

**Be A Missouri Believer  
Jesus Says “Show Me”  
Revelation 3:18 – 22**

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**Laodicea**

We are still examining the church in Laodicea

This church is not only a look at a specific church existing in 90/95 AD, it is also a picture of some churches throughout history and is characteristic of churches in the last days

Since we know now, that the church in Laodicea is a church in name only, and Jesus has made it abundantly clear about His preferences, what is the expectation for this church, what needs to happen? The theme of apostasy, which is the problem in Laodicea, was also the problem that led the nation of Israel off into captivity, this is not a new problem but an old one.

Ecclesiastes 1:9

“What exists now is what will be, and what has been done is what will be done; there is nothing truly new on earth.” (NET)

This is Jeremiah providing us the word of God as he is delivering it to Judah just prior to them going into exile in Babylon. The words from over 2500 years ago still ring true today.

Just consider whenever Jeremiah says, “**prophets of Jerusalem,**” substitute “**false teachers of the church in the United States.**”

Jeremiah 23:14–32

“But I see the **prophets of Jerusalem** doing something just as shocking. They are unfaithful to me and continually **prophecy** lies. So they give encouragement to people who are doing evil, with the result that they do not stop their evildoing. I consider all of them as bad as the people of Sodom, and the **citizens of Jerusalem** as bad as the people of Gomorrah. So then I, the LORD who rules over all, have something to say concerning the **prophets of Jerusalem**: ‘I will make these **prophets** eat the bitter food of suffering and drink the poison water of judgment. For the **prophets of Jerusalem** are the reason that ungodliness has spread throughout the land.’” The LORD who rules over all says to the people of **Jerusalem**: “Do not listen to what those **prophets** are saying to you. They are filling you with false hopes. They are reporting visions of their own imaginations, not something the LORD has given them to say. They continually say to those who reject what the LORD has said, ‘Things will go well for you!’ They say to all those who follow

the stubborn inclinations of their own hearts, 'Nothing bad will happen to you!' Yet which of them has ever stood in **the LORD's inner circle** so they could see and hear what he has to say? Which of them have ever paid attention or listened to what he has said? But just watch! The wrath of the LORD will come like a storm! Like a raging storm it will rage down on the heads of those who are wicked. The anger of the LORD will not turn back until he has fully carried out his intended purposes. In days to come you people will come to understand this clearly. I did not send those **prophets**. Yet they were in a hurry to give their message. I did not tell them anything. Yet **they prophesied** anyway. But if they had stood in **my inner circle**, they would have proclaimed my message to my people. They would have caused my people to turn from their wicked ways and stop doing the evil things they are doing. Do you people think that I am some local deity and not the transcendent God?" the LORD asks. "Do you really think anyone can hide himself where I cannot see him?" the LORD asks. "Do you not know that **I am everywhere**?" the LORD asks. The LORD says, "I have heard what those **prophets** who are **prophesying lies in my name** are saying. They are saying, 'I have had a dream! I have had a dream!' Those **prophets** are just **prophesying lies**. They are **prophesying the delusions of their own minds**. How long will they go on plotting to make my people forget who I am through the dreams they tell one another? That is just as bad as what their ancestors did when they forgot who I am by worshiping the **god Baal**. Let the **prophet** who has had a dream go ahead and tell his dream. Let the person who has received my message report that message faithfully. What is like straw cannot compare to what is like grain! I, the LORD, affirm it! My message is like a fire that purges dross! It is like a hammer that breaks a rock in pieces! I, the LORD, so affirm it! So I, the LORD, affirm that I am opposed to those **prophets who steal messages from one another that they claim are from me**. I, the LORD, AFFIRM that **I am opposed to those prophets** who are using their own tongues to declare, 'The LORD declares....' I, the LORD, affirm that **I am opposed to those prophets** who dream up lies and report them. **They are misleading** my people with their **reckless lies**. **I did not send them. I did not commission them. They are not helping these people at all**. I, the LORD, affirm it!" (NET)

2 Peter 2:1–3

"But **false prophets** arose among the people, just as there will be **false teachers among you**. These false teachers will infiltrate your midst with destructive heresies, even to the point of denying the Master who bought them. As a result, they will bring swift destruction on themselves. And many will follow their debauched lifestyles. Because of these false teachers, the way of truth will be slandered. And in their greed they will exploit you with deceptive words. Their condemnation pronounced long ago is not sitting idly by; their destruction is not asleep." (NET)

2 Thessalonians 2:3–4

"Let no one deceive you in any way. For that day will not come, unless **the rebellion comes first**, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God." (ESV)

John 8:44

"You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies." (ESV)

Ephesians 6:12

"For we do not wrestle against **flesh and blood**, but **against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places**." (ESV)

Revelation 3:18

"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." (NASB95)

Remember what this church believed about themselves?

They were quoted by Jesus when He said in Revelation 3:17 “Because you say, ‘I am rich, and have become wealthy, and have need of nothing...’”

They thought they were rich materially, and they were, and that material riches exhibited the blessing of God so they thought they were rich spiritually as well

I suppose they were an example of the very first word of faith type of church which even today teaches the false teaching that God always makes His children here in earth materially rich so they can have their best life today

We do already possess riches beyond our wildest dreams, it is not a dream

The Laodiceans are typical of the modern world, which revels in that which the natural eye can see but is untouched by the gospel and does not see beyond the veil of the material to the unseen and real eternal spiritual riches. (Walvoord 2008, 94)

Ephesians 1:3–14

“Blessed be the God and Father of our Lord Jesus Christ, who has **blessed us in Christ with every spiritual blessing in the heavenly places**, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for **adoption to himself as sons through Jesus Christ**, according to the purpose of his will, to the praise of **his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood**, the forgiveness of our trespasses, **according to the riches of his grace, which he lavished upon us**, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. **In him we have obtained an inheritance**, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory. In him you also, when you heard the word of truth, the gospel of your salvation, **and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it**, to the praise of his glory.” (ESV)

1 Corinthians 2:9

“But just as it is written, “Things that no eye has seen, or ear heard, or mind imagined, are the things God has prepared for those who love him.”” (NET)

There is also one other promise from Jesus that word of faith teachers conveniently forget when they promise earthly riches if you only give your seed of faith offering to them

John 16:33

“I have told you all this so that you may have peace in me. Here on earth you will have many trials and sorrows. But take heart, because I have overcome the world.” (NLT)

The Apostle Paul says the following about his own experience as a follower of Jesus Christ, something conveniently forgotten by the church at Laodicea

2 Corinthians 11:24–33

“Five times I received at the hands of the Jews the forty lashes less one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure on me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness. The God and Father of the Lord Jesus, he who is blessed

forever, knows that I am not lying. At Damascus, the governor under King Aretas was guarding the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall and escaped his hands.” (ESV)

I guess Paul just did not have enough faith

Word of faith teachers are apostate and from Laodicea

Thus, apostasy is a departure from truth previously accepted and it involves the breaking of a professed relationship with God. (Ryrie 1964, 46)

The Word of Faith movement is named for its assertion that spoken words are the containers which hold, harness and release a “force” of quasi-faith into the natural world. Such “spoken faith” is heralded as the means for a believer to presumably release or lay ahold of literally any and everything his heart desires. God’s sovereignty and will are set aside, as the believer is given full access to this phantom tool by which they can command the universe by their words. (Klutz 2011, 38)

Jesus is not a genie waiting to give us what we want, but He will give us what we need.

There is an objective, well-understood, and previously believed standard of truth from which the apostates depart. This is evident in the three references where religious apostasy is involved.

The departure is willful. The very word implies it and the actions and life of apostates show it (particularly 1 Tim. 4). Thus apostasy involves both the mind and the will.

The distinctions. An apostate is distinguished from a professed believer who upon discovery of further truth accepts it. The apostate would reject it, rather than accept it. (Ryrie 1964, 46)

The church at Laodicea is unsaved, they do not know what true riches are because Jesus says they need to buy from Him gold refined by fire.

When Jesus says to “buy from Him,” the Greek used “is effective to indicate an actual purchase. Only he will buy who sees his need and stops saying, “I have need of nothing.” Only he will come and buy “of me” who sees that the Lord alone has these treasures. To buy, and that of me, thus includes true contrition and true faith, a complete inner change. “ (Lenski 1935, 157)

And Jesus makes it clear that He is the only one that that purchase can be made from. There is no other person that it can be purchased from.

John 14:6

“Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.” (NASB95)

The gold is spiritual wealth that has passed through the refiner’s fire and has been found to be totally trustworthy. (Mounce 1997, 111)

Revelation 3:18

“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.” (NASB95)

Jesus is saying they need to come to Him and be saved. This becomes even more clear with the addition of the need to buy white garments. We have seen white garments before, in Sardis.

### Revelation 3:4–5

“But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy. He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.” (NASB95)

In Sardis, there were some who had white garments and were overcomers destined for eternity with Jesus, in Laodicea, there are currently none.

There is a group who think they are there, but Jesus makes it clear that they are naked  
In Revelation 16 we again see a reference to those who are naked.

### Revelation 16:15

“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.” (NASB95)

The church in Laodicea is not looking for Jesus as they are not awake, they are not saved, they are busy with Churchianity and cultural Christianity, but not about a relationship with Jesus.

They have money, they are driven by the market which means they are in competition with all churches, they model is to grow through theft and make people feel really good about themselves.

The reference to nakedness and clothing is a direct refutation of verse 17 and their perceived lack of need and richness. In that it looks forward to Revelation 16, Jesus is also letting them know that judgement is coming quickly and there is a limited amount of time available to correct the situation before judgement falls and they are found naked, all their empty unsaved works and attempts to earn their way into heaven are laid bare and they find they are naked without the white clothes that only Jesus can provide.

Then Jesus talks about eye problems.

Remember, Laodicea is the home of an eye salve that really did work.

The blindness of verse 17 must be corrected, and it can only be corrected through salvation

The purpose of the final recommended purchase was the cure of spiritual blindness: hina blepēs (“that you may see”). This purpose corrects the spiritual problem represented by typhlos in v. 17. The tense of blepēs is present, a contrast with the tenses of ploutēsēs and peribalē, which are aorist. The comparison of these actions suggests that the two aorist verbs are instantaneous, coming at the point of conversion to Christ, and the present verb continues on throughout the Christian life. In other words, initial faith in Christ comes at the same time as the impartation of a new inclination toward righteousness. Spiritual discernment characterizes the Christian life from that point on.

Pedagogically, Christ’s counsel to this church must have been quite effective. As shown in the discussion of this city at the beginning of the message, its everyday life was marked by its importance as a financial center, a manufacturing center for woolen garments, and a medical school famous for its eye medications. Spiritually speaking, however, the church was seriously lacking in three corresponding areas: genuine faith (i.e., gold), a disposition toward righteousness (i.e., white garments), and a discernment of spiritual matters (i.e., eyesalve). The church adherents’ spiritual destitution is viewed in three aspects, all three of which could be resolved by a single act, by their acceptance of the gift of salvation from Christ. (Thomas 1992, 316)

So we see Jesus is ready to blow chunks over the condition of this church, but there is a motivation for why Jesus is addressing the church and being so strong with them in regards to His letter, He loves them. There are still a few, very few, who really do know Him.

### Revelation 3:19

“Those whom I love, I reprove and discipline; therefore be zealous and repent.” (NASB95)

And of course, He has encouraged all to come to Him

### John 3:16–21

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.” (ESV)

These are the objects of the love of God. If they are in a lukewarm state, short of what they should be spiritually, they are the objects of the rebuke and chastening judgments of God. God is not seeking to discipline those who make no pretense of following Him but rather deals with those who claim to be His children. (Walvoord 2008, 96)

The Greek words chosen by Jesus in verse 19 speak volumes about the condition of even those whom He loves, Jesus does not use the word *agapao*, He instead uses the word *phileo*.

To love God is to exist for Him as a slave for his lord (cf. Lk 17:7 ff.). It is to listen faithfully and obediently to His orders, to place oneself under His lordship, to value above all else the realisation of this lordship (cf. Mt 6:33). It also means, however, to base one's whole being on God, to cling to Him with unreserved confidence, to leave with Him all care or final responsibility, to live by His hand. It is to hate and despise all that does not serve God nor come from Him, to break with all other ties, to cut away all that hinders (Mt 5:29 f.), to snap all bonds except that which binds to God alone. (Quell and Stauffer 1964-, 45)

Those who have a glimmer of Jesus in their lives in Laodicea do not love in that manner, that is *agapo* love.

Their love is more in the realm of *phileo*, they love Jesus like a brother.

God Himself intervenes with educative punishments in the life of men because He loves them and can in this way kindle zeal for repentance. (Betram 1964-, 623)

... the context of the letter to Laodicea than the metaphor of the friend, namely, the strict love of the father which manifests itself to the erring child in chastisements so that he will not be lost but will be led to repentance. (Stählin 1964-, 137-138)

Love with a purpose and that purpose is see a change. Jesus says that His love, His *phileo* love leads Him to reprove and discipline.

The two verbs, ἐλέγχω καὶ παιδεύω (*elengchō kai paideuō*, I correct and discipline), build on each other. The first refers to a rebuke that intends to point out a problem and convince the person to do something about it. The verb also has an element of reproof and discipline. The second is broader and refers to correction or punishment that has as its goal the training and guidance of the individual or church (cf. 2 Tim. 2:25; Heb. 12:6, 7, 10). (Osborne 2002, 211)

Jesus wants to see change in the entire church, but especially in those who He has identified as believers. What He is encouraging them to do is prove up that believe.

### James 2:18–26

“Now someone may argue, “Some people have faith; others have good deeds.” But I say, “How can you show me your faith if you don’t have good deeds? I will show you my faith by my good deeds.” You say you have faith, for you believe that there is one God. Good for you! Even the demons believe this, and they tremble in terror. How foolish! Can’t you see that faith without good deeds is useless? Don’t you remember that our ancestor Abraham was shown to be right with God by his actions when he offered his son Isaac on the altar? You see, his faith and his actions worked together. His actions made his faith complete. And so it happened just as the Scriptures say: “Abraham believed God, and God counted him as righteous because of his faith.” He was even called the friend of God. So you see, we are shown to be right with God by what we do, not by faith alone. Rahab the prostitute is another example. She was shown to be right with God by her actions when she hid those messengers and sent them safely away by a different road. Just as the body is dead without breath, so also faith is dead without good works.” (NLT)

“...be zealous and repent” is backwards from what we would normally expect. Remember, this is a church that thinks they have it all together, but they are in name a church, not in action. Jesus here is basically telling them, “you say you are followers, prove it, show me by being zealous to repent.”

In other words, Jesus is saying to the church in Laodicea as well as to those who find themselves in similar churches today, put up or shut up. You say you are a Christian, prove it by being the first to repent.

### 1 John 1:9–10

“If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.” (ESV)

A “zeal” or eagerness to get right with God must replace the “lukewarm” spirituality that characterized the church. That zeal will be seen in “repentance” (see 2:5, 16, 22; 3:3). The Laodiceans had been blind to their own indifferent spirituality. They had apparently listened to their worldly affluence rather than Christ and had thought material success meant they were right with God (a mistaken theology that paralleled some aspects of ancient Jewish thinking and continues today). (Osborne 2002, 211-212)

### Revelation 3:20

“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.” (NASB95)

This verse has been used in evangelism but in context, this verse is both an admonition as well as a condemnation, this is addressed to the church, not pagans.

Jesus is not in this church, He has not been invited in at all, He is outside of this church. The church of Laodicea and all those churches throughout time and today that meet the description, they have all excommunicated Jesus Christ from the church.

The English translation of this verse in most versions does not fully capture what is being said by Jesus in the Greek, the NET version captures it pretty well.

### Revelation 3:20

“Listen! I am standing at the door and knocking! If anyone hears my voice and opens the door I will come into his home and share a meal with him, and he with me.” (NET)

Hestēka (“I am standing”), fully expressed, means “I have taken My position and am standing.” It reflects a mental stance deliberately taken. Krouō (“am knocking”), on the other hand, speaks of an action that is continually going on. Here is a picture of immediacy, in a sense, a greater closeness than in any of the previous messages. The picture comes from Song of Sol. 5:2 where the bridegroom knocks and seeks to be admitted by the bride (Swete). Christ presents Himself as right on the verge of entering and so furnishes incentive for the church to heed the commands of v. 19 (Beckwith). (Thomas 1992, 320-321)

Listen should be look.

Look, or as translated by the NIV, “Here I am.”

John sees it before his eyes. Christ is there, standing at the door. He is knocking, where the tense signifies not a perfunctory rap, but a knocking continued in the hope of a response. Up till this point the letter has been addressed to the church as a whole, but now there is a change. If anyone is an appeal to the individual. Even if the church as a whole does not heed the warning, some individuals may. There is a note of tender pleading and probably also that of love (cf. Song 5:2). Christ promises to enter in to anyone who opens the door. (Morris 1987, 86)

Jesus stands outside the church of Laodicea, He stands and knocks and keeps on knocking. He is standing as this is “last call” to this church. He is about to call the bride to Himself, until that moment, He stands and knocks on the door of this church, Jesus is on the outside and calling. The key is in the next phrase, “if anyone hears My voice and opens the door.”

Song of Solomon 5:2

“I was asleep but my heart was awake. A voice! My beloved was knocking: ‘Open to me, my sister, my darling, My dove, my perfect one! For my head is drenched with dew, My locks with the damp of the night.’” (NASB95)

Jesus is knocking and calling to those who are playing the game of being a Christian, but have no relationship, He is calling to the church of Laodicea to open the door, because without that, there will be no opportunity to do any of what Jesus discusses next in His letter.

The Church of Laodicea is represented by the sleepy bride at whose door the bridegroom knocks, but she is so remiss that she opens the door too late, for he is gone. She says, “It is the voice of my beloved that knocketh, saying, Open to me, my love; for my head is filled with dew, and my locks with the drops of the night.” The allusion shows to Laodicea the love between the Saviour and the Church, but the fearful danger of a deferred welcome to him. (Whedon 1880, 365)

Revelation 3:20

“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.” (NASB95)

The result of letting Jesus in is table fellowship. He comes in to the repentant church’s life and dines with them and they with him. Table fellowship was an important part of ancient life, building on the principle, “to share a meal is to share a life.” All through the Gospels and Acts, the spiritual life of Jesus and his followers centered on fellowship around the table. The promise here is acceptance, sharing, and blessing, a deep fellowship centered on reconciliation and a new life with God. (Osborne, Revelation:Verse by Verse, Osborne New Testament Commentaries 2016, 94-95)

Just as the overcomer in the other six churches has a promise, here, the one who opens the door, has a promise of relationship. Literally sitting down together and eating and sharing with each other. Jesus is inviting those who think they are saved but have no relationship, to hear what He is saying, open up the door, purchase the refined gold and white garments, and He already provided the purchase price for us, and then come on into the back porch and sit down with Him in the kitchen and share a meal and talk about what happened during the day. He wants relationship with His creation, He has already provided for all of the details other than you and me saying yes.

As with the prior six churches, there is a reference to the overcomer in His discussion with the church in Laodicea.

#### Revelation 3:21–22

“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. He who has an ear, let him hear what the Spirit says to the churches.” (NASB95)

Those who respond to His knocking, who overcome and are clothed in white and not naked, have a promise from the King of the Universe. We are promised that we will sit down with Him on His throne, just as He overcame and sat down with the Father on His throne.

#### Ephesians 2:4–9

“But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” (NASB95)

#### Hebrews 7:23–8:2

“The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever. Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.” (NASB95)

“Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.” (Colossians 3:1, NASB95)

In this short letter from Jesus to the church in Laodicea, Jesus has gone from the utter bankrupt place of those play at church and have no relationship, to appealing for those in Laodicea to open the door and become believers having a relationship, moving from bankrupt to ruling and reigning with Christ, solely on the basis of one decision, opening the door.

This brings us to the end of the letter that Jesus wrote to the seven churches

What we have seen in the seven churches is a repeat of what we have seen more than once in the scriptures. There is a good start followed by corruption and apostasy.

This happened with Adam and eve, it happened in the antediluvian world, it happened in Genesis 11, it happened with the nation of Israel, twice, and it is happening with the church.

The only corrective possible, the only way to end the downward slump, the move to apostasy, is the return of Jesus Christ who has already demonstrated His perfection all the way to the cross.

Now we move onto the next scene that John witnesses, the Divine Council in session.

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