



# FAITH PRINCETON SUNDAY SCHOOL

## REVELATION 3:14-22 Laodicea

**SUNDAY, MARCH 29, 2026**

The church at Laodicea demonstrated what Jesus thought about a lukewarm church—it made Him want to vomit. Some have wrongly thought that His preference for them to be “either hot or cold” meant that He would rather people not even go to church (be cold) than be lukewarm Christians. Rather, I believe His words indicate His desire for Christians to be useful and appealing. Hot water is useful, and cold water is refreshing. Both are pleasant and good. Only tepid and lukewarm water is distasteful and disgusting.

This letter to the Laodicean church still instructs us to be useful to the King, not compromised and self-absorbed. We should not pride ourselves on anything except letting the Living Water of Jesus flow through us to refresh our world with hope in His name. By the way, Revelation 3:20 is no “knock knock” joke, but it is a precious promise. Here is some more info on Laodicea from *Halley’s Bible Handbook*:

### **LAODICEA**

Laodicea was a wealthy city in Asia Minor founded by Antiochus II (261–246 B.C.). It lay on one of the great Asian trade routes, which ensured its great commercial prosperity (gained, in part, at the expense of Colosse, when traffic was rerouted from that city and through Laodicea instead). Laodicea was a leading banking center. In 51 B.C., Cicero, en route for his Cilician province, cashed drafts there.

It was no doubt the rich banking firms that financed the reconstruction of the city after the great earthquake of A.D. 60 virtually destroyed it. Laodicea refused the Roman Senate’s earthquake relief. She was “rich and increased with goods” and had “need of nothing” (Revelation 3:17).

The Lycus Valley produced a glossy black wool, the source of black cloaks and carpets for which the city was famous. Laodicea was also the home of a medical school and the manufacture of collyrium, a famous eye-salve (3:17–18). The scornful imagery of

the apocalyptic letter to Laodicea is obviously based on these activities. It also has reference to the emetic qualities of the sodaladen warm water from nearby Hierapolis, whose thermal springs ran into the Maeander River. Laodicea’s water supply came from Hierapolis and most likely arrived lukewarm.

The church of Laodicea was a lukewarm church. Its members were materially prosperous, but God tells them that He sees them as spiritually wretched, miserable, poor, blind, and naked.

**Spit you out of my mouth (v. 16).** A pretty strong expression of indignant disapproval of the lukewarm church. From this statement one would think that Christ prefers outright opposition to lukewarmness. Laodicea has been spewed out of his mouth.

**I stand at the door and knock (v. 20).** This is a strange picture: Christ Himself on the outside, asking to be let in to one of His own churches. In measure, it is true of many churches of today, operating in the name of Christ but with Christ Himself little in evidence.

**Sit with me on my throne (v. 21).** That is, share with Christ the glory of His kingdom. The unending repetition in every letter that final blessedness is only for those who overcome seems to imply that many who had started in the Christian way were, one way or another, falling by the wayside. Smyrna and Philadelphia, the two cities with good churches, are still flourishing cities today (Izmir and Alasehir in Turkey). Sardis and Laodicea, the two cities with bad churches, are now deserted and uninhabited sites.

## REVELATION 3 Observation Worksheet

Chapter Theme \_\_\_\_\_

### Message to Laodicea

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

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

15 ‘I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. 16 So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 17 Because you say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked, 18 I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. 19 Those whom I love, I reprove and discipline; therefore be zealous and repent. 20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. 21 He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. 22 He who has an ear, let him hear what the Spirit says to the churches.’”

**Enduring Word Commentary:**  
**Revelation 3:7-13 Letter to PHILADELPHIA**  
 David Guzik Jesus' Letters to the Churches (Cont.)

**Jesus' letter to the church at LAODICEA**

**1. (14a) The character of the city of Laodicea.**

“And to the angel of the church of the Laodiceans write,

a. **The church of the Laodiceans:** *Laodicea* was an important, wealthy city, with a significant Jewish population. Like other cities in the region, it was a center for Caesar worship and the worship of the healing god Asklepios. There was a famous temple of Asklepios in Laodicea, with a more famous medical school connected with the temple.

i. After an earthquake devastated the region in A.D. 60 Laodicea refused Imperial help to rebuild the city, successfully relying on their own resources. They didn't need outside help, they didn't ask for it, and they didn't want it. “Laodicea was too rich to accept help from anyone. Tacitus, the Roman historian, tells us: ‘Laodicea arose from the ruins by the strength of her own resources, and with no help from us.’” (Barclay)

b. **The church of the Laodiceans:** Laodicea was also a noted commercial center, and some of its goods were exported all over the world. “It is frequently noted that Laodicea prided itself on three things: financial wealth, an extensive textile industry, and a popular eye-salve which was exported around the world.” (Mounce)

c. **The church of the Laodiceans:** One of their problems was a poor water supply that made Laodicea vulnerable to attack through siege. If an enemy army surrounded the city, they had insufficient water supplies in the city, and the supplies coming into the city could be easily cut off. Therefore, the leaders of Laodicea were always accommodating to any potential enemy, and always wanted to negotiate and compromise instead of fight.

i. Their main water supply came on a six-mile aqueduct from the hot springs of Hierapolis. Because the water came from hot springs, it arrived unappetizingly lukewarm.

d. **The church of the Laodiceans:** The church at Laodicea is mentioned by Paul – in a somewhat unfavorable light – in [Colossians 2:1](#) and [4:16](#).

**2. (14b) Jesus describes Himself to the church at Laodicea.**

**‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:**

a. **These things says the Amen:** Jesus is **the Amen**, the “so be it,” the “it is done.” As [2 Corinthians 1:20](#) says, *For all the promises of God in Him are “Yes,” and in Him “Amen.”* Jesus is “the personification and the affirmation of the truth of God.” (Barclay)

b. **The Faithful and True Witness:** This is Jesus, and this was a contrast to the Laodiceans, who will be shown to be neither faithful nor true.

c. **Beginning of the creation of God:** The idea behind the word for **beginning** [the ancient Greek word *arche*] is that of a “ruler, source, or origin,” not of first in a sequential order. This verse does *not* teach that Jesus was the first being created, but that He is the *ruler, source, and origin* of all creation. It has the idea of *first in prominence* more than *first in sequence*.

**3. (15-16) What Jesus knows about the church of Laodicea.**

**“I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.**

a. **You are neither cold nor hot:** This picture of lukewarmness would immediately connect with the Christians of Laodicea because the water they drank every day was lukewarm. Jesus said, “Just as the water you drink is disgustingly lukewarm, **you are lukewarm, and neither cold nor hot.**” In this spiritual sense, lukewarmness is a picture of *indifference* and *compromise*. It tries to play the middle, too hot to be cold and too cold to be hot. In trying to be both things, they end up being nothing – except to hear the words, “**I will vomit you out of My mouth.**”

i. Did Jesus mean to say that these Christians were intrinsically cold, but warmed up by their religious

trappings? Or, that they were essentially hot, but cooled down by their apathy and self-reliance? Both are possible, but since He spoke to His church, there is an emphasis on the later.

ii. Has there been a greater curse upon the earth than *empty* religion? Is there any soul harder to reach than the one who has just enough of Jesus to think they have enough? The church of Laodicea exemplifies empty religion, and tax collectors and harlots were more open to Jesus than the scribes and Pharisees.

iii. Satan will have us any way he can get us, but he prizes a lukewarm religionist far above a cold-hearted sinner.

**b. I could wish that you were cold or hot:** What Jesus wanted to change in them (and us) as much as anything is the deceptive playing of the middle, trying to please both the world and Jesus.

**i. I could wish that you were cold or hot** also points to another aspect of lukewarmness, as a picture of *uselessness*. “Hot water heals, cold water refreshes, but lukewarm water is useless for either purpose.” (L. Morris) It was as if Jesus said, “If you were hot or cold I could do something with you. But because you are neither, I will do nothing.” The lukewarm Christian has enough of Jesus to satisfy a craving for religion, but not enough for eternal life.

ii. The thief on the cross was cold towards Jesus and clearly saw his need. John was hot towards Jesus and enjoyed a relationship of love; but *Judas* was lukewarm, following Jesus enough to be considered a disciple, yet not giving his heart over to Jesus in fullness.

iii. Deep down, there is no one more miserable than the lukewarm Christian is. They have too much of the world to be happy in Jesus, but too much of Jesus to be happy in the world.

iv. But how could Jesus say, **I could wish that you were cold**? We know His deepest desire is that they be **hot**, with an on-fire love for Him (see [Revelation 3:19](#), where the word *zealous* is associated with this same word **hot**). Yet if they would not be **hot**, Jesus *preferred cold* rather than **lukewarm**. “So the Lord is saying, ‘If instead of being lukewarm, you were so cold that should feel that coldness, then the very feeling of your need might drive you to the true warmth,

but now in your lukewarmness, you have just enough to protect yourselves against a feeling of need.’” (Barnhouse)

**c. Lukewarm:** Such prayers mock God. “O my brethren and sisters, have you ever really thought what an insult it is to God when we come before him with lukewarm prayers? There stands the heavenly mercy-seat; the road to it is sprinkled with the precious blood of Jesus, yet we come to it with hearts that are cold, or we approach it leaving our hearts behind us. We kneel in the attitude of prayer, yet we do not pray. We prattle out certain words, we express thoughts, which are not our real desires, we feign wants that we do not feel. Do we not thus degrade the mercy-seat? We make it, as it were, a common lounging-place, rather than an awful wrestling-place, once besprinkled with blood, and often to be besprinkled with the sweat of our fervent supplication.” (Spurgeon)

**d. Lukewarm:** Such lives turn people *away* from Jesus. “Now, lukewarm professor, what do worldlings see in you? They see a man, who says he is going to heaven, but who is only travelling at a snail’s pace. He professes to believe that there is a hell, yet he has tearless eyes, and never seeks to snatch souls from going down into the pit. They see before them one who has to deal with eternal realities, yet he is but half awake; one who professes to have passed through a transformation so mysterious and wonderful that there must be, if it is true, a vast change in the outward life as the result of it; yet they see him as much like themselves as can be. He may be morally consistent in his general behavior, but they see no energy in his religious character.” (Spurgeon)

i. “The careless worldling is lulled to sleep by the lukewarm professor, who, in this respect, acts the part of the syren to the sinner, playing sweet music in his ears, and even helping to lure him to the rocks where he will be destroyed. This is a solemn matter, beloved. In this way, great damage is done to the cause of truth; and God’s name and God’s honor are compromised by inconsistent professors. I pray you either to give up your profession, or to be true to it. If you really are God’s people, then serve him with all your might; but if Baal be your god, then serve him. If the flesh be worth pleasing, then serve the flesh; but if God be Lord paramount, then cleave to him.” (Spurgeon)

e. The name *Laodicea* means “rule of the people.” This church well represents a church run by majority rule instead of God. “Its name designates it as the Church of mob rule, *the democratic Church*, in which everything is swayed and decided by popular opinion, clamour and voting.” (Seiss)

i. This is reflected in Jesus’ address to the church: *the church of the Laodiceans* ([Revelation 3:14](#)). For the other churches, it was *the church of Ephesus* ([Revelation 2:1](#)) or *the church in Smyrna* ([Revelation 2:8](#)) or *the church in Sardis* ([Revelation 3:1](#)). But here, it is *the church of the Laodiceans*.

ii. We might even say that lukewarmness is the natural tendency of our fallen natures. “Alas, this state of lukewarmness is so congenial with human nature that it is hard to fetch men from it. Cold makes us shiver, and great heat causes us pain, but a tepid bath is comfort itself. Such a temperature suits human nature. The world is always at peace with a lukewarm church, and such a church is always pleased with itself.” (Spurgeon)

f. **Because you are lukewarm:** In his sermon *An Earnest Warning against Lukewarmness*, Spurgeon described the **lukewarm** church:

- They have prayer-meetings, but there are few present, for they like quiet evenings home.
- When more attend the meetings they are still very dull, for they do their praying very deliberately and are afraid of being too excited.
- They are content to have all things done decently and in order, but vigor and zeal are considered to be vulgar.
- They may have schools, Bible-classes, preaching rooms, and all sorts of agencies; but they might as well be without them, for no energy is displayed and no good comes of them.
- They have deacons and elders who are excellent pillars of the church, if the chief quality of pillars be to stand still, and exhibit no motion or emotion.
- The pastor does not fly very far in preaching the everlasting Gospel, and he certainly has no flame of fire in his preaching.

- The pastor may be a shining light of eloquence, but he certainly is not a burning light of grace, setting men’s hearts on fire.

- Everything is done in a half-hearted, listless, dead-and-alive way, as if it did not matter much whether it was done or not.

- Things are respectably done, the rich families are not offended, the skeptical party is conciliated, and the good people are not quite alienated: things are made pleasant all around.

- The right things are done, but as to doing them with all your might, and soul, and strength, a Laodicean church has no notion of what that means.

- They are not so cold as to abandon their work, or to give up their meetings for prayer, or to reject the gospel.

i. “They are neither hot for the truth, nor hot for conversions, nor hot for holiness, they are not fiery enough to burn the stubble of sin, nor zealous enough to make Satan angry, nor fervent enough to make a living sacrifice of themselves upon the altar of their God. They are ‘neither cold nor hot.’” (Spurgeon)

g. **I will vomit you out of My mouth:** How are churches in the mouth of Jesus?

- They are in His mouth because they spread His Word.
- They are in His mouth because He prays for them constantly.

i. What a terrible thing – in either of these ways – to be expelled from the mouth of Jesus!

#### 4. (17) What Jesus has *against* the church of Laodicea.

**Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked—**

a. **You say, “I am rich and have become wealthy, and have need of nothing.”** The church at Laodicea lacked a sense of spiritual poverty. They looked at their spiritual condition and said “**rich**.” They looked again and said “**wealthy**.” They looked a third time and said, “**We have need of nothing**.” They were the opposite

of *blessed are the poor in spirit* Jesus spoke of in [Matthew 5:3](#).

i. The Laodiceans put their trust in material prosperity, in outward luxury, and in physical health. They felt like they didn't need anything. "The loss of a sense of need, as the drowsiness that besets a freezing man, is fatal." (Newell)

ii. "The cause of Christ has been hurt more by Sunday-morning bench-warmers who pretend to love Christ, who call Him Lord but do not His commands, than by all the publicans and sinners." (Havner)

**b. And do not know that you are wretched, miserable, poor, blind, and naked:** It wasn't that the church at Laodicea wasn't spiritually poor – they were, they were simply *blind* to it. Jesus looked at their spiritual condition and said, "**wretched**." He looked again and said, "**miserable**." A third time Jesus looked and said, "**poor**." He looked again and said, "**blind**." A final time Jesus looked and He saw that they were spiritually **naked**.

i. The city of Laodicea was famous for its wealth, but the Christians of the city were spiritually **wretched, miserable, and poor**. Laodicea was famous for its healing eye salve, but the Christians of the city were spiritually **blind**. Laodicea was famous for its fine clothing, but the Christians of the city were spiritually **naked**.

ii. The contrasts are shocking:

- The contrast between what they think they are and what they really are.
- The contrast between what they see and what Jesus sees.
- The contrast between the wealth and affluence of their city and their own spiritual bankruptcy.

**c. You are:** This wasn't just the *opinion* of Jesus. Spiritually speaking, they were **wretched, miserable, poor, blind, and naked**. What Jesus saw in them was more important than how they saw themselves. The church in Smyrna thought they were poor when they were really rich ([Revelation 2:9](#)), but the church of the Laodiceans believe they are rich when they are really poor.

i. We might say that it all began with their spiritual blindness. If you are blind, you can't look at yourself

and see that you are **wretched, miserable, poor... and naked**. Mental darkness is worse than a loss of sight; but a loss of spiritual vision is even worse.

ii. "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)

### **5. (18-20) What Jesus wants the church of Laodicea to do.**

**I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten. Therefore be zealous and repent. Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.**

a. **I counsel you to buy from Me:** The change in the Laodiceans had to begin with understanding their spiritual poverty. As long as we believe we can meet the need for wealth, clothing, or sight ourselves, we can never receive them from Jesus. We must seek these things from Jesus *instead* of relying on them ourselves.

i. **Buy from Me gold refined in the fire:** If they received from Jesus His riches, His **gold** – beautifully **refined in the fire** – then they **may be rich**.

ii. **White garments, that you may be clothed:** If they received from Jesus the pure, righteous covering He gives, then they would **be clothed**, and no longer would **the shame of your nakedness... be revealed**. The merchants of Laodicea were famous for a glossy black wool they used to make beautiful garments. Jesus says, "I know the beautiful black that the world can clothe you in. But I have **white garments, that you may be clothed**."

iii. **Anoint your eyes with eye salve:** If they received from Jesus the healing of their spiritual sight, they would then be able to **see**.

b. **Buy from Me:** How can we **buy** these things from Jesus? We don't earn them through our good works. Instead, Jesus would say, "All this self-sufficiency must

be expended in the labour of getting from Me (Jesus) these absolute necessities.” (Alford)

c. **As many as I love, I rebuke and chasten:** With such a sharp rebuke, had Jesus lost His love for this errant church? Not at all. Jesus’ great love was expressed *in* His rebuke. “It is, in fact, God’s final punishment to leave a man alone.” (Barclay)

i. The word for **love** in **as many as I love** is not *agape*, but *phileo*. Jesus’ heart to this church is, “Even though I **rebuke** you and **chasten** you, I am still your friend. I love you deeply as My friend.”

ii. “Yet upon a church that has sunk so low as Laodicea, the risen Lord still showers His love.” (Barnhouse)

iii. “The word here used for ‘love’ is a very choice one; it is one which signifies an intense personal affection.” (Spurgeon)

d. **Therefore be zealous and repent:** He commanded them to make a decision to repent, and to continue in *zeal*. “Turn your way,” Jesus said. “Don’t look to your own riches and resources, because they are really bankrupt. Turn around and look to Me.”

i. The ancient Greek word **zealous** comes from the same word as *hot* in [Revelation 3:16](#). Though Jesus detested their lukewarmness, He would really rather them be *hot* with zeal rather than cold.

ii. “When you and I shall be stretched upon our dying beds, I think we shall have to regret, above everything else, our coldness of heart. Among the many sins... perhaps this will lie the heaviest upon our heart and conscience, ‘I did not live as I ought to have done; I was not as earnest in my Lord’s cause as I should have been.’ Then will our cold sermons, like sheeted ghosts, march before our eyes in dread array. Then will our neglected days start up, each one seeming to wave its hair as though it were one of the seven furies, and to look right into our hearts, and make our very blood curdle in our veins.” (Spurgeon)

iii. We need to make *our life* following Jesus, not just a hobby or an occasional activity. This goes against the spirit of our age, which was long ago expressed by a famous Englishman when he read a sermon by G.W.E. Russell: “Things have come to a pretty pass when religion is allowed to invade the sphere of private life.” (English statesman William Lamb [1779-1848])

iv. Trapp, on the believer’s repentance: “This is the rainbow, which if God seeth shining in our hearts, he will never drown our souls.”

e. **Behold, I stand at the door and knock:** Jesus gave this lukewarm church *The Great Invitation*. He knocked at their door, asking entry to come and **dine with** them, in the sense of sharing warm, intimate time. It only happens as we respond to His knock, but the promise is made to all: **If anyone hears my voice.**

i. The idea of Jesus **at the door** applies to the sinner and to the saint just the same. Jesus wants to **come in to us**, and **dine with us**, in the sense of having a deep, meaningful relationship.

ii. **I stand at the door:** Sadly, Jesus stood on the outside, knocking to get in. If the church at Philadelphia was “The Church of the Open Door,” then Laodicea had “The Church of the Excluded Jesus.”

iii. **I stand at the door and knock... If anyone hears My voice and opens the door:** This statement of Jesus expressed a profound mystery. Why did Jesus **stand** outside the door? Why did He **knock**? Why did He wait until someone **opens the door**? He had every right to break down the door, or enter some other way on His own accord, but He didn’t. The sovereign, omnipotent Jesus lowered Himself to work out His eternal plan by wooing the cooperation of the human heart.

iv. “The occupant must open the door. That is, he must repent of his pride and self-sufficiency, his human wisdom, and his cowardly neutrality.” (H. Morris)

v. “Christ *stands* – waits long, at the *door* of the sinner’s heart; he *knocks* – uses judgments, mercies, reproofs, exhortations, to induce sinners to repent and turn to him; he lifts up his *voice* – calls loudly by his word, ministers, and Spirit.” (Clarke)

vi. Jesus comes to the door as the lover in the Song of Solomon. This is similar to – or perhaps a quotation of – [Song of Solomon 5:2](#): *It is the voice of my beloved! He knocks, saying, ‘open for me, my sister, my love.’*

vii. The key to opening the door is to first **hear His voice**. When we give attention to what Jesus says, then we can be rescued from our own lukewarmness and enter into a “zealous” relationship with Him.

f. **I will come into him:** What a glorious promise! If we open the door, He **will come** in. He won't ring the bell and run away. He promised to **come** in, and then to **dine with** the believer.

i. When Jesus said **dine with him**, He spoke of a specific meal known as the *deipnon*. "The *deipnon* was the main meal of the day and was a leisurely affair, not a hurried snack." (L. Morris) This speaks of *fellowship*. This speaks of a *depth* to the relationship.

ii. "*Supper (deipnon)* was the main meal of the day. This was the meal at which a man sat and talked for long, for now there was time, for work was ended... it is not a mere courtesy visit, paid in the passing, which Jesus Christ offers to us. He desires to come in and to sit long with us, and to wait as long as we wish him to wait." (Barclay)

iii. *This* is where Jesus wants us, in the place of fellowship with Him. Everything He said to the Laodicean church up to this point must be seen in light of this loving desire for fellowship. "Rebuke and chastisement are no signs of rejection from Christ, but of His abiding and pleading love, even to the lukewarm and careless." (Alford)

g. **If anyone:** Notice that Jesus gave the call to *individuals*. He didn't say, "If any church," but **if anyone**. "We must not talk about setting the church right, we must pray for grace each one for himself, for the text does not say, 'If the church will open the door,' but 'If *any man* hear my voice and open the door.' It must be done by individuals: the church will only get right by each man getting right." (Spurgeon)

## 6. (21) A promise of reward.

**To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.**

a. **To him who overcomes:** Jesus' promise to the overcomer, even at Laodicea, showed that we *don't have to be* Christians who are compromising and lukewarm. If we are, we can change and become one of Jesus' overcomers.

b. **I will grant to sit with Me on My throne:** Those who overcome the battle against indifference, compromise, and self-reliance, receive a special reward. They enjoy a place with the enthroned Jesus (**as I also overcame and sat down with My Father on His throne**).

i. "This is the worst of the seven Churches, and yet the most eminent of all the promises are made to it, showing that the worst may repent, finally conquer, and attain even to the highest state of glory." (Clarke)

## 7. (22) A general exhortation to all who will hear.

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

a. **He who has an ear, let him hear:** Few want to identify themselves with the church of Laodicea. We would much rather identify ourselves with the church at Philadelphia.

b. **Let him hear what the Spirit says to the churches:** *We must* hear what the Holy Spirit says here, because He speaks **to the churches** – including us. May God deliver us from the self-reliant, compromising lukewarmness that marked the church of the Laodiceans!