

Refocusing The Church - Part 5

Refocusing the Church

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I want to ask you, please, to turn to the book of Revelation chapter two. We begin reading at verse 18 down to verse 29.

“And to the angel of the church in Thyatira write: ‘The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze. I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. But I have this against you, that you tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual immorality and to eat food sacrificed to idols. I gave her time to repent, but she refuses to repent of her sexual immorality. Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works, and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you as your works deserve. But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden. Only hold fast what you have until I come. The one who conquers and who keeps my works until the end, to him I will give authority over the nations, and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. And I will give him the morning star. He who has an ear, let him hear what the Spirit says to the churches.’”¹

Let’s pray together.

Lord, we are anxious and ready and willing to hear you as your Word is set before us this morning. We ask that your Spirit would do his work in our hearts this day and be our teacher. Lord, let your power and your working be on display as our lives are confronted by the message of the Lord of this church. Lord, let us hear you and may we be changed

¹ Revelation 2:18-29.

as a result. We, Lord, as a church are in need of your work this morning. We will thank you for what you accomplish in the name of Jesus we pray. Amen.

We are in the midst of a study that we have entitled “Refocusing the Church.” As we head into a new year we have asked the question: Lord, what do you want Founders Baptist Church to be? Why are we here? Why do we exist? What do you have in for us to do? How can we most please you? And we have thought about that question as we have walked through these letters to the seven churches, real churches existing in real cities in Asia at the time that this letter came from John, God using the apostle John, but these are letters from the Lord of the Church to these churches. This is the assessment of the Son of God to each of these churches.

And we are reminded that Christ walks in the midst of his churches. Our Lord is here with us this morning. He knows us perfectly. He knows what is good in this church and he knows what is in need of correction in this church. And the way that we hear his voice is through his Word. And so as we walk through his Word here and we are examining these churches, we are, at the same time, examining ourselves, because in these letters we find what pleases Christ in the life of a church and we find what displeases Christ in the life of a church.

So far we have seen that what pleases Christ in a church is that a church would retain its first love. We saw that in the Church at Ephesus. We saw that what pleases Christ in a church is when a church has its values right, when a church values Christ more than its comfort, when a church values Christ more than life itself. That is the Church at Smyrna. We saw what pleases Christ in a church as a church that does not compromise with the world. And we learned that from the Church at Pergamum. And now this morning and these evening—because we will not have time to cover all of this letter this morning—today we are going to be reminded that what pleases Christ in the life of a church is when it maintains purity. The Lord desires and demands that his Church be pure.

In fact, there are two main components to the message I am going to share with you today. We have the privilege to be reminded of who our Savior is. That is the first component, that is the overarching component. Sometimes the church needs to be introduced to its Savior. And at Christmas we celebrate the fact that Christ came into the world, but today we are introduced to Jesus not in terms of his presence in a manger, not in terms of him walking the earth on his way to Calvary as he lived for us and then died for us to save us. We are not even focusing on the resurrection. Praise be to God our Savior lives, but now we are beyond the ascension. And we are introduced to our Savior in terms of his relationship right now to his churches. The fact that the Church needs to be reminded of who Jesus is, is found even in this letter when Jesus says in verse 23:

“...and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you as your works deserve.”²

² Revelation 2:23.

Church, you need to be reminded that our Savior examines us not superficially, but comprehensively. Is his searching and then revealing work in the life of a church gets down to the very thoughts and the intentions of our hearts. This is our Lord. This is our Savior.

Today I have the privilege to declare to you the truth of who Jesus is, right now in his relationship, not only to these churches, but to this church. And the second component of the message today is now what kind of people should be in light of this? What kind of lives should we be living? What kind of life does the Lord demand from his people?

We come now to the Church in Thyatira. We talked about that postal route as we began our study of these letters, that you begin with Ephesus and you go to the north and then you meet with Smyrna and you go further north and then you meet with Pergamum. Now the road turns to the south and to the east and about 40 miles from Pergamum you come to Thyatira. This was a city with a long history of being wiped out and then being rebuilt. In terms of military strategy, in terms of a place that would have been naturally safe, that wasn't this city. It was in an open place, in a valley. And so it was sort of easy pickings for invading armies. There was a time when there was a military outpost there and this city served as the last line of defense before an invading army would get to Pergamum which was the capital city of the province. And so this one was sort of sacrificed in preparation for the next one. There would be a defense at this point in Thyatira. It would get wiped out, but it would give Pergamum time to prepare and get everything ready. And so that is sort of how it went.

But by the time that this letter is delivered to the city, they have enjoyed the time of Roman peace. This city is enjoying the greatest prosperity in its history. It was a city famous for trade guilds, trade guilds a lot like our modern day labor unions. In fact, it is believed that this city has more trade guilds than any city of its size. It was a known for the production of fabrics and dyes and metal works.

Each of these trade guilds would have a patron god. And so involvement with the trade guilds would include involvement with worship to these patron gods and that worship would involve feasts and sacrifices and immorality that went along with it. And if you wanted to survive, if you wanted to make a living, you got involved with the trade guilds and that would mean being exposed to the pagan idolatry and immorality that belonged to those guilds.

Thyatira was the smallest city of the seven. It had no great political influence. It had no even great religious identity. It was most identified with Apollo the sun God of Greek mythology. There was a temple for Apollo there, but that was about it. And yet it receives the longest letter. This is the longest letter of all the letters to the churches. It is just a good reminder that even when a church exists in the smallest city it doesn't have any great political influence or any great religious influence in terms of secular culture. Christ is concerned for his Church. He knows his Church. He cares about the Church's condition regardless of size or earthly influence. Jesus is evaluating his Church.

And this letter breaks down like the others. You have the evaluator and you have the recipients and you have the evaluation and you have warning and you have promise and we will look at all of that, but this morning we are going to take our time to focus on the evaluator, on Christ himself. And look at how he introduces himself to this church, verse 18.

“And to the angel of the church in Thyatira write: ‘The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.’”³

He introduces himself in terms of his name, in terms of his eyes and in terms of his feet. And as I have already pointed out, what he is doing with each of these churches is he is reaching back to the very first chapter where he reveals himself and out of his infinite character and qualities that belong to that character he takes for each of these churches elements of that self revelation that would have a particular connection with where they were currently. So he is taking out of this first chapter and then reintroducing himself to each of the churches and each of these qualities that he mentions. It has particular significance for that church, their situation and their condition.

If look back at chapter one for a moment, notice what we read in verse 12.

Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. The hairs of his head were white like wool, as white as snow. His eyes were like a flame of fire, his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters.⁴

Christ reaches back and he says, “Now, let me introduce myself to you as the one with eyes like a flame of fire and feet like burnished bronze.” But you will notice the one description that has changed is instead of Son of man, Jesus introduces himself as Son of God. And this is the first time out of these letters we have been walking through, this is the first time that when he reaches back to that first chapter he changes one of those elements of his description, his self revelation. So that make this significant. Why does he change from Son of Man in his original revelation in chapter one to Son of God when he addresses this church?

Some have related the change to the Old Testament Father Son descriptions found, for example, in 2 Samuel seven verses 12 through 14. 2 Samuel 7:12 says:

When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and

³ Revelation 2:18.

⁴ Revelation 1:12-15.

he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men.⁵

And if that is where this depiction is tied, then what would be happening here is Jesus is introducing himself to this church as the Davidic king. The same language... the reason why people see a connection this same language is used in Psalm two and in Psalm two there is also a reference to ruling with a rod of iron and the breaking of peoples like a potter's vessel. And you will notice that same language is picked up here in this letter in verse 27 where it says:

“...and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father.”⁶

So that part of Psalm two is noted here in this letter to the church and, therefore, they see the Father Son language found in Psalm two, also found in 2 Samuel seven and they wonder, they think perhaps that this is why Christ is introducing himself as Son of God. By the way, this is the only time you find Jesus described this way in the book of Revelation. This is the only place where he is described as Son of God. So perhaps he is saying, “I am the Davidic King,” and emphasizing that truth. He is, indeed, that and just to emphasize that.

Another option is he introduces himself as Son of God in view of the imperial cult, as we have talked about with some of these other churches. The imperial cult was alive and well and there was the worship of the emperor. Also in this city, as I have already noted, there was the worship of the sun God Apollo and so Christ would be saying, you know, contrast who is speaking to you from the false gods that are worshipped in your city. I am the true God. I am the Son of God. They worship the emperor. They worship Apollo, but you are meeting with the Son of God. You are meeting with the true God. Perhaps that is the explanation for this introduction.

But I think the best explanation is found in recognizing the contrast. Son of man is what he says in chapter one verse 13, but now Son of God. Son of man identifies Jesus with his humanity. Son of God identifies Jesus in a powerful and unmistakable way with his eternally divine nature.

When you think Son of Man, you think about Christ identifying with us, you think about comfort. You think about compassion. You think about understanding. But as Christ comes to this Church, he doesn't come as Son of man. He comes as Son of God. They are meeting, this church is meeting with God. And they need to know that. He is not coming to comfort them. He is coming to judge them. They are meeting with the almighty, divine judge. And he is going to bring fierce judgment if they do not repent. And I would just pause here for a moment and ask if we need to be reintroduced to that truth, to that idea, if we need to be reminded of who it is that we have to do with when we talk about the Lord of the Church. We worship, we worship the Son of God, the Lord of this

⁵ 2 Samuel 7:12-14.

⁶ Revelation 2:27.

Church, the head of this Church, the shepherd of this Church, the chief shepherd of this church is none other than the Son of God. We have almighty God as our Lord. Do we realize that? Do we stop to recognize who it is that we worship? To whom it is that we are accountable? Who it is that evaluates us? I am afraid that in many places we are worshipping a watered down Jesus, that he are churches where Jesus is conceived of in benign terms? He is the safe Jesus.

Praise be to our God that our mediator, he is a high priest who is merciful and patient and loving and gracious. But let it also be clearly declared this morning that he is not to be trifled with. He can be a terrible, sobering fearful judge. And it is even when we see gentle Jesus on the earth when he came not to judge, but to save in his first coming even then we see how zeal for his Father's house consumed him as he drove money changers out of the temple that were making a mockery of what worship is.

I just would ask you today: Is that your Jesus? Is your Jesus not just gentle and gracious and loving and kind and patient? Is your Jesus also the Son of God who loves righteousness and hates sin, who judges sin and judges it fiercely?

“And to the angel of the church in Thyatira write: ‘The words of the Son of God...’”⁷

Second he says he has eyes like a flame of fire. This divine judge is an all knowing judge. His gaze is light. His gaze burns away everything that is false, everything that is superficial, everything that is a covering, everything that represents a delusion. He gets right to the heart of what is true and right and real.

Folks, he knows your life and my life. He knows this church's life for what it really is. He is not fooled by anything. We dare not play a game with ourselves thinking that we are playing that he will buy. He will not. He knows the truth about us. In fact, he emphasizes that if there is not repentance and if he brings this judgment, this church is going to teach... is going to be turned into a teaching mechanism, an object lesson for other churches, verse 23.

“And all the churches will know that I am he who searches mind and heart, and I will give to each of you as your works deserve.”⁸

You see, our works really do tell the truth about us. But when Christ evaluates our works, he never evaluates them superficially. He evaluates our works comprehensively, perfectly, in a penetrating fashion. He doesn't just know what we do. He knows why we do it. He knows our thoughts. He knows our motives. He knows our ambitions. He knows our attitude in it. He doesn't just know our behaviors. He knows why we behave the way we do and he even knows how we would behave if we thought we could behave any way we wanted and get away with it. He knows it all. And this is how he judges, exhaustively, righteously, justly. He doesn't judge according to appearances. He judges

⁷ Revelation 2:18.

⁸ Revelation 2:23.

according to the appearance that appears before his own eyes. And his eyes are like a flame of fire. They see through to what is real.

Again, I would ask: Is that your Jesus? The Son of God with eyes like a flame of fire. This is the one whom we worship and serve and are submitted to in the life of the local church. This is the one who walks in our midst and this is the one who assesses us. And then he says his feet are like burnished bronze.

Interesting symbol, isn't it? Why this symbolism? Why would Christ introduce himself in that way both in chapter one and then reintroduces himself in that way right here? What does this symbol speak of? I think it has to do... it seems to be that it has to do with purity. There is an association with brightness, something that has been purified, tested, something that is glowing.

Remember in chapter one when he first introduces this imagery, verse 15:

“...his feet were like burnished bronze, refined in a furnace.”⁹

This same symbolism is used in the Old Testament in the description of angels, I think speaking of the brilliance and the purity of angels, Ezekiel 1:7 says:

“Their legs were straight, and the soles of their feet were like the sole of a calf's foot. And they sparkled like burnished bronze.”¹⁰

This brightness, this glowing quality, this idea of brightness and something gleaming is also used when the throne of God is described in Ezekiel chapter one verse 26.

And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance. And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him.¹¹

I think it speaks of purity. I also think it speaks of judgment. Why does Christ draw attention to his feet? Well, his feet are referred to later on in the book of Revelation. Look at Revelation chapter 19. Look at verse 11.

Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in

⁹ Revelation 1:15.

¹⁰ Ezekiel 1:7.

¹¹ Ezekiel 1:26-27.

a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords.¹²

Christ introduces himself to this church in the terms of authority, in the terms of purity and in the terms of judgment. They are meeting with their Lord and do they understand that he is God who has a perfect understanding of all their works? He is going to judge them in accordance with their works. And his feet are like burnished bronze, these same feet that will tread out the furious wrath of almighty God.

This picture is the picture of our Lord, divine nature, penetrating vision, judging authority absolute purity. And it is only as you know Christ in this way that the rest of the letter to this church makes sense. And it is only as you know Christ in this way that this letter will make sense for this congregation, because the second element of what we see here, we see our Lord as he is in his relationship now to his churches, but the second element is what we learn from this letter is he demands purity from his people. He demands purity in his church. And it has to do, you see, with his very nature. It is because Jesus is who he is that we are to be who we are to be. What does he call his people to be? What does he demand from his people? He demands that we live pure and holy lives, that his Church be a Church that is pure. We are to put away sin. We are to put away immorality. We are to put away doctrinal deviation. We are to put away thee things that displease him.

Verse 20.

“But I have this against you, that you tolerate that woman Jezebel.”¹³

You see, this is the church that tolerated sin. And his message to the Church is: You must not tolerate sin. Founders Baptist Church, what does the Lord want from us? He wants us to be a church that does not tolerate sin.

So I would just ask us. We are going to really focus on that tonight, but I would just ask us this morning, do we recognize these things we have just talked about? Do we really recognize that our Savior is absolutely pure? He desires purity in us. He demands purity in us and though he is patient, he will not excuse iniquity. Do we recognize that he insists on purity in the lives of each one of us and in the life of this church and that he will judge us if we tolerate impurity? He gives churches time, space to repent. He gives individuals time, space to repent, but if there is no repentance he will judge in powerful ways in the life of his church, he will.

Just think for a moment about the New Testament’s emphasis on the purity of the

¹² Revelation 19:11-16.

¹³ Revelation 2:20.

Church. What do you have in Matthew chapter 18? Does anybody know? What do you have in Matthew chapter 18? It relates to the purity of the Church. You have God's plan for what? Church discipline. If you see a brother in sin you go one on one. If they won't listen, you go with two or more. If they won't hear it, you tell it to the church. If they won't listen to the church you put them out.

Why is the a plan for discipline? Because Christ desires purity in his Church. And isn't it interesting in the midst of that plan of discipline that in Matthew 18:20 it says this:

“For where two or three are gathered in my name, there am I among them.”¹⁴

One of the most misquoted verses in all the New Testament. It is used for prayer meetings where nobody shows up. I would be encouraged. Where two are three are gathered together in his name there he is, right? That is not what it is talking about at all. What is he talking about? When you take these steps of discipline in accordance with my Word, I want you to be assured, I am there. I am pleased with this, that you are doing this on my Word and you are not doing it apart from me.

Why such a promise? Because he cares about the purity of his Church. In Acts chapter five you want to talk about a church growth program? What do you have in Acts chapter five? Ananias and Sapphira. They lie to the Holy Spirit. They lie about the price that they received when they sold a piece of property. They had publicly made a big deal about the fact they were giving the entire amount, but instead they only brought a portion of the amount. And how did the Lord deal with those people? He killed them. He killed them and it had an impact on their society. No one wanted to associate with them anymore. But they admired them. They had high respect for the Church.

Isn't it interesting. We are living in a time when where churches are full. This is the age of the mega church, but does the society have respect for the church as a people who are holy unto the Lord? What is the culture's view of the Church even as the Church is filling pews, you know, full of bodies. What is the society's view of the Church in this day and age in which we are living. Why would the Lord kill a husband and wife over lying about a piece of property and the amount they are giving? Why? Because he insists on the purity of his church.

In Acts chapter 15 you have the Jerusalem council. They are going to give a message to the Gentile believers. Here are the things you must be careful about. And in the midst of that message they talk about, you know, avoiding things that would unnecessarily cause Jewish brethren to stumble, but one of the specific moral statements that comes out of that is: Tell them to abstain from fornication. Knowing the pagan culture they lived in, knowing the temptations that would be associated with things such as these trade guilds and the idolatry involved in that and the immorality involved in that. Tell them they must abstain from sexual immorality.

¹⁴ Matthew 18:20.

And, church, I say to us this morning, you know this. We are living in the most sexually promiscuous age in this nation's history. We are inundated. We are constantly bombarded with sensual messages and images and the Lord says to his Church, "Abstain from sexual immorality." And not just physically, mentally, in your heart. The church is to be a place where men are fully devoted to their wives and wife are fully devoted to their husbands.

In 1 Corinthians chapter five you have the Lord through Paul rebuking the Corinthian Church. Why is he rebuking the Corinthian Church? Because they have a man there who is in a relationship with his step mother, an immoral relationship, something even the pagans wouldn't engage in and instead of disciplining that guy and putting him out of the church they have some how worn it as a badge of honor that they understand grace and love. And they are rebuked and they are told that they must deal with this sin issue and they must deal with this individual. Why? Because the Lord is concerned for the purity of his Church.

In 1 Timothy chapter one verse 20 Paul turns Hymenaeus and Alexander over to Satan in an act of spiritual judgment so that they will be taught not to blaspheme. Why that kind of judgment? Because the Lord cares not only about the physical purity of his Church, but the doctrinal purity of his Church.

1 Thessalonians 4:3 tells us:

"For this is the will of God, your sanctification: that you abstain from sexual immorality."¹⁵

And on it goes throughout the New Testament. This is the Lord Jesus. This is his will for his Church and this is no small matter and if we are truly his people, then this will be our concern, to live pure, holy lives in the midst of a crooked, perverse generation. We need to be reintroduced to our Savior. We need to be reminded that he is the Son of God with eyes like a flame of fire and his feet are burnished bronze, they are like that.

I want to close this morning by asking you to look at 2 Corinthians and we are going to read beginning with chapter six verse 14.

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said,

"I will make my dwelling among them and walk among them,
and I will be their God,
and they shall be my people.
Therefore go out from their midst,

¹⁵ 1 Thessalonians 4:3.

and be separate from them, says the Lord,
and touch no unclean thing;
then I will welcome you,
and I will be a father to you,
and you shall be sons and daughters to me,
says the Lord Almighty.”

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.¹⁶

Church, how do we respond to this vision of our Savior? By cleansing ourselves of every defilement, every kind of defilement notice, not just in body, but also in spirit. I mean what goes into your mind matters. What goes into your heart is going to affect what comes out of your life. And we are to strive for purity not just in our behavior, what we do with our bodies, but also in our thought life, our attitudes, our heart. We are striving for holiness. And we do this in the fear of the Lord. It is worship. It is reverence.

How do you do this practically? We are told to cleanse ourselves of every defilement of body and spirit. How do you do this? What is necessary to it? Obviously it means in a very practical way you put away sin in all forms, but let me give you three things to remember as you strive to cultivate holiness. First of all, holiness is not cultivated apart from prayer. How much devoted prayer time do you know right now in your walk with the Lord? Prayer. And tied to prayer is meditation on the Word of God.

“Thy word have I hid in mine heart, that I might not sin against thee.”¹⁷

There is a connection there, isn't there? Taking God's word, putting it in your heart and that means you meditate on it. In fact, the psalmist says that he meditated on the Word of God night and day. Is it any wonder that we have garbage coming out of our lives when we meditate more on movies and books and whatever else it may be, sports, whatever you want to talk about it? We spend most of our time thinking about those things and very little time, perhaps, thinking about God's Word. Is the Word of God your meditation? I mean you spend extended time, not just a moment, you spend extended time in a prayerful, thoughtful, reflection on what God's Word says?

Prayer, meditation on God's Word, but here is a third thing that is often missing, complete obedience. Complete obedience. Partial obedience is disobedience. So that where you know God's Word, where you know the truth you strive to obey it fully. But remember something. All of this is in the fear of the Lord. So be careful here, because when you are striving for complete obedience, you do this while relying completely on Christ's righteousness.

I want to fully obey the Word of God while I fully understand that Christ is my

¹⁶ 1 Corinthians 6:14—7:1.

¹⁷ Psalm 119:11.

righteousness. That is the difference, you see, between holiness and Pharisaism. Where there is real obedience there is sweetness and graciousness and joy and humility. And where there is Legalism there is judgment and superiority and how is this for a theological word? Crankiness.

I mean, you know people like that. I obey the Lord fully and yet they are the most unhappy people you would ever meet. Well, this is an obedience that is fueled by understanding of grace and love for the one who gave his life for you. It is contrasted with love for the world. Do we love the world or do we love the Savior?

Tonight we will come back and we will see the evaluation that Jesus gave to this church. Let's bow together for prayer.

Father, thank you for the call that you give to your Church, you give to us to live holy lives. We recognize, Lord, that we are powerless in ourselves to live such a life, but we thank you that in Christ by the power of your Spirit we can know the reality of progressive and we are knowing the reality of progressive sanctification as you form the character of your Son in us. Help us, Lord, to wake up to the reality of what this world represents. Help us to wake up to the reality of defilement that can affect not just our body, but our mind. Help us, Lord, to strive for holiness while relying on Jesus, to put away the defilements of mind and body, to complete holiness because we love you and we understand the reality of what sin is and what obedience is. Lord, put within our hearts the desire to be a church that pleases you by not tolerating sin. We ask for this in Jesus' name. Amen.