

02-11-13a Revelation

Let's begin our study this evening by taking a moment, as is our custom, to clear our minds and prepare our hearts and review our standing before God so that we can be in a position to receive the ministry of God's Spirit and absorb the Word of God. Shall we pray? Father, we thank you for the many ways that you provide for our needs. We thank you, especially at this time, for the wonderful provision that you have made for our souls through your Word and through the ministry of God and the Holy Spirit.

We ask that you will be with us as we look at passages from your Word this evening, that we will understand them rightly, that we will remember their content, and that it will be the basis for application in the hours and days ahead. We pray that in all things our Savior, Lord Jesus Christ, will be glorified. We pray it in His name.

Amen. We resume our study this evening of the seventh letter of the seven in Revelation 2-3, the letter to the Laodiceans from the Lord Jesus Christ via the Apostle John. This is the second of a two-part study titled, Riches or Righteousness? The Lord Jesus, having addressed the six previous churches, and the Laodiceans having no doubt listened, these letters seem to have circulated as a set and not individually.

So, having heard the content of the previous letters and observing the pattern, they were probably expecting commendation at the outset. And this letter is somewhat startling to those who would be in a self-congratulatory mode, thinking that they have what they need, that they are doing what they're supposed to do, and measuring their status before God by their status on earth. We often make the same mistake, and this goes historically back through the millennia to the earliest days of human civilization.

When we are prosperous and not in distress, and not oppressed, and not needy, we think often that I must be doing something right. Large churches use this criteria. Look at the way God has blessed our building program.

Look at the way God has blessed our capital campaign, so that we can add on a third wing or whatever it is that they're doing. Not to say that that's not legitimate or that God is not blessing it, but there is just the assumption that if you undertake a project, if you seek to raise funds or to create a ministry or some other feature, and it goes well, that this is de facto and automatically blessing from God, and therefore God approves of what you're doing and how you're doing it. I am here to say that cults and denominations that are far from Scripture have successful campaigns, successful fund drives, successful quote-unquote ministries, successful pledge drives and membership drives, and success, i.e. prosperity, does not in and of itself indicate God's approval or God's blessing, and that is nowhere more evident than in Laodicea.

The Amen, the faithful and true witness, the beginning of the creation of God, says this, I know

your works, your deeds, that you are neither cold nor hot. The idea here is that the metaphor of water is being employed. Water is a particularly apt metaphor in the sense that water is also used to represent God the Holy Spirit.

Jesus stood up on the last great day of the feast. Oh, let him who is thirsty come to the waters and drink. This he said of the Spirit.

Out of your belly will flow rivers of living water. And the washing of water and renewal of the Holy Ghost that you find in the King James are two sides of that coin, that ministry of the Spirit. Of course, the power of the Spirit is in the Word of God.

He makes use of the Word of God. He takes nothing from himself. He doesn't speak on his own.

He takes of the things of Christ, and so there is that synergy and that complementary existence of the Word of God and the Spirit of God. Each one by itself is insufficient. Not that there is anything insufficient or lacking in the Word of God or in God the Holy Spirit.

It is the design. In the same way that once a marriage is formed between two people, the husband is ever after incomplete without the wife, and the wife is ever after incomplete without the husband. I'm talking about a God-centered biblical marriage that is a spiritual as well as physical union of two people.

It is not that there is something deficient or lacking in the husband or wife, but the two together are greater. The sum is greater than the individual parts. The same is true of the design of God the Father in giving to us the Spirit and giving to us the Word of God.

If we concentrate only on absorbing and understanding and remembering the Word of God, and we neglect to cultivate the ministry of the Holy Spirit, understanding His presence, understanding the way He leads and guides, the way He operates, the way He implements God's power in our lives, if we concentrate and get out of balance in focusing too much on the Word, we will have a brittle and superficial knowledge that will crack and break under pressure. Those of us here in Dallas have seen that happen firsthand in a local congregation. There was a very great amount of teaching of the Word of God.

The vast majority of that teaching was accurate, but by a misunderstanding of the role of God the Holy Spirit and some what I would call misapprehension or faulty teaching about the nature of the Spirit and the nature of faith, that system that God designed and God put in Scripture began to become unglued and unwired. And while there were many people with knowledge, the power of God began to evaporate out of a local assembly, and without that power that assembly fragmented and went many different directions. It is so important for us to understand the water.

Now, we should be defined by the presence of the Spirit. The plan of God is a divine plan. Divine plans are only executed in divine power.

Human power, human energy, human talent and accomplishment do not bring about the divine plan. God has chosen the weak things of this world, the foolish things, to confound the wise. It is in weakness that God's strength is made manifest.

Yes, he uses gifted individuals. You can look throughout the pages of Scripture and see Moses and Daniel and David and the Apostle Paul and the Apostle Peter and the Apostle John and many other great heroes of the faith, too numerous to mention Joseph, Jonathan, the great Old Testament prophets, John the Baptist. But he also often reminds us of their frailties and their failures.

For almost every single one of those, you will find what the Greeks and Romans would call the tragic flaw, the Achilles heel, that would be their undoing were it not for the grace and faithfulness of God. So it's critically important. When Jesus says, I wish you were hot or cold, and even without using *houdatos*, even without using the Greek word for water, we know what he's talking about.

This is not coffee. This is not tea. This is not root beer.

This is water that's being spoken of. It's not food. It's not weather.

This is water of which he speaks. You are neither cold nor hot. Anytime we use water for productive purposes, we almost always want it to be one of those two.

Cold water refreshes and soothes. You have someone that gets overheated, is in danger of heat exhaustion or heat stroke. You want cold water, water on the skin that arrives there by perspiration.

A lot of times people when they're running on their run, they see a sprinkler and they run through the sprinkler because it helps cool them off. Well, the water does its work as it evaporates and changes state. It absorbs heat in the process of evaporation and that leaves behind a cooler surface.

Hot water is great for cleaning, for disinfecting, for soothing aching muscles. You know, people on their feet 12, 14 hours, standing on concrete slab. Have you ever noticed there's a big difference if you stand all day on concrete or if you stand all day on a wood floor or on a really well padded carpet? I've worked places and I couldn't understand why my feet and shins were aching at the end of the day until I got to thinking about the fact that I was standing on concrete.

But when your feet are aching and sore and you have nice hot water to soak them in, it's soothing, it's beneficial. Hot water is used. That's why we have a cycle on the washing machine.

And the only time lukewarm is good is when you're trying to keep your colored things from running and so on. But in the ancient world, anybody could get tepid water. Tepid wasn't what

you were after.

You wanted it to be cold or hot because there are purposes to be served. There is a purpose and there's a goal. I found it fascinating.

This is a little off the subject, but when I find things that are interesting, I just tell them to you because they're interesting to me. If you were following along in our study of Ecclesiastes, you'll remember that we hit a Hebrew word called Chepetz, C-H-E-P-E-T-Z, Chepetz. It was in Ecclesiastes chapter 3. To everything there is a season and a time for every purpose under heaven.

And we saw that that word purpose was Chepetz. And it's often translated desire or something that's desirable. And we translated it desirable goal.

It's not just anything. It's a desirable goal. And then we went over to the last words of David.

And he said, I had some of these Chepetz that were not able to sprout in this life. There was unfinished business. He didn't get to see the fulfillment of all of the promises that God had made.

Just as Abraham, Hebrews 11, dwelt in tents waiting for a city whose founder and builder was God. All these died in faith, not having received the ultimate Chepetz. The desirable goal is still future.

It's a part of their hope and a part of their faith in believing that those would take place. And they lived in the light of that faith. Chepetz is such an interesting word.

Anyway, I stumbled unexpectedly across a use of that word that I didn't expect. And I probably could have covered it in our previous letter in Philadelphia when he said, I will write a new name on the overcomer. A name on the forehead and the name of the new Jerusalem and my own new name.

You remember the new name idea? Well, I was still, you know, sometimes I just can't get through all of the material that comes up. And I was kind of batting clean up and finishing up some of my notes and things. And I was still kind of working on the new name.

And in Isaiah chapter 62, you might just turn there. I think you'll enjoy this. And it does bear on what we're talking about.

For Zion's sake, I will not keep silent. This is Isaiah 62, 1. And for Jerusalem's sake, I will not keep quiet until her righteousness goes forth like brightness and her salvation or deliverance like a torch that is burning. Her salvation is like a lamp that burns.

The Gentiles shall see your righteousness and all kings your glory. This wasn't always the case in the ancient days of Israel. The Gentiles didn't always see the glory.

There was a remnant that was sort of hidden. Remember the whole idea about the 7,000 that have not bowed the knee to Baal? Even the prophet didn't know that they were there. They were not always visible.

This idea has been formulated by some other pastors and teachers talking about the remnant or the pivot or the hidden heroes, the invisible heroes. They are those whose righteousness is not yet revealed, but it will be. Jesus told about those whose righteousness would shine like stars in the kingdom of the Father.

It is revealed in a future time. Well, that is the promise here. This is talking about the future assurance of Israel as a nation and Jerusalem as a city and Mount Zion.

Her righteousness will go forth as brightness or salvation or deliverance as a lamp that burns. The Gentiles shall see your righteousness. All kings will see your glory.

You will be called by a new name which the mouth of the Lord will name. You shall also be a crown of glory in the hand of the Lord. And a royal, it says diadem here.

This is actually more like a turban. It is the head dressing that was common in the ancient Near East, a kathia or whatever you want. The standard, this is not a golden crown with little pointy tips and jewels.

This is the turban. The same word is used for the headdress of the high priest. And a royal turban in the hand of your God.

Now notice, crown of glory in the hand of the Lord. Where does a crown normally go? It goes on somebody's head. Is God going to crown himself with the diadem of Zion? It doesn't say that.

It says it is in the hand of the Lord. Well, if you have a crown or a turban in your hand, if God has it in his hand, what do you think he is going to do with it? Is he just going to walk around like an officer indoors with his cover in his hand? I remember one of the first things they taught me when I was a midshipman was how to carry my cover because all the navy covers are white. No matter what they are, they are all white.

So how do you carry it around without smudging it and getting the threads dirty? So you have to lay your hand out inside it where your head normally goes when you carry it indoors. You have to stick your hand in there. You carry it around and nothing touches the outside.

Well, God is not going to walk around with his hat in his hand, so to speak. Why is this turban and this crown in God's hand? Do you want to hazard a guess? How do you give a gift? How do you bestow an honor? You have it in your hand. Have you ever seen when they come up to crown the king or the pope used to come up and crown the kings of some of those countries? He has it in his hand.

He comes up and you remember, who was it that grabbed the crown and set it on his own head? Was it Napoleon? Or no, I can't remember now. Some of my brain cells are offline. But there's somebody who's famous for grabbing the crown away from the priest or pope or whoever it was and sticking it on his own head.

Well, God has this in his hand because he's going to bestow it. It is going to be a crown on the head, I would suggest, of the Lord Jesus Christ. It's going to be his crown and his glory, but it's in the hand of the Lord.

It is his to bestow on whom he wills. In the hand of your God. Notice in verse 4 now, we're going to find out something about the new name.

He says, You will no longer be termed forsaken. And this word forsaken is the Hebrew azuba. And of course it means forsaken.

Nor shall your land anymore be termed desolate. This is shemama. But you shall be called hefzeba and your land beula.

I can't figure out why in the New King James they translate the first two names and they transliterate the last two. The New American Standard does a little better in that it translates all of the names. So if you have a New American Standard it says it will no longer be said to you forsaken.

Nor to your land will it any longer be said desolate. And that's what azuba and shemama mean. It's forsaken and desolate.

But you will be called hefzeba. And in the New American Standard it translates this for you. You will be called my delight is in her.

And your land will be called beula. Which means married. For the Lord delights in you and to him your land will be married.

We've got the hymn dwelling in beula land. This is the passage that it comes from. Dwelling in married land.

This ought to be a good one to sing at weddings. Dwelling in married land. I'm feasting on the manna underneath the cloudless sky.

Praise God. But I want to focus your attention on those two new names. You will no longer be called desolate.

You will no longer be called forsaken. You will be called my delight is in her. If you think about hefzeba and harden that initial H to a CH and the PH, basically you end up with hefhez.

This is hefhezah. With the first person possessive on the end. When you put a Y or an IY or

however you want to say that, an E sound on the end of the noun it's possessive.

My delight. Hefze. Or hefhez.

And it gets contracted according to the rules of Hebrew. And then ba. The letter B means in.

And the AH means her. So it's my hefhez is in her. Well what is hefhez? From our study in Ecclesiastes we know that's my, not just my desire, my wish or my hope, it's desirable goal.

My, the thing that I want to accomplish is in her. And you can see the great wordplay here. Instead of forsaken, what do you do with a field that you plow and work on and year after year, the parable Jesus told about how they worked the field and worked the field and for three years they didn't get the fruit they were looking for.

He says let me dig it around, let me fertilize it, let me cultivate it one more year and if it still doesn't produce then we can mow it all down and pave it over, burn it off. Same thing in Hebrews 6. The ground that has the rain coming many times upon it but only produces thorns and briars is fit only for burning and is near to a curse. You just can't use it.

So what do you do? Well you're going to abandon that land. Many of the people who moved west and tried to farm in certain areas of the country couldn't get anything to grow. The soil was too rocky or too acidic or it just wasn't conducive and they would move on.

They didn't keep trying to farm the rocks. This happens a lot in Arkansas. It's really difficult to grow wheat and things like that.

In Arkansas the ground just isn't suitable. No longer will you be desolate, forsaken, left aside because you're unprofitable. Now you say my desirable goal is in her.

The thing I wanted to get accomplished is happening. It's not just a wish or a desire. It's the fruitfulness.

It's the objective being accomplished is in her. That's Hephzibah. That's the new name.

And so this gives us just a hint of the kind of new names that God gives. God gives names that represent the accomplishment of his purpose. And that's why they are given to the overcomers in Philadelphia.

I will write a new name. I will write the name of the new Jerusalem. The things that speak of the accomplishment of God's plan and God's desire and God's purpose.

Those names reflect it. If God wanted you to be holy and fruitful and productive, well you may end up with a new name that is maybe a wonderful Hebrew word that says whatever the particular area in our life, our life may become an example of faithfulness under pressure or

constancy in the face of changing circumstances or loyalty when there are many factors pulling us aside. But God knows the intimate details of each life and in the same way that the millennial Jerusalem is going to be populated by those who love God, who have fulfilled the first and greatest commandment of the second, which is like unto it.

And they have that heart of flesh instead of the heart of stone. God's going to say, this is my desirable goal. This is what I was after all along.

This is what I called the nation of Israel to for 1,400 years, culminating in the appearance of the Lord Jesus Christ himself. And now here it is. This is the fulfillment.

This is my desirable goal. That's what Hephzibah means. It's a new name that means the Hephetz, the desirer of God, is in her.

And Beulah, God says, what does it mean to be married? Why would he choose that out of all possible names? Well, when you find the person that is nearest and dearest to your heart, opposite gender, of course, goes without saying, what do you do? You marry them. That's intimacy. It's fellowship.

It's closeness. It's the closest relationship in human life is marriage. And God says, my desirable goal is fulfilled in her and this is my, even in the Old Testament, God pictures Israel several times as his bride.

The church is the bride of Christ. The nation of Israel is pictured as the wife of God, the straying wife, the unfaithful wife. But God says, even though you've been unfaithful, he pictures it with Hosea and Gomer and that.

He has the prophet go buy the wayward wife out of the market and return her even though she's prostituted herself. And he says, this is my attitude toward you, Israel. I'm loyal to you because of the patriarchs.

I'm loyal to you because of the promises. And there is a remnant. And when he cleanses out all that does not fulfill his purpose, they're wedded.

They're married. It is intimacy with God himself pictured in the relationship between the God of Israel and the nation of Israel, the capital city, Mount Zion. Your land is married.

It's the dwelling place of God in the ultimate intimate sense. For the Lord delights in you and to him your land will be married. And when it says, the Lord delights in you in verse 4 of Isaiah 62, that's the verb form of Chepetz.

It's the cognate from Hephzibah. The Lord has a desirable goal in you and to him your land will be married. You don't just get married, hopefully for status or a tax break.

You have a goal. You have a purpose. You want a family.

You want a life. You want intimacy. You want fellowship.

You want a mutual up-building and completion and all of the wonderful blessings that God builds into that. There's a desirable goal that is fulfilled in marriage when it's according to God's will and God's word. As a young man marries a virgin so your sons will marry you and so on.

Anyway, it's a wonderful picture. But back now to Revelation because here that desirable goal, how do we know that it's being fulfilled? How do we know that we're on that narrow road through the straight gate? What is the standard of evaluation? Well, last time we talked about this idea of counsel. We went to the Old Testament passages such as Amos chapter 6. We looked at Proverbs chapter 13 and verse 7. There's one pretending to be rich but he actually has nothing and there's another who makes himself poor and yet he has great wealth.

This is taught throughout Scripture. But the idea is you cannot gauge where you stand before God by your circumstances. There are blissfully happy and prosperous godless, pagan, communist, savage, hellbound sinners on this earth.

There are deprived, persecuted, oppressed, needy, and yet faithful and gloriously productive and fruitful believers in this life. You cannot look at physical circumstances or physical prosperity or the status that is observable to the human eye. Man looks on the outward appearance and the Lord looks on the heart.

No one looked at David out there keeping the sheep and saw the next king of Israel or saw the ancestor of the Messiah one whose name would forever be associated with God incarnate, son of David, sitting on the throne of David in Zion. No one saw that coming. No one saw it in Ruth the Moabitess who was the ancestor of David, his great-grandmother there.

Nobody saw this Moabitess widowed in a time of famine and coming back with a lady who could only say, don't call me Naomi, call me Marah, which means bitter. Nobody saw Boaz with all of his nobility and all of his character had no way of knowing that when he married this widow as the kinsman redeemer that he was a vital part of God's plan of redemption of the physical line of the greatest king Israel ever had and David's greater son would come and be the redeemer of the world. He just didn't see it.

It's not apparent. It's not visible in circumstances. Hinging on the throwing of a shoe across a field.

Who would have thought? Joseph in the pit. Joseph in chains and shackles going down to Egypt. Joseph in Potiphar's house as a slave.

Joseph wrongly accused and falsely convicted and imprisoned. Joseph neglected and left for

years in his innocence with no hope and no light of day at the end of the tunnel. Who would have thought that he would be the preserver of the information that's in the book of Genesis? That he would be the means of delivering his entire family and make possible the inception of the nation of Israel? You just can't tell.

And how many rich men, the rich young ruler, the rich man from the parable of the rich man and Lazarus, how many rich men missed it, were comfortable and well off and gave generously to the temple and were benefactors and did charity and stood on the street corners and prayed and all the rest. And yet they are going to see many coming from the north and east and south and west sitting down with Abraham, Isaac, and Jacob in the kingdom and they themselves thrust out. You cannot tell.

What is the application for us? When we look around at our circumstances, if we make a choice and it seems like everything went well, that is not the measure. As wonderful as it is to enjoy good circumstances, it is not the measure of the quality or the rightness of any given decision or the following of any given priority. The criteria is having the faithful amen, the one who is faithful and true, tell us the standing.

What is it that opens the blind eyes of the Laodiceans? What is the medicine that shows them their actual condition of being poor and miserable and blind, wretched, naked? How does that come about? What bursts the bubble of complacency and self-satisfaction? It is the counsel that comes from the faithful and true martyr witness and that is the Lord Jesus Christ. He speaks and those who have an ear and hear what He says through the Spirit to the churches are going to recognize their condition and they are going to change their mind. They are going to become zealous.

That is the counsel in this letter from the Lord Jesus Christ. I counsel you, I advise you to buy from me gold refined by fire so that you may become rich, white garments so that you may clothe yourself and that the shame of your nakedness will not be revealed. Those who think that there is no more tears, no more sadness, some people think that even the memory of our sins will be erased when we are resurrected and with Christ in the future or quote unquote in heaven, do not pay attention to the details of Scripture.

What does Jesus say? I advise you, I counsel you to buy from me this gold and to get for yourself white garments. Buy the gold, buy the white garments. Now notice, gold even today is an investment metal.

If you want to secure your future against all the vagaries that can happen to stocks and bonds and so on, you get something that has intrinsic value. Not just gold, but get good gold. People that invest in antiques or in a collection of something, they say if you are going to collect something and you want it to have value in the future, do not settle for second best.

If you are going to buy albums, get the best albums you can afford. If you are going to get china

or silverware or glassware or furniture, get the best you can afford because the better quality it is, the more value it is going to hold in the future and the more it is going to retain its value. I saw the Antiques Roadshow where they were talking about the value of Tiffany glass from 100 years ago and you can have two identical lampshades.

One of them has a crack or a repair and the other does not and there is the difference of thousands of dollars in their price. Gold refined in the fire means this is highest quality gold. It is not fool's gold.

It is not cheap gold. It is not just plated with electrum. This is gold that has been refined in the fire.

It has been tested. People have been fooled by gold plate, haven't they? You can take lead or something and cover it with gold. People have been fooled.

People have thought something was genuine and it wasn't. If you refine it in the fire you find out whether it is gold or not. If it has impurities those will float out.

He says, you have to be sure you have the real thing. Gold refined in the fire and white garments that you may be clothed. He says, as many as I love I rebuke and chase and therefore be zealous and change your mind.

What does this tell us? Jesus doesn't say, now that I have spoken this word I am going to stand back and watch all of you become zealous and I am going to watch all of your minds change. This is an imperative. This is an exhortation.

He says, this is what you need to do. What does that imply? Some will and some won't. Some will overcome and some will not.

Some will be zealous and change their minds and some will not. So let's take the case of those who do not. Suppose someone just wraps himself in their warm fuzzy blanket and says, I've got everything I need.

I just don't think that really applies to me. What does he say? If you do not get the gold refined in the fire and become rich, if you do not get the white garments to be clothed, the shame of your nakedness will be revealed. That is the concomitant.

That is the logical conclusion. That is the implication of these statements. He says, you've got to get these white garments so that the shame of your nakedness will not be revealed.

Ergo, no white garment, there is shame and there is nakedness in the day of judgment. Anoint your eyes with eye salve that you may see. Now, why are these three conditions selected? We have already seen the background that would make these have impact in the city of Laodicea with their industries, especially of the clothing and the eye salve.

But, aside from that, why these three items? Gold speaks of potential. People don't typically just lug gold around in a lump and gain benefit from it. It doesn't have a magnetic property.

It doesn't nourish. It doesn't like the way in the dark. Gold represents potential, doesn't it? When you have gold, you can buy things with it.

You can convert it into something else. Even the parable of the talents, the talents of gold represent potential for investment and improvement. It is opportunity.

It is potential. Clothing, on the other hand, represents the personal evaluation. People, especially in the more superficial layers of society, often make a judgment about you based on what you wear, don't they? In certain circles, especially here in Dallas, you get up amongst the heavy wallet moneyed elite, go down to the country clubs and so on.

I occasionally get pulled into that, not that I qualify, but that I'm, for whatever reason, in the gravitational pull of someone who does. You can see people darting what I think of as the Dallas look. It happens in churches, in country clubs, in ritzy businesses.

People give you the once-over with their eyes. They're estimating how much you spend on your shoes, on your suit, what the quality of your tie is, and have you gotten a manicure, who does your hair. It becomes a reflex in these circles.

You're evaluated. People render a judgment, at least an initial judgment. Of course, there's also the southern flexibility and hospitality, but people still make that judgment and wait to see if it pans out or not.

It's just a reflex in some circles. Well, this has always been the case, and Jesus says, at the minimum, you need a white garment. There was nothing ritzy about a white garment in the ancient world.

White did indicate whether you had good hygiene, whether you were able to keep yourself clean from the filth and the refuse in the streets. He doesn't say purple garments. He doesn't say gold-edged royal robes, does he? He doesn't say a fine, long-sleeved coat of many colors or any of the rest of it.

He says a white garment. What is it? It's serviceable. It indicates cleanliness, separation from filth, and it covers the shame of your nakedness.

So you have two things spoken of here. You have the gold, which is potential, and you have the clothing, which is acceptability. When someone looks at you, you are not deficient.

Even when you move in these money circles in Dallas, you don't want to walk in there in a pair of cutoffs and flicks. If you have reasonably nice clothing, nobody is going to kick you out or bar you at the door of the country club because you've got a \$75 suit instead of a \$750 suit. They may

notice it, but if you've got a suit and a tie and you look respectable, why they let you in, and you can accomplish all your business, and the frivolities of people's evaluations don't really matter.

You can do what you need to do if you are suitably dressed, if you are appropriately dressed. And the white robe, the white garment, is appropriate dress in the kingdom. It is the appropriate dress in the kingdom.

It is the appropriate dress in the kingdom. It is the It is the appropriate dress in the It is the appropriate dress in the It is the It is the appropriate dress in the It is the You can get in, but without suitable dress, you are denied access to certain places. That is the idea here.

So you So you white garments that you may be clothed, that the shame of your nakedness may not be revealed. And anoint your eyes with eyesalve that you may see. These are listed in orders of magnitude.

The optimum and the best is to have plenty of the gold refined in the fire. You want at least to have the white garment. And in order to get those two, you have to start with the ability to see.

You have to be able to see with the eyes of hope, with the eyes of faith, to recognize what is at stake. Anoint your eyes with medicine that you may see. This is a loving rebuke.

This is a loving exhortation. And that's what Jesus points out in verse 19. Let's pause here and take our break.

When we come back, we'll move forward and see what it is for the Lord Jesus to be standing at the door knocking.