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Making the goodness,
glory, and grace of Christ
visible through the church

the indispensability of gospel culture

Revelation 3:14-22

“And to the angel of the church in Laodicea write:
‘The words of the Amen, the faithful and
true witness, the beginning of God’s creation.

— vs 14

Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me. For I want you to know how great a struggle I have for you and for those at Laodicea and for all who have not seen me face to face, that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge.

— Colossians 1:28-2:3

“And to the angel of the church in Laodicea write:
‘The words of the Amen, the faithful and
true witness, the beginning of God’s creation.

— vs 14

“I know your works: you are neither cold
nor hot. Would that you were either cold or hot!
So, because you are lukewarm, and neither
hot nor cold, I will spit you out of my mouth.

— vv 15-16

“To be lukewarm is to live as if what you presently know and experience of Christ is enough. No need or desire to press in further. No need or desire to seek after God.”

— Sam Storms

For you say, I am rich, I have prospered,
and I need nothing, not realizing that you are
wretched, pitiable, poor, blind, and naked.

— vs 17

I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see.

— vs 18

“He can open our eyes to perceive a spiritual world of which we have never dreamed. He can cover our sin and shame and make us fit to partake of the inheritance of the saints in light. He can enrich us with life and life abundant. In a word, he can save us. He has died for us and risen again. Through his death we can be cleansed, and through his living presence within us, we can be changed.”

— John Stott

Those whom I love, I reprove and discipline,
so be zealous and repent.

— vs 19

“The faith that is unto salvation is a penitent faith, and the repentance that is unto life is a believing repentance.”

— John Murray

Those whom I love, I reprove and discipline,
so be zealous and repent.

— vs 19

Behold, I stand at the door and knock. If anyone
hears my voice and opens the door, I will
come in to him and eat with him, and he with me.

— vs 20

“If we do open the door of our heart to Jesus Christ and let him in, he will bring an end to our beggary. He will transform us from paupers into princes. He will cleanse us and clothe us. He will eat with us, and we shall be permitted to eat with him. That he should bid us come and eat with him is honor enough; but that he should wish to share our humble board and eat with us is wonder beyond our finite understanding.”

— John Stott

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

— vs 21

He who has an ear, let him hear
what the Spirit says to the churches.'"

— vs 22

The gospel is the good news that while we were dead in our sin and unable to save ourselves, Jesus Christ died for us, the righteous for the unrighteous, that He might bring us to God, enabling us to enjoy making much of Him forever. Our salvation is by grace alone, through faith alone, in the person and work of Jesus Christ alone. To be justified by grace alone means that we do absolutely nothing to merit our own acquittal. To be justified by faith alone means that we believe and trust in the person and work of Jesus Christ alone as our means of justification. Jesus took our sin upon himself, and, in return, gifts us His perfect, obedient righteousness.

With the heart one believes and is justified. To the one who trusts in Jesus Christ alone, his faith is counted as righteousness. This gospel is also the foundation for our confidence in the ultimate triumph of God's kingdom, and the consummation of His purpose for all creation in the new heaven and new earth. This gospel is centered in Christ, is the foundation for the life of the Church, and is our only hope for eternal life; this gospel is not proclaimed if Christ's penal substitutionary death and bodily resurrection are not central to our message.

“One cannot explain the explosive dynamite, the dunamis, of the early church apart from the fact that they practiced two things simultaneously: orthodoxy of doctrine and orthodoxy of community in the midst of the visible church, a community which the world could see. By the grace of God, therefore, the church must be known simultaneously for its purity of doctrine and the reality of its community. Our churches have so often been only preaching points with very little emphasis on community, but exhibition of the love of God in practice is beautiful and must be there.”

— Francis Schaeffer

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