

THE CHURCH OF LAODICEA



Written by *Ali McNeely*

Week Eight - February 27, 2022

DAY 1

Who Is God? - (Revelation 3:14)

At the beginning of 2022, before this series began, Pastor Mark presented an idea from Francis Chan's book *Crazy Love*. "*God is like an ocean and my mind is like a soda can.*" Who is like God? Who can understand him? Who counsels him? Who does great and marvelous things like him? The answer is simple: no one. And yet! He has revealed some of Himself for us to grasp. So, we're going to hold the soda can and take a few satisfying sips. In the first chapter of Revelation and in the first lines for each church, He has revealed Himself enough for a lifetime of studying, wondering, praising, and worshiping. This is the revelation of Jesus Christ, from Him and of Him.

Read Revelation 1 and the description of Jesus Christ in each letter from Revelation 2 and 3.

Write down (in some way) who Jesus is and/or each thing He does. Pause to reflect on each attribute and wonder, praise, and worship over who the Lord is. Ask God to reveal something about himself to you: use your Bible to find other places where these attributes or other attributes are mentioned. Find resources some reputable theological sources. Dust off your college commentary. See what theologians have said. Compare their thoughts with what is revealed to you. It doesn't have to be pretty or linear or what anyone else is doing, but it will be fruitful to learn more about the Lord. Here's what I wrote down:

Faithful witness. Praise the Lord.

First born of the dead. Praise the Lord.

Ruler of kings on earth. Praise the Lord.

Loves us. Praise the Lord.

Freed us from our sins by his blood. Praise the Lord.

Made us a kingdom, priests to his God and Father. Praise the Lord.

The Alpha and the Omega. Praise the Lord.

Who is and who was and who is to come. Praise the Lord.

The Almighty. Praise the Lord.

Like a son of man. Praise the Lord.

Clothed with a long robe and with a golden sash around his chest. Praise the Lord.

The hairs of his head were white, like white wool, like snow. Praise the Lord.

His eyes were like a flame of fire. Praise the Lord.

His feet were like burnished bronze, refined in a furnace. Praise the Lord.

His voice was like the roar of many waters. Praise the Lord.

He held seven stars in his right hand. Praise the Lord.

From his mouth came a sharp two-edged sword. Praise the Lord.

His face was like the sun shining in full strength. Praise the Lord.

The first and the last. Praise the Lord.

The living one. Praise the Lord.

Died and is alive forevermore. Praise the Lord.

Has the keys of Death and Hades. Praise the Lord.

Holds the seven stars in his right hand and walks among the seven lamp stands. Praise the Lord.

The first and the last, who died and came to life. Praise the Lord.

Has the sharp, two-edged sword. Praise the Lord.

The Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze. Praise the Lord.

Has the seven spirits of God and the seven stars. Praise the Lord.

The holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens. Praise the Lord.

And for Laodicea, he is the Amen, the faithful and true witness, the beginning of God's creation. Praise the Lord.

Of all these things (and there are a lot!), the “Amen” was the one I lingered over longest. What is the Amen? It feels final. And it is. The Oxford American Dictionary and Language Guide defines it as “uttered at the end of a prayer or hymn meaning, ‘so be it.’” It feels affirmative. And it is. Its “to express agreement or consent.” It feels sure. And it is. Its “certainly; certain; known for sure; may be relied on; unflinching; reliable.” It feels authoritative. And it is. Its “definitive.”

Jesus, the Amen, is the final divine purpose, the best affirmative, the sure salvation, the sovereign authority: and so be it, Lord, because of all you are.

Spend some time in prayer: Use this one or write your own!

“God, you are all these things and more. Who is like you? Who can understand you? Who counsels you? Who does great and mighty things like you? You are God. Because of who you are, you are worthy of it all. Whatever we pridefully think we are, we lay at your feet and ask you to fill us with more of you and less of us. For your glory and our good. You deserve the glory.”

Our collective prayer for the week:

“God, we will spend the rest of our lives and all of eternity worshipping you. Reveal more of yourself to us this week. Help us respond rightly to what you reveal. Help us to not just be bearers, readers, meditators of the word, but doers also. Help us to share what you’ve revealed with others, in word and deed. We anticipate all you will do in our lives, in our church, in our discipleship groups, in our communities, in our world. For your glory and our good. You deserve the glory.”

Song: *Worthy of It All* by Shane & Shane

Application: Write out other attributes of God that you hold fast to and the associated scriptures. Draw a picture of how you envision him or some of his attributes. Sing a new song about who he is.

Other Resources:

- *Isaiah 40-44*: God is sovereign.
- *Job 38-42*: God is creator and controller.
- *Micah 7:18-20*: God is mighty to save.
- *“The Amen”* by Charles Spurgeon, March 4, 1866 – online through *The Spurgeon Center for Biblical Preaching*
- *Crazy Love* by Francis Chan

DAY 2

Who Am I? - (Revelation 3:15-17)

A lot of times we start with the “Who am I?” I’m Ali. I’m a Jesus-follower, wife, mom, friend, former teacher, reader, napper, nail-biter. That doesn’t sound too bad. Then we’re asked in any one of many convicting sermons to consider the Lord and our call to holiness in comparison with the reality of our lives. The “Who am I?” becomes: I am prideful Ali. I’m a Jesus-follower, wife, mom, friend, former teacher; idolater of me-time, sleep, and sex; liar. That sounds bad. But it was and could’ve been much, much worse. The Bible says I was *“dead in your trespasses and sins...following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience...by nature a child of wrath”* (Ephesians 2:1-3). But in my pride, when I start with the “Who am I?” I gloss over all I was,

all I am, and all God has done; I start with “Ali.” That’s why we started Day One with “Who is God?” Because considering who he is, I can see myself as I truly am: a person who was dead but who is now alive by grace through faith in Christ, becoming holy as he is holy. Praise the Lord.

The Laodiceans have their own “*Who am I?*” moment.

Read Revelation 3:15-17. Write down all the things Jesus calls the Laodiceans. Pause and reflect on each attribute and how you might relate.

“I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.” (Rev. 3:15-17)

The Lord, like he has done for most of the churches, calls out specific sins that need to be addressed in Laodicea. It is grace and lovingkindness for Jesus to point out specific sin so that we can confess and repent of specific sin and grow in holiness. What grace and lovingkindness for Jesus to know our tendencies and still offer forgiveness?! But we must acknowledge where we need him. The Laodiceans don’t see it. There is no word of encouragement for the Laodiceans here, no commendation. After describing himself, the first thing the Lord calls out is how they are lukewarm: gross, something to be vomited out. They think they’re rich, prosperous, and in need of nothing; but they’re somehow unaware that they’re wretched, small, poor, blind, and naked.

If God wrote you a letter, where would you be blind to your sin? How would this statement look?

You think you are _____, but really you are _____?

Remember Thyatira? Those who tolerated. Oftentimes we tolerate “acceptable” sin. We’re waiting to repent of the big things, the obvious no-nos. Being lukewarm occasionally to fit in? Not a big deal. Apostasy? Now we have a problem. *But that’s not what the Lord is calling us to.* Before we reach gross, wretched, pitiable, poor, blind, or naked, confess and repent. Don’t wait. When you speak a sharp word, confess and repent. When you skip a small task out of laziness, confess and repent. When you lack self-control, even in something as seemingly small as biting your nails (Come on, Ali! You can do it!), confess and repent. When you have a hateful thought, confess and repent. When you lie by omission, confess and repent. In *Momentum*, Colin Smith exhorts, “Mourning over named sins is very

different from grieving over a general sense of unworthiness or of failure. Satan loves to depress Christians with a general sense of our own inadequacy, but nothing good can come from this...Mourning over sin in general never moves you forward...and sometimes it can be a convenient way to avoid facing up to the real sins of your life.” Being generally downtrodden about being a sinner, which we will always be until the Lord makes us new, will not progress us toward being holy as he is holy now.

Read Revelation 3:15-17 again. Because of what we know about him, how do you see his lovingkindness in his admonishment? Remember also that this isn't a personal admonishment, it's a corporate admonishment. How does the fact that it's corporate change the way you read the text? Would you respond by blame-shifting onto others or praying to repent of how you're contributing?

Prayer: *“Lord, open our eyes to help us to examine our lives in light of who you are and what you have done for us. Open our eyes to help us see how we should be helping our church become a place of confession and repentance. We will be different because of it. We praise you that because of the great love with which you loved us, even when we were dead in our trespasses and sins, you made us alive together with Christ; brought us near by the blood of Christ; and made us members of the household of God, joined together, growing into a holy temple in the Lord.”*

Song: *Truest Praise by Jon Guerra*

Application: Write out where you've seen growth because of confession and repentance. Write out your own prayer of confession and repentance to the Lord. Ask forgiveness to whomever necessary. Draw a picture of what it looks like to be drawn back to repentance by God's lovingkindness. Sing a new song about what he's done for you.

Other Resources:

- *1 John 1:5-10*
- *Ephesians 2:1-20*
- *Momentum* Colin Smith

DAY 3

The Relevance of God - (Revelation 3:14-22)

Welcome to the context and framework portion of our week. We could've started here, but we didn't. It just happened that way. But the context of Laodicea is kind of a low-hanging fruit, and wow, does being lukewarm get a lot of airtime. In studying the context and framework, the most striking thing to me about Laodicea is that God is relevant. He was relevant then. He is relevant now.

Read Revelation 3:15.

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

Laodicea was a city between the hot spring of Hierapolis to the north and the cold spring of Colossae to the east, where the water came together and was lukewarm (Koester "The Message to Laodicea and the Problem of Its Local Context"). They know lukewarm. Look at God.

Read Revelation 3:18.

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

This in many commentaries is said to be an allusion to the banking, textiles, and medical schools of the region. They know gold, garments, and salve. Look at God.

Read Revelation 3:14-22.

"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation. I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. Those whom I love, I reprove and discipline, so 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 eat with him, and he with me. The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches.'"

In your Bible or in this text, mark where the passage addresses:

1. the sovereignty of God
2. common dining practices
3. prosperity
4. prosperity
5. common dining practices
6. the sovereignty of God

Do you see the pattern? This parallelism serves to organize the passage for the readers in a way they understand. Look at God.

Can what something meant contextually and organizationally to a group of Christian in Laodicea be relevant to a group of Christians in Indianapolis? Yes. Because God is a God of relevance, and He never changes.

In *The Knowledge of the Holy*, A.W. Tozer acknowledges that we have no reference for this because everything in our lives changes. The only constant is change. The Lord alone is immutable. Nothing is true of Him now that wasn't true of Him then. Nothing was true of Him then that isn't true of Him now. He exhorts us to buy from him gold refined by fire so that we may be rich. (You are our greatest treasure, Lord.) To buy from Him white garments that we may clothe ourselves and the shame of our nakedness will not be seen. (We are a new creation in you, Lord. You have clothed us in the garments of salvation and the robes of righteousness.) To buy from Him salve to anoint our eyes so that we may see. (We set our minds on things above, Lord.) We will not be lukewarm. (To live is Christ and to die is gain, Lord.) You are sovereign, personal, and relevant, Lord.

Prayer: *“Lord, we know you are the same yesterday, today, and forever. You are the same God who hovered over the void and spoke life into existence; who lead your people out of Egypt and into the promised land; who looked upon those who believed and counted their belief as righteousness; who sent his only begotten Son, the hope of the world, to pay the penalty of sin so that your wrath would be imputed onto him and you would be just in calling those who confess with their mouths that Jesus is Lord and believe their hearts that God raised him from the dead your righteous children; who will come again, and the dwelling place of God will be with man, and you will dwell with them, and they will be your people, and you will be their God. Holy, holy, holy is the Lord God Almighty who was and is and is to come. Amen.”*

Song: *Great Is Thy Faithfulness* by Thomas O. Chisholm and William Runyan

Application: God is relevant. The Bible is relevant. We can read the Bible with confidence that what is said will be useful for life and godliness. In *Momentum*, Colin Smith gives a few tips for reading the Bible. He asks, “Is there a promise to believe? A command to obey? A sin to avoid? A warning to heed? An example to follow?” (Smith 45). I’ll add, is there an attribute of God to worship? Read Revelation 3:14-22 again; answer each question with evidence from the passage; **answer whether you’re believing, obeying, avoiding, heeding, following, and worshipping; and finally answer why or why not.**

Promise to believe/are you believing?/why or why not?

Command to obey/are you obeying?/why or why not?

Sin to avoid/are you avoiding?/why or why not?

Warning to heed/are you heeding?/why or why not?

Example to following/are you following?/why or why not?

Attribute to worship/are you worshipping?/why or why not?

Other Resources:

- *Psalm 19*
- *2 Corinthians 5:16-21*
- *Isaiah 61:10*
- *Colossians 3:1-4*
- *Philippians 1:20-30*
- *The Knowledge of the Holy* by A.W. Tozer

DAY 4

The Hope of Discipline - (Revelation 3:19-22)

I was going to write something about hope, and the Lord led me to discipline. And as I'm writing about discipline, I feel that this should be much longer than one day. There are so many questions and misunderstandings. Lord, help me.

Before you start reading, ask yourself these questions:

- What do you believe about the Lord's discipline?
- How is what you believe supported by the Bible?
- How is what you believe supported by anecdotal evidence from your life? Do the two match? If the anecdotal evidence isn't supported by the Bible, are you willing to surrender to the Bible's truths?

I am (unfortunately) not a disciplined person. I am nearly thirty-five, and I still bite my nails (See day two...). And in my thirty-five years I have submitted to the Lord's discipline in nominal ways. Confess sin? Ok. Get caught? More likely. And what are we talking about here? Discipline that involves self-control (no nail-biting). Or discipline that involves the correction that leads to self-control (submitting to the consequences for nail-biting so that I'll see the error of my ways, repent, and re-surrender my nail-biting to Lord, asking for self-control). Maybe nail-biting is a silly example. Or maybe it's a tolerated sin of self-indulgence that I should bring to the Lord each day. But by God's grace, it illustrates the point.

And what might discipline look like? We know Job wasn't chosen to suffer because of secret sin (no matter how hard his friends tried to fish some out of him), but because he was righteous and for God's glory. Neither was the blind man suffering because of his sin or the sin of his family, but for God's glory. So, suffering doesn't equal discipline, and God forgive us if we've ever looked upon a person's plight and thought, "Must be sin." And we know the sun rises on the evil and on the good, and the rain falls on the just and the unjust for God's glory. So not suffering doesn't equal righteous living, and God forgive us if we've ever looked upon a person's health, wealth, and happiness and thought, "They must be doing something right." or, "They don't need." And we even know that Christ might bless us in our sin for God's glory. The prodigal son gets a celebration after sinning, whether his motives for returning are pure or not. Perhaps it's the blessing, the Father's lovingkindness, that will finally lead the son to repentance. Discipline might look like blessing.

This can all be very confusing. Let the word of God illuminate the paradoxes of discipline.

Read Revelation 3:19-22. What does the Lord say about discipline? Compare it to what you believe. Which will you cling to?

“Those whom I love, I reprove and discipline, so be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come into him and eat with him, and he with me. The one who conquers I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. He who has an ear, let him hear with the Spirit says to the churches.”

Now read Hebrew 12:1-17. Answer the same questions from above.

“Therefore since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which cling so closely, and let us run with endurance that race that is set before us, looking to Jesus, the founder and perfected of our faith, who for the joy set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sins you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the ones he loves, and chastises every son whom he receives.” It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to be Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share in his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. Strive for peace with everyone, and for the holiness without which no one will see the Lord. See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled; that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.”

Here's why the hope: love. If I'm experiencing discipline, no matter the way I'm experiencing it, it's because the Lord loves me. I'm his child. And also, the hope: Christ. Let's not forget when we talk about discipline, that all our sin was paid for on the cross. Christ is the propitiation for our sins (1 John 2:2). We will not receive the payment due for our sin and God is just in not paying it because justice and mercy met on the cross of Christ. So, discipline is not the punishment for our sin. Still, discipline may be difficult, and it will purify, making us holy as he is holy. And even still, more hope: the promises attached to discipline.

Read Revelation 3:19-22 again and jot down the promises attached to the discipline of the Lord.

He will be Lord of their lives. They will have intimacy with him. They will be conquerors with Christ, sitting with him on his throne. Also, highlight this verse in Hebrews: he disciplines us for our good, that we may share in his holiness. We will become like him. Thanks be to God that he is willing to discipline his children, through a Nathan, through a trial, through a blessing, or however he sees fit, because he sees the just reward that can be ours through Christ and because he loves us enough to make us more like him.

He who has an ear, let him hear what the Spirit says to the churches. We have hope in discipline. We have hope in Christ.

Prayer: *“Lord your desire for us is life and life abundantly. Your desire is a clean heart, a renewed mind, a clear conscience. To receive these things, you discipline. You discipline to instill discipline. You’ve already seen the reward. You live in the future where our inheritance is eternal and hold the crowns waiting for us. May discipline lead to holiness. May discipline lead to perseverance. My discipline lead to obedience, not merely to receive a reward (We might.) or to avoid a consequence (We might.), but obedience because we love the God who loved us first.”*

Song: *How He Loves* by David Crowder Band

Application: Where are you rejecting the discipline of the Lord? Where are you not disciplined? Don’t gloss over the questions. Search your heart. Better, ask the Lord to search your heart. How will you surrender these things to Him? What does the Lord desire for you? Do you believe he desires good things for you like communion (“I will come in to him and eat with him, and he with me.”), intimacy (“I will grant him to sit with me on my throne.”), and conquering (“I also conquered and sat down with my Father.”)? I weep as I write these questions because as someone who frequently prays, “Lord, I believe. Help my unbelief,” I want to believe His promises with you.

Like we did in day three, let’s practice asking if there’s a promise to believe, a command to obey, a sin to avoid, a warning to heed, an example to follow, and/or attribute of God to worship. Read Revelation 3:19-22 again; answer each question with evidence from the passage; answer whether you’re believing, obeying, avoiding, heeding, following, and/or worshipping; and finally answer why or why not.

Promise to believe/are you believing?

Example to following/are you following?

Command to obey/are you obeying?

Attribute to worship/are you worshipping?

Sin to avoid/are you avoiding?

Warning to heed/are you heeding?

Other Resources:

• *Hebrews 12:1-17*

DAY 5

Partaking in the Riches - (Revelation 3:20-21)

“Behold I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me” Rev. 3:20

“Jesus went out and saw at tax collector by the name of Levi sitting at his tax booth. ‘Follow me,’ Jesus said to him, and Levi got up, left everything and followed him. Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them. But the Pharisees and the teachers of the law who belonged to their sect complained to his disciples, ‘Why do you eat and drink with tax collectors and sinners?’ Jesus answered them, ‘It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance” Matt. 5:27-31

“You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows” Psalm 23:5

“Now the tax collectors and sinners were all drawing near to him. And the Pharisees and the scribes grumbled, saying, ‘This man receives sinners and eats with them...’ And he said, ‘There was a man who had two sons. And the younger of them said to his father, ‘Father, give me the share of property that is coming to me.’ And he divided his property between them. Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. And when he had spent everything, a severe famine arose in that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything. But when he came to himself, he said, ‘How many of my father’s hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father, and I will say to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants.’” And he arose and came to his father. But while he was still along way off, his father saw him and felt compassion, and ran and embraces him and kissed him. And the son said to him, ‘Father, I have sinned against heaven and before you. I am not longer worthy to be called your son.’ But the father said to his servants, ‘Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring the fattened calf and kill it, and let us eat and celebrate. For this my son was dead, and is alive again; he was lost, and is found.’ And they began to celebrate” Luke 15:1, 11-24

“The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne” Rev. 3:21

“And you were dead in the trespasses and sins in which you once walked...But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus” Eph. 2:1, 4-6

Why? Why the **patience**? Why the patience to stand at the door and knock?

Why? Why the **willingness**? Why the willingness to redeem the wretched?

Why? Why the **favor**? Why the favor to prepare, anoint, and overflow?

Why? Why the **celebration**? Why the celebration of a child still undeserving?

Why? Why the **throne**? Why the throne for those incapable of conquering without a sacrificial Son?

Why? Why the **raising to life**? Why the raising to life of a dead thing?

All to and for the glory of God, showing his immeasurable grace and kindness toward us.

Prayer: *“Lord, without your knocking, beckoning, running, conquering, we are without hope. We would continue being lukewarm, wretched, pitiable, poor, blind, naked, sinners a long way off. We can do nothing apart from you. With you, we are more than conquerors. We are children, heirs, friends, sharing your gifts, table, and throne. This unfathomable depth of riches is only because of your glorious grace and love with which you loved us. In light of who you are, and who we are because of who you are, what can we do but worship you? What response is there but laughing, dancing, feasting, and thanksgiving? Lord, let us become even more undignified in our worship as you open our eyes anew each day to the reality of your grace and kindness toward us. Amen.”*

Song: *Ever Chasing God* by Jon Guerra

Application: When did the Lord first capture the affections of your heart? What were the immediate riches of his grace and lovingkindness toward you in that moment? How did you share that with others? Where is the Lord knocking, pounding, on your life, asking you to let him be Lord where you’ve settled for lukewarm? What’s the most shocking thing about his grace and loving-kindness toward you? How will you share that with others? Sing a new song of thanksgiving in your heart to God.

Other resources:

- *Matthew 5:27-31*
- *Psalms 23:5*
- *Luke 15*
- *Ephesians 2*

Citations for the week:

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