reference to *purity*, to one 'meeting the standard of justification'.

Now, let me say this: It could be that some of these were not genuine believers among genuine believers. The Scriptures often say things that are somewhat ambiguous. Paul does, John does in his Gospel, and that may be the case here...in which case one can see both being true—and that may be the case.]

But I certainly take this as a genuine church...and with a need for this righteousness that 'meets the standard of justification'. It is 'righteousness of their practice that fits the righteousness of their position'. When you become a believer in Jesus Christ, you are declared 'forgiven' and 'righteous'—forgiven of all your sins and clothed in the righteousness of Christ...that is your position. And that is what God sees you to be and treats you as that.

But, as the reformers said, (and I think it's particularly Luther that said), "We are righteous sinners." Righteous before God, but in reality, we still sin...and so we need *sanctification* that will bring us more and more in alignment to what our position is—and we are to strive for that righteousness.

This is what He is saying they need. They weren't living that way; they were spiritually "naked", (and in the ancient world, nakedness was the ultimate humiliation; and I suppose it is today, too). They needed a life of *purity*, they needed a life of *honor*.

And they needed 'clear eyes'. —That really goes to the heart of the problem...they didn't see things clearly at all. They had lost perspective and failed to value what is really important.

So to the residents of a city famous for its production of medicinal eye salve, the Lord says to get, "...eye salve to anoint your eyes so that you may see." (vs18 c). They were blind...that was the diagnosis of the Great Physician. Only He could heal the Laodiceans with 'the salve of *spiritual enlightenment*', give them 'the gold of *spiritual riches*', and 'the white robes of *purity*.' That is all found in Christ, the vine—and we're the branches. So they needed to return to Him to rekindle their affection for Him...They needed to repent.

That's what He tells them to do in verse 19. He said, "Those whom I love, I reprove and discipline; therefore be zealous and repent." That is a quote from the passage that was read earlier in the service, the one that's in our bulletin, in which the writer of the Proverbs, (Proverbs 3, verses 11&12), states that that's what God does, 'He disciplines those He loves.' Correction may not seem loving, but it's what the condition needs.

And here, this is the severest of the seven letters but it's what the church of Laodicea needed. It needed this discipline, it needed this correction, (which God does for those whom He loves). It's not easy to give correction, but it's far better, and loving to tell a person that he has 'no clothes on' than let him continue parading around without them.

The church needed to be alert to its condition so that the Lord could give them the remedy—which was to replace complacency with *zeal*...and so to that end, they were to *repent*. (vs19b).

"Zeal", is to be permanent. The command that is given here is given in the present tense, and I always find that grammar significant...and it's significant here because it means, '**constantly** committed to the Lord'. This is to be, 'the pattern of one's

life'. He who has done everything for us deserves that. It's aright that we be 'zealous for the Lord'.

Well then, in verse 20 Christ gives a magnificent invitation to this lethargic, indifferent, middle-of-the-road, worldly church.

'I'm going to spit you out of My mouth', (vs16), is the danger, is the threat...but then we read in verse 20, "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come into him and will dine with him, and he with Me."

The very group that the Lord was threatening to 'spit out of His mouth', He invites to supper. He *wants* to dine with those who sickened Him. Now, that's grace...and that should kindle zeal.

[Now, this verse is often cited in evangelism to, 'Picture that Jesus is knocking on the door of everyone's heart and asking them to open up and invite Him in as their Savior'...And I'm sure it's been used effectively in that way.—But this is not an evangelism verse, rather this is an invitation to professing believers...and a very gracious one.]

"Behold" the Lord says. 'Here I am!, (that is the sense of the word *behold*), 'I am right at your door. I am close to you!' The Laodiceans had neglected Him, they had ignored Him—but He still comes to them. He presents Himself at their door with an invitation—not a demand...an invitation! Now,

He is the one who rules all things, who sustains all things.

He is, 'very God of very God'.

He is God the Son.

He is the one to whom the angels bow down before, and worship day and night.

He is eternal.

He is self-sustaining, self-existent, (which is to say He doesn't need anything).

And He doesn't need us...

Yet He comes to the door of the Laodiceans and asks if He can come in and dine with them!!

Now, that is an **amazing** accommodation. He could enter by force and demand their reverence. (And the day is going to come when the world will be forced to kneel down and worship Him, even though it has rejected Him in an unbelief). Now, He could have entered into that church in the same way. Instead, He gave an invitation. He wanted them to willingly, gladly invite Him in for fellowship...and He wants that from us.

What a privilege!

What an accommodation!

What a condescension!

He is the master; they are the servants.

[Remember the parable of the servant and the master in Luke chapter 17, where the Lord spoke of how that relationship worked in the home? The servant served the master's meal first, and then, after the master had eaten, then the servant could sit down and eat.]

But here, the Lord invites the Laodiceans, (*the servants*), to dine with Him. He gives **us** this invitation. That is what is pictured here, *fellowship* between God and His children. **The Lord desires that more than anything else.**

This is a statement I make, I think it's true, but I'm convinced that it's true:

"More than *service*, more than *sacrifice*, the Lord wants our love."

It's what He expressed in the first letter to the Ephesians, when He said, "I know your deeds..." (vs2), (and they're good deeds), "...But I have *this* against you, that you have left your first love." (vs4). That's what He wants, their loving relationship.

Well, so had the Laodiceans...and I suppose every church that He addresses here that has a problem, (five of the seven), had "left their first love". That's what the Lord wants from us. He loves us, He wants our fellowship, and we have that through the study of His Word and prayer, daily.

I think there's a natural question you ask if you're reading this, 'How do I do this? How do I have this dining experience with the Lord? How do I have this fellowship that He desires?'

It's through our fellowship with Him in the Word of God and through prayer. 'We have eyes', He says, 'so that we can see our problem, clear eyes so that we can see the problem and where we've fallen short, and ears so that we hear.'

I think that's significant. He's at the door, He's knocking, and they're to hear that. And so what does Paul say in Romans chapter 10, verse 17, "Faith comes from hearing, and hearing by the word of Christ." "We walk by faith, not by sight." (2 Corinthians 5, verse 7). It is as we hear, we grow. It's as we hear the Word of God, as we read the Word of God, and it resonates within our heart...that's how we grow in our relationship with Him.

And it's a lifelong process, this dining experience with the Lord. And as we read the Scriptures and become more and more familiar with them, we understand Him more and we rejoice in who He is and what He has done for us. It is a lifelong endeavor.

And we speak to Him through prayer. He speaks to us through His Word, and we speak to Him as we get on our knees and pray to Him...praise Him, and thank Him, and make the requests that we need, and confess our sins, and lay ourselves out before Him.

That's how we enjoy 'the gold' He offers... 'the riches of the abundant life'.

This is how our garments become increasingly white, and our eyes become increasingly clear.

That's how we are changed and made increasingly holy and wise.

It is through fellowship with Christ.

Nothing is more practical than cultivating our relationship with Him, it makes us strong. How are people going to be prepared for the trials of life that will surely come, times of testing that we all must face—how are we going to be prepared for that if we're

not made strong in Christ? ...We do that now. We do it now before the crisis arises—it's to be the pattern of our life.

Well, without that, we won't be ready, and those who have no solid foundation for life in this world will be carried away by...whatever—strange doctrines or swept away by bitter tribulations.

But apart from the practicality of it, [and as I said, that a very practical aspect of life is cultivating a **relationship** with Christ, and knowing the Word of God, and being consistent in our prayer life], apart from the practicality of it, there is just the **joy** of our relationship with God. This is where happiness lies...(now, I'm not speaking to you as someone who has arrived...please don't think that, for I see myself reflected in this church of Laodicea and what I need to do)...this is where real joy is found...and it is in fellowship with Christ.

Life is barren without relationships. Life is hard, and it's empty without relationships. Riches cannot replace relationships.

And this is the *greatest* relationship, a personal relationship with the Lord God. And it is pictured as 'sharing a meal together'. That's often how friends visit and enjoy each other's company—and we have no greater 'Friend', (and I use that word guardedly...but it's true), we have no greater 'Friend', no greater companion than Christ.

But because the Lord loves us, He constantly seeks to come to us—and that's **amazing**. The Lord God, Jesus Christ, wants to spend time with us...wants to spend time with you.

This is not mysticism—we don't have visions, we don't hear Him audibly; it is an invisible relationship that makes it a bit difficult to understand. It's a little bit abstract to us...But it is real! And becomes increasingly so as we study, and pray, and become more and more familiar with our Lord. We need to make it a practice to do that—to **seek** Him who **seeks** us!

The grace of all of this continues in verse 21. Those who become zealous, repent, and open up to Him, and to those who 'overcome', who 'persevere', He says, "...I will grant to him to sit with Me on My throne, as I also overcame and sat down with My Father on His throne." (vs21).

Of all the promises given in the seven letters, the Lord gives the most glorious to the laziest of the "seven churches": The promise to rule and reign with Him, even to sit upon the King's throne.

And this is a promise for all of us—and from chapter 4 on, the Book of Revelation moves toward the Lord's Triumphant Kingdom, Christ's Millennial Reign on Earth. That is our hope...that is our hope and beyond to the Eternal Kingdom of the New Heavens and New Earth. And the Millennial Kingdom will become that...the Eternal Kingdom, "world without end", (*Eph 3:21*), "the new heavens and new earth", (*2Pe 3:13*).

But, it is for the ones who 'overcome' ...it is for the believer only. So the chapter ends, " 'He who has an ear, let him hear what the Spirit says to the churches.' " (vs22).

Did the Laodiceans have ears to hear? Well, we don't know.

But here is the question...here is the real question: **'Do you?'** Have you trusted in Christ as your Savior? He died for sinners to save all who believe in Him...and if you have, you have an open invitation to dine with Him, with the Son of God.

One of the Pharisees' greatest criticism of Jesus was that, 'He ate with sinners'. And it was true, He did...and He does it still. He loves us in spite of ourselves, sinners that we still are, and He dines with us, He fellowships with us.

Unbeliever, if you're out there, recognize your need of the Savior and come to Him. Trust in Christ, and make it your ambition to open your heart and life to Him, to have *fellowship* with your Creator and Savior.

(Closing prayer) Father, what a glorious hymn we just sang. We may feel 'tempest tossed'...we may be tempest tossed, we may feel separated from You—we may feel like You have hidden Yourself from us at times, and we don't understand that. Our hearts grow somewhat cold and we're concerned about that...and yet, You never forsake us! You have never left us...You are always at that door, we can never be lost from You. Those that put their faith in Christ are in Christ for **eternity**.

We are secure...Help us to understand that. Help us to understand Your absolute, complete acceptance of every one of Your children...their joy in having us in Your family and Your love for us; and may that motivate us to live for You...this is what we pray.

Now,

The LORD bless you and keep you;

The LORD make His face shine on you,

And be gracious to you;

The Lord lift up His countenance on you,

And give you *shalom*, Peace.

In Christ's name. Amen.

(End of Audio)