

Overcomers We Have Known
Series: Between a Rock and a Hard Place
April 25, 2021
Revelation 2-3

- I. The Bible is not a theological treatise
 - A. Lots of theology in it
 - 1. Sometimes in explicit form
 - a. Romans
 - 2. Sometimes in the form of worship
 - a. Psalms
 - 3. Mostly in the context of real life people and circumstances
 - a. **Justification by faith alone – Galatians**
 - (1) Church that had departed from the gospel through influence of Judaizers
 - b. **Character and nature of Christ – Colossians**
 - (1) Letter to church in Asia; specific problems to be addressed
 - (a) Pre-Gnostic heresies
 - (2) Reminders of the nature of Christ was important
 - c. **Eschatology in Revelation**
 - (1) Written to encourage Asian churches in difficult circumstances
 - B. Generally, major portions are **historical narratives**
 - 1. NT
 - a. **Gospels**
 - (1) Life and ministry of Christ
 - b. **Acts**
 - (1) History of the early church
 - 2. OT
 - a. **Pentateuch**
 - (1) History and development of nation of Israel

- a. Story of David and Goliath
- b. Tending sheep of his father while brothers were with the Army of Israel
- c. Philistines had Israel over a barrel
- d. Goliath offered to settle the matter if Israel would find one who would fight him
- e. No one was able
- f. David volunteered; killed Goliath

(1) **1 Samuel 17:37** (NASB95) — 37 And David said, “The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine.” ...

(2) David’s implicit trust in the Lord

- 2. Continually expressed his love for the Lord
 - a. Often, in the context of great difficulty and trial
 - b. **Psalm 18:1–3** (NASB95)
 - c. *For the choir director. A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said,*
 - d. — 1 “I love You, O LORD, my strength.” 2 The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold. 3 I call upon the LORD, who is worthy to be praised, And I am saved from my enemies.
 - e. **Psalm 27:1–6** (NASB95) — 1 The LORD is my light and my salvation; Whom shall I fear? The LORD is the defense of my life; Whom shall I dread? 2 When evildoers came upon me to devour my flesh, My adversaries and my enemies, they

stumbled and fell. 3 Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be confident. 4 One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD And to meditate in His temple. 5 For in the day of trouble He will conceal me in His tabernacle; In the secret place of His tent He will hide me; He will lift me up on a rock. 6 And now my head will be lifted up above my enemies around me, And I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to the LORD.

- f. Many other psalms
- 3. Things changed for David over time; love grew dim
 - a. After David had consolidated his power; defeated his enemies
 - (1) Saul and his family
 - (2) Enemies outside Israel
 - b. Spring; kings would go off to battle
 - (1) David didn't go this time; stayed in Jerusalem
 - (2) He would sit this one out
 - c. Saw Bathsheba bathing on roof
 - (1) Inquired; sent for her
 - (2) Lay with her; she became pregnant
 - d. Tried to cover his own sin
 - (1) Tried to get her husband, Uriah, to return and have relations
 - (2) Uriah would not do that while Israel was at war
 - (3) Had Uriah sent to the front with orders to let him get killed

- (4) Uriah was killed
- (5) David had Bathsheba
- (6) Had engaged in adultery and murder
- e. Could never have penned the words of those psalms while in that frame of mind
- 4. Nathan confronted David with his sin
 - a. Did the confrontation with story about gross injustice
 - b. David didn't even realize the story was about himself
 - (1) Had become insensitive to his own relationship with God
 - (2) Conscience had become seared
- 5. **David's great repentance**
 - a. **Psalm 51:1-3** (NASB95) — 1 Be gracious to me, O God, according to Your lovingkindness; According to the greatness of Your compassion blot out my transgressions. 2 Wash me thoroughly from my iniquity And cleanse me from my sin. 3 For I know my transgressions, And my sin is ever before me.
 - b. **Psalm 51:7** (NASB95) — 7 Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.
 - c. **Psalm 51:10-12** (NASB95) — 10 Create in me a clean heart, O God, And renew a steadfast spirit within me. 11 Do not cast me away from Your presence And do not take Your Holy Spirit from me. 12 Restore to me the joy of Your salvation And sustain me with a willing spirit.
- 6. David, one of the great figures in the OT
 - a. Called a man after God's own heart
 - b. Had lost his first love
 - c. Had returned to his first love

d. One of the great overcomers

III. Smyrna

A. Problem

1. Suffering church

a. Nothing wrong with the church

b. Under a great persecution

(1) Related to Jews – synagogue of Satan

c. Expecting more persecution

(1) Some to be imprisoned

(2) Some may even die

2. Temptation for such a church – cease to be faithful to the Lord

a. Doubt his sustaining grace

B. Solution

1. Remain faithful unto death

C. Stephen

1. Began in unremarkable form

a. Not one of the 12

b. Appointed to care for widows of Hellenistic Jews in Acts 6 along with six others

(1) Perhaps first deacons

2. Stephen – full of faith and of the Holy Spirit

3. Stephen was doing more than caring for widows

a. Acts 6:8–15 (NASB95) — 8 And Stephen, full of grace and power, was performing great wonders and signs among the people. 9 But some men from what was called the Synagogue of the Freedmen, including both Cyrenians and Alexandrians, and some from Cilicia and Asia, rose up and argued with Stephen. 10 But they were unable to cope with the wisdom and the Spirit with which he was speaking. 11 Then they secretly induced men to say, “We have heard him speak blasphemous words against Moses and

against God.” 12 And they stirred up the people, the elders and the scribes, and they came up to him and dragged him away and brought him before the Council. 13 They put forward false witnesses who said, “This man incessantly speaks against this holy place and the Law; 14 for we have heard him say that this Nazarene, Jesus, will destroy this place and alter the customs which Moses handed down to us.” 15 And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an angel.

4. Stephen then engaged in his defense
 - a. Actually, a sermon based on the whole OT
 - b. Included an exposition of all the rebellious things Israel had done in the OT
 - c. **Acts 7:51–53** (NASB95) — 51 “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. 52 “Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; 53 you who received the law as ordained by angels, and yet did not keep it.”
 - d. **Acts 7:54–60** (NASB95) — 54 Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him. 55 But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.” 57 But they cried out with a loud voice, and covered their

ears and rushed at him with one impulse. 58
When they had driven him out of the city, they
began stoning him; and the witnesses laid aside
their robes at the feet of a young man named Saul.
59 They went on stoning Stephen as he called on
the Lord and said, “Lord Jesus, receive my spirit!”
60 Then falling on his knees, he cried out with a
loud voice, “Lord, do not hold this sin against
them!” Having said this, he fell asleep.

5. Stephen – faithful unto death
 - a. Saw Jesus standing at the right hand of the Father
 - (1) His intercessor!
 - b. Even moved him to ask mercy for his killers

IV. Pergamum

A. Problem

1. Church that tolerated false teaching
 - a. Balaam
 - (1) Gentile prophet; refused to curse Israel for Moab
 - (2) Still, counseled Moab re: how to incite God’s anger against Israel; led them into sin through enticing Israel to take Moabite wives; led them into idolatry
 - b. Nicolaitans
 - (1) Some similar group; sexual immorality and idolatry

B. Solution – how to overcome

1. Hold fast His name
 - a. Have no other gods before Him
2. Don’t deny the faith
 - a. Don’t fall for false teaching
 - b. Don’t transgress the Law of God
3. Repent
 - a. Deal with false teachers

C. **Phinehas**

1. Balaam had counseled Moab to engage Israel in sexual immorality and idolatry – worship of the Baal of Peor
2. **Numbers 25:1–3** (NASB95) — 1 While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. 2 For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. 3 So Israel joined themselves to Baal of Peor, and the LORD was angry against Israel.
 - a. Nothing incites the anger of God like idolatry
 - b. Balaam knew that; though if he couldn't curse Israel through the front door, he could accomplish the same thing through the back
3. **Numbers 25:4–5** (NASB95) — 4 The LORD said to Moses, “Take all the leaders of the people and execute them in broad daylight before the LORD, so that the fierce anger of the LORD may turn away from Israel.” 5 So Moses said to the judges of Israel, “Each of you slay his men who have joined themselves to Baal of Peor.”
 - a. Solution – church discipline
 - (1) Capital crime; kill the leaders
 - (2) In addition – plague which struck Israel
4. **Numbers 25:6** (NASB95) — 6 Then behold, one of the sons of Israel came and brought to his relatives a Midianite woman, in the sight of Moses and in the sight of all the congregation of the sons of Israel, while they were weeping at the doorway of the tent of meeting.
 - a. Context of the execution
 - (1) People weeping before the Lord for the sin and its consequences
 - b. One of the sons of Israel flaunts his immorality and idolatry before Moses

5. **Numbers 25:7–9** (NASB95) — 7 When Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he arose from the midst of the congregation and took a spear in his hand, 8 and he went after the man of Israel into the tent and pierced both of them through, the man of Israel and the woman, through the body. So the plague on the sons of Israel was checked. 9 Those who died by the plague were 24,000.

- a. Phinehas – young man
 - (1) Aaron’s grandson
- b. Zealous for the honor of God
 - (1) Not afraid to engage in church discipline
 - (2) The honor of God is more important than the fleeting pleasures of man in his sin

6. **Numbers 25:10–13** (NASB95) — 10 Then the LORD spoke to Moses, saying, 11 “Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel in that he was jealous with My jealousy among them, so that I did not destroy the sons of Israel in My jealousy. 12 “Therefore say, ‘Behold, I give him My covenant of peace; 13 and it shall be for him and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the sons of Israel.’ ”

- a. Phinehas’ reward
 - (1) Covenant of peace
 - (2) Perpetual priesthood

D. False teaching that leads into idolatry must be stopped

- 1. People with the heart of Phinehas
 - a. Willing to fight for the honor of God
 - b. Even if it means offending his own brothers and sisters

V. **Thyatira**

- A. Problem
 - 1. **Tolerating Jezebel's teaching**
 - a. Sexual immorality
 - b. Idolatry
 - 2. Difference between Thyatira and Pergamum
 - a. Seems that Thyatira's sin was the majority report
 - b. Only a remnant who were faithful
 - 3. **Corrupt, even apostate church**
- B. Solution – how to overcome
 - 1. **Hold fast to what they had**
 - a. Deeds
 - b. Love
 - c. Faith
 - d. Service
 - e. Perseverance
 - f. Deeds greater than at first
 - 2. **Keep deeds to the end**
 - a. In other words, hang in there, persevere, don't stop doing the things you have been doing
 - b. Temptation in this situation is to give up
- C. **Elijah**
 - 1. Had the great confrontation with prophets of Baal
 - a. Jezebel's great nemesis
 - b. Jezebel was Ahab's wife
 - (1) Gentile
 - (2) So overwhelmed Ahab and Israel that there did not seem to be righteous remnant
 - c. Excellent parallel to Thyatira
 - 2. Elijah meets 450 prophets of Baal at Carmel
 - a. Proposes test
 - (1) Each has ox prepared for sacrifice
 - (2) No fire under it
 - (3) Each would call on their god to consume it with fire

- (4) Whoever's sacrifice is consumed, He is God
 - (5) Everybody agrees – good idea
 - b. Prophets of Baal
 - (1) Cried out all day long
 - (a) Even cut themselves
 - (2) Nothing happened
 - (3) Elijah mocked them
 - c. Elijah
 - (1) Trench around the altar
 - (2) Poured water on wood three times
- 3. Elijah's prayer and result
 - a. **1 Kings 18:36–39** (NASB95) — 36 At the time of the offering of the evening sacrifice, Elijah the prophet came near and said, “O LORD, the God of Abraham, Isaac and Israel, today let it be known that You are God in Israel and that I am Your servant and I have done all these things at Your word. 37 “Answer me, O LORD, answer me, that this people may know that You, O LORD, are God, and that You have turned their heart back again.” 38 Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench. 39 When all the people saw it, they fell on their faces; and they said, “The LORD, He is God; the LORD, He is God.”
- 4. Elijah's depression
 - a. **1 Kings 19:1–18** (NASB95) — 1 Now Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. 2 Then Jezebel sent a messenger to Elijah, saying, “So may the gods do to me and even more, if I do not make your life as the life of one of them by

tomorrow about this time.” 3 And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. 4 But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, “It is enough; now, O LORD, take my life, for I am not better than my fathers.” 5 He lay down and slept under a juniper tree; and behold, there was an angel touching him, and he said to him, “Arise, eat.” 6 Then he looked and behold, there was at his head a bread cake baked on hot stones, and a jar of water. So he ate and drank and lay down again. 7 The angel of the LORD came again a second time and touched him and said, “Arise, eat, because the journey is too great for you.” 8 So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God. 9 Then he came there to a cave and lodged there; and behold, the word of the LORD came to him, and He said to him, “What are you doing here, Elijah?” 10 He said, “I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away.” 11 So He said, “Go forth and stand on the mountain before the LORD.” And behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; but the LORD was not in the wind. And after the wind an earthquake, but the LORD

was not in the earthquake. 12 After the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of a gentle blowing. 13 When Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice came to him and said, "What are you doing here, Elijah?" 14 Then he said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away." 15 The LORD said to him, "Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; 16 and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. 17 "It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death. 18 "Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him."

5. God's admonition
 - a. Keep at it! Fulfill your ministry!
 - b. You're not the only one left!
 - c. Keep your deeds until the end

VI. **Sardis**

- A. Problem
 1. **Being dead**
 2. Alive in name only
 3. Deeds not being completed

4. These were unsaved people right in the midst of religious community

B. Solution

1. Wake up
2. Strengthen things that remain
3. Remember things received and heard
4. Repent
 - a. Turn to Christ

C. Paul

1. No one more religious than Paul; yet dead spiritually
 - a. Acts 7:58 (NASB95) — 58 When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul.
 - b. Acts 8:1–3 (NASB95) — 1 Saul was in hearty agreement with putting him to death. And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2 Some devout men buried Stephen, and made loud lamentation over him. 3 But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison.
 - c. Philippians 3:1–11 (NASB95) — 1 Finally, my brethren, rejoice in the Lord. To write the same things again is no trouble to me, and it is a safeguard for you. 2 Beware of the dogs, beware of the evil workers, beware of the false circumcision; 3 for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh, 4 although I myself might have confidence even in the flesh. If anyone else has a mind to put

confidence in the flesh, I far more: 5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, 10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the dead.

2. God woke him up

- a. **Acts 26:1–20** (NASB95) — 1 Agrippa said to Paul, “You are permitted to speak for yourself.” Then Paul stretched out his hand and proceeded to make his defense: 2 “In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today; 3 especially because you are an expert in all customs and questions among the Jews; therefore I beg you to listen to me patiently.
- b. 4 “So then, all Jews know my manner of life from my youth up, which from the beginning was spent

among my own nation and at Jerusalem; 5 since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion.

- c. 6 “And now I am standing trial for the hope of the promise made by God to our fathers; 7 the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews.
- d. 8 “Why is it considered incredible among you people if God does raise the dead? 9 “So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth.
- e. 10 “And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. 11 “And as I punished them often in all the synagogues, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities.
- f. 12 “While so engaged as I was journeying to Damascus with the authority and commission of the chief priests, 13 at midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me.
- g. 14 “And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, ‘Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.’
- h. 15 “And I said, ‘Who are You, Lord?’ And the

Lord said, 'I am Jesus whom you are persecuting. 16 'But get up and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; 17 rescuing you from the Jewish people and from the Gentiles, to whom I am sending you, 18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'

i. 19 "So, King Agrippa, I did not prove disobedient to the heavenly vision, 20 but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance.

(1) Awakened

(2) Repented

(3) Strengthened the things that remained

(a) Urged Jews to return to true Judaism

(4) Remembered the things received

(a) The OT made sense to him

(b) Always used the OT to convince Jews

D. Those religious people who are really dead need to be converted

1. Maybe not like Paul was on the road to Damascus

2. But just as effectively

VII. Philadelphia

A. Problem

1. Small, persecuted church; little power

2. Nothing really wrong

3. Faithful
 - a. Kept word of perseverance
 - b. Didn't deny the name of Christ

B. Solution

1. Keep holding fast what they had
2. Promise – keep from hour of testing

C. Esther

1. Ahasuerus – King of Persia during Babylonian exile
 - a. Replaced a disobedient queen by auditioning virgins
 - b. Esther, a Jew, was selected as queen
 - (1) Daughter of the uncle of Mordecai who was raising her
 - c. Mordecai, hanging around the gate, learned of plot to kill the king
 - (1) Warned him through Esther
 - (2) Plot was foiled
2. Haman plotted against the Jews
 - a. Mordecai had angered him
 - b. Plotted to kill all Jews
 - c. Got the king to issue an edict
3. Mordecai learned of the plot
 - a. Sought Esther to turn to the king
4. Esther is not to approach the king unless summoned, upon penalty of death
 - a. She had not been summoned for a month
5. Like Philadelphia, little power; position of weakness
 - a. Only thing going for her is that she is a child of Abraham
6. **Esther 4:13–16** (NASB95) — 13 Then Mordecai told them to reply to Esther, “Do not imagine that you in the king’s palace can escape any more than all the Jews. 14 “For if you remain silent at this time, relief and deliverance will arise for the Jews from another place

and you and your father's house will perish. And who knows whether you have not attained royalty for such a time as this?" 15 Then Esther told them to reply to Mordecai, 16 "Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink for three days, night or day. I and my maidens also will fast in the same way. And thus I will go in to the king, which is not according to the law; and if I perish, I perish."

- a. Esther is willing to die if necessary in order to be faithful
7. Esther plans banquet with King and Haman
 - a. Reveals plans of Haman to the king
 - b. Haman is hanged on the gallows prepared for Mordecai
 - c. Jews are saved
- D. She held fast the word of her perseverance
 1. Had little power
 2. Even if it meant her life

VIII. Laodicea

- A. Problem
 1. Lukewarm
 2. Materially rich
 3. Miserable, wretched, poor, blind, naked
 - a. Not saved
- B. Solution
 1. Buy gold refined by fire from God
 2. Buy garments from God
 3. Buy eye salve from God
 4. Be zealous
 5. Repent
- C. Zaccheus
 1. Luke 19:1–2 (NASB95) — 1 He entered Jericho and was passing through. 2 And there was a man called by the name of Zaccheus; he was a chief tax collector and

he was rich.

- a. Jew
 - (1) Not terribly zealous or religious
 - (2) Certainly not fruitful
- b. Rich
 - (1) Tax gatherer
 - (2) Paid by Romans to collect taxes
 - (a) They didn't care how much they kept
 - (b) Tax collectors made themselves rich at the expense of their own kindred

2. **Luke 19:3–4** (NASB95) — 3 Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. 4 So he ran on ahead and climbed up into a sycamore tree in order to see Him, for He was about to pass through that way.

a. First evidence of repentance; interested in Jesus

3. **Luke 19:5–6** (NASB95) — 5 When Jesus came to the place, He looked up and said to him, “Zaccheus, hurry and come down, for today I must stay at your house.” 6 And he hurried and came down and received Him gladly.

a. Second evidence of repentance; received Jesus

4. **Luke 19:7–8** (NASB95) — 7 When they saw it, they all began to grumble, saying, “He has gone to be the guest of a man who is a sinner.” 8 Zaccheus stopped and said to the Lord, “Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much.”

a. Third evidence of repentance

(1) Bought gold, garments, eye salve from Jesus

b. Not that he bought salvation

(1) Clear evidence

5. **Luke 19:9–10** (NASB95) — 9 And Jesus said to him, “Today salvation has come to this house, because he,

too, is a son of Abraham. 10 “For the Son of Man has come to seek and to save that which was lost.”

- a. Son of Abraham became a true son of Abraham
- b. Salvation came to his house
 - (1) Exchanged material gold for heavenly gold
 - (2) Exchanged his filthy, unrighteous garments for the righteous garments of Christ
 - (3) Exchanged the insidious, putrefying infection of sin, hatred, and presumption for the healing salve of forgiveness

D. Zaccheus was saved

1. A rich, unfruitful Jew who was spiritually miserable, wretched, poor, blind, and naked
 - a. Became spiritually rich, seeing, and clothed with the righteousness of Christ
2. Zaccheus was an overcomer

IX. Perhaps you can identify with one of our overcomers

A. Ephesus – David

1. Learned how to regain his first love

B. Smyrna – Stephen

1. Discovered the glory of suffering unto death

C. Pergamum – Phinehas

1. More concerned with the honor of God than with offending those who were infecting the purity of the church

D. Thyatira – Elijah

1. Discovered that, no matter who’s left in the midst of a corrupt church, that he must keep at the work of the ministry

E. Sardis – Paul

1. Learned what true spiritual life is all about

F. Philadelphia – Esther

1. Learned that it wasn’t important how much power you had; faithfulness even if it meant dying was necessary

G. Laodicea – Zaccheus

1. Learned how useless material riches are; turned to Christ and found true riches, fruitfulness