“And have need of nothing.”  
 Higher and higher rises the boast! How great the  
self-sufficiency, that could say so! How debased the  
soul, which riches and the earth could fill! “Need of  
*nothing!*” “Give me but a continuance of my lot on  
earth, and it suffices me!” “The resurrection of the  
just,” the return of the Lord Jesus, the kingdom of glory  
were unsought and forgotten!  
 Is not the world’s spirit of boastfulness creeping into  
the Church in our day? Do we not talk largely and  
self-complacently of our “unparalleled efforts for translating and diffusing the Scriptures, and extending the  
knowledge of Christ”? ’Tis a bad sign.  
 “And knowest not, that THOU art the wretched one.”  
 The contrast between their thoughts of themselves,  
and the Lord’s estimate of them, is broadly and sharply  
brought out. They *fancied*—Christ *knew*.  
 “THOU art the wretched One.”  
 How direct the assertion enforced on the angel! As  
Nathan said to David, “THOU art the man.”  
 We usually apply the term “wretched” to one who is  
in misery, and is conscious of it. Here, of course, the  
consciousness does not exist. Wherein then did the  
wretchedness consist? 1. In the *low spiritual state*.  
2. In the *future loss of the millennial kingdom*. Then,  
at all events, he would see his sad state, in his being  
thrust out among the excluded.  
 “And the pitiable.”  
 The angel and Church considered their condition as  
worthy to be *envied*. Jesus tells them it was worthy  
of *pity*.  
 “And poor, and blind, and naked.”  
 These express their three great spiritual wants.  
They made three boasts. Jesus asserts three great  
defects.  
 1. They were “poor.” Not as regarded this world: