

SPIRIT OF LIFE MINISTRIES INTERNATIONAL
A STUDY OF THE BOOK OF REVELATION
REVELATION 3 PART 3
SESSION 7-- LAODICEA

LAODICEA



Laodicea was the chief city in Phrygia. It was situated in the Lycus valley about forty-five miles directly southeast of Philadelphia. It was an important city because it was located at the crossroads of three main highways. Trade columns marched along those highways. The city used to be known as Diospolis (City of Zeus) or Rhoas but Antiochus II (250 B.C.) renamed the city after his wife Laodice. The city is located about 160 km (100 miles) east of Ephesus and 18 km (11 miles) west of Colossae. After the Romans became rulers of the city in 133 B.C., they reconstructed the roads and Laodicea became the major junction of traffic west to Ephesus and the Aegean, north and west to Philadelphia, Pergamum, and Smyrna, and south to the Mediterranean.

Interestingly enough, Laodicea had a very large Jewish population. Many Jews had migrated there and developed businesses that made them a great deal of money. Laodicea was similar to other cities in the region based on its pagan worship and idolatry.

We don't know how the church at Laodicea was founded. We don't know who founded it, why it was founded, or what it was like when it was founded. We do know from the letter that it was pretty far gone.

Paul knew of some Christians in the church. For example:

- **COLOSSIANS 2:1** -- *"For I would that ye knew what great conflict I have for you, and for them at Laodicea...."*
- **COLOSSIANS 4:15** -- *"Salute the brethren who are in Laodicea"*

Laodicea became a wealthy banking and financial center. In fact, it was the most famous banking center in that part of the world. The small city grew rapidly under Roman rule and became very wealthy. This is demonstrated by the fact an earthquake in A.D. 60 destroyed the city and the city refused imperial financial aid to rebuild. The chief exports of the city were a seamless garment made of glossy black wool. The city was also known for its water system which was an aqueduct was built from large tightly fit stones with a central circular channel. The water was transported to the city from mountain springs.

The city had a cosmopolitan population including Roman colonizers, the original Phrygians, Jews, and immigrant Syrian settlers. The wealth of Jewish population is demonstrated by Cicero who reported 20 pounds of gold, as the annual contribution Jews to Jerusalem in 62 B.C. The city had a medical school to which was connected the famous "Phrygian powder" which was a salve for the eyes. Zeus and Isis worship were known in the city.

REV 3:14

"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;"

In each of the seven letters, the introduction begins with the great titles of Jesus Christ. In this letter, Christ is introduced by three titles. These titles refer to the degenerate condition of the Laodicean church.

First of all, Christ introduces Himself as **the Amen ...**

The word amen is used often in Scripture. It is frequently translated verily in the gospels when it appears at the beginning of a sentence. When it is used at the end of a sentence it means "so be it." In other words, "God said it and that settles it. The matter can't be changed. So be it." The word amen is an affirmation of the truth of a statement. When Jesus said, ***"Verily, verily, I say unto you ...,"*** He was making a guarantee.

Why does Christ call Himself ***"the Amen"***? Because every promise that God made in the Old Testament, Christ guaranteed by His first coming, and will guarantee when He comes again. God told Abraham, ***"... in thee shall all families of the earth be blessed"*** (Gen. 12:3). How? From Abraham's seed came the Messiah who would bless all the families of the earth. When Christ came, He fulfilled the Abrahamic covenant--and put an amen at the end of it! God promised David a throne on which one of His sons would reign. And He promised Israel a kingdom. When Christ came, He said, ***"I will settle that promise. I have come to fulfill it."*** Every promise that God made to Israel was fulfilled—or will be fulfilled--in Christ.

In 2 Corinthians 1:20 Paul says, ***"For all the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God"*** Christ became the "yes" and the "amen" to all the promises of God. Salvation was promised to Israel, then Christ came and said, ***"I'm bringing it to you."***

God promised Israel a kingdom, then Christ came and said, "Here it is!" He is the guarantee of all God's promises. Paul said, ***"... if Christ be not raised, your faith is vain ..."*** (1 Cor. 15:17). The promises mean nothing if Christ isn't who He claims to be. Christ is saying, ***"I am the Amen. God made a promise; now I have sealed it. I am the proof that what God says is true."***

That is a tremendous message for an apostate church because it is constantly denying the Word of God and the truth of the promises in the Old Testament.

Christ says to the apostate church, *"Wake up to the fact that what God says is true. I am living proof of it."* The writer of Hebrews said, *"God, who at sundry times and in diverse manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son ..."* (Heb. 1:1-2). The hardest thing to convince a liberal apostate church of today is that the Word of God is true.

Secondly, Christ introduces Himself as *"...the faithful and true witness ..."*

The people of Laodicea wouldn't know anything about that because they were phonies. They were false and faithless. In contrast, Christ is the true witness. The false Christian says, *"I'm a Christian; I believe that Christ was a wonderful example. But I don't believe He was God."* Paul says, *"... If any man preach any other gospel unto you than that ye have received, let him be accursed"* (Gal. 1:9). God does not tolerate any emasculation of the personality and deity of Jesus Christ. He is the faithful and true witness. He witnesses to God about man, and witnesses to man about God. Jesus Christ sees everything that ever happens.

Thirdly, He introduces Himself as *"...the beginning of the creation of God."*

The Jehovah's Witnesses use that title to defend the fact that Christ was created by God. It does not mean that at all. But what does Christ mean when He says that He is *"... the beginning of the creation of God"?*

The English text is ambiguous here because the word for *"beginning"* is the Greek word *arche*. It actually means, "the first cause," or "the origin." This phrase could be read, *"Christ is the origin of the creation of God."* It doesn't mean that He was created by God; it means that He brought the creation of God into being.

John 1:3 says, *"All things were made by Him; and without Him was not anything made that was made."* **Colossians 1:16** says, *"... all things were created by Him, and for Him."* Christ is the source of everything.

The church at Laodicea seemed to have everything. Laodicea was a rich city. The people were self-righteous in their independence. Christ is saying, "I am responsible for everything you have." They prided themselves on the beauty of their fashions. They prided themselves on their gold. But they possessed those things only because God had made them. Christ is saying to the apostate church, "Don't think that you're independent of Me. I am the originator of all creation."

When Christ says, "*I am the Amen, the faithful and true witness, and the beginning of the creation of God,*" He is telling the liberal church--the apostates who claim to be religious and know nothing of truth--exactly who He is.

REV 3:15-16

"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."

The spiritual condition of the church at Laodicea is one of indifference. They are in limbo. They are not excited about Christ, and they are lacking any interest. The church of Laodicea is deceived about its condition and is complacent and smug in their own spirituality.

Christ in the Gospels levels his harshest criticism at the self-righteous religionists who were content in their own righteousness. In **Matthew 23**, Jesus lists "Woes" against the Pharisees and scribes. These two groups more than any other would have been viewed by the outside world as being the epitome of righteousness.

Matthew 23:25-27 (NKJV)

25 "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. 26 "Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. 27 Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness." (NKJV)

They were wealthy and content in their religious life. This self-righteousness masked the corruption and poverty underneath. Christ later describes this church as miserable, poor, blind, and naked, which are the exact opposite of their own perception.

Wish... Jesus would prefer Laodicea to be cold rather than in the middle. If the church was cold toward Christ, then at least they could be revived. In the current state, the church is resting on deception of being righteous.

Evidently, from the time when Paul wrote Colossians (around A.D. 61) until A.D. 95, the church had rotted. Whatever true believers had been there had since vanished. The church at Laodicea had been corrupted by the time John penned the letter from Christ. It is a perfect illustration of every organized church that has no reality of Christ. The church in Sardis was dead, but a few members were still alive. The church in Thyatira was compromising, sinful, and idolatrous, but some of the people had demonstrated love and sound doctrine.

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But there was nothing good to be said about anyone in Laodicea. The tares had totally taken over the wheat (**Mt. 13:36- 43**). If any good did exist there, it was so insignificant that it wasn't even mentioned.

Christ likens the church at Laodicea to a drink that is supposed to be either hot or cold but is nauseatingly lukewarm. If you ever had occasion to drink a lukewarm soft drink, you know the feeling. Christ uses the illustration of a lukewarm drink to describe the distaste that makes Him spit out the church at Laodicea. He doesn't want to have anything to do with it. The first thing that Christ condemns the church for is *lukewarmness*. The Laodicean church was neither hot nor cold; it was nauseating to God. The risen Christ literally spews the church out of His mouth.

Who are the people that Christ spits out of His mouth? Someone will say, "They are lukewarm Christians." I don't think so. First, why would lukewarm Christians be in an apostate church?

Those people can't be Christians. Second, God does not vomit up Christians. In **John 6:37** Jesus said, "**... him that cometh to Me I will in no wise cast out.**" Christ is referring to three different spiritual states:

- cold (Gk. psuchros, which means "cold"),
- hot (Gk. zestos, which means "warmth" or "fervor")
- and lukewarm (Gk. chliaros, which means "tepid water").

What do these three spiritual states represent?

The Cold Ones

Who are the cold ones? In verse 15 Christ says, "**...thou art neither cold ...**" What does it mean to be cold? I believe that Christ is referring to the many people in the world who are totally cold to the things of Christ--the gospel leaves them totally unmoved. They don't respond at all. They are not hypocrites. They are blatant about being cold, ungodly, and unconcerned. They don't even make a pretense about knowing Christ. They are lost, unsaved, irreligious, and cold.

The Hot Ones

I believe this refers to believers. The hot ones are believers who show genuine spiritual fervor. There is no question about their eternal life, the sanctifying power and presence of the Holy Spirit in them, or their Christian testimony. They know Christ.

Salvation is the transformation from cold to hot. A man who is icy cold, freezing in his sin, and estranged from God, becomes hot when God redeems him. The new birth is a transformation from coldness to warmth. It happened to Paul on the Damascus road (Ac. 9:3-6). It happened to Moses, who chose *"to suffer affliction with the people of God than to enjoy the pleasures of sin ..."* (Heb. 11:25). Salvation is a transformation from the coldness of sin to the warmth of godliness. That's what happens to all of us when we are given life while in spiritual deadness. There is nothing as cold as death, but life brings warmth.

The Lukewarm Ones

Who are the lukewarm? They are not believers because they have not been transformed from cold to hot. The lukewarm ones are professing Christians who play religious games with God but are not really His. They have been touched by the gospel in some way, but they don't belong to Christ. They nauseate God because *they know the truth but reject it*. They live within the context of Christianity but make a mockery out of Christ.

There is more hope for one who has been untouched by the gospel and makes no religious or phony pretense of following Christ than one who makes the pretense of being a believer. No one is further from God than the one who makes an idle profession of belonging to God. **This is Satan's big lie:** He wants to catch people in the lukewarm, nauseating environment of false religion. They actually think they sense some kind of religious reality. Apostasy nauseates Christ. The church at Laodicea was tragic. The false warmth of religion captures people, but Christ spews them out of His mouth.

This condition contrasted to Philadelphia foreshadows the state of the church in the end times. Paul refers to the condition in last days **2 Tim. 3:1-5:** (NKJV)

"1 But know this, that in the last days perilous times will come: 2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God 5 having a form of godliness but denying its power. And from such people turn away!"

REV 3:17

"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:"

Christianity in many parts of the world is established and accepted as part of the culture. Many liberal churches are champions of the social issues of the day including "Gay marriage" and "Abortion rights." Issues clearly repudiated in the Old and New Testaments are dividing churches such as the Anglicans, Presbyterians, and Methodists. The mere fact that there is a debate about these issues demonstrates the fallen nature of many of these churches. Many of these same churches might comfort themselves with the notion they are being open and confirming by accepting a gay lifestyle.

You might say... This churches' problem was its own self-deception. They equated earthly wealth with God's pleasure. God warned Israel about this very same problem before they entered the Promised Land. The wealth they would acquire would be a snare causing them to forget the Lord. (Deut. 8:11-14) Laodicea fell into this very same snare. The snare of religion, rather than relationship, also trapped those *in this Church age* who have ornate church buildings and a wealthy membership. However, they compromised the message, so they can be part of the world. This is what faces many churches in the United States, which want to conform to the standards of the world and water down doctrinal positions to be more accepting and in turn accepted by the world.

Christ condemns the church at Laodicea for being lukewarm and self-deceived. The religious person thinks he is something when he's not. Notice the contrast in verse 17 between **"thou sayest" and "knowest not": "Because thou sayest, I am rich, and increased with goods, and have need of nothing"** Does that sound like the statement of a Christian? Not at all. That's the statement of a religious hypocrite. Verse 17 then says, **"... [thou] knowest not that thou art wretched, and miserable, and poor, and blind, and naked."**

You say, "Couldn't God have used just one of those words to cover the situation of the hypocrite?" That's true, but He used them all to cover the scope of their lostness.

You are... Christ describes the condition of this church in terms totally contrasted to their self-perception.

Wretched... The first term he uses is wretched to describe them. This means dejected in state, afflicted. The members would probably disagree with Christ. They thought of themselves as wealthy and not dejected at all.

Miserable... *ejleeinov Eleeinov, The Greek word means to be pitied. Here again Laodicea was a proud and wealthy church they would be shocked with the thought they should be pitied. Contrast this to the Philadelphia church described as having "Little strength" this church had worldly riches.*

Poor... Again, the church was wealthy, but Christ calls it poor. Wealthy in the world does not equate to spiritual wealth. Christ here refutes the idea of wealth, which equates wealth with spiritual favor.

Blind... The church thought it was in Christ's will, but Christ tells them they are blind. They are away from the truth. Many bible believing Christians find it hard to understand how issues such as gay and abortion rights are even issues in churches. The reason they are issues is because many of the wealthy liberal churches have become blind. They do not see scripture as their guiding light and have become blind like the Laodiceans.

Naked... The wealthy Church would have not lacked in clothing, but Christ describes it as a naked church. Clothing of the saints is represented as righteousness. This church though priding on its deeds, was completely naked. They did not have any good works, even though they would have objected to such a charge.

The modern church would also object to the charge of nakedness. Many of the liberal churches would point to their "Good works" and Ecumenism. They would see gay rights as civil rights, abortion rights as protecting personal freedoms and protecting the environment as good stewardship. They might point to their Hindu, Buddhist, or Muslim prayer service and see themselves fulfilling the command to love their neighbor. They might frown on the idea as Jesus being the "Only Way" as bigoted and intolerant. Christ however is very clear and straightforward. There is only one way to heaven, and that is through Him.

The Laodicean church says, "We're rich;" Christ says, "You're poor." They say, "We have need of nothing;" Christ says, "You're wretched." That illustrates the self-satisfaction in the religion of humanism. Religion today is humanism with God's name added. Man thinks he is going to run his own world. We live in the day of the humanist church. The church has become materialistic, content with its riches and its social atmosphere.

One day, two pastors were looking at a glorious new auditorium that had been built. One pastor said, "The church can no longer say, 'Silver and gold have I none.'" And the other pastor said, "That's right, and neither can it say, 'Take up thy bed and walk.'"

The church has all the money, but no power. The self-deception is summed up in the two phrases, "**thou sayest**" and "[thou] **knowest not**". The Laodicean church was phony from beginning to end.

THE RESULT OF HUMANISM

Following humanism makes you ...

1. "... **wretched** ..." The word "wretched" means "vile and sinful." Paul uses it in Romans 7:24 when he says, "**Oh, wretched man that I am!...**"
2. "... **miserable** ..." The word "miserable" means "pitiful." The Laodiceans deserved pity, not praise. They were a sad, tragic mockery of the truth.
3. "... **poor** ..." The word used for "poor" here (Gk. ptochos = "beggar") is the most extreme word for poverty in the Greek language. The Laodiceans claimed to be rich and fashionable, but they were beggars.
4. "... **blind** ..." Even though they had the eye salve they were blind spiritually
5. "... **naked**." They were without the only garment that covers--the cloak of righteousness. When Adam and Eve sinned, they immediately realized that they were naked. A man without God is not covered with the cloak of righteousness. It doesn't matter what garment he has; he is still naked before God.

REV 3:18

"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 eye salve, that thou mayest see."

The Laodiceans thought they were rich, but Christ tells them that they are poor and that He can make them rich. Throughout the Bible, we are told of the riches that we have in Christ Jesus. True riches belong to Him. Even though a man might have everything that this world can offer, if he does not have Jesus Christ, he has nothing. Matthew 16:26 says, "**For what is a man profited, if he shall gain the whole world, and lose his own soul?...**" True riches come from Christ. He says, "I counsel you to buy the real thing."

What does Christ mean when He says, "**... buy of Me gold tried in the fire, that thou mayest be rich ...**"

In the Bible, gold often symbolizes divine righteousness, which only comes from Christ. Can a man establish his own righteousness before God? No. The only thing that allows us to be right before God is when He gives us the righteousness of Jesus Christ.

When we receive Christ by faith, God *imputes* (extends his) righteousness to us (Rom. 3:22). So, Christ says, "Why don't you buy true righteousness?"

With all of their money, the one thing the Laodiceans needed, they couldn't buy. **Righteousness can't be bought**; only faith can apprehend it. If the Laodiceans wanted to be rich, they needed divine, positional righteousness.

"buy of Me ... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ..."

The Laodiceans were blessed with a great clothing industry. They were an extremely fashion-conscious society. Special garments were made in the city of Laodicea that were world famous. The Laodiceans often flaunted their clothing. But Christ says, "You may have all the clothing in the world, but you are naked. You may have all the money in the world, but you are poor." They were poor because they didn't have God's *divine righteousness*. They were naked because they didn't have the pure garments that God gives.

You say, "What is the white raiment?" The gold represents **positional righteousness**; the white raiment represents righteous deeds or **practical righteousness**. Revelation 19:8 says, ***"And to her [the church] was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."*** The **"righteousness"** are the righteous deeds of the saints. First, the gold refers to their positional righteousness; second, the white garments refers to their righteous deeds.

Your position and practice are important elements in the Bible. Christ wanted the Laodiceans to put on His righteousness and then do righteous deeds. You can't put on the white raiment of righteous deeds until you acquire the gold of righteousness from Christ. You get divine righteousness by faith in Christ. Then put on the garments of righteous deeds.

Jesus says to the Laodiceans, "You think you're rich, but you're poor. I can make you rich with divine righteousness. You think you're fashionable, but you're naked. I can clothe you in righteous deeds. You think you can see well, but you're blind. I can open your eyes." The Great Physician, Jesus Christ, can touch them and make them see. In each of those cases, Christ is saying, "Come to Me." Laodicea was a lost, hell-bound church. And there are many of them that exist today. There are few passages in all the Bible that are more searching, condemning, and pointed than the message to Laodicea. No message in the Bible is more pertinent to the church today.

REV 3:19

“As many as I love, I rebuke and chasten: be zealous therefore, and repent.”

"Is He talking about believers?" **No!!!!** Do you mean that He chastens unbelievers?" **You better believe He does!** I don't care if you are a believer or an unbeliever: When you sin, God's wrath falls on you (**Romans 1:18**). In the above **verse 19**, Christ is literally rebuking, chastening, and punishing the church at Laodicea. Christ says, ***“... be zealous, therefore, and repent.”*** The Greek word for "repent" is metanoia. It indicates that we are to turn around one hundred and eighty degrees from sin to God.

False Repentance Some people repent only when they get caught. Then their repentance isn't the right kind of repentance--they are sorry only because they got caught. For example, they will say, "Everything is going wrong. I must turn to God." But when things start going right, they say, "Goodbye, God."

True Repentance

In **2 Corinthians 7:9-10** Paul says, ***“Now I rejoice, not that ye were made sorry but that ye sorrowed to repentance; for ye were made sorry after a godly manner For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.”***

The world can be sorry for its sin, *but that's not true repentance.* A repentant person says, "I'm sorry; I'm turning to God." So, Christ says to the church at Laodicea, "Turn around." ***Salvation begins with godly sorrow that works repentance.*** It can't happen without it. Christianity does not make an appeal for you to jump on the Jesus bandwagon and have a happy life. **There has to be true godly sorrow that worketh repentance, or salvation isn't genuine.**

The words to the church are hard and they demonstrate the Christ love for the church. Jesus wants each of the churches to be their best. He gives instructions out of His love for these churches to correct their problems.

I Corinthians 11:31-32 **31** ***“For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.”***

REV 3:20

“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.”

1. THE DOOR OF YOUR HEART

The first door is the door of your heart. He is talking to individuals. When Christ says, *“... if any man ...,”* He's not talking about a collective group, but about individuals instead. Christ is knocking at the door of your heart--He wants to come in.

2. THE DOOR OF YOUR FUTURE

There is a prophetic aspect in view in verse 20. Christ is knocking because He is coming soon. He says, *“... if any man hear My voice, and open the door, I will come into him, and will sup”* The word “sup” is deipnon in Greek. It was the last meal of the day. Christ is saying, “There is still time for you and me to have that last meal.”

Christ is knocking on the door of your heart if you are an unbeliever. He wants to come in. He says, “It's time for supper. The next event is the night of judgment and the dawn of the Kingdom. If we don't have supper together, we won't be in that Kingdom together.” If you have heard His voice, all you have to do is open the door and let Him in. Jesus pleads with individuals today, “I want to come into your life. I want you to open the door and let Me in.”

He was also pleading with individuals in the Laodicean church to let Him in before it was too late. Christ wants to come into your life and change it. Christ is on the outside of this Church; they need to invite Him back in. The picture of the 5 foolish virgins knocking on the bridegroom's door will ultimately be fulfilled in the end times as the churches without Christ are left outside of the marriage supper of the lamb. It will be too late!

Rev 3:21

“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.”

EPHESIANS 2:6 states: *“And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus.”*

If the Church at Laodicea would repent and receive Christ, they would be immediately seated with Christ in heavenly places. They would be sitting with Him on His throne. They would then rule and reign with Him on the earth in time to come. Jesus is seated on the right hand of the Father, so they too would be set down with the Father on the throne. This happens instantly when they would open their heart to Christ, and let Him come in.

The victorious saints will rule with Christ in the Millennium. The parable of the Talents will be fulfilled when the saints will rule and reign with Christ in his kingdom. This promise is made available to the lukewarm church, which wasn't really a church at all. The arms of Jesus Christ are extended to churches all over the world like this. He knocks at their door, and He asks to be invited in. He isn't trying to keep anyone out. His love goes beyond their sin to bring change and new life to them.

REV 3:22

“He that hath an ear, let him hear what the Spirit saith unto the churches.”

You will notice Jesus says, ***“what the Spirit saith unto the churches.”*** The condition of Laodicea could be the condition of each of the 7 churches, and unfortunately, that happened. They all became cold and lost their first love and were full of the Jezebel spirit. They had left being a living organism and became an organization just like any other worldly business. Jesus wants us to have fire and passion for Him 24/7. Not just Sunday church goes when it feels good, but minute by minute, day by day for eternity.

Let us be hot for Him and take the world for His kingdom!