

Revelation - Commentaries by Unknown Author

Christian Treasury: Volume 10, Mystery, The

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The mystery in Colossians 1:26 is the mystery of the church, the body of Christ, which had been kept hid from ages. The mystery of Colossians 2:2 is not the same, but the mystery of God, and of the Father, and of Christ—the mystery of the glorious Godhead revealed. The mystery of God, in Revelation 10:7, is the mystery of the time of the Gentiles, or the parenthesis of the present unmeasured period in which we are now found. Prophetic time shall be no longer delayed.

Correspondence, Correspondence: Divine Healing; Is Satan in Heaven?

Ques. Will you kindly explain "Divine healing," or, "The Fourfold Gospel"? C. S.

Ans. Scripture does not speak in that way. God answers prayer, and often heals those prayed for, and we have had many times to praise Him again for raising up sick ones. But it is not what we should always expect or seek. Paul, the apostle, who writes guidance for the Church on earth, did not heal Timothy (1 Tim. 5:23), nor Epaphroditus (Phil. 2:27), nor Trophimus (2 Tim. 4:20). He owned God's discipline on His saints, and did not seek to remove it (1 Cor. 11:30). So did John (1 John 5:20). So did James (5:14-16).

But this does not apply in every case, while it applies in some. It is very wrong to make a system of these things, as if we could compel God, or as if God did not love His people more than ever we can do. God gives faith where He sees fit to do so, and "Have faith in God" demands submission to His will.

"The faith once delivered to the saints (Jude 3), in which we are to build ourselves up (verse 20) has many more points than four.

Ques. Is Satan in heaven? etc. (Rev. 12:7-9). M. W. W.

Ans. We gather from Scripture that "the great dragon," "that old serpent" called the "Devil" and "Satan," is still allowed by God for the working out of His all-wise purposes. He is used by the Lord for the blessing of His people, and cannot go any further than he is allowed of God.

(See Job, chapters 1 and 2; Zech. 3:1; Luke 22:31; 2 Cor. 12:7; Eph. 6:12 margin.) He is in the heaven-lies, that is called heaven. We do not find him in the third heavens, but in an official place, where the angels present themselves before God (Job 1; Jude 9).

We are to resist him and he will flee. He is a defeated enemy, though he roars loudly at times, and deceives very subtly (James 4:7; 1 Peter 5:8, 9; 2 Cor. 2:11). We are delivered from his power (Col. 1:13) and he will be bruised under our feet shortly (Rom. 16:20), that is, when the Lord comes for us.

Rev. 12:7-9 is future. We, the heavenly saints, are with the Lord, and our voice celebrates the casting out of the accuser of our brethren on earth who are still suffering under his wrath (verses 10, 11). These suffering ones are Jewish saints, the believing remnant of Israel.

Michael, the Archangel, is called "your prince," that is, he stands up to carry out God's purposes concerning Israel. (Dan. 10:21; 12:1; Jude 9.)

Let us ever remember that we are delivered from his power. "Whom resist steadfast in the faith." "Resist the devil and he will flee from you." Submit yourselves therefore to God. "Draw nigh to God and He will draw nigh to you." How important this is for us.

Questions and Answers on Scripture: From the Bible Treasury, Man Child Caught up

Question: Rev. 12. Is the man-child caught up to God and His throne yet future? If so, how do we account for no mention of death and resurrection? — C. R.

Answer: From ch. 11:19 is a fresh start in the book, as the seventh trumpet in a general way brings us down to the end. This closes the first volume of the Revelation. The second, beginning with that verse which should introduce ch. 12, tells us, not of a "door opened in heaven," but of "the temple of God that is in heaven opened." God's ark was seen now, the ark of His covenant, though there followed, not only lightnings and voices and thunders, but an earthquake and great hail also. Then were seen signs in heaven: the mother, not the bride, (with supreme government, reflected authority subordinate, and full power in man) yet in travail; and the dragon, wielding the power of the Roman empire, and seeking to devour her child destined to rule all the nations with a rod of iron. But the vision omits that work which is the basis of redemption and divine right, and at once shows us Him caught up on high, whilst the woman flees into the wilderness for 1,260 days. It is a mystical presentation of Christ with Whom the church is hidden, as in O.T. figures, caught up to heaven, without date, save that the woman's flight into the wilderness is measured out, during which she is protected but has in no way the glory and power on the earth that is to be her portion. But heaven meanwhile is cleared of the great enemy and his angels; which is plainly future, and cannot be till after the rapture of the saints on high. The accuser of the brethren is not yet expelled. For the N.T. recognizes that our wrestling is against the spiritual hosts of wickedness in the heavenlies. But Satan and his emissaries shall surely be cast down, never more to regain access there as now; and the contest for the earth is decided in due time, when He Whose right it is shall unite heaven and earth and all things under His sway. Thus the

ascension of Christ is mystically identified with that of the heavenly saints; just as what is said of Messiah in Isa. 1 is applied to Christians in the later verses of Rom. 8 Still more easily is this understood in the symbols of a prophetic book like the Revelation. The signs being seen in heaven does not mean that the object in view is heavenly for the woman any more than for the countless crowd of Gentiles in chap. vii. The mother is as clearly the earthly people, as the heavenly bride is the church.

The Evangelist: Volume 2 (New Series), Notes on the Book of Revelation.

Chapter 12:1-5.

WE here have another vision. It is very extensive in its range, though the subject is especially Israel. Perhaps it takes us back further than any part of the Apocalypse, even to the birth of Jesus, and carries us on to the remnant in affliction, just before the Lord himself appears as their deliverer. The woman spoken of in the first verse is described as "clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars." In referring to the book of Genesis, we find that one of Joseph's dreams was, that "the sun and the moon and the twelve stars made obeisance to him;" and when he told it to his father. Jacob understood that the dream referred to himself, and the mother and brethren of Joseph; therefore he rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee on the earth." (Genesis 37:9, 10.) From this we may gather, that the woman, in the opening of our chapter, refers to the house of Israel, from which, according to the flesh, our Lord came; for He was "the son of Abraham," and was "made of the seed of David, according to the flesh;" (Matthew 1:1; Romans 1:3;) thus connected with all the promises to Abraham, and all the royalties through David. Therefore we read in the next verse, "And she being with child cried, travailing in birth, and pained to be delivered."

There was, however, another wonder in heaven, which we are told, in the ninth verse, was that old serpent which is called the Devil, and Satan. This terrible being is presented to us as a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads, and drawing a third part of the stars of heaven with his tail, and casting them on the earth. Thus we see one mighty in person, terrible and fierce as a great devourer in appearance, and followed in the train by those whose proper element was heaven, but who, by his drawing, are cast into a lower region.; which may be those who have wandered from their exalted sphere, and become apostates in league with Satan, and to whom is reserved the blackness of darkness forever.

The attitude this awful dragon takes, is that of watching for Messiah's birth, and to swallow Him up, if possible. "The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." (verse 4.) Now, who can have attentively read the second chapter of Matthew, without seeing how literally this was accomplished! There we see, that directly the birth of Jesus was announced, that "Herod and all Jerusalem were troubled," and that the king, as if imbued fully with the subtlety of the great deceiver, though he professed a desire to "worship" Jesus, only had an earnest longing "to destroy Him," (Matthew 2:8,18,) and afterward in great wrath issued a command to put to death all the young children from two years old and under, hoping in this way to include the Son of God—the man child, who should yet have the heathen for His inheritance, and the uttermost parts of the earth for His possession. As we might expect, the entrance of Jesus into this world would be connected with a mighty opposing energy of Satan; so in no period of the Divine record do we find such hosts of Satanic powers working on the earth, and especially in the land of Israel, as during the days of our Lord in His flesh. We know, too, that though Herod's murderous scheme only turned out to his utter confusion—to the complete failure of the roaring lion, yet we see him afterward as the wily serpent, tempting the blessed Lord with, "If thou be the Son of God," &c. When again, as at all other times, the great red dragon was so utterly confounded, that the "devil left Him, and angels came and ministered unto Him." From these records in the gospel, it is clear that Satan was especially set upon devouring this man child.

We are further told, "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." This shows us that, however the hatred of Satan and man might rage, yet the God of resurrection could raise up Jesus from the dead, and seat Him at His own right hand in the heavenlies. And what child was ever born of a woman, that will sway the universal scepter but Jesus? Who else shall rule the nations with a rod of iron, or break them to shivers as a potter's vessel but Jesus? His death on the Cross, instead of checking the onward course of this man child, only manifested God's love, and man's wickedness; and was so infinitely meritorious to God, that we are told "He humbled himself, and was obedient unto death, even the death of the Cross; wherefore God Hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee shall bow," &c. So we read, "the child was caught up to God, and His throne." It is ascension that is here brought out; and while the church must always be included when the resurrection and ascension of Christ is brought out, nevertheless, the subject of this chapter is not the church, but the history of those (of Israel especially) who suffer under Satan and his great minister, the man of sin, during the Apocalyptic week. Though at present the people of Israel are virtually cut off, yet they are beloved for the fathers' sakes; and though the ten tribes are scattered to the four winds, God is able to gather them again from the four winds; and, even before that, His eye will be upon a remnant of them for good and bring them through the fire of unparalleled tribulation and anguish, into their long promised blessing, when there shall be the days of heaven on the earth. (Deuteronomy 11:21.)

Questions and Answers on Scripture: From the Bible Treasury, They Who Rest From Their Labors. . .

Question: Who are they who rest from their labors and their works do follow them? (Rev. 14:13.)

Answer: Rev. 14:13 announces the blessedness henceforth of those that die in the Lord. There is no more dying thus. The end of such suffering as well as of the testimony that exposed to it is come. Hence we have the Lord's coming in judgment immediately consequent. The special reference is to the Apocalyptic martyrs for His name.

The Evangelist: Volume 2 (New Series), Notes on the Book of Revelation.

BABYLON is doomed. Her fall precedes the coming of the Lord. It has both a civil and religious aspect, and is a mighty system permeating almost every other, spreading its influence among all nations and ranks. A terrible corrupting power, and dwelling in ease, luxury, and supported by the strength of nations, she now says in her heart, "I sit a queen, and am no widow, and shall see no sorrow." But its loftiness must be laid low, its glitter pass away, its delusions exposed, and its adultery judged. Hence the announcement from heaven, "Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication." Ah, how little do men think they are under a terribly deceiving power, when they take the intoxicating drink from the cup of this false system. So important a consideration is Babylon in the mind of God, that two chapters are occupied with its details, which we hope to consider in due time. Here her doom is simply announced.

4. God's Warning Against Worshipping the Beast.

This testimony follows the two previous announcements, and is most plain, solemn, and decisive. It reminds us of another inspired testimony, "If any man love not our Lord Jesus Christ, let him be anathema maranatha," that is, accursed when the Lord cometh. How few think that we are rapidly hastening to this eternal crisis! Alas! man's pride and self-will harry him on to judgment: and it must be so; for it is appointed unto men once to die, and after this the judgment. This awful warning seems to be the last before Christ is actually revealed from heaven, and it is uttered with a loud voice, "If any man worship the beast, and his image, and receive his mark in his forehead, or in his right hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast And his image, and whosoever receiveth the mark of his name." (verses 9-11.) Nothing can be plainer, or more awful-drinking God's wrath, no rest, tormented day and night forever and ever. Let us try to think of its dread reality; for it might make us more in earnest with souls, and more decided in our testimony. Multitudes are acting on the principles of the beast and his image, little thinking that setting aside the authority of the Scriptures, and acting out a religiousness according to their own will and mind, they are thus helping on the work of the great deceiver, and rushing onward to the impending crisis.

The Lord pauses after this announcement, to notice again the patience of the saints, as He did also in the previous chapter—the remnant who are still passing through the fiery tribulation. Their zeal for the observance of God's commandments, the law of Moses, and also their faith in the coming Messiah are not overlooked by Him.

5. The Voice from Heaven.

This is very remarkable, but beautifully fitting in with the character of the whole chapter. For one of the faithful remnant of Israel to die at this time would not be considered by them at all desirable, because they are expecting the Messiah to appear, and looking forward to enjoy the glorious land with Him. This voice from heaven, therefore, is very tender of the Lord, and will be particularly cheering to any of those who may suffer death under the beast; for it assures them that still they are "blessed." Though they die before Messiah comes to reign, and thus lose their earthly inheritance, yet being in the Lord they are peculiarly the "blessed," and while the worshippers of the beast have no rest day and night, they shall "rest from their labors, and their works do follow them." They will have part in the "first resurrection." There is nothing new in its being blessed to die in the Lord, but the peculiar application of this action to those who are the faithful remnant in Israel is very interesting, and shews the graciousness of God. "From henceforth" shews that they get into their blessing immediately.

5. The Harvest of the Earth.

We have had the "first fruits of the earth," now we have "the harvest of the earth." This is reaped at the coming of the Lord. The prophetic testimony to Israel was not only that when the Messiah came He would tread down the wicked as ashes under the soles of His feet, but that He, as the Sun of righteousness, would arise upon Israel with healing in His wings. Thus blessing to the elect nation and judgment on the wicked attend the revelation of the Lord from heaven. Isaiah says of this time, "The day of vengeance is in mine heart, and the year of my redeemed is come." We get some account of the former in the concluding action of this chapter, and it is more fully brought out in the nineteenth chapter of the latter, in "the harvest of the earth." It is the Son of man, making the cloud His chariot, as in Revelation 1:7, crowned with a golden crown, and having in His hand a sharp sickle, with which He gathers to His bosom the fruit of His own sowing. Angels are associated with the Lord in the work. It is evidently the end of the age of Matt. 13, when the wheat is gathered into the barn, and the next action shows us the tares cast into fire unquenchable. There is no idea here of resurrection of the dead, or of any being removed to heaven, but of gathering the living righteous, —reaping the wheat. A separation between good and bad, and judgment on the latter, constitute the instruction of the last two scenes in this chapter. The Lord is coming to establish His millennial kingdom in righteousness. He will, therefore, sever the wicked from among the just, and take out of His kingdom them that offend and do iniquity, and cast them into a furnace of fire. The Seer says, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle, and the earth was reaped." (verses 14-16.)

7. Treading the Winepress.

This is not the harvest, but the vintage, gathering and treading grapes fully ripe. Now Satan works in sowing tares, and God bears with it till the iniquity is full. Christ is the true vine, and Israel is called a vine brought out of Egypt; but this is called "the vine of the earth." Not connected with Christ risen and ascended into heaven; it is carnal, Satanic, earthly religion. The tares are the children of the wicked one. It may be apostate Jews and apostate Gentiles, but now they are fully ripe. They have unmixed judgment. Wrath without any mercy. The extent is beyond anything the world has ever known. It may be figurative, but we are surely to understand by it, its unparalleled character. "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (verse 20.)

Rev. 14:19.-" The vine of the earth " is the symbol of earthly religion in its last apostate state. Christ, the Lord from heaven, is the true vine; this is the false vine, the scene of whose judgment appears to be Jerusalem (cf. verse 20). Where Christ suffered, where the church of God first saw the light, it would seem that Satan will at the close completely triumph. It is important to note that it is a distinct and subsequent scene to the fall of Babylon, given already in the same chapter. If Rome' be, as I believe, the center of one picture, Jerusalem is, I think, of the other, the metropolis respectively of Gentilism and Judaism in their antagonism to God at the end of the age.

Questions and Answers on Scripture: From the Bible Treasury, Seven Heads and Seven Kings

Question: Rev. 17:9-11. How are we to understand "the seven heads" and "seven kings?" Is it legitimate to take "the seven heads" as 1, Egypt; 2, Assyria; 3, Babylon; 4, Medo-Persia; 5, Greece; 6, Rome; 7, Israel in its apostate state? And is it correct that "the seven kings" can be, 1, Pharaoh; 2, Sennacherib; 3, Belshazzar; 4, Antiochus Epiphanes; 5, Herod; 6, Nero; 7, Napoleon; 8, anti-Christ? F. R. G. S.

Answer: One of the most important helps everywhere for right interpretation is a firm adhesion to the context. In the present case the object before us is the Beast or Roman Empire, which the Holy Seer beholds in its last form before it goes into perdition. The seven heads are doubly interpreted. They are seven mountains (or hills), whereon the woman sits (compare ver. 18). Rome is the seat geographically, not Jerusalem, nor the plain of Shinar. But they are seven kings, or differing forms of ruling power. The Beast is thus distinguished. There had been, 1, kings; 2, consuls; 3, dictators; 4, deceivers; 5, military tribunes; who held successively and constitutionally the imperium. And these five were fallen. The sixth was actually then in power-emperors. The seventh had not yet come; and it was to be transient. "And the Beast that was and is not, himself also is an eighth, and is of the seven; and he goeth into perdition." Thus the context fixes the heads, not only in connection with a Roman seat, but to the peculiar and complete changes of its ruling powers, explaining that the last is an eighth, and yet one of the seven. It is the imperial form, which had been wounded to death (13:3), revived by the dragon as the resurrection-head of the empire rising up at the close against the risen Lord of glory. The introduction of other kingdoms or empires, south, north, and east, long before the Roman empire began, is out of the way imaginative; still more so the strangely unconnected episode, as that of the queried list of kings. Even in the heads, as here mistakenly separated from the kings, to make apostate Israel the seventh head of the Roman empire is a singularly wide if not wild conjecture. Hengstenberg followed by the late Dean Vaughan so took six of the heads, but the seventh to be the ten horns in a cluster! a not much happier guess than Israel, though somewhat more homogeneous. The context suffices to correct all such thoughts. The proposal was to explain the seven heads, which we have in vers. 9-11; then the ten horns, which follow in vers. 12-14.

Christian Treasury: Volume 3, Public Celebration, The

The public celebration of the marriage of the Lamb in heaven is described in Rev. 19. What is contemplated here, in connection with the coming of Christ, is what is revealed to John by one of the seven angels. He said. "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. 21:9-11.

The subject would be incomplete without a few words on the effect of the presentation of Christ to the Bride. "And the Spirit and the bride say, Come." How simple! And yet it was the suited response. It could not be otherwise inasmuch as it is the language of the Spirit and the Bride. But how can it be the language of both? Because it was produced by the Spirit in the heart of the Bride. It was His words, though uttered by herself (See Rom. 8:26, 27.). The response therefore, was the one which the Lord desired to hear, and the only one suited to the moment. Notice that it was elicited by the presentation of Himself to the heart of the Bride. If, as a consequence, her heart overflowed in the one word "Come," it was the effect of the mighty working of the Spirit.

What a lesson to all who seek to minister to God's beloved people! Is it desired to lead them into fuller blessing by awakening in them more fervent affection to Christ? Let us notice the Lord's own way. It is to minister Himself in the aspect suited to the need. For this, the one who ministers must himself be in communion with the heart of Christ about His people. He must be near enough to Him to apprehend His mind for them at that particular moment. Oh, that many such servants may be found laboring among the saints of God.

"Let him that heareth say, Come." The Bride turns upward in the power of the Spirit as she gazes on the face of the Bridegroom and says with unutterable longing, "Come." It is not only the Bride but the Lord would have every one of His people, wherever they may be and who hear the cry, to join in that longing individually. What could more plainly reveal the Lord's mind for His own, than that He would have every saint of God maintaining the expectation of His return. Not one is excepted, and this very fact is a challenge as to our state of soul in view of seeing the Lord face to face. This prospect, when cherished, constitutes the one great motive for holiness, as the apostle teaches when he says that everyone who looks for Christ and being like Him, will purify himself, even as Christ is pure. (1 John 3:2, 3.)

The circle is now widened. The Church is in a sense the depositary of grace. So the Spirit of God speaking through her or through His servants, and thinking of the multitude of needy, thirsty souls scattered throughout the world, remembering that the day of grace will be closed when the Lord does come, utters the yearning appeal, "Let him that is athirst come." As the Lord said when He was on earth, "If any man thirst, let him come unto Me and drink," so now the Spirit repeats the invitation. Oh, that weary souls who have been attempting to satisfy their thirst at human cisterns, might have their ears opened to hear this pleading invitation, and as they hear it, remember the words of the Lord Himself, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well [fountain] of water springing up into everlasting life." John 4:14.

Every person on the face of the earth is thought of, for it says, "Whosoever will, let him take the water of life freely." Nothing could more fully show that the living water which Christ has secured through His death and resurrection is "towards all." All that is in the heart of God is for man, and consequently the gospel is to be proclaimed to all, for God has been pleased to assume the attitude of a Savior God. Since Christ died for all, He would have all men to be saved, and to come to the knowledge of the truth. (1 Tim. 2:4.) Let this gracious invitation, therefore,

be proclaimed throughout the wide world, and with all the more urgency because of the imminence of the Lord's return.

Attention may be called to the fact that the presentation of the Lord in this twofold way, as the root and offspring of David and the bright and morning star, becomes the occasion for the description of the whole circle of the Church's affections. She, as the true Bride, begins with the Bridegroom. She then thinks of and includes all who are His. Next she remembers all anxious and thirsty ones, and lastly she travels out and becomes the interpreter of her Lord's mind, to all men everywhere. Let us seek grace that we may move in no narrower circle. Notice that the Bride begins with Christ and not with souls, however precious they may be. In the same way, if we are to become in any measure the expression of the heart of Christ, we must begin with Himself. If we forget this and commence first with saints or sinners, our hearts will become contracted and narrow, and we shall no longer be the exponents of His blessed heart and will. Give Him the first place in our affections and we shall be His faithful representatives towards all.

E. Dennett

Questions and Answers on Scripture: From the Bible Treasury, Fine Linen in Revelation 19

Question: Rev. 19:8 — What is the meaning of the inspired explanation of the symbolical “fine linen?” B.

Answer: Observe, first, that it is said to be the righteousness “of saints,” not of God, but of His people. Secondly, it is not exactly their righteousness, but their “righteousnesses” (). This it is impossible in any just sense to understand of the righteous standing which is made ours in Christ. God’s righteousness in Him is the same for all saints. But each saint here will have his or her own righteousness. Hence it is no question of taking up the saints to heaven, which will be the crowning act of grace, nor of our presentation in the Father’s house in a war suitable to His grace. We must therefore distinguish between the white raiment of Rev. 4 and the fine linen of Rev. 19. The one was the clothing of pure grace, the fruit of divine righteousness in Christ. But in chapter 19 it was given to the bride to be arrayed in “fine linen” which is expressly said to be the saints’ righteousness. It is in view of our appearing with Christ before the world, and consequently when all the righteous results of the ways of the saints shall be manifested.

Girdle of Truth: Volume 4, Power Taken by God

Revelation 19:1-6

We are very little conscious of the blessing granted us, in being made acquainted with God's purposes, even those of judgment. The first thing, of course, for the soul to be anxious about, is the possession of peace with God. But then the heart will not be shut up to that, but is enlarged of God, to enter into the whole scene and scope of glory, in which the Lord Jesus Christ delights, and in which He will have us with Him; and, in connection with this scene, into the judgments on opposers and enemies, consequent on His taking His inheritance.

If we think of the past or the present, in scripture or profane history, and consider how power has been abused, we cannot wonder at the joy Heaven evinces, and the song of praise bursting forth at God's taking the government:-" The Lord God omnipotent reigneth 1" Trace it back to the flood. After delegating the new world to Noah, we find man despising the authority of God, and idolatry coming in; in fact, the whole course of the world is according to the prince of the power of the air-according to Satan-and not according to God; all is apostate from God! The more religious they were, the more Satan was honored. As the apostle says, " The things the Gentiles offer, they offer to devils and not to God." It is not simply the natural lusts contending, and the motives enlisted on the side of sin; every way, it is all the devil's. What a change, when God shall take the power into His own hands, and we can sing, " The Lord God Omnipotent reigneth!"

All idolatry is summed up in Babylon, " the mother of harlots and abominations of the earth." Go back to Nebuchadnezzar. The head of gold turns to idolatry. And I would note here, that all that was connected with the worship of Pluto in pagan religion, (a shadow of truth men never effaced even here, though hell and the devil all that remained of it,) and you will see that the unity of the Godhead was not the truth denied. That which man quarreled with was that which reveals the Mediator. Satan cannot deny there is a God, but he will try to hinder (by putting another object between) His light and love from shining into the heart and conscience, and so revealing Him who alone can give us peace. When the golden calf was made, the devil did not take away the name of Jehovah; for they said, " To-morrow is a feast to Jehovah." So now it is not the name of God cast out; but the introduction of that which hides the truth. All Satan's aim is to blot out the Mediator. So John, in his epistles, when Heathenism and Judaism were combined in this one object, meets it by " God is light," and "God is love." And the saints are to be partakers of the same. So long as Satan can hinder that, he will give the name, and call it Christianity; but his object is to keep up distance between our souls and God, and to prevent us from reaching the blessed end for which Jesus suffered-"who died the just for the unjust, to bring us to God." Blessed be God, we have such a mediator, who brings us to God, raising us up to Him; not as Satan tries to bring God down to us-" after the similitude of a calf eating hay." The corruption of the mediatorial work of Christ is Satan's wide-spread power over the nations in the hands of Babylon,-but " Strong is the Lord God that judgeth her."

The first verse ascribes salvation and glory, &c., to God-not to the Lamb-but to God on the throne, reigning; first, executing judgment, then reigning; to the God of heaven sitting on the throne, (not coming to earth in the characters known to the Old Testament saints, as Shaddai and Jehovah,) judging Babylon. He reserves to Himself the judgment which puts down Satan's power and malice. Be not surprised at power unintelligible, yet chaining men's minds. It is Satan's work. It is quite beyond us, and cannot be put down till the Lord God takes the power and gives perfect deliverance. Christ cannot display His long-affianced bride until the evil is removed, that which is false and corrupt put aside, and that which is true brought out in its place. The pretended heavenly thing removed, Christ will bring forth His bride and produce her before the world in the glory prepared for her. While He is hid with God, we are hid too. Our display shall be with His display. The Church and the world cannot go on together. By the Holy Ghost she is planted and set down here in the character of witness. In as far as she is true, she is hated by the world. For a brief season there was gladness and the people glorified; but she has to walk by faith not by sight now. A heavenly character is hers. " Ye are not of this world." And He cannot appear till we come forth with Him.

God will have realities. Now although He is bearing with corruption, it is only in order to the gathering to Himself His Church. She having gone up and been received of Christ, He will come back with her, and be manifested to all. May we keep ourselves for Him until He comes.

Christian Friend: Volume 12, On His Head Were Many Crowns

There in heaven, for now eighteen hundred years and more, it is blessed to think of the Lord as finding His own delight and joy in caring for that Church whom He has so loved and purchased. (Ephesians 5:26,27) And here, traveling along the sands of the desert, often stumbling and sometimes weary, how blessed to think of the Holy Ghost never weary of directing her eye to Him, the One there for her in all the exercises of the way! And think, this has all continued now for more than eighteen centuries, and many a pilgrim has proved it all, and been cheered along his path by knowing it; yet there it is in all its truth for you and for me this day, Christ's present love and care, and the Holy Ghost's present ministry, cheering your heart by bringing Him before you. Is the Lord weary of what has been His occupation for eighteen hundred years? or is the Holy Ghost weary of directing the eye upward to Christ? Oh, to rise now above the gloom that has all along been deepening, and to see that blessed One there, and still to be able to say as part of His bride, "He is waiting for me!"

And now in this passage which we have read He is coming forth from that place and service of eighteen hundred years, coming forth to reign on the earth with His bride. HE has prepared her for Himself, and His wife "hath made herself ready." And what is the language before us here? How the Holy Ghost delights, as freshly as if for the first time, in drawing our attention to Him. "On His HEAD were many crowns." He who first directed her eye to Him as caring for her all along while she trod the desert, now also draws her attention afresh to Him in the day of His glory! How your heart and mine, thus called upon, delight to respond that all this is as it should be. How personal is all this to the soul; and how true it is that true affection is always personal 1 He wants me to be engaged with Him, and He wants my heart to be now just simply His own, to fill it by and from Himself.

"On His head were many crowns." Will you not respond, "Lord, thou art worthy of them all?"

But what do you see in those "many crowns?" To me they have a voice which speaks to my heart. If I see a Christian, I see one stumbling along in the desert, desiring, if ever so feebly, that Christ may be seen in his walk and ways here below. Because the Holy Ghost dwells in him there must be this desire, more or less, according as we give that blessed Spirit His place, and for which He is here; namely, to be the guiding star of our earthly life. And what does He bring out in you? Lowliness? patience? meekness? long-suffering? temperance? goodness? Yes, there are all these toward others, and there is what is more for your own personal enjoyment too—"Love, joy, peace." (Galatians 5:22,23) Has He brought these things out of us toward others, and to us for our own enjoyment, in any little measure today? Alas! how we all fail in this, the "lowliness." How have they seen it in me today? The "patience," the "meekness," the "long-suffering," the "temperance," the "goodness"—all perfectly displayed in Him as He once trod the path in which I am called now for a little while, only "a little while," to tread. (Hebrews 10:37)

Blessed Lord, the only perfect display of the perfection of a man, dependent on God, was seen in Thee, and this is what reaches the heart and touches our affections. On Thy head alone can we place the crown as to each of these, "lowliness," "patience," "meekness," "long-suffering," "temperance," "goodness." Has many a poor saint in his trials displayed some measure of these? Yes; and yet Thou excellest them all. And coming forth in that day of glory, how will our hearts delight to see Him wearing these many crowns, His desert as man, besides all those that are His by title as the gift of the Father! For "He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." (Luke 1:33)

Crowns befitting Him as "Lord of lords, and King of kings" will then alone be His, and I shall be called on to behold Him arrayed in them all on that day. But when I think of Him as the lowly Man, walking down here in the midst of all the trials and difficulties that marked His path (and now mine), and see the perfect display of all the graces that surrounded that path, I am humbled at how little they are seen in me, one who has professed to have set out to follow Him in the same path! But we can gaze at one perfect model, poor as we are, and think of His meekness, lowliness, patience, temperance, long-suffering, and His goodness when on earth, and thus we shall become less selfish and more like Him, of whom the Holy Ghost delights to say, "On His head were many crowns." Think of that day you who suffer in this.

May our hearts be more and more set, in the midst of whatever path we may be in—blessed it always is (Psalms 16:6), painful it may be—to desire to provoke in one another the display of these things that characterized our blessed Lord as He walked here among men.

H. C. A.

The Remembrancer: 1900, Last Watch of the Night, The

REVELATION. 19:7.

EV 19:7{It ends—the vigil of high festival,

The solemn night of song;

For lo the crimson day has lit the hills,

The day desired so long.

From peak to peak there spreads the jasper glow,

The morning star grows dim;

How passing strange the joy that now we know—

So soon to look on Him.
Oh, deeper than our longing and our love.
More wondrous than our bliss,
His love that waited while the ages rolled
To welcome us as His!
And now, the watching and the waiting o'er,
The sin and sadness passed,
Behold, within the palaces of gold,
The harps are strung at last!
Thus do the morning stars together sing,
Our shout of joy replies;
For lo! He cometh as the solemn dawn
Awakes the silent skies.
The joy of God's high city peals afar,
Through portals open wide;
All Heaven awaits the shining marriage train,
The Bridegroom and the Bride.

"SURELY I COME QUICKLY. AMEN. EVEN SO COME, LORD JESUS."

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Scripture Queries and Answers, Scripture Queries and Answers: Revelation 1:20 and 14:13

Q. 1. What do the "stars" of the seven churches represent? (Rev. 1:20.)

2. Who are they who rest from their labors and their works do follow them? (Rev. 14:13.)

W. de R. B.

A. 1. The "stars" of Rev. 1; 2 & 3 are symbols of those who rule in the assemblies subordnately to Christ. They are called "angels," because they represent, in the way of moral responsibility, the sphere in which they are called to act for Christ, and are thus identified, each, with the state of the assembly in which he may be thus set.

2. Rev. 14:13 announces the blessedness henceforth of those that die in the Lord. There is no more dying thus. The end of such suffering as well as of the testimony that exposed to it is come. Hence we have the Lord's coming in judgment immediately consequent. The special reference is to the Apocalyptic martyrs for His name.

Questions and Answers on Scripture: From the Bible Treasury, Stars of the Seven Churches, The

Question: What do the "stars" of the seven churches represent? (Rev. 1:20.)

W. de R. B.

Answer: The "stars" of Rev. 1; 2 & 3 are symbols of those who rule in the assemblies subordnately to Christ. They are called "angels," because they represent, in the way of moral responsibility, the sphere in which they are called to act for Christ, and are thus identified, each, with the state of the assembly in which he may be thus set.

Gospel Gleanings: Volume 11 (1911), "Behold, He Cometh"

(Rev. 1:7)

"BEHOLD, he cometh with clouds, and every eye shall see him." And who is he that is coming? "Jesus Christ who is the faithful witness and the first-begotten of the dead, and the prince of the kings of the earth." So wrote the beloved apostle John. And another prophet asks: "But who may abide the day of his coming? and who shall stand when he appeareth?" He comes in judgment. "All kindreds of the earth shall wail

because of him." "All that are in the graves shall hear his voice and shall come forth." The dead, small and great, shall stand before Him, and from His face the heaven and earth shall flee away.

Friend, do you know the Lord, the coming King of kings and Lord of lords? And do you long to meet Him? Or does His coming wake but terrors in thy soul. The very mention of His name drew forth from that beloved apostle's heart—though suffering for His name—a glorious burst of praise. "Unto him that loveth us and washed us from our sins in his own blood, and made us kings and priests unto his God and Father; to him be glory and dominion forever and ever, Amen."

Yes, beloved reader, He who is coming with the clouds, whom every eye shall see, is the same One who once was pierced; taken by wicked hands and crucified and slain. Yet in His death (full though it was of man's deep cruel guilt and enmity) there was God's remedy for sin. A holy, spotless victim dying in the room of sinners, giving His life a ransom for the lost; and His blood cleanseth from all sin.

O matchless, boundless, unexampled love of God! to give His well-beloved, His only One, to suffer and to die for rebel sinners such as we. Yea, perfect grace of Christ Himself to leave the glorious heights of heavens above, and to stoop to poverty and shame and death for me and thee. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He came—rejected and despised, refused by man, the object of His love, and was received again to heavenly glory. Now crowned and seated on His Father's throne, the mighty conqueror of Satan and the grave; there He waits—a Saviour and a Prince—waits to be gracious! And in His blessed name we plead with thee today. Believe! Receive! Be reconciled!

"Behold he cometh." Oh! hasten then without delay. Flee from the wrath to come. Yea, flee to Him, to Him alone. The coming Judge is now the sinner's refuge and shelter from the coming storm. He is the Mighty, Everlasting, Rock of Ages.

Hear now His gracious words:—"Him that cometh unto me I will in no wise cast out." Oh, what a friend of sinners! Yea, He is the Good Shepherd who gave His life for the sheep, and whose own precious blood alone avails to cleanse from every stain.

Bible Herald: 1878, Love of Jesus, The

In looking at Revelation 1:5,6, we can trace the following actings of love: first, love thinks of its objects. This marks the motive in operation to be unaffectedly pure, for when the heart regulates itself by meditating on its object, it seeks not to be noticed, to be praised or exalted for thinking of its object; its reward is found in the very thought itself—a reward, a pleasure with which nothing can compare. Secondly, love visits its object. It could not be content with merely thinking: the same principle that leads love to think with pleasure, induces it to visit its object; and, moreover, we can trace the same purity, elevation and disinterestedness, in the visit as in the thought. It does not think upon its object in order to please or attract the attention of any one, neither does it visit in order to effect such ends; it has its own real substantial enjoyment, both in thinking of and visiting its object. Thirdly, love suffers for its object. It rests not satisfied with merely thinking of or visiting its object—it must suffer. In order to exhibit itself in all its reality and intensity, love must put itself to cost for its objects; it must spend and be spent, not because it expects a return, but simply because it will express itself in a way not to be mistaken. Love never thinks of what it may reap for itself in thus suffering. No: it simply contemplates its object, in thinking of, visiting, and suffering for it.

The Evangelist: Volume 6 (1872), "Loved," "Washed," "Made."

Notes of an Address.

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him, be glory and dominion forever and ever. Amen. Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindred, of the earth shall wail because of Him. Even so, Amen."— Rev. 1:5-7.

WE notice here three things Christ has done for His people, first, "loved us," secondly, "washed us," and thirdly "made us." And we read of two classes here, those who would welcome the coming of the Lord, and those who would wail at the sight of Him. At any moment, Christ is ready to come. He is ready to "judge the quick and the dead" (1 Peter 4:5); "salvation also is ready—ready to be revealed in the last time." (1 Peter 1:5.) So He is ready to judge, and the salvation of His people is ready. It never could have been said that Christ was ready to be revealed in glory until redemption was an accomplished fact, until Christ had taken His seat in heavenly glory. But the session of the Lord at the right hand of God, and the descent of the Holy Ghost are unquestionable proofs that redemption is accomplished.

Man is no longer in a state of probation. His case has been thoroughly investigated, and he is proved to be a hopeless wreck. Man has been proved to be in the springs of his being, in the sources of his nature, and in the roots of his moral character, a hopeless ruin. But salvation is ready. God is ready too to judge. And what is He waiting for? Is it not for you? for you who have not yet received His salvation. (2 Peter 3:9.)

Here we read that He has "loved us." This takes us back to the heart of Christ. His name is love: His heart is love. That Christ loves the sinner is the sweet assurance that the gospel gives to every soul. He died for sinners. He wept over impenitent sinners—over the city that rejected Him. He who shed these tears was God manifested in the flesh, — thus God's tears flowed through human eyes. This is the heart of Christ; and He is the same, the very same, now upon the throne of God. "Oh that thou hadst known," He said, as He wept over the sinners who would not have Him, "the things which belong unto thy peace." O that you knew the depth of His love for your precious soul! But you say, "If you knew what a life I've lived, and what sins I have committed, you would never say that Christ loves me." Ah, dear friend, He does know all about you, and in the full knowledge of all that you were, He became a man, and died for you. "The Son of Man is come to seek and to save that which was lost." (Luke 19:10.) And with triumph I ask you, Did Christ come from heaven to die because you were good? Did He not come into the world to save sinners? Are we not told that Christ died for the ungodly? Think then of His marvelous, matchless love!

Hebrews 9:26, is often misunderstood. "The end of the world" should be "the consummation of the ages." It is not a question of chronology at all, it refers to God's moral dealings with man in various ages, or dispensations. God had been testing and proving man. He had been found

wanting, proved to be lost and ruined; and so the probationary period is closed, and “Christ appeared to put away sin by the sacrifice of Himself.”

2. Christ has “washed us.” Christ can wash the vilest sinner, and wash him so white that even God’s eye will not detect a single spot. God uses in Scripture the most beautiful figures to flew the all-cleansing efficacy of the blood of Jesus. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow.” (Isaiah 1:18.) How striking the contrast! How perfect the cleansing. What can be whiter than the snow flake as it falls?

Remember what it cost Jesus to do this mighty work. His heart might yield up its treasures of affection, His tears might flow, but His tears of affection could not wash away sin. His blood only could do that. His love was not an inexpensive love, a love that cost Him nothing. Oh no, it cost Him His own life. He bore the judgment, and the wrath of God against sin, and to believe it for yourself and to trust in Him, you will know what it is to be washed from your sins in His own blood. Give Him then the confidence of your heart, only trust Him, and instead of feeling the dreadful burden of your own sins, you will know that the blood of Jesus has put them all away. The blood of Abel spoke from the ground condemnation; the blood of Christ speaks from the throne justification—infinite, entire remission of all sin.

3. “Made us”— “hath made us kings and priests unto God and His Father.” All believers are priests unto God (1 Peter 2:5); and this is the work of God, one of the substantial verities of His word. You no more made yourself a priest, than you washed away your sins. What I have to do is to walk in the place in which God has set me. The priestly service has to do with things pertaining to God. Its service is offering up spiritual sacrifices. The priests of old worshipped God in the temple, we too are called to “offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.” (Hebrews 13:15.) This is what God seeks from us. Our hearts should utter a constant hallelujah. Our occupation in heaven will be to praise the love that brought us there. He hath made us priests unto God and His Father.

May we more learn Christ’s heart. He has “loved us,” “washed us,” and “made us.” He has made all believers “priests,” we shall soon reign with Him as “kings.” May we, by the power of the Holy Spirit, more fully realize what we are!

Burbank Conference: 2011, Revelation 1:1-6

Reading

#267 has been given out. Awfulness free sights in Jesus. Nsnoise. I wonder bro. Revelation chapter one. But perhaps the view of getting into further into chapters 2 and three. I'm not sure how the Lord might lead, but. I have been impressed. So we're getting close to the end of this age and judgment begins in the House of God that. There is a message for us in those chapters especially. I submit that to my brother, and if there's any other exercise I would be willing to think about that too. Revelations chapter one. The revelations of Jesus Christ, which God gave unto him to show unto his servants things. My SU must shortly come to pass. And he sent and signified it by his Angel unto his servant John, who bear a record of the word of God, and of the testimony of Jesus Christ of all things that he saw. Lest it is he that readeth they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand. John to the seven churches which are in Asia. Grace be unto you in peace from him. Which is, and which was, and which is to come? And from the seven spirits which are before his throne, and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth, unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and his Father. To Him be glory and dominion, forever and ever. Amen. Behold, He cometh with clouds, and every eyes shall see Him they also which pierced him, and all kindreds of earth shall well because of him Even so. Amen. I am Alpha and Omega, the beginning of the end, saith the Lord, which is, which was, and which is to come, the Almighty. And I, John, who also am your brother and companion of tribulation. And the Kingdom of the patience of Jesus Christ. It was in the aisle that is called Patmos for the word of God and for the testimony of Jesus Christ and I was in the spirit on the Lords day and heard behind me a great voice of a trumpet saying I'm an Alpha and Omega, the 1St and the last. And what thou see us write in a book, and send it under the seven churches, which are in Asia, and Ephesus, and in the Smyrna, and unto Perkamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me and thee in turn. I saw 7 golden candlesticks, and in the midst of the seven candlesticks, one like under the Son of Man, clothed with a garment down to the foot, gird about paps with a golden girdle. His head and his hair were white like wool, as white as snow, and his eyes were as flame of fire. And his feet like under fine brass, as if they were burned in a furnace. And his voice at the sound of many waters. And he had in his right hand seven stars. And out of his mouth went a sharp 2 edged sword. And his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his hand, right hand upon me, saying unto me, Fear not, I am the 1St and the last. I am he that liveth and was dead. And behold, I'm alive forevermore. Amen. And have the keys of hell and death write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

The mystery of the seven stars with our sauce in my right hand or the seven golden candlesticks. The seven stars are in the angels of the seven churches, and the seven candlesticks were sausage or the seven churches. We're all aware of the fact that the one who wrote John's Gospel is the same person who wrote the revelation, John the Apostle. And it's interesting to think about it because. The first verse really gives the title of the book, the Revelation of Jesus Christ, which God gave unto him. My sage John, did you not know the Lord? Yes. He would say I knew him. I was so close to him I leaned on his breast at the Last Supper. But in this book we have the revelation of Jesus Christ in a different way that he had not learned him in the Gospels, where he came in meekness and lowliness. Here we have him in his character as a judge. And we tend to think of that in a negative way, but it's interesting that in the very first chapter, it speaks of his love. And brethren, it gives confidence to know that there is one walking in the midst of the seven churches. In his characteristics, judge, but that he puts his hand on us, and he is putting his hand on us, brethren. And it's something that we feel it's because we're getting close to the end, brethren. And before he begins with this world, he touches us, those of his own household. So John, when he sees the Lord Jesus at the end of this chapter, falls that his feet is dead. The Lord puts his hand on him and says, fear not, it was the same one. That he knew in this life, but now in a different character. And it's important when sin is running so rampant in today's world. And we tend to be affected by the currents of this world to realize that God is going to directly intervene into the affairs of this world. And in the meantime, He is working amongst us brethren. He is walking in the midst of these 7 golden candlesticks, that which bears the light of testimony. It's easy to say we're BR. We're gathered to the Lords name. We enjoy the Lord in our midst. The brethren, this is a very solemn thing to reflect on as well, and it's something that should

exercise us in view of that fact. So this is a burden on my heart rather than suggesting this, and I trust it'll be for profit as we meditate. This portion. Helpful to when we take up revelation to realize that perhaps it can be broken down into three general sections. In this first chapter we have the vision of the Son of Man, as you say, Brother Bob, walking in the midst of the seven golden candlesticks as the judge, discerning those things that are for his glory and are for His glory, and yet in His California with in love and for the blessing of his people. Then in the second and third chapters you have the seven addresses to seven literal assemblies that existed in Asia Minor at that time. And those assemblies had difficulties. In each one there were problems. There were things that were wanting in each one. And remember, they were seven literal assemblies with those difficulties that existed in those assemblies when John, by the Spirit of God wrote to them.

But those assemblies were chosen very carefully by the Spirit of God. And they are. Their letters are recorded in an order that I suggest, as many have, that gives us an ecclesiastical history of the Church from its formation and on the day of Pentecost until the very end when the Lord Jesus comes to call his own home and rapture the Church away. And then from the 4th chapter on, we have prophetic events unfolded in connection with the judgments, but also again, the ultimate blessing of this earth and God's earthly people in the coming day. So it's helpful when we take up the Book of Revelation to see those 3 divisions. And as we launch out on this chapter, and as Brother Bob suggested, perhaps into the next chapter, let's realize too, brethren, that while we come from assemblies gathered to the Lord's name. That have today many difficulties and problems. And there are. We don't want to pretend like there aren't difficulties and problems. We no doubt all have to hang our heads and own that there are things wanting in our lives personally and as a result collectively as assemblies. But there's always been the work of the enemy. There's always been the raising of the flesh. There's always been the trials and the tests that the Lord has allowed. And we're not unique in that way. But what we can find is that we have the same one, the same resource that we have that the early brethren had. We have the same one that we can we can turn to. But they did, whether it was in Ephesus or Laodicea, we have the same resource. We have the same heart of love toward us. And yes, he deals with us in his governmental ways and the governmental ways of God with his people are very, very real brethren. And it needs to solemnize us. But let's be encouraged too, that what he desires is. That we would give ear like those in the days of John and those he wrote to, that we would give here. Take heed and find our resource in the same Lord. The same one that still walks in the midst of his own That we too might be overcomers in the days in which we live. When the Lord Jesus came for the first time, he came his Savior. And when he returns for his own and comes in the character that is seen in the Revelation, he'll be the deliverer for his own people, as he says in First Thessalonians to the Thessalonians, the the new translation, you turn to God from idols to serve the living and true God, and to wait from his for his Son, from heaven, our deliverer. From the coming Wrath. It's a solemn thing to realize that when the Lord Jesus. Having come as Savior. Returns to heaven, the Father says to him, you into your hands. I am going to commit all final judgment with respect to man and respect to the earth, and so into His hands has been placed the responsibility. To set everything right for the glory of God in His creation and in the revelation. We have, as he says to us, the revelation of Jesus Christ which God gave unto him. That is, He is this. What is here is what God gave to him. Thus Jesus Christ as a man, this responsibility that he's going to carry out for the glory of God. And it's bears with it is has already been said in this first chapter we see him presented to us in his judicial glory, and even John, who on earth had lay on his bosom in the closest of relationships, when he sees the Lord in that glory in which he is going to deal with all things connected with the earth, he's afraid.

He he's scared and the Lord has to reassure him. I want to give a little illustration of what I think is seen in this and make a comment about it that might help get the thought in our souls. Brother Bob Bauman, some here will remember him, used to tell this true account of something that happened to that he saw while he had been a lawyer in Toledo, OH. In that area there was once a man who went into a house to rob it. And in the house was the father, a mother, and a daughter. And when the man came in to rob the house and they were there, he still robbed them. But he said to the man first he abused the mother and the daughter. Umm, he hit them and slapped them around and so on. And he said to the father, he said don't call the police. If you call the police, I'm gonna come back and do a lot worse than the man left. The man did call the police. And after he called the police, they caught him. And a few days later, he went to court for his arraignment. That is when the charges were to be presented to him. He was handcuffed to two deputies as he walked down the courtroom to go to the judge's bench to face the judge and have the judge, the charges read out against him. And when he walked down the aisle and he looked in the at the judge, he collapsed. The judge was the man he had robbed. The point of the story, however, is every man who now or woman and child who at this time receives the Savior receives the blessing, but the day is coming when anyone who has rejected Him is going to face Him as Judge. The Savior will be the Judge, and in the revelation we have the judge, if you will, ordering by power all things to bring them under the right relationship to God, both in heaven and in earth. And woe, woe to Him who refuses the Savior now and then has to face Him as Judge. When Daniel was given revelation in his day, he was told to seal up the book because the time was not at hand. But it's different, isn't it, with John? Here we have the revelation from an ascended Christ. The work has been accomplished of eternal redemption. As a result, all judgments committed to the Son, the Lord Jesus is. When this is given to John, He's risen. Ascended. Exalted. He's. Glorified and seated at the right hand of God as God's Amen to the work of Calvary. And now the time is at hand. What John is not told to seal up the book, but he's told to write these things for these these things are shortly to come to pass. And as he says in the end of verse three, the time is at hand. And I think that ought to exercise each one of us, especially in connection with what Brother Dawn has said. If the time was at hand when John was given the revelation. If these things were shortly to come to pass. How much closer are we now? You know the things that we have unfolded in the Book of Revelation, brethren. Are about to take place and I sometimes wonder if we really have a sense in our souls. Of how short the time is we're right down at the end. And as we visit together, I'm impressed to realize how often we say seems more than ever as we see the world stage being set and events unfolding that point to what is going to take place after the Lord Jesus comes. How often we say it can't be long, we must be right down at the end. Now it is true that God is far more gracious than I am.

The Lord Jesus is more gracious and patient and long-suffering than I am. But brethren, can can it be long until we're going to be taken away. We're going to be out of here, so to speak. We're we're looking for, we're not looking for these events so much, although it's part of our hope. In fact, just hold your finger here and in connection with these comments. Let's we could quote it, but let's read a portion in Titus. 'Cause I, I think there's something we often miss in connection with this and in connection with what we're looking for this morning, the hope of the Lord's coming for us and what is unfolded later on in the Book of Revelation, the prophetic events that take place after the Lord comes and then we come back with him and so on. But just notice, it's a very familiar verse. Gonna back up here in Titus two and read the 11th verse and 12th verse before I focus in on the 13th. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope. Now notice this and the glorious appearing of the great God and our Savior Jesus Christ. You know we often say, brethren, and and rightly so, and I understand what we mean when we say it. But we often say that the proper hope of the believer is the Lord's coming for his Saints, what we refer to as the rapture. That which I trust everyone of us in this room are gladly anticipating this morning. And that which might take place

before the new meal is served or this meeting is completed. But there are two things that are brought together here in this verse in the book of Titus that are part really of our hope. Yes, we're looking for the blessed hope, the Lord's coming at any moment and the glorious appearing. It's all really connected, isn't it? Paul speaks of it again to Timothy in his final epistle. He says all those that love his appearing, we speak of. Anticipating and looking for and loving. The hope of his coming, the rapture. But do we anticipate and do we love his appearing as well? And I believe that what Titus or what Tim Paul is really saying to Titus is in the measure in which that is true. And you understand and have a sense of grace in your soul. It will give you the proper character to live soberly, righteously, and godly when. Right now, brother, in this present age, right down where we are and what is going to form the proper character of a believer. It's to be looking for the blessed hope and the glorious appearing. And brethren, these things are a reality. We talk about it. We talk about the Lord's coming in. It's two aspects. But do we realize that these things are shortly to come to pass? That the time is at hand. This is no time to be living carelessly in this world. This is no time even to be throwing up our hands and being discouraged with circumstances. I I'm gonna say this, you'll smile. And I know what the brother meant when he said it. We were talking about events on the world stage and the Lord's coming and prophetic events. And he said, Jim, bring it on. I knew what he meant. If these things that we see point to what we have in Revelation, and if they point, point and point in pointing to what unfolds in Revelation, it means the Lord's coming is even sooner. He was like, bring it on. The bittersweet of it is many of our brethren are suffering under these kinds of. Things in other countries but brethren, it's exciting this this is tremendous we're we're just about there let's let's. Hold fast to what we have and the truth we've been given in light of what is unfolded in these chapters. And if we love the Lord Jesus, we want to see Him publicly vindicated in this world where he was so dishonored. It's not only our deliverance we should think about, but His vindication, brethren. And that's what will take place when God introduces His Son. And I really, truly believe, brethren, it will be the most glorious display of power and glory that there was, ever, ever has been, or ever will be.

When we come back with Jesus, sing for. In this chapter it says things which must shortly come to pass. And really, like you mentioned, Jim, when the Lord Jesus accomplished redemption, there is nothing really hindering for God to bring it all to pass. But it's just because in his patience, he's waiting for souls to come to repentance. But he's waited these long while. It's close to 2000 years now that he's waited since the Lord Jesus hung on that cross. But brother and I really believe when we get home to the glory and look back, we're gonna see. It was just a little while. It seemed like a long time to us, especially maybe young people think, wow, it's a long time. Well, it might seem like that from our perspective now, but when we get home to glory, it'll, we'll see it. It was just a little while, but the time is at hand, brethren, and these things could start to happen at any moment. So how we need these, uh, encouragements, I find, uh, like you said, Jim. Sometimes people shy away from the Book of Revelation because it's kind of hard to interpret all the all the figures that there are there. And that may be so. But look at the verse in the 22nd chapter, which confirms what you said. Verse 10 on the 22nd chapter, he says to John. Seal not the sayings of the prophecy of this book or the time is at hand. So we need to read it, brother, as much as we don't understand very much about it, read it. Notice verse three of our chapter. Blessing is he that readeth not only reading. They that hear the words of this prophecy and keep those things which are written therein. It's not only reading, it's hearing. Rather than not to confess for myself that sometimes I read a chapter. But I've been thinking about so many other things that I really haven't heard what's been said to me. We need to be alert when we read and listen to what he has to say to us. I've had the experience I'm sure many have of talking to somebody. You can tell you're standing in front of you, but you tell they're not really listening. So may the Lord help us, brethren, to not only read, but to hear, and then to keep the Saints of these books. Store them up in our souls. These are real. These are things that must shortly come to pass. Whatsoever things he has to say unto us, just a little comment on that. I wonder if we could just turn for a moment on that to the second chapter of John's Gospel. And the verse 5. I was thinking of this in connection with the precious privilege and the exhortations of scriptures would have us to be diligent in studying His precious word and learning precious truth. But that is not enough. And we see it brought out here in the and you've brought it out rather here too in this way. Verse five His mother Jesus mother said unto the servants, whatsoever he saith unto you. Do it. There needs to be not only that knowledge of the word and precious to have a greater knowledge of the word than we do each one, but all the Lord wants something more. He wants obedience. So just that little comment in connection with that. There may be many things we don't understand about the Book of Revelation. I'm thankful for those who can unfold prophetic teaching to us. It's not my line of things. But when I read the Book of Revelation and any other scriptures that bring before us prophetic events, there's one thing I understand, brethren. God's man is gonna be glorified in the end, and God's man is going to win in the end. And God's heart will never be satisfied, brethren, till his Son. Is fully vindicated on this planet. You know the Lord Jesus has his rightful place in heaven today.

And God has set him at his own right hand and given him a name which is above every name, and we're exhorted to look up and see him crowned with glory and honor and so on. But God's Son, who was so treated on this planet earth, has never been vindicated yet. But he's waiting for that, you know, that's why the Lord Jesus could leave things that were said and done against Him when he was here in this world. It says, who when he was reviled, reviled not again When he suffered, He threatened not. You say, how could he do it? He committed himself to him that judgeth righteously. And he knew that there was a day coming when God the Father would completely vindicate Him here in this world. And when the heavens open up, as is described later on in this chapter, and every eye sees him, He's not coming, brethren, in lowliness and grace. The last glimpse this world, God of the Lord Jesus, was crowned with a crown of thorns, hanging on a Roman cross in his shame and agony. The next glimpse they get of the Lord Jesus, God the Father as it were, opening the heavens to reveal Him coming. As it says in the 19th chapter, crowned with many diadems and all the world is going to look up and they're going to see this one, the one that was crucified and cast out, the one that they said. We will not have this man to reign over us. He's going to come in power and glory. God's heart is going to be satisfied finally to have his full vindication here in this world. That's another reason why we ought to love his appearing brethren, not just because we're going to be with Christ and we're going to reign with them and we're going to see righteousness executed, but to enter into the heart of God. To see that he's going to have. His heart satisfied to enter into the heart of the Lord Jesus, the one who's going to come and set all things right and be vindicated and and so on. But I'd like to give a little illustration that I know it's been given before in connection with why we should be very interested in what we have unfolded in the Book of Revelation. Because I've had people say to me, real Christians say to me, well, I'm not really interested in prophetic events. I'm interested in living for the Lord now, and I know the Lord is coming at any moment, and I just leave prophetic events. And I don't delve into Revelation or the book of Daniel or Isaiah or whatever, but I sometimes use this illustration to show why we should be profoundly interested. I was in business for many years and in the town of Smith Falls, where I come from, and we'll suppose that having been in business, I come home from the office one day. And we've made some changes at the office, maybe some investment that has panned out for, uh, some business venture, maybe some expansion at the office. Maybe we're gonna move to a bigger facility, whatever it is. And we'll suppose I come home from the office and at the dinner table in the evening, I begin to explain to my wife and children what's going on at the office and the changes that we're gonna make. And suppose my wife and children, this never happened, but suppose my wife and children said, look, Jim, Dad, we're not interested in what goes on at the office. That really doesn't affect us. We have the home. My wife might say, well, I have the care of the home here. And as long as you provide

and you come home at night and things are happy in the home, that's really all that matters. And my children say, Dad, we, we love you and we're glad when you're home and spend time with us and so on. How would I feel? If my wife and children responded in that way, I'd feel pretty bad, wouldn't I? Because what affects me affects them. In fact, if things didn't go well at the office, things weren't going to go so well at home. How are you going to provide for your family at home and keep a roof over your head and meals on the table if things aren't going along well at the office? No, thank the Lord. As I look back on those years, my wife and children were interested in what went on. At the office, because especially my wife, she understood that what went on at the office affected what went on at home. And because there was a relationship and love, she was what interested me, interested her brethren. These things are the interest of God the Father and our Savior, his Son, the Lord Jesus Christ, and if they are of that paramount interest to to the Father and the Son.

And for the full exaltation of the sun in this world that cast him out, then we ought to, if we have that real love for the Father and the Son, then we, we ought to. And we'll have that love and concern and connection with what's going to go on in a future day. Brother, what you have just said, uh, so precious to our hearts, reminds me of the verse in that first chapter. Which verse was it? Uh, blessed is he that readeth. Blessed is he that read us and we've enjoyed in our little meeting, going through Revelation. We all crumbled a little bit, uh, especially after, uh, chapter 3, but we have gone through it, uh, recognizing our weakness. And it made me think of something that I think is worth repeating and may be an encouragement to all of us. Uh, recently, I think it was two years ago, we were up at Fort Flagler and our dear, our beloved brother Dave Lundeen, now with the Lord, got off and gave us a little talk and he started out with this. He said, perhaps some of you will remember who are there. You pick up the word of God, especially the Book of Revelation, Daniel, you just say Isaiah other. Parsons that may seem a little, uh, make us a little fear fearful, but he said, you know, uh, you, you're almost hesitate to even go there and you so you don't read it. And so he said, I wanna give you an illustration, supposing you are near a forest and you, you go into the forest once and you just get lost. And so you don't wanna ever go back to the forest again. Now, what is the cure? He said, what is the cure to that? Uh, fear of going into the forest? It's the fact that you need to to frequent the forest, frequent the forest, and so with us, we need to frequent the Word of God, read it, read it and read it. Read it in dependence upon the Lord and ask the Lord to show us His mind as we read it together. As we were going through a revelation, I got all the books I have on revelation. I was reading them a little bit, tried to understand a little more. And I found that these dear respected authors didn't all completely agree on every every issue there either. And so I thought of this, how good it is to just. Be careful, be dependent upon the Lord continue to read it to read it diligently and and it'll it's such a blessing in each one of our lives to be diligent in the reading of the word of God. It produces fruit. It's the unerring precious word of God that we have been given. Brother, I hope those that story will be an encouragement to each one of you here as it has been to my heart. Like to notice the? Statements of John in the second verse and then in the ninth verse and the second verse, he says, Who bear record of the word of God and of the testimony of Jesus Christ. In verse nine he says, I John, who am your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ, who was in the aisle? That is called Patmos. Why? Same verse, same words as in verse 2 for the Word of God and for the testimony of Jesus Christ in connection with the burden of why we have the revelation given to us. It begins with the Word of God. God has spoken, God has chosen, God has planned, and God will see that His counsels are fulfilled. To whom did he entrust his word first? Jesus Christ. It's the revelation which Jesus Christ receives from God. Was he faithful in what had been received to him? Yes, perfect in his testimony of it. Perfect in the testimony in which he lived, in which he presently lives. As he is presented to us later in his character in the chapter. But at the same time he takes that testimony, and he gives to the Angel to be a testimony to John. And so John receives from the Angel the word, that which began as the word of God, that which is seen as imperfection in its testimony in this Jesus Christ.

John receives it. What does he do with it? Does he simply say, well, someday all this is going to come to pass and I'm going to look forward to it and it's all going to be wonderful, no. No. It's so affected his life that he ends up on the Isle of Patmos as a prisoner. Why is he there? Because he intelligently and in faith accepted the testimony that was given to him, and he lived it. And the consequence for John was it put him in tribulation, it put him on an island, it put him in a place of having to learn to patience the patience of Jesus Christ. That patience which waits until God's time for the fulfillment of what He has given a revelation to. In connection with Bob's burden, I'm going to anticipate and look ahead for a moment to chapters two and three. The Lord Jesus gave the perfect testimony as to God while He was here on earth. He's not here now. But he has given to his people, the church, the responsibility of the testimony. And what is it? You're the light of the world. The testimony is to be that which presents to man what God is, as light and as love. And connected with it in the Revelation is the day is near when all who refuse it are going to come under God's hand of government in judgment. Every one of us individually, and all of us collectively. Are responsible to bear this testimony for God faithfully. And if we in any measure enter into the truth of it, what we have in the revelation. Effects every single day of our lives. How does you can say to somebody in the world, Jesus is coming back, Are you ready? And he's going to judge the earth? That person can look at your life and mine and say, does his life show it? That's testimony. Does His conversation show it or not? That's testimony. That's the calling of responsibility to us today. If we truly and honestly and believe what we read, are we living it in a way that bears testimony for God as to the truth of it and is a fulfillment of the testimony of Jesus Christ? That it is so. Or is it otherwise? That's the burden. And John is a faithful one to us, of one who lived it out in his life and paid the price that was associated with it. And we'll share in the coming day of glory as identified with the one who is going to manifest himself as. As it says, the verse, that was the glorious. What was it, Gem? The glorious theory. Pardon me, Glorious appearing. What that is, is the appearing of the glory of the person. That's what the appearing is about more than any other thing. It is the coming appearing of the glory of the person of Jesus Christ to the world. That's why it's a glorious thing, and it's why we are to live to His glory and His honor. In view of that appearing in that regard, Brother Dawn, I'd like to read a verse in Proverbs, and I'm going to read it in Mr. Darby's translation because I think it is helpful in regard to your comments in Proverbs chapter 29. And verse 18, they say, I'm going to read this in Mr. Darby's translation where there is no vision. The people cast off restraint, but happy is he that keepeth thy law. I believe this goes along with what our brother Dawn was saying. Because what is it that's going to give us the proper character of believers? What is it, again that's going to cause us to live soberly, righteously, and godly right down at the end in this present age?

It's to have a vision, brethren, of what is ahead. John had a wonderful vision here, and he records it by divine inspiration for us. But what is it that's going to give us the proper character of as believers here in this age in which we find ourselves? It's to have a vision rather than of what's ahead. It's to keep the glory before us. It's illustrated, perhaps with the children of Israel. When they were in the wilderness. They often became discouraged. They be, they murmured, they fought, they found fault, they looked back toward Egypt in their hearts, they returned into Egypt. But what was the answer to it all? Well, if you'll sometime, if you look it up, you'll find it in the 16th chapter of Exodus. When they look back, the Lord told Moses to tell them to turn around. To look ahead. And when they looked ahead, what did they see? They saw the glory of the Lord in the cloud. And as long as they had that before them, they were encouraged to press on mile after mile, day after day and year after year. And if we lose sight of what is ahead and the full glory of the and exaltation of the Lord Jesus and his full revelation to this

world in a coming day. And the joy that God is going to have in all that is going to take place. And the ultimate blessing that there's going to be as a result, we're going to get discouraged too, brethren, where no vision is that we're going to cast off restraint. We're not going to live soberly and righteously. We're going to live for ourselves. And let me just say this, too, in connection with Dawn's comments, because I think it's very important to understand, brethren, this is not the reigning time now. This is not the day in which prophetic events are being unfolded, John. Was in exile for his testimony showing that. This is not the time when Christ has his full exaltation. This is not the time when we are associated with Him in His Kingdom. The it's the story of the nobleman who has taken his journey into a far country to wait for his Kingdom and to return. This is going to shortly come to pass, but are you and I willing, with a vision of glory and what's ahead in our souls, willing to follow the same? Christ that John followed, are we willing to suffer a little? I know most of us in this these countries don't know much about actual suffering, like John and many of our brethren today in other countries. But are we willing to bear his reproach to follow a rejected Christ now with a sense in our souls of what is ahead and how close it is? If we are then like John, he's willing to reveal wonderful things, not new things to us. But to reveal wonderful things from this book, wonderful revelations that he has given. If we are willing to quietly follow him now and wait for the day of glory. We are part of his Kingdom, not right now, aren't we? But what characterizes is Kingdom like was brought out in verse nine is tribulation and patience. If you say you recognize the authority of the Lord Jesus, which is what we mean when we talk about his Kingdom, then there will be tribulation involved and you won't have things set right right away. You might have to wait a bit. You might have to be patient and that's what you're saying and I think that's. Very good to recognize it's the coming day when his Kingdom will be characterized characterized as power and glory. That is not the present day. But going back a bit here, brother, into these verses, uh, the introduction John to the seven churches, verse four. Notice, I think we see here the whole Trinity, uh, mentioned. First it says from him which is and which was and which is to come. That is the ever existing 1 The Eternal. That's God in his full character, and then from the seven spirits which are before his throne.

Seven is completeness. In number. And so it is the Spirit of God and it's sometimes shown in seven eyes and it's completeness. But then verse five, and from Jesus Christ, the one who is going to be revealed, there's three words that Scripture uses about the Lord's coming in glory at the end of the tribulation. We've spoken about them appearing as one. Revelation that we have here is another, and manifestation is another. They're all referred to the Lord's. Coming at the end of the tribulation, when he, when every eye shall see him. But it's beautiful the way it introduces this, uh, book in verse 5, introducing the Lord Jesus. And notice there's three things that it says about his person and then three things that he has done. First of all. The faithful witness. Secondly. The first begotten of the dead. And thirdly, the Prince of the kings of the Earth. Oh, isn't it wonderful, brethren? And in the midst of a world where there's so many lies, so much unfaithfulness? Even amongst those sometimes that they're the name of the Lord, there is one faithful witness. He cannot be anything but faithful. He cannot deny himself. Sometimes brethren give up and they want to quit coming to meetings. Brother, maybe we're all unfaithful, but there is one faithful witness there. Don't give up. He is faithful. He is the faithful witness. And He is the first begotten of the dead, the 1st to rise in the power of a life that death cannot touch is so wonderful, brother. We face an uncertain world where death, sin and death are realities. But we know one who is the first begotten of the dead, and when he rose from the dead, he dieth no more. Death hath no more power over him. We know that one. He's the one that's in the midst, brother. And then the Prince of the kings of the Earth. So in this book we have him coming back to take the reins of government in this earth. Is number one authority of the world to come? It should just thrill our souls, brother. In flaming fire, taking vengeance on them that know not God, and they and that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction for the presence of the Lord, and from the glory of His power. And he shall come to be glorified in his Saints, and be admired, and all them that believe, because our testimony among you. This is the same word that we have as the title of the book we're reading revealed. And so it's the his coming at the end of the Tribulation period that is spoken of there. And it says that he verse 10 that he's going to be glorified in his Saints. And so we're going to be with him when he comes. At this moment, and it has its practical effect, as you mentioned in verse 11. And that's why he brings it out here, because these Thessalonians believers were suffering for their testimony.

They had, as it says in the end of the first chapter, the first epistle, turn to God from idols to serve the living and true God, and to wait for His Son from heaven. But while they were waiting, there were they were suffering, there was persecution. And the apostle writes to them here to encourage them that there is a day when not only is the Lord Jesus going to be vindicated, as we've said, but when his people are going to come with him. Think of it, brethren, those who are laying down their lives as martyrs for their testimony today in other parts of the world. The day coming when the world's going to look up. And they're going to see the Lord Jesus coming in power and glory. But they're gonna see something else, too. They're going to see the Saints of God who have suffered, those who have quietly followed the King in his rejection, now those who have been part of the Kingdom in its tribulation and suffering, in its patience, in its waiting. They're going to see those that they treated so bad, those that they reproached and ridiculed and perhaps even put to death. And isn't it a thrill to our souls, brethren, to think that not only is he going to be vindicated, but his Saints are too? And not only that, but according to verse 10 of the chapter that Brother Virgil has just pointed out, when the world looks up and they look at each of the heavenly Saints, they're going to see a perfect reflection of Christ in every St. of God. He's coming to be glorified in His Saints and to be admired in all them that are about Him in that day. Sometimes what the world sees in my life is not a very good reflection. Of my Savior, the Lord Jesus. But it throws my soul to think someday they're going to see me. He says just go on quietly, follow the Lord Jesus, sin his rejection. And wait patiently for that day when he will be vindicated, and you will be vindicated with him. Before we get to the end of our meeting, I'd like to comment on those three things that it further mentions in verse five and six and to him that loved us. I think that is so interesting in the book of judgment your minds is of his love. He loves us, brethren, and nothing can ever change that. That's what God is in his very person. God is love and nothing can change that and so it's wonderful to be reassured of that. But it's like sometimes people say. Why, if God is a God of love, does he allow evil to go on rampantly in the world we live in? I say, brethren, that's why He's going to judge. It is not love to let it go on unchecked. And the time will come when God is going to say that's it, that's all, and he's going to directly intervene into the affairs of men. That's love too. He will not let it go on, go on for ever, unchecked. So He loves us and then He washed us from our sins in His own blood. The one that's coming is the one that shed His blood so that we could be washed from our sins and have a relationship with Him. Isn't this wonderful? Incredible, brethren? That is that same one. That's the one that paid the price of redemption. And then it says, and has made us kings and priests, or a Kingdom of priests, and to God. And his Father to him be glory and dominion, forever and ever. Amen. So he's made us kings and priests, and to God and his Father. Rather than this is something that is true today and we need to live more in the enjoyment of it even before we get to that day of glory. We're going to reign with Christ in glory. But we are priests and priests have activity. They present to God prayers and praises. Not only.

Our men priests, but sisters are priests too. When we sing, we all sing. That's a priestly activity. And to pray, brethren, we need to be exercised about this in our assembly life. It's not just a few brothers that are sitting towards the front that are the priests. It is every redeemed person. The Old Testament, to be a priest, you have to be born into Aaron's family, the New Testament, to be a priest, you have to be born

into the family of God, everyone that's born into the family of God. Is a priest who exercises me, brother, and that sometimes we come to these conferences. We just wait for the brethren up front to take part in the prayer meeting, in the breaking the bread meeting. That is not proper, brethren. And we say we don't recognize clergy, but brethren, let's be exercised. Then your brethren, that's sitting further back. You are a priest just as much as anyone else. We're in a meeting like this. To expound the word, there is such a thing as gift of a teacher. Not saying who has that gift, but I'm saying that. It's not the same as priesthood. Priesthood is what we exercise in the prayer meeting. And in the breaking of bread meeting. And we need to be exercised, brethren, all of us, not just a certain few. I was thankful in the perimeter last night in the meeting room. There was a lot of participation from all over the room. I trust, brethren, that we're not giving that up in practice. The tendency is to give it up in practice and then we give it up in doctrine. The Lord help us and encourage us, brethren, to exercise. Our priesthood. When we're in his presence. Was that too hard in that? No, that's excellent. As you say, there's there's gift in certain circumstances, but priesthood is very important. And again, don't wait for some of us up front who've taken part in this meeting to give out a him or prey at the end. It's important that we all be exercised. So you say Amen, Amen. Absolutely. And #325. Nsnoise. I'll read just a few verses from Isaiah 26. Nsnoise help Nsnoise. Connection with what we've been reading. I'll start at verse 7. The way of the just is upright thou most upright just way the path of the job. Gay in the way of thy judgments, O Lord, have. We waited for thee. The desire of our soul is to Thy name and to the remembrance of Thee. With my soul have I desired thee in the night. Day, with my Spirit within me will I seek Thee early, for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Burbank Conference: 2011, Revelation 1:7-16

Reading

28. Nsnoise. 34095. Nsnoise. Nsnoise. Nsnoise Home Nsnoise. 5:07.

Book of Revelation chapter one verse. 4. 7 Revelation chapter one verse 7 Behold, he cometh with clouds, and every eye shall see him, and they also were pscierced him, and all kindreds of the earth shall well because of him Even so Amen. I am alpha Omega, the beginning and the ending saith the Lord, which is. Which was which is to come the Almighty I John, who also am your brother and companion in tribulation and in the Kingdom of patience of Jesus Christ, was in the Isle that is called Patmos for the word of God and for the testimony of Jesus Christ. I was in the spirit of the Lord's Day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the 1st and the last. And that what thou seest, write any book, and send it unto the seven churches which are in Asia, under Ephesus, and under Smyrna, and unto Perkins, unto Thyatia, unto Sardis, unto Philadelphia, unto Laodicea. And I turn to see the voice that spake with me. And being turned, I saw 7 golden candlesticks in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about. The Pabst with a golden girdle, his head and his hairs were white like wool as white as snow. In his eyes was a flame of fire, his feet like unto fine brass, as if they burned in the furnace. And his voice at the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp 2 edged sword. And his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet. Is dead. He laid his right hand upon me, saying unto me, Fear not, I am the 1st and the last. And he that liveth and was dead. And behold, I'm alive forevermore. Amen. And have the keys of hell and death write the things which thou hast seen, and the things which are, and the things which shall be hereafter. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks, the seven stars. Are the angels of the seven churches, And the seven candlesticks which thou sawest are the seven churches. It's helpful to realize as we embark on this verse that this verse is not talking about the what we refer to as the rapture or the coming of the Lord Jesus for His Saints. Because when the Lord Jesus comes for us to call us to the Father's house in First Thessalonians 4, it's explained very carefully that he's going to come on the Cloud and give a shout. And those who are have died in faith are going to be resurrected, and they with us who are alive and remain, are going to be caught up together to meet the Lord in the air. And so shall we ever be with the Lord? It's going to be, I believe, a quietly orderly exodus out of this world. Things are going to deteriorate in the world very quickly after we're gone and the Spirit of God is gone. But we're going to be quietly and orderly called out of this world. And So what he's referring to here is when the Lord Jesus comes back in power and glory. We referred to it this morning in connection with His coming with His Saints, and He's going to be glorified in His Saints and admired in all them that are about Him in that day. Now just say this about the Cloud and Scripture Cloud. The Cloud or clouds are often connected with the Lord's glory. You find that in the Old Testament so often. We mentioned this morning in connection with the glory of the Lord. They saw the glory of the Lord in the Cloud in Exodus chapter 16. And often through the Old Testament, the glory of the Lord is connected with the Cloud and the glory of His person. And this verse here will really be the fulfillment of what we have, or partially anyway in Acts. Just go to Acts chapter one because I think, again, it's good to have sorted out clearly from Scripture the difference between the Lord's coming for his Saints and the Lord's coming with his Saints. The rapture and the appearing notice been a lot of confusion and there is a lot of confusion often amongst Christians.

And even amongst those gathered to the Lord's name sometimes miss applications because we don't take up the coming of the Lord in its proper context and character. Just notice in Acts chapter one when the Lord was taken up and again it's connected with the Cloud verse nine. And when he had spoken these things while they beheld, he was taken up and a Cloud received him out of their sight. And while they looked steadfastly toward heaven, he went. As he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Now again, I don't believe this is the Lord's coming for us. That is referred to in First Thessalonians 4 and other places when the Lord, what he's referring to here is when the Lord Jesus comes back, the Cloud received Him out of their sight. They saw Him no more to the physical eye, but He is coming back and the world is going to see Him and His earthly people represented by the disciples here, these men of Galilee, they're going to see Him. He's going to reveal Himself to them. Going to reveal himself to the world, but it's not going to be until that day, as we were saying this morning, when he comes back in power and glory to execute righteousness and judgment and to bring about eventually order and that millennial scene of of the Kingdom. So I just say that that when it says in the verse, we begin with, behold, he cometh with clouds. It's not the rapture, but it's that day of glory that he is anticipating. He went up from the Mount of Olives. That's where he's going to come back to as well. Notice it in Zechariah 14, so beautiful to Connect this in Scripture, verse 4, Zechariah 14, four. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives shall cleave in the midst thereof toward the east and toward the West, and there shall be a very great valley. Half of the mountains shall we move toward the north, and half of it toward the South. You shall flee to the valley of the mountains, for the valley of the mountains shall reach into Hazel. Yeah, ye

shall flee like as ye fled in the day before the earthquake, in the days of Uzziah, king of Judah, and the Lord my God shall come. In all the Saints with thee. So he's coming back. That should thrill us, brother, and that should encourage us. He's coming back, He's coming, and every eye shall see him and he comes for us. I don't think there will be wailing, but in this coming there's wailing because people will realize the partying's over. No more drinking, no more. The ***** of this world. They have to meet with the King of Kings and they're going to wail. It's also a statement right in the beginning that. Is a statement of the grace of God that He has not abandoned his earthly people. The revelation has to do with the earth seeing from the perspective of heaven and. And so John, in order to properly see what was going to take place, is taken envision up to heaven so he can see things as God sees them from his perspective and he gets to look down and see what's going to happen on the earth. The church having a heavenly destiny is seen in chapters 2 and three and it's testimony days on earth. But then from that point until the Lord comes in glory in chapter 19, it's not taken off. It's it's not the subject of the book. But the subject of the book and much of the language of the book is Jewish.

In its character, because God's dealings with the earth as an earth had to do first of all with His people, Israel, and then they have to do with the nations of the earth and His judgment upon all. And consequently, just as there's a word of grace to us to reassure us in John as to our portion, so there's this little message here, as John says about it in the new translation. Yay, all men. Yes, Amen. Thank you, Lord, for that little statement. Should go back to see it as it says here, they which pierced him and all the kindreds of the earth shall wail because of him. Go back again to Zachariah chapter 13, where you have what's going to take place and what this verse just described or states is going to happen. And here in Zechariah chapter 12, did I say 13, chapter 12, you see why it's a word of grace. To the earthly people. In chapter 12 and. Uh, verse, don't want to take too much time with this, but it says verse 7, the Lord also shall save the tents of Judah. First, that the glory of the House of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah in that day. So the Lord defend the inhabitants of Jerusalem, and he that is feeble among them in that day shall be as David, and the House of David shall be as God, as the Angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem, and I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. And they this is what's directly connected with the verse in our chapter. And they shall look on him whom they pierced, and they shall mourn for him as one mourneth for his only son, and shall see in bitterness for him the one that is in bitterness for his first born. In that day there should be a great morning. This is again the wailing of our chapter. A great morning in Jerusalem as the morning of Aden ribbon in the valley of Mageddon. And the land shall mourn. Every family apart. The House of David apart, their wives apart. The family of the House of Nathan apart and their wives apart. The family of the House of Levi apart and their wives apart. The family of Shimei apart, and their wives apart. All the families that remain, every family apart and their wives support what's being described here in Zachariah is the Lord Jesus when he takes up his earthly people again, they're going to have to go through all these judgments that are given in the in the book of the revelation. But he gives them a word and he says, but I'm going to take you through it. But first I have to Restore you to myself so that when I take you through it, you'll be able to be with me in it. And so there will be a process in which those who have faith on earth in in the land, this is speaking about the Jewish people. Those of them that have faith will be restored to the Lord and they'll be restored through a process in which they see the the hands pierced and they say, he can say to them, what are these wounds which which I was afflicted in the House of my friends? And they'll say, we did it, we crucified you, but you were our Messiah. And uh, there will be mourning among them. Every family apart will mourn for their collective responsibility and having put him to death and crucified him. And in the revelation as it unfolds itself in Chapter 7 and in chapter 14, we see these same ones again as marked out by God to be preserved through it all. Aft and also, as he says here, you'll know when these things unfold that the nations will come against Jerusalem. But I'll be with you. I'll be with you and I'll take you through it and I'll preserve you. They have to go through a process of restoration. It's not instantaneous. And they'll suffer as an as a people and and yet these words are to them or for them. A little statement of the Lord before I unfold this whole picture to you. Yes, you'll mourn, you'll know you crucified me, but I'll be with you in it. My soul is very, very touched whenever I read the story of Joseph in this respect, because Joseph and his brethren is a picture to us of the Lord Jesus in this process in which his people are restored to him. And I think it's seven times in the end of Genesis, the Lord weeps.

And uh, we'll see the Lord Jesus week then I believe we'll weep with him as this process takes place and they are restored to him and then he protects them. Many of them, some of them will die and have a heavenly heart in the first resurrection, but many of them will be preserved as well to go into the, to the Millennium, their brethren who are not of faith. One more comment about it. We learn from Zechariah. That of the if you take the people of Israel during this period of which the revelation covers 1/3 of them will survive as being of faith or at least submission to the Lord, 2/3 of them will die. Tremendous terrible day is coming, but the Lord says I'll be with you. So what you're saying brother, is that this is. Not all the people that are in the earth at that time, but this is the tribes and it says every eye shall see him. That's not every eye on earth. It's the 10 tribes, right? Well, it's. In Scripture. And the prophetic word, there's a distinction carefully made between the land, the earth, and the world. And this is describing the restoration of all 12 tribes. And in fact, the two tribes are restored first. I'm afraid we're going to get too far down this road, get away from our chapter. But the two stripes are restored first. But they're restored in such a way that they don't glory. Over the restoration of the other ten. That's what you have in chapter 12 That we read. But what he is saying to them is that in the total process, the all 12 tribes will be dis restored. The one third 2/3 is the two tribes. The other 10 tribes are restored later and they're restored with an even greater loss of life. Just to bring that out that we don't want to belabor it, but let me read in Mr. Darby's translation the verse we're considering. In our chapter, because as Brother Dawn has said, there's really two, if I can put it this way, two parts to the restoration of God's earthly people. The one we get in the 12Th chapter of Zechariah, and the other we get in the 13th chapter, and we'll notice it in a minute. But let me just read this in Mr. Darby's translation. Behold, he comes with clouds, and every eye shall see him, and, and they which have pierced him. I'm going to stop there for a moment. When the Lord Jesus was here, it was the Jews that were in the land. It was not the nation as a whole. And so they are held responsible for having pierced Him. And so they're going, they're going to look on him whom they pierced, those that were in the land at at the time. But let me finish the verse in Mr. Darby's translation. And all the tribes of the land shall wail because of Him. Yes, Amen. Just go back to Zechariah for a moment and follow on. Let's follow on for just a moment with what dawn has brought before us. So in the 12Th chapter we have they shall look on whom him whom they pierced, and they're held very responsible because they were in the land and it was their leaders that cried away with him, crucify him. But the language is a little bit different in the next chapter, in the 13th chapter. In verse six. And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Now notice this. Those with which I was wounded in the House of my friends. A little different, isn't it? They look on him. They don't know what these wounds are. The 10 tribes were not in the land when the Lord was there. They will. All the tribes of the land are gonna be brought back. They're gonna see him. They're gonna be blessed, and they're going to have to own their part as being part of the nation of Israel. But they're not held as responsible. And so he says.

So what this this is what I received in the House of my friends, those that were in the land of Benjamin and Judah at the at the time when the Lord Jesus was here. So I think it's helpful to make that distinction. But as Dawn said in our verse, it's all-encompassing. It's those who pierced the Lord, those who were more responsible because they were in the land at the time. And then the other, all the tribes brought back. And they're all going to have to own their part in one way or another, and they're going to wail because of him. But then there's going to be wonderful restoration for them as a result of their repentance. Is that what you? Is that helpful? How subtle it is that to whom much is committed, much is required. And that's just what we've been reading. So we need to each one of us, make this personal and ask ourselves how much has been committed to each one of us in this room. To the children raised under the sound of these words. Much is required. But it's not a duty as much. Well, of course it's a duty, but it's a privilege. The next verse, verse eight, I am Alpha and Omega, the beginning and the end, saith the Lord, which is and was and which is to come, the Almighty. He is Jehovah. But in this first chapter, it brings before, in the later in the chapter, the judicial character of His Majesty to judge and to bring about all that the revelation speaks of. But it just gives US1 short statement about him and his and his being as to who he is and who he is, gives him the right to do what he does. It's important he he's he gives these little introductory statements before he unveils the truth of the whole book. And if we Passover them too quickly, we miss something really important in them. And in this first chapter, this is Mr. Darby's translation is just one little paragraph of one sentence long of its own to tell us the greatness of this person in his character. Get over to the testimony of the church in chapters 2 and three. It fails and it's put aside because it did was not faithful to its. Testimony. But when you get to chapter 4, when the church has to be put aside, then the question is, well, who can take it up? Who can give glory to God on the earth? Who can be a proper testimony for God's rights and interest in the world? The one in chapter one that we just read about here, the Almighty and that character, he has the right to it. He is over it all. But in chapter 4. He specifically brought before us as creator. Does not the creator have the right to the earth? Of course he does and so he's going to take the earth as and his rights as creator in chapter five he has an additional claim to the earth and to set it right because. Thou hast redeemed us to God by thy blood. What does that give it to him? As we have in the Gospels, He has the right to the earth as the Redeemer, and so Creator, Redeemer, the Almighty, all these attributes and actions of His, of His person, give Him the right and the glory to do what He does. And so He goes on to fulfill it and to carry it out on the earth. Not only does he have the right, but he has the ability, doesn't he? And so he is the Almighty. And I've enjoyed it in connection with the Lamb and the Lion. You know, it's interesting that in Revelation you only have the Lion once. The Lamb is, I believe, 28 times because the Lamb shows his worthiness on the ground of the sacrificial work of Christ and the blood that he shed. But the lion, he's able, you know, someone might be worthy to do something or take up a work. They might even by birth have the right entitled to something, but they may for some reason or other not be able. You know, there have been many born into this world, the sons of kings and great leaders. And they had the right entitled by birth, but for some reason, maybe something physical, something mental.

Or some other external reason beyond their control. They weren't able to carry on the line of power in that country or whatever it was. They had the authority, but they weren't able. But there's one who not only has the authority, but he's able and he is going to carry it out. Great men rise and fall today. You know, there are many who the world would say today have the right and title as leaders to carry out certain things. But things are so out of control in this world that even men in high places who feel they have the right entitle, they're realizing they're dealing with an A, a interplay of economic and political and social forces that are far beyond their control. But the elastic is being stretched further and further and that it's gonna snap and they can't stop it. They may, they may have the they may have the right, but they don't have the ability. But brethren, there's one who's coming. It says not who's right. It is. But he is also able, and so he's going to take the reins of government. He's going to bring about blessing for his earthly people, Israel, yes, but for the whole world. And he is the Son of righteousness is going to rise with healing in his wings. The Prince of Peace is going to come back. The judge is going to come. And there will be no question not only as to his worthiness, but his ability. And that if we can grasp that in our souls now, it's going to give us the patience and the confidence to just leave it for now. To not try as Christians to grab the reins of government and control now. But to realize that there's one who's in control behind the scenes and one who's going to take full control outwardly and bring it about regarding his standard and what he sees is right and proper and equity and justice. Are you and I willing to and content to leave it? If we understand that he is the worthy one and the able one has the ability, I believe it will give us that confidence to do it. Like to make a comment a little added on the Lambs I think is important too in the Revelation when we go back to the introduction of the lamb in Exodus. God was going to bring his judgment upon Egypt. And the question was preserving, were there any that could withstand the judgment? And he's the when I passed through the land, every single first born in the land was subject to it. Whether he was a Jew or whether he was an Egyptian, he was under the. Eye of the Destroyer. But provision was to be made that there would be preservation through the process of his judgment. And so every person was given the opportunity to provide a lamb that would preserve and shelter from the judgment, to make atonement the covering that would preserve. And so you go to your. Field and you look at your sheep and you say I don't have one. And so you go to your that's perfect, that meets the criteria. You go to your neighbors. He says. I've been looking and none of mine measure up either. And so you go on to the rest of the village because the provision was you could share. And as you see in the picture in Exodus 12, it ultimately says the lamb. There weren't 57,000 of them, but it was the Lamb because in type there was only to be one that could meet the criteria to preserve. And you see the lamb in Genesis 22 in the person of Isaac with his father. And when the question of the Lamb comes up, it is answered and the statement God shall provide for himself the Lamb.

And who is it? John's Gospel presents the Lamb to us. And as the Lamb, there is only one that can preserve from the judgment of God, and as a consequence, the Lamb does preserve. But in his introduction to us, he's presented to us as, behold, the Lamb of God, which beareth away the sin of the world. It goes to the extent of not simply the individual protection from God's judgment by atonement. But also that the Lamb would be the one that would remove from the sight of God all sin and everything that was out of character and order, with God the same. One given to record John's gospel is given the responsibility of recording the revelation to us because it's a continuation of the story and the sense of it is the Lamb is going on with that work of removing. The sin of the world. It won't all happen until all of new creation and a new heaven and a new earth. But the process of ordering it for God, that and the removal of that which opposes. God is taken care of, but This is why I was making all these remarks. It's beautiful in the Revelation to see where the Lamb's name is mentioned because sometimes it's connected with glory and honor and judgment, but equally sometimes it's connected with preservation. He preserves You go to the 7th chapter and the representatives of the 12 tribes of Israel are seen and. His mark of the Lamb is placed upon them, and what does it do? It preserves them through the process. Why do we get preserved? From God's judgment on the same ground, there's only one. The one Lamb, God's Lamb preserves us. Otherwise without the Lamb, the whole creation would be judged. Every single person in this room would die and suffer the eternal judgment of God and responsibility. But God preserves by the Lamb, he's preserved us and he will preserve many in the revelation. And, and so you see the the goodness of God even in the judgments of God. In this way through the one the lamb. Redemption means to buy back and set free. So when the original creation fell under the consequences of sin and was ruined, the Lord Jesus came and as the Lamb paid

the price to buy it back. What we have in the Book of Revelation is when he comes to set it free. Gonna completely set free the whole creation is what's re mentioned in. And Ephesians chapter one when it speaks about the redemption. Of the purchased possession, purchased possession is the whole creation. He bought back the whole field, the whole field. Now the whole world is under the consequences of sin. Well, he's coming back to undo that. All the millennial day, the ***** of corruption is going to be lifted off of this present creation. What a wonderful work. So he has the rights as Creator, but as also as Redeemer. To judge. Want to get on in this chapter to the part that speaks about where the Lord Jesus is presented in such a tremendously wonderful part? It's the introduction to the judge in here in chapter one. And we met, we talked about verse nine, I think in a previous in the previous reading. But in verse 10 he says I was in the Spirit on the Lord's day. It's what we call the first day of the week, the Lord's Day, and heard behind me a great voice. As of a trumpet. Saying I am alpha and Omega, the 1st and the last. He's gonna, He began it all, He's going to see it through. For God's glory. What thou seest write in the book and send it unto the seven churches which are in Asia.

I would like to hear comments on why John heard the voice behind him. Not sure that I've ever got that question satisfied. Perhaps someone has a thought on that. Book of Revelation is a prophecy, isn't it? What's ahead? And John's ministry is therefore a ministry of prophecy. Not of the Church of Prophecy. But the sound he hears comes from behind him, the direction that he's not looking in. So he has to turn back and look at that which has to do with the church. That begins at this point in the book. So he has to turn back from prophecy to see that which has to do with the assembly. Then in chapter four, he turns back around, you might say, and continues to look in the direction of prophecy. What is future? Thank you, David. That's good. When he does turn to look, the first thing he sees is not. The one who had spoken but the seven golden candles? Interesting. Verse 12 I turned to see the voice that spake with me and being turned I saw 7 golden candles sticks. The light bears. The light of testimony through the present age is what is. Uh, reflected on here and that's the first thing he sees and as he sees the seven then. We have that expression in the mix. I think that's such a beautiful expression that goes all the way through Scripture in the midst. Different than the Lord being with us, the Lord is with all his redeemed people. But here is the Lord in the midst. Oh brethren, what a tremendous reality this is. There he is in the midst. Are you looking at Him? Do you see Him? How important it is for our whole hearts. Could someone explain why there's a different word used for lamb in the Book of Revelation than? When is used for redemption and now in Revelation, it's a different word. Compared to the one used like in John chapter one, behold the Lamb of God, that's more a mature lamb. But here's in a diminutive it's used one more time in John 21. Uh, the little lamb is uh. It's it's, it's the idea of a little lamb. And I I just offer this thought that. Uh, there's no competition between him and the little horn. Can I put it that way? The the Lord Jesus is one who is, He's the eternal one. But it makes a remark somewhere I was looking for earlier this morning. Uh, referring to the beast, I think it is he was, but he is not. I don't know if that's the, uh, the real meaning of it, but, uh. There's the little lamb who humbled himself to the death of the cross, uh, is able to overcome all enemies.

This is part of it too. That revelation really has to do with God's vindication of this one that suffered so cruelly at the hands of man. It doesn't bring so much before us the blessed result. And you do have it there in the end of the chapter, the throne of God and the Lamb, the blessed blessing that flows from the throne of God and the Lamb through redemption. But primarily the Book of Revelation doesn't give us the fullness of blessing of the atoning work. It doesn't give us Christian position. It doesn't bring us into the knowledge of God as our Father. And so it is a book of judgment and it's so beautiful to consider this side of it. As was touched on this morning, it's. God's answer to him before the before this world, not again the great blessing that flows to us who is atoning sufferings. So both are included there. But I believe that's the emphasis there in the Book of Revelation. And so you see it there in the 6th chapter. They see the great the, the, the great day of his wrath has come, the wrath of the Lamb. Now they're wrong as to fact it's not the great day of his wrath yet, but it's the wrath of the Lamb that they fear the wrath of this one. When they treat it so cruelly. One in the midst is likened to the Son of Man. That's the title he takes. In judgment. Go to John chapter 5. Says. Verse. 26 As the Father hath life in himself, so hath he given to the Son to have life in himself. Verse 27 is what I want to do is show and hath given him authority to execute judgment also because he is the Son of man. That's the title he takes in connection with judgment. So we have the judge introduced. Clothed with a garment down to the foot. Girt about the paps with a golden girdle. Gold is divine righteousness. And that's what he is, a God of love. Perhaps speak of love, but. It's girded because it's a question of judgment here. On the one hand, it's very solemn to consider his character here and where he is actually walking. He's walking in the midst of his own because I think as you said earlier today, Bob, judgment must begin at the House of God and so be before he takes up the judgments of this world. The Lord Jesus is a judge is walking in the midst of his assembly. He's walking in the midst of the seven golden candlesticks, His own. In the character of judge, and we see that from the robes and the hair and so on, and the eyes is a flame of fire. It's the character of judge. It's very solemn, brethren, to consider this aspect of things. We don't often or always think of it in connection with the assembly and being gathered to the Lord's name, but let's remember that the government of God with His people is a very real thing. Yes, as we've had, He does love us. But you know, he loves us too much to let us go our own way. He loves us too much to just let things slide amongst his people. And sometimes we think that things are just going to get swept under the carpet. Sometimes we think, well, if we just ignore it, time will heal it, it'll go away. But there are things that need to be dealt with collectively amongst the Lord's people for his glory. He his glory must be owned and, and, and authority must be owned and maintained.

We profess to be gathered to the Lord's name. Are we giving him that place not a place of authority? Do we realize that He's walking, discerning those things that we think we have hidden? You know, I think of when I was a young person, you know, sometimes there were things I allowed and did in my life. And I thought, well, my parents are never going to find out about that. My brethren are never gonna find out about that. You know, we learn, perhaps in a little way as we get older. We hide nothing. From the Lord we might hide things, and we might hide things for a long time. We might cover up things for a long time, but he has eyes as a flame of fire. He has those judicial robes in that right to judge, and will never be judged for our sins as far as a lost eternity. But I say again, and you see it with the children of Israel illustrated over and over again, the governmental ways of God with us individually as families and collectively as gathered to the Lord's name are very, very real. The other thing, though, not to discourage us in this regard, is that we can take comfort from this as well. Maybe there's someone here and you say, well, you know, I've seen some things that are covered up and even when they're brought out, just doesn't seem like they're dealt with properly and so on. Remember, there's one who'll deal with it. If we don't deal with it, there's one who will deal with it. And I've often said to, especially to younger brothers who perhaps raised concerns about things that they felt weren't dealt with properly in the assembly amongst the people of God. I've often said if you've delivered your soul on the matter, just leave it. He's walking, he's discerning, he's the judge, he does right. The little different aspect, but there are two other aspects of the Lord Jesus in this regard. That have brought me great comfort in difficulties and problems amongst the Lord's people. One is he's head over the body. He is the head of the body. He he's in, he's in charge. And the other one is in Hebrews. I think it's the third chapter. It says his son over his own house. You know, we need to be faithful, but I've had to realize sometimes, brethren, He doesn't need me to clean house. It's His house. Now, if we don't take care of it

for His glory, the house cleaning may be a little bit rough. He may have to, instead of taking the broom, he may have to take the scrub brush. I'm speaking very plainly, but His Son over his own house. And so it helps us on. On the one hand, it is to solemnize us. That nothing escapes him. The government of God is real. On the other hand, there's someone here and you're a little discouraged with things you see going on even amongst the people of God. Just leave it with him. He is in full control of every situation, nothing is hidden from him. I've often found Jim, in my own experience, if things don't come out right away, it's because there's something deeper that he sees and is dealing with, and I wanna address that thing that seems to be rather superficial. And it doesn't get to the bottom of it. So we need to walk in fear before him, brethren. And, uh, but in confidence, as you say that there is one who is faithful. But brother, and I just feel that we need to be exercised and view the fact that we're getting down to the end. The Lord is speaking to us. Lord is touching us. I'm not speaking about anybody else but myself. I see his hand in my life in a way that is. Extremely difficult at times. What can I say? Am I going to escape it? His hand can't escape it. He has those eyes like you say is a flame of fire. They're extremely penetrating. You think you're going to get away from his eye? You can get away from your brother's eye, get away from your parents eyes, but not his eye. Is the faithful witness. I'd like to add a little bit on the Son of Man in connection with.

His place here in Revelation 1 go back to Psalm 8. Familiar verses to us, but in verse three when I consider thy heavens, the work of thy fingers, the moon and the stars. Which thou hast ordained, What is man? Thou art mindful of Him and the Son of Man that thou visitest Him, for thou hast made him a little lower than the angels, and has crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet. Verse nine. O Lord our Lord, how excellent is thy name and all the earth. God placed man on the earth. In his image and likeness to the head over it for him and man failed God. And brought dishonor upon his glory. And the question for God is, do I destroy it all we learn in Genesis 6. It depends. Repented God that he had made man, and God could look upon it. And he had been shamed in man and in man's behavior. He had created man in a way that could represent him and bear his place. On the earth and in certain ways like him. But what did man do? He shamed God. He rebelled against him. And now the question comes, is God what is man? Is God to be honored in man or not? Or is man simply going to have to be removed from God by destruction? The Lord Jesus came. And vindicated God in manhood. The Lord Jesus came and upheld the honor of God in manhood. And it is the specific title that he personally used in his life. But in connection with the revelation, and just notice here it says Thou hast made him a little lower than the angels, and made us him to have dominion. Just keep in mind hast made him to have dominion. Now turn over to Matthew 16. Here we have the wonderful revelation that's given to Simon Peter and verse 16, the hour to Christ, the Son of the living God. And the Lord honors that statement about himself, and on that statement, the church, the foundation of the person, and this testimony, the church is to be built. But immediately after that Peter misses the mark and the Lord Jesus says to him. Umm, we'll skip that part of it for shortness of time, but it says, uh, the Lord says to him, verse 23 He turned and said unto Peter, Get thee behind me, Satan. Thou art an offense unto me, for thou savourest not the things that be of God, but the things that be of men. Well, why? Peter objected to what he said in verse 21. From that time forth Jesus began Jesus to show unto his disciples how that he must go to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day. And then he says later to him in verse 27 for the Son of Man. Is come, for the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. And so the Lord Jesus as Son of Man glorified God on the earth and gave to God that glory in man that God was worthy of and do from man's standpoint. He crucifies him and says we won't have him, and he returns to the glory. But when he comes back, God is going to continue. To show that he is not frustrated in man. But this man, the Son of Man, has so honored him in his first coming that when God says the time is now, he then sends him back.

To give the established on the earth the order and honor that belongs to God and man. And he says you're worthy, that I put under you everything. And I want you to, if I can speak in the vernacular of the day, I want you to clean up the mess and establish it all to my honor, to my glory. And the the one point I want to emphasize, though in it, brethren, is as Son of Man, He never steps out of his place of man. It's beautiful. He is the Almighty, but as Son of Man. He never steps out of His place as man. And so he waits the Father's time. He acts according to the Father's will. He does what the Father asks him to do when he is finished with the full results of this work that the Father gives him to do this in his second coming. He presents it all to God in First Corinthians 15, and that God may be All in all. That is, maintaining his place as man and God being. Ultimately all glory belongs to God in that way. And so he does it, and here he is in that character, and yet he is in a majesty. That as it says of him as Son of man here in the John falls at his feet is dead, and it says the sun shineth in its strength. What is it? It's it's the Son of man is so great in his glory that it's like the sun shining in its strength. Is God dishonored in man? In that No. No, he shows the full character of his own glory in a man and. Vindicates himself in all that he created and has done, and we shall say Amen and worship. Verse 14 His head and his hairs were white like wool, as white as snow. Beautiful to go back to Daniel Chapter 7 to see the Ancient of Days there and it's mentioned twice. Second time it is the Lord Jesus, quite clearly, but. Here's the one that relates to the Ancient of Days. Judgment is given unto him. And his eyes were as the flame of fire. We had already spoken about that. His feet like undefined brass. Gold is divine righteousness. But brass is divine righteousness and judgment. The brazen altar was made of brass. His feet are his ways, and all His ways with his people, brethren. As if they burned in his fire in a furnace, and his voice as the sound of many waters. He had in his right hand seven stars, and out of his mouth went a sharp 2 edged sword. His word. And then this part that Don has mentioned, his countenance was as the sun shineth in his strength. Supreme power and authority, the sun is to rule the day. So the Lord Jesus is going to rise as the Son of righteousness with healing in His wings. Think of looking into the face of this glorious person, Brethren, this is the one that is right now walking in the midst of the assembly. Do we see Him? Do we discern His presence in the midst? How solemn it is. How? What a wonderful privilege. But what a tremendous responsibility. At the same time, we're living in a world where sin is made light of increasingly, it's made entertainment. And the current is so strong that sometimes we get swept along with it. Brethren, sin is serious with God, serious business. God just does not take it lightly. And if we get into that frame of thinking, the Lord is going to touch us, brethren, He's going to speak to us. He's faithful and He has the last word. He is the alpha and the Omega. He's began this whole creation. He's the one that's going to see it through to the end.

The Lord help us to. Walk before him. The proper attitude these last days. We think 219. 219. Oh, oh, oh oh oh oh oh oh oh 10-4 9. Working again. All the of the 2019. And the fireplace. 9. Oh, 10-4, oh, 10-4, 0100000 whatever you can do whatever you want to do, whatever you need to breathe. Please don't let me turn the screen. Nsnoise. Uh, brilliant. Uh yeah. Uh. Nsnoise. 20th Nsnoise.

Burbank Conference: 1964, Revelation 1:1-6

General Meetings, Burbank, December 1964 reading meeting Friday PM. Revelation. Play the seventh verse would be our starting point. Behold, he cometh with clouds. And every eye shall see him, and they also which pierced him. And all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord which is and which was and which is to come. The Almighty I, John, who also am your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ, was in the aisle that is called Patmos. For the word of God and for the testimony of Jesus. Christ, I was in the Spirit on the Lords day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the 1st and the last. And what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira. And under Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw 7 golden candlesticks. And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire. And his feet like unto fine brass, as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars. And out of his mouth went a sharp 2 edged sword. And his compliments was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not. I am the 1st and the last. I am he that liveth and was dead, and behold, I am alive forevermore. Amen. And have the keys of Helen of Death. Write the things which thou hast seen, and the things which are. And the things which shall be hereafter. The mystery of the seven stars which thou sawest in my right hands. And the seven golden candlesticks, the seven stars are the angels of the seven churches. And the seven candlesticks which thou sawest are the seven churches.

Behold, he summers with clouds. That's not the coming we're looking for, is it? Longing for? Is the pot in there? Which begins with part of him that locked us down to the end of Amen. Is that sort of a parenthesis? And then this beginning with the seventh verse linking up with the Prince of the kings of the earth. He's getting into his subject here in this seventh verse. This is what he's bringing before us. Well, the part that you call our attention to Brother Anderson, unto him that loved us and so on is the Church breaking in into this announcement. At the mention there of the name of Jesus Christ, the church breaks in and prays. And So what we get there then is what the church has to say. It's loveless and voices and our sins his own blood and made his kings and priests unto God and his Father and. Glory and dominion, forever and ever. Amen. Well then that response the Church ceases and then goes on with the subject. So it is, as you would say, a parenthesis. What's nice to see that is a response from the church at the mention of the name of Jesus. Is it correct? The Church is heard only in the first and last chapters. Well, the disease hurts. 5th chapter in Heaven asks. But there is a voice that speaks below, isn't there? First chapter last? It might be all right to look in Acts chapter one. Verses 9:00 to 11:00. And when He had spoken these things while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as He went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee. Why stand ye gazing up into heaven? This thing Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven. Well, in this verse nine he was taken up. And the cloud received him. Now look at Luke 21. And verse 27. It is describing the awful distress of the nations and the verses before it. Verse 27 And then shall they see the Son of Man coming in a cloud with power and great glory. There is an attempt being made now to. Deliver different ones from the reproach of the being responsible for the death of Christ. But God hasn't removed. His citation of them for guilt in that matter He cometh with clouds, and every eye shall see him, and they also which pierced him. The Jew is going to be held responsible. Right down to the end for the rejection and. And murder.

Of their Messiah. And the present attempt. Of Roman authorities. To state otherwise. There's a flat denial of the Word of God. Of course, they're not alone in it. Protestantism is all linked up in the same thing. They're determined to exonerate. That people from any particular responsibility connected with the death of Christ. But the Lord, the Lord said. He that delivered me unto thee hath the greater sin. And he knew. Would be their primary purpose for such an asset to enlarge room racks? Well in the devil's behind it. And the devil is preparing the way for apostate Christendom and apostate Judaism to link up in one grand confederacy of apostasy. And then atheism will overthrow the whole works. This wailing here is judgment, is it not? It isn't the same as when you have them weeping every family apart. Entirely different things. They're frightened, they're fearful. It's terror. Doesn't sorrow? But they don't. They don't want to greet that. And coming out of heaven. The world has not seen you since they put him on a cross, no. Now when they see him again, it will be their condemnation. Or rather, it will be the execution of the sentence. Pilate said 3 * / I find no fault in him. And yet, incited by the insistence of the Jews, he not only delivered him over to be crucified. Saw to it that he was scourged first. But three times over his lips had uttered that. That statement I find no fault in him. The Word of God doesn't leave any doubt as to where the responsibility lies. What turned the tide and had Pilot changed his mind was. They said if you let him go, you're not Caesar's friend. They got Pilot into the place where he had to choose between Christ and Caesar. He'd made them choose between Christ and Barabbas. They turned the tables. The prison then will turn almost Pagan before the end, and their practice anyhow, it'll be almost the same thing over again, won't it? Yes. These seven other spirits, more wicked than themselves, will enter in and dwell. And that condition will be true of both Protestantism or Christianity and Judaism. In Matthew and Luke you get the difference, don't you? And one of them it says, So shall it be to this generation? The other it look it doesn't because they'll be combined in their hatred to Christ. Idolatry was always the national sin of Israel all down through their history. Idolatry. And the Babylonian captivity cleared them of it for the time being. But in the end time, they'll go back to it. As her brother was saying, 7 times worse than before. Now as far as as one knows at the present time, if we went over to Israel, we did not see any idolatry, any idols put up. But I'm persuaded as I see the. The increase of these figurines that are on sale everywhere you can, you can buy the most hideous idols. They're on sale right here in Los Angeles.

You can buy Buddhas and various representations of heathen gods. Everything is getting ready for the grand plunge into the darkness of satanic idolatry when the church is taken to glory. That's a remarkable expression, isn't it? Even so, Amen. Because the church doesn't really look for judgment to come. Instead, our message is telling of God's grace and of his desire to bless. But when the time comes, the judgment will have to be executed. Will certainly recognize, as the godly ones do, that it's the only thing. It's like the 45th Psalm where it says. Birth thy sword upon thy almost mighty, and in thy majesty rise prosperously because of meekness and truth and righteousness. So we don't like to speak of judgment, but when the time comes that it must be executed, we all know that it's the right thing, the only right thing. Has sometimes heard Christians say they didn't know how they could be happy and think that God was. Having to punish lost relatives, have to deal with them, perhaps even in the lake of fire. But you know when the time comes that God must execute that judgment, we will recognize that it is the right thing. But the time has come right? And that there is no other alternative for God to act according to His own holy character as He is acting now in grace. Grace reigning through righteousness. Onto eternal life. We turn to a verse in Hosea. It might be helpful to see the what has been mentioned in the third chapter of Hosea. The third verse. And I said unto her, Thou shalt abide for me many days. Thou shalt. Not play the harlot that thou shalt. Not be for another man, so will I also be for thee. For the children of Israel shall abide many days

without a king, without a Prince, without a sacrifice, without an image, without an epod, and without a tariff. In afterwards shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness. In the latter days now verse in the 5th chapter. The last verse. I will go and return to my place. Till they acknowledge their offense and seek my face. In their affliction. They will seek me early now, the margin I believe reads. Until they be guilty. Now in Matthew 12. The verse that's already been quoted. In the 43rd verse. When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth not. Then he set, thou return into my house from whence I came out. When he has come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there. And the last state of that man is worse than the 1st. Even so, shall it be also under this wicked generation? Now that generation, we're told in Matthew, will not pass away until all these things be fulfilled. Now, is that the generation that began at Mount Sinai? To which have the word of God, the law presented to them. I was more connected with a. The apostate thing that rejected Christ when he was here. Of course, in a certain cinching and trace it back to Israel not keeping the law. Yes, but I believe that in particular it would refer to their rejection of Christ when He came. Now somebody else may have a thought on that.

That was the end of the Pepsi Job, John, Chapter 15. The 22nd verse. If I had not come and spoken unto them, they had not had sinned. But now they have no cloak for their sin. He that hateth me, hateth my Father also, if I had not done among them the works which none other man did. They had not had sin, but now. Have they both seen and hated both me and my Father? But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause. Isn't it so that man was under trial from the giving of the law until Christ was presented, but when they rejected the Lord Jesus? They not only showed their guilt, but they showed what the root of the fallen man is, because the root of man's nature came out in the rejection of the Son of God. Perfect goodness. Here in this world, a man might tell us, well, I can't help being a Sinner, but why does he hate perfect goodness? Why does he hate God's beloved Son? All this shows what He is in His nature. That same generation will be here when the Lord He came first in grace. When He appears again as the one who is about to establish the Kingdom, man's rage and enmity will know no bounds, and he will not want to see that one take His rightful place. And this will bring down God's final judgment when man rises up, so to speak, to fight against the Lamb, come to establish the Kingdom. It might be nice brother. Hail to. Attention in connection with this verse that you put in or called our attention to in John 15. They hated me without a cause. The word that's used there. Is the same word that is in the original language that's used in the third chapter of Romans. And to me it's it's lovely to see that. In the in the Old Testament. Psalm 65 nine is where the quotations from They hated me without a cause. In Romans 3. And the 24th verse, well, we'll read the 23rd to get the connection. All of sinned and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus. They headed me without a cause, being justified without a cause, the same word. I think it's wonderful exhibition of the grace of God that super abounded over sin. Can we say that? God is not condemning man because he is born a Sinner, but he practiced sins and he rejects that which God has revealed. Thomas, isn't that right? The work of Christ has met man's need, having been born in sin by when he displays his heart and self will against God's grace. By that it's a very solemn thing. It brings down the judgment of God so that a little babies are born in sin. They don't fall to heaven because they haven't sinned. They go there because Jesus died, because they were born part of a condemned race. But through the work of Christ, the way of blessing has been opened up. And all who do not reject that grace. I brought in the blessing, but when a child comes to the age of responsibility, it sets its will in the open opposition against the heart of God. And that's that's what brings down God's judgment. Although I will say, and I think it might be important to mention, there is a teaching that man is only condemned for one sin and that's for the rejection of Christ. That is not scriptural.

That the great white strong, They are judged according to their works. They are judged for the sins they have committed. The crowning sin, of course, is the fact that they rejected Christ. But having rejected him, they must be charged with all their sins, which He alone could have taken away. I remember remarkable, Brother Potter. I think Brother Ashman will remember this with me in connection with the children that you've been Speaking of. Umm, they're not lost. They're not as, uh, as Calvin used to teach. I don't want to repeat his expression because it was too wretched, too horrible, but he taught emphatically that. All the children, babies included, that weren't of the elect were in the Lake fire well. The what you brought out I think is true. The death of Christ, the Son of man has come to save that which was lost. There was no seeking there, but He took care of that and. The those that are saved under the age of responsibility, Mr. Potter said, form one of the families of heaven. Of whom every family in heaven and earth is named. Remember that, brother. Yes, I do. They, they couldn't be a part of the Church, could they? No, but that's one of the families of heaven. They're going to be various families in heaven. When the Lord comes and gives the shout that calls the sleeping dead forth, not all those that answer that call are going to be part of the Church. No, all the Saints of all time, let her asleep, let her dead are called forth, and they go up with us. Well, they're not all a part of the Church. We get something that we're not in the 12Th of Hebrews. There where we have the the end of the 12Th of Hebrews, we have the Church of the first born. Then we have the spirits of just men made perfect. They're separate companies. It's I have enjoyed the thought there in the fifth revelation where they're redeemed, are seen in heaven. It says from every kindred and tongue and people and nations. Isn't it a lovely thought, brethren, that God is going to have a representative from every kindred and tongue and people and nation, and in families where they seem so callous and indifferent about the gospel? To think that God so delights in blessing that he perhaps takes a little baby out of that family and takes it to form part of the redeemed company? To manifest his grace. And so there will be from every kindred a representative in heaven to show how blessed and how full the work of Christ. And people often speak about the heathen. But you know where the gospel has not entered. Human life is not valued, and many, many babies die in infancy. Our brother Eric Smith tells us that the infant mortality rate in Bolivia is 60%. Well, this is a remarkable thing. 60% of the population of Bolivia are going to be in heaven. If there wasn't one grown up that was saved. How wonderful. God's grace. Let us not be among those who question that, brethren. Let us be among those who praise Him for His grace. And if there may be, if there are things that we cannot understand, what He has revealed to us is enough to fill our hearts with praise and Thanksgiving. For the great blessing that is going to come to man and to us through that grace that accomplished redemption of Calvary. Something we said on the back, rapper, it looks lazy that the first time she was going to take the babies out of our homes from the heat. No, that's a mistake. That isn't the way God deals. Come thou and thy house into the ark. He deals on the household principle. And what would be the point in in God invading the homes of unsaved people to take their children from them? Those children, if they grow up to the responsible age, will have the opportunity of hearing the gospel of the Kingdom and being saved. They're not necessarily going to be condemned because they don't go up. When Jesus comes, they'll have the opportunity of bringing the gospel of the Kingdom preached.

But one does believe with all his heart that in the homes, Christian homes, God isn't going to take the father and a mother and and leave little ones behind by the very thought is offensive. He's going to take the household. I'm speaking now in terms of those that have not reached the age of responsibility. In this eighth verse we get another one of those verses, such as we were Speaking of this morning, where it's difficult to sort it out. And I think most of us here may have noticed that in the other translation the beginning and the ending are omitted. I am Alpha

and Omega, saith the Lord God, which is, and which was and which is to come. The Almighty. Now the verse seems to comprehend both Christ and God. But that's in the nature of John's ministry. He often does that. I read it I believe as it is in the corrected translation. I am Alpha and Omega Seth, the Lord God. Which is and which was and which is to come, the Almighty. That was the way Abraham knew him, wasn't it? The Almighty? It isn't quite the the way that it's used in Christendom, or I mean in Christianity, but it's the way it will be used to the title again in coming days on the earth, will it not? The Most High or the Almighty. My Most High is always connected with these millennial titles. Abraham knew him as the Almighty enough. Where you have the millennial scene spoken of, it's the most high. What the one who is most high is. Is the Almighty. Connected together. As it saw that in the tribulation, the name is Almighty, that is God taking his rights in connection with the earth. You will assert his rights. In fact, that's when the Day of Man ends. And Christ comes and takes over. That will bring the day of man to an end. But the day of the Lord is a day of darkness, day of judgment. And is coming here and. Clouds of evidence, The beginning of that day of judgment. Sometimes we hear the best Christians today using that same expression on their prayers. God don't like you. But that's not what goes along with Christianity. Our prayer should have brought our fathers. That's more what characterizes the present time. Not even Heavenly Father, because he's not known at a distance. But we've been brought into nearness to call God our Father. The word Almighty is used once. In connection with Christianity. That's the sixth of Second Corinthians. Reading the 17th verse to get the connection. Wherefore come out from among them, and be separate, that the Lord, and touch not the unclean. And I will receive you, and will be a father unto you, and ye shall be my sons and daughters, Seth, the Lord Almighty.

Well, one believes that the point there is that the path of the believers in going through this scene down here in separation is such a difficult one. Be set with such problems and involvements that we would tend to be discouraged. But God is assuring us here not only that he will be a father to us. He's not telling us that He is our father. He said He'll be a father to us. He's going to look after us the way a father looks after his children. And then he assures us that he is the Lord Almighty. That is greater is he that is with us than he that is against us. He's on our side. And he is going to vindicate us for taking that path of separation. I don't know. I don't recall another place where Almighty is used in connection with Christians. With Abraham again doesn't. He was called to walk a path of separation. The Lord says walk before me and be thou perfect. He says I'm the Almighty, I'll take care of you and I'm able to do it. Well, then you have to go to the New Testament to find them. Called out to walk a path of separation. And there he renews it and says, and I'll, I'll do a father's part for you. It's connected with Saints on earth walking in obedience and separation. It was used, was it not, just before Isaac was promised. Just the chapter before. Almighty God. This is the thought of the scripture about the Spirit of God. Let me do when the responsibility to separate was proxy for me and it was wonderful. To read that deeper and to see the promise that the Lord made. Are we considering that ninth verse this morning? I think pretty fully. So perhaps we could go on to the 10th. Because I believe there's something there for us. That we wouldn't want to miss. I became. I'm reading the other translation I became in the spirit. On the Lord's Day. Heard behind me a great voice as of a trumpet. Now that is the only place I believe that we get that expression, the Lords day. Now there have been those who have handled the Book of Revelation that have tried to teach that what was meant there was the day of the Lord, that is, that John was going to take up the subject of the coming judgments of the day of the Lord. But. When one examines the original language, that doesn't workout at all. If we were to translate this literally, it would be I became in the spirit on the dominical day. Now what identifies it very definitely. As not being the day of the Lord. If we go back to the 11Th chapter to the 10th chapter, First Corinthians, we get the only other place where this word is used. 11/20. Yes, First Corinthians 11/20 When you come together, therefore, into one place, this is not to eat the Lord's Supper or the dominical supper. The word is exactly the same. So the Lord's Day, the dominical day, is that that belongs to Christianity. And it's the only day that is sanctified in Christianity.

We have an attempt on the part of the translators of our Bible to. Sanctify other days and they put in that word Easter in the 12Th chapter of Acts. But it's not there. It was just gratuitous. They had no right to put it in there. So that the only day in Christianity that's of any significance. Is the Lord's day Well, in as much as that word is only used twice. And is used in connection with the large supper. I think we're safe in concluding that God intends it to me that first day of the week according to Acts 20, when the disciples came together to break bread. This. To I have thought perhaps that the Bollinger was the one who made so much over trying to make this teach. That is the day of the Lord, a prophetic day. I decided it would be good to mention that name because the Saints would do well to leave his ministry alone, for he has a number of confusing things that he teaches that are wrong. Well, the expressions in the original are altogether different. There's no resemblance to them at all. If you followed the Book of Revelation for context, how much of the Book of Revelation is connected with the day of the Lord? Yes, very little of it. These first chapters the Church is still on earth. Then it goes on through the tribulation, and that that much that is prior to the day of the Lord. Then it goes on into the eternal state way beyond it. To make that fit into and make the Book of Revelation fit into that picture, it just wouldn't do so that the day of the Lord. Does not commence in the tribulation period at all. It does not commence until the Lord comes back with power and great glory to take over His Kingdom. Is that right? That's the verse that we have right here when He appears. Power and gore. What were you going to say, brother? Say, you could hardly be in the spirit on the day of the Lord, for it hasn't come yet. Well, of course, the thought that these people have in. Making that explanation is that he was in that spirit of the last things handling the subject of the day of the Lord, when he gave us the prophecy. That is the way they explain it, but. I think it's, as Brother Brown says, absolutely without any foundation. He was in the Spirit on the Lord's Day, the dominical day, and that day is sanctified for us in the Word of God. Repeatedly. The Lord arose from the dead on that day, and he appeared among the disciples on that day not only once, but at least. Twice this is called to our attention. The Holy Spirit came down to form the church on that day. It was on that day that the disciples came together to break bread. It was on that day that they were to lay aside. Their money for the special collection. It's it's mentioned repeatedly with a special significance attached to it. Well, if it is the Lord's Day, then we ought to dedicate it to him. We have to be very careful about expressions that are in these new translations at the present time. Now the end of the last century there was a great deal of research by God fearing men to try to find out what was the exact meaning in the various manuscripts or in existence. The comparative and translation at that time were more of the thought of giving an exact translation. Well, at the present time the translations are more to conform to present day usage. Now. For instance, one translation that appeared recently, why in Timothy and wherever the word elder is used while they put in pastor.

Make it conform the present usage. I was talking with a. So-called pastor just last week. And we were talking on friendly terms. There was we weren't arguing at all. And one said to him. Well brother, there's no such thing in the word of God as the pastor of a church. There is such a thing in the word of God as a pastor of the church, but no such thing as the pastor of a church. Well, he said, what about the Angel of the seven churches? The Angel of the church? Well. This shows how these thoughts can get so ingrained in people that when they read their Bibles, they think in terms of accepted error. With while that's moving ahead, Little Brother Brown, while you've touched on it, what is the Angel of the Seven Churches? Well, the the Angel of the Seven Church, it's a representative expression. Uh, you remember when Peter got out of prison there in the 12Th chapter of Acts and Rhoda told them that Peter was out in front? They said it can't be, it's his Angel. Then you

get expression about the little children in heaven. They're angels to always behold the face of my Father. It's a word that is used in a representative sense. And I don't think that it can be tied down. To literality at all, so that in addressing the Angel of the church he would be referring to that. Element that had responsibility in each particular assembly. They were. They were put together in this representative word. Now if someone can word that a little better and more clearly, I'll appreciate it. I believe that is the force of it. I thought you have expressed is certainly clearly brought out in the Scripture because we never find the elders spoken of in the singular in any given place they chose elders in every city saw that if that referred to pastors, well then there were there were more than one in each place, so it couldn't refer to one person in the in the assembly. If the word elders means pastor, Welland there was more than one. So it all ties in together that it must be a plural thing. And so it is. There are those who have godly responsibilities in the assemblies, not just one brother. Would that be so Brother Ground? Yes, I think so. But the expression Angel. It's it's used in a representative sense. If someone can say that. A little more clearly than I put it. I'll be glad to listen. Are they messengers? Is that the thought? Well, they they weren't. Angel is a messenger, but. It's that that that God looks at, and that expression represents to him the responsibility that there is in that assembly. They were. They were responsible to shine. For the angels, it says, are the stars or the stars are the angels. It's reciprocal. In the Book of Revelation I believe according to Alfred Burtons little booklet on the symbols of the Apocalypse he has their enumerated about 220 different symbols in the Book of Revelation. And by repetition of some, of course, it runs higher than that. But when you're in this most unusual book that has 220 different symbols, we must be on the alert to understand what the symbol really speaks of. And that's what we're touching on right now on the Angel. And not to tie it down to literality because we'd be in deep trouble if we do.

Well, I thought this thought, there are those in every assembly who are responsible. And the Angel represents the responsible ones. But who are the responsible ones? Is everyone in the assembly responsible? They are responsible as an overcomer. It seems to me it shows a difference in the ministry in the Revelation and for instance, what we get in the ministry. Apostle Paul, for instance, now when he writes to the clippings, he writes to the Saints which are at Philippi with the bishops and deacons. That it doesn't come down through the bishops and deacons, but the Saints where the bishops and deacons. But when we come to the revelation, why? Rewrites to those who are responsible and then he goes down to those who are the overcomers. Those who princely overcomers before the Lord are a mean responsible for the Lord. He addresses immediately their responsible look upon being responsible for the state. But then he gets down to the overcomers, though they're not to go along. But they wouldn't carry the same responsibility as those of the mentions as the Angel, whatever seemed to me. In the Spirit on the Lords day he was completely under the control of the Holy Spirit. Is that the same thing filled with square? I think it's a special thing here. We we get different cases of where they were all filled with the Spirit. And we get a man like Barnabas that was full of the Holy Ghost and the faith. But I believe that here it's a special thing. Taken over by the Spirit in a special way. He doesn't say that he was full of the spirit. I was in the spirit, or I became in the spirit. Control of the Holy Spirit. For this special purpose. And being in that barren Isle has been spoken of this morning, while there wouldn't be other things to attract him and and get him occupied with things around. I suppose it could have a practical application to us, while it ought to be our exercise at all times to see, to walk in the Spirit, we're told in in Galatians, Nevertheless, there is a special energy of the Spirit of God, perhaps on the Lord's Day and when we are free from business and its cares. We ought to be exercised if it's possible. Feels the day for the Lord and not just to use it for our own pleasure. So here was John. He might have said, well, I can't assemble with the Saints of God today because he was banished to this island, but he didn't use the day carelessly. Even although he couldn't get with them, there he was all along. But the Spirit of God was leading him into occupation with praise and into those things that concern the glory of Christ and the interests of Christ here upon earth. So for us, if we're able, of course, we delight to gather with the Saints and remember the Lord and be at other meetings on that day. But whether it's the time between the meetings or if we should be in a place where it's beyond our control and we can't get to the meeting, we can always be in the spirit on the Lord's Day and always, I believe, bear in mind to our own souls, Provident for the glory of Christ. That there is something special about that day, not because we're under law like Israel, but because grace teaches us to value that day when the Lord Jesus rose triumphant over all the power of sin and Satan.

Of John's ministry that he encourages the individual. We have to remember that John wrote about 30 years. After the apostle Paul wrote, and when Paul wrote the last part of his ministry, he says that all day and age he be turned away from me. The ruin had already set in. So John now writes 30 years or so afterward, and there's much to encourage the individual child of God. That's of course John's ministry where children of God the Father. God is our Father, We're his children. And there's an encouragement for each of us as individuals, and we need to be encouraged as individuals. And not forgetting, of course, that we're also members of the body of Christ. But if we go on with the Lord, encouraged by the Lord as individuals, we'll find other individuals to go along with. I'm thinking of our brother Steel at Broad Stairs, England. Not long ago he came back from division. He's all alone there, broad stairs, but every large day, morning, he spreads the table. The table of the Lord has been set up there, and he spreads the table. He puts on the loaf and the cup, and he sits there at the table for the hour from 11:00 to 12:00. If there is a brother or sister that comes along to visit, then they can remember the Lord together. If there's not, he is content to sit there by the table for the hour. And at the end of the hour, if no one has come, he just clears the table again. But he's had a happy time with the Lord, sitting there with the Lord and the Lord being present with him. And the most encouraging verse for suction one or two, as I've had a little experience in this. Is Nehemiah part of verse 10 which says? The joy of the Lord. Is your strings those two that sat there in patience and did it as unto the Lord, knew that the Lord was getting joy out of their fidelity. Christendom has lost. Tremendously. By confusing the Lorde day with the Sabbath. It's been a tremendous loss. But The thing is gone to such an extent now that. There's there's no hopes of any recovery on that point. But in Christianity we do not get a Sabbath down here. There's no Sabbath in Christianity. There remaineth therefore a rest to the people of God. But that's at the end of the journey. It isn't here. The Lords day is not a rest day, it's a day that belongs to the Lord. We give our lives, our time, our thought to Him on that day. Is it due to the fact that there's a tendency of going back to Judaism that to make such confusion with the Lord's day in the Sabbath? Certainly. Certainly it is. It's all a part of the Judaizing process and God will go back to the Sabbath when we're in the glory Sabbath will be reinstated again. New wine must be put into new box. If we don't do that, the. The wine burst the bottles and they lose the bottles and the wine both. But no man, having tasted old wine straightway desires new. For he sat, the old is better. So Christina Morales is saying that the old is better, the old Judaism. Judaized Christianity formed ceremonies, days, weeks.

It's it's the accepted pattern I. I tore the verse off my calendar this morning. Skip your calendar. And it's a German calendar. And on the front of it. And this comes from those that ought to know better. It says by Nokia says Christmas. Well. I. I went to the trouble to write them some time back. Not not about today's verse of course, but sometime back I wrote them about this same error. And they said, well, this calendar is used by a lot of church people and they expect to find it there. Well, is that our standard? Wasn't that very thing that Paul was combating in Galatians? Yes, Sir, definitely. Oh, I'm Speaking of the Lord's Day and the Sabbath, with that question ever clarified in the Reformation. I don't think it ever was, Brother Aaron. Well, I have no recollection that it ever was. Something being carried over from Romanism. But I think that

in. In the recovery of the truth 135 years ago, these things were all. Clarified crystal clear the truth. Was recovered. It's the the Philadelphian line of truth. We we have the seven churches and. The only two against which there is no criticism whatsoever are Smyrna and and Philadelphia. Well, the one was the period of persecution when to be a Christian you risked your life. You had to retreat to the catacombs and live under the under the ground like moles and rats. There is no criticism there because that tended to bring out reality. Well then, when we come to the other churches. We get the darkness of Jezebel, the partial recovery, recovery. Out of that under Sardis. And then the loss of much that was recovered, recovered in Sardis, then we get a marvelous recovery in Philadelphia, but not of a major proportions. It isn't looked at as some gigantic affair. It's looked at as a very weak affair. But it's complete recovery. And there's no criticism found of the Philadelphian church. Well, the Lord said that when he was here did not fear not, little clock. And is that not the character of that revival? A little flock? And some of those at that time said when numbers increase, worldliness increases. And I believe that's very true. The tongue goes down. First day of the week, then, is not the Christian Sabbath. The Sabbath is the Sabbath, and it still remains. It was God's pledge of rest on the earth. When I say it still remains, I mean we don't keep it in this present dispensation. But God hasn't forgotten those promises, and He is going to bring in rest upon the earth. But we're connected with a new scene of glory. The first day of the week links us with heavenly things, and so we belong to that scene above. And it's it's not a change from one thing to the other, it's an entirely new thing. And as it's been remarked, God will again bring in his people, and the keeping of the Sabbath will be resumed and will be right because rest will be brought to the earth, but not through man keeping the law. But it will be brought through Christ himself, who is the only one who can bring it in.

Play third chapter of Leviticus. Would settle the difference between the Sabbath and the Lord's Day for anyone who was subject to. With the 23rd chapter of Leviticus gives 7 feasts of Jehovah. Beginning with the Sabbath, with the Passover going on to the. The last piece, the one was the 8th day, the Feast of Tabernacles, but in between there that which characterizes Christianity, was the Feast of the Wave Sheath and the Feast of the Wave Loads. They were offered on the first day of the week, tomorrow after the Sabbath. One was the resurrection of Christ and the other was the formation of Church on the day of Pentecost. They took place on the Morrow after the Sabbath. That characterizes his whole dispensation from the resurrection of Christ on through until Christianity is no more. The Church has taken home. Marks that day out, and the day of Pentecost was fully come the first day of the week. Oh wow, what an inconsistent thing it would be for the church to take. As their day. One in which the Lord was under the power of death in the grave, enemy soldiers watching to see that he didn't get out. What? What inconsistency? What mockery? To take that as the day that should characterize us as Christians. No, we we, we don't have a dead Christ. We have a living, risen Christ that came forth victorious. I have power to lay down my life, and I have power to take it again. And it came out and they didn't roll away the stone in order for him to get out either. He came out of his own will and his own authority, a victor the first day of the week. Well, thank God that's our day. Listen to the ironic that. We might say most of Christendom follow the Lord to the cross, to his death, but say very little if anything about his resurrection. I got an expression. Years ago, I think it was from Mr. Blount, is in connection with the 1st chapter of Acts. We read the verses this morning or sometime today. About him being taken up and a cloud received him out of their sight. And the remark that was made was this Christianity begins the other side of the cloud. Now, if we remember that simple statement, it's a big help. Christianity begins the other side of the cloud. Not Christ down here on the earth, but Christ risen and glorified. Now we're ready for Christianity. So the as the Lord has gone back to glory. He receives the Spirit again and sends it down and forms the church. But that didn't begin immediately after the disciples went away, when they'd seen the Lord in his ascension. It was the day of Pentecost when that began. I say that because I've heard some say that's the, that's the hinge point. But really it's the, the Pentecost. But the cloud had to come in between and that was about 50 days after 10 days or 10 days, I should say 10 days, and the Holy Ghost sent down. And the Holy Ghost was sent down on the day of Pentecost. With that the we want to be literal. Would that be the beginning referred to in the first verse of the Epistle of John, that which we had from the beginning? That be associated with the Lord's presence here, or the Day of Pentecost, the Lord's presence here. That's incarnation. You're referring to the epistle.

That's incarnation there. Both referring there to anyway to his ministry. Had seen and heard, and that with all that has been before the Affenti Cup. You're quite correct, Brother Harrison, if I thought I wouldn't have asked that question because it's what they heard, saw and witnessed in him. One, yes. Well, the Sabbath is always connected with rested on the earth and I believe if we see that, why it's very simple for us to see. It could not be the day that we keep when we are not looking for our rest down here at all. Our rest is up there with Christ in glory. God rested when the creation had been made a suitable dwelling place for man. There was a rest in the connection with the giving of manna. Figured Christ, the only one who could bring rest to man upon the earth. Then it was made. A Shall I say, when man was put under probation, that was made conditional on his obedience. And that's why the Lord healed and blessed on the Sabbath, to show them that He hadn't obtained that rest, even though He had been placed under law, which made it conditional if He could. So that when it's kept again, it will be because Christ will bring in that rest upon the earth and those who go back to the Sabbath. Will always find that there are people who do not see the heavenly blessing of the Church at all. And are connecting the blessing of the church with blessing upon earth. And once we see that plaque that we are a heavenly people, the hope is laid up for us in heaven. Why, we can simply see that the Sabbath would have no place whatever in connection with the people that don't look for rest upon the earth. It's it's what, the Sabbath? Typify that's referred to, isn't it in the fourth of Hebrews? For we have believed, for we were to believe. Do enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest. Although the works were finished from the foundation of the world. Then going on down in the chapter 8 verse, if Joshua had given them rest then would he not have backwards have spoken of another day? There remaineth therefore arrest to the people of God, for he that has entered into his rest, he hath also ceased from his own works, as God did from his. Let us labor, therefore, to enter into that rest, lest any man should fall after the same example of unbelief. Well, we, which I believe do enter into rest. That's at the end of the journey, isn't it? We enter into rest up there. No. Yes. Well, doesn't this rest in the fourth of Hebrews? It goes off to the eternal state. Yes, I think so. Yes. That is, God does not cease from His works until that time. On the Lord's Day. It is not exactly. In that sense, like the Sabbath, a day of rest, because very often we find ourselves very much occupied. And I'm sure that it means that since it is the Lord's day, we should be occupied with the Lord and His things. And there's nothing in common between the Sabbath and the Lord's Day. There's nothing in common with them. We see #39. Come back to the same. Rise. From the glory. From. God. And squirt wrong legs. My love for all the frost to the end of the world. So. We. Move forward.

Burbank Conference: 1964, Revelation 1:7-20

General Meetings, Burbank, December 1964 reading meeting Friday AM. Speaking for this morning, the 1st chapter of Revelation. Revelation chapter one. The revelation of Jesus Christ, which God gave unto Him to show unto His servants things which must shortly come to pass. And he sent and signified it by his Angel unto his servant John, who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand. John to the seven churches which are in Asia. Grace. Be unto you, and peace from him which is, and which was, and which is to come. And from the seven spirits which are before his throne, and from Jesus Christ, the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us and washed us from our sins in His own blood. And that made us kings and priests unto God and his Father. To Him be glory and dominion, forever and ever. Amen. Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him. And all kindreds of the earth shall wail because of Him even saw. Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I, John, who also am your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ. Was in the aisle that is called Patmos for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the 1st and the last. And what thou seest, write in the book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me, and being turned, I saw 7 golden candlesticks. And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps where the golden girdle his head. And his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in the furnace. And his voice as the sound of many waters, And he had in his right hand seven stars, and out of his mouth went a sharp 2 edged sword. And his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me. Fear not, I am the 1st and the last, I am he that liveth and was dead, and behold, I am alive forevermore. Amen.

And have the keys of Helen of Death write the things which thou hast seen, and the things which are, and the things which shall be hereafter, the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches. Say Brother Wilson about the. Title of this book is it as we have it in the King James Version. First words of the that are written in the book of the title correctly, do they not? The revelation of Jesus Christ. It's not the revelation of Saint John the Divine, is it? This is something that came from the Lord Himself. And if it came from the Lord himself, it has. A special claim upon us to read it. To meditate upon it. Seek to prophet, but. Did this have any relation, do you think, to what we get in the end of John's Gospel here? 21st of John's Gospel. And the 22nd verse. And Jesus said unto him. That's unto Peter. If I will let he tarry that he is John. Till I come, What is that to thee? Follow thou me. Then went this, saying abroad among the brethren, that that disciple should not die yet. Jesus said not unto them He shall not die, but if I will that he tarry till I come, What is that to thee? Do you think there's some connection there with were you thinking that John's ministry goes on to the Lords coming? That is certainly true, isn't it? And John's ministry takes his right on down to the eternal state, really, in this book. It goes on down until time is no more. About verse 24, because it says this is the disciple which testifieth of these things and wrote these things, and we know that his testimony is true. Well, the matter of his writing comes in here too, although I suppose that's referring to the Gospel of John, yet the very fact that John's writings are brought in here would also indicate that. It refers to the Epistles and the Book of Revelation. John outlived all the other apostles. The nearest we can come to ascertaining, it would seem that this book was written about the year 96. Tradition has it that John lived to be 100 years old. Remind notice. That the source. Of the book. Is from God in our verse one. Also that this book is a gift. From God to his Son, the revelation of Jesus Christ. Which God gave unto him. There are several steps here, aren't there, in this revelation. God gave this. To Jesus Christ. And he gave it to his servants. And.

They pass it on to us, so it it came down in that way. John in the Book of Revelation is not leaning on the Lord's breast. He's not in that position at all. So that we see further down. In the chapter just to anticipate a moment 17th verse when I saw him, I fell at his feet is dead. Well, that's certainly, morally speaking, not the John that you have with his head on the Lord's breast at the at the supper. You stand in verse 13. Has a bearing on that thought. That he was girt about the Perhaps he was girt about the breast with a golden girdle. Gold, as far as Speaking of God's righteousness. But the affections were. Restrained. They were there. They were there, but they were restrained under this particular character as his being a judge. Would you say that he was seen in three characters in the Book of Revelation? This the 1st, then in the midst of the throne, and then coming out riding on a White Horse? Connection with this expression the revelation of Jesus Christ could we connect it with the 19th chapter and the I think it's the 10th verse where it says the testimony of Jesus is the spirit of prophecy. For it's very important when we consider prophecy to remember that God is not simply occupying us with intellectual facts which we might like to know because. There's a a desire in every man to know the future. But God is occupying us with the glory of His beloved Son and the place that He is going to occupy as the center of this whole scene that is to be brought in. So how lovely it is doesn't say the revelation of future events. It doesn't say the revelation of the Church's history is a Candlestick in the earth, but the revelation of Jesus Christ, because God occupies us with that blessed one. Who is now the faithful and true witness, and in a future day will be the bridegroom, the bride associated with him as the center of the whole scene that is to be brought in. Well, it seems to me it gives a beautiful character to the book, even although it's a book of judgment, that the Spirit of God points us to the person who is going to carry it all out and who is going to bring in something beyond the judgment that fills our hearts with praise. I suppose that the expression, the revelation in verse one would embrace the entire book with all it contains, and that would include all you've said. Yes, the title. Has to do with all that he's written. It's God. Giving it to him. The revelation of Jesus Christ, which God gave to him. It's his revelation, but God gave it to him. And it's in the singular, is it not? It's not the plural. Convention that John here is not in the leaning over in the bosom of the Lord, where you can whisper and say who is it or he couldn't say what is it, but there's angelic ministry in between. It was. Sent and signified it by his Angel under his servant John. There is a distance in between because of his judgment. Now it says in Hebrew it doesn't in the 10th chapter Set thou on my right hand until I make thine enemies thy footstool. And so when we think of the Lords place of preeminence, why think of the little hymn that says God's just and righteous answer to grace that came to die. And so this is God's just and righteous answer.

There is going to be such blessing brought in, but he is going to also execute judgment. Solemn judgment upon all those who refuse, and will yet refuse, that wondrous grace that alone can bring salvation. In this second verse, who bear record of the word of God and of the testimony of Jesus Christ. Now further down in the chapter, the ninth verse I John, who also am your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ was in the aisle that is called Patmos for the Word of God and for the testimony of Jesus. I believe that Christ is omitted in the better reading. For the testimony of Jesus. And then our brother Hal has called our attention to the 19th chapter. And the tenth verse. Felony speak to worship him. And he said unto me, See thou doest not. I am thy fellow servant and of thy brethren, and have

the testimony of Jesus. Worship God for the testimony of Jesus is the spirit of prophecy. If we keep that before us, but the testimony of Jesus is the spirit of prophecy, we get profit from it. Otherwise it becomes a dry intellectual affair and we can get so taken up with the details of prophecy that we can wither in our souls. There's a grave danger of just getting a crowd together to hear what's going to happen. Well, that isn't the reason the Book of Revelation was given to us. We are taken into the secrets. Of the future in this wonderful book. And it's all connected with the person of our Lord Jesus Christ from start to finish. We get him in connection with the seven churches. In the first three chapters here and then later on we. Having and we have him in various aspects of judgment until everything is subdued under him. It's it's Christ, it's his person that's before us. And that was what put John in prison in that ninth verse that's anticipating a little. I was thinking of this expression too, in connection with signifying it by his Angel. When Paul received the truth in connection with the church, he received it from Christ in glory. But here, when it's in connection with the judgment, my it speaks about signifying it by his Angel. And even in the addresses to the churches, why it's the Lord himself that addresses them and in the end of the book. We have about the Lord's coming. It's behold, I come quickly. But when it's speaking about judgment, why then it mentions the the Angel making these things known. Isn't it lovely, the intimacy with which the Lord delights to make himself known to his people? But when it's judgment, there isn't there? There's the sort of distance in the thought of the Angel. Well, the Lord would have us to enjoy this. Precious intimacy when he makes himself known when he wanted to. Tell us the truth of the church. He he caught his servant up. He didn't tell that through an Angel. And made it known to him personally. And I say again, I believe he speaks to the churches here in person. Well, he would have us to enjoy this precious intimate. They wouldn't be. We would never know what the church really is if we didn't have Paul's ministry. So you say, brother, hey all, he was. Paul was the one that was chosen of God as the depository of that marvelous truth. And in connection with it, we were reading I think Tuesday night in Colossians. An expression there that is very significant.

We want to get too far off our subject, but. This comes before one in the first chapter of Colossians. The end of verse 23 whereof I Paul and made a minister. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions or sufferings of Christ in my flesh, for his body's sake, which is the Church whereof? I am made a minister according to the dispensation of God, which is given to me for you to fulfill or better complete, complete the word of God. Now that doesn't mean that Paul was going to write the last epistle or the last word in the Bible. That's that's not the bearing of it, but his ministry was to fill out the whole scope. Of revealed truth. To complete the Word of God, even the mystery which hath been hid from ages and from generations, but now is made manifest. To his Saints, to whom God would make known what is the riches of the glory. Of this mystery among the Gentiles, which is Christ in you, the hope of glory. Well, that's that's where we get the truth of the church. We never find out what the church is. We just had John. How about Ephesians chapter one and especially verse 10? Maybe 9-10 and part of 11? Ephesians 1. Verse 9. Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fullness of times. He might gather together in one. All things in Christ, both which are in heaven and which are on earth, even in Him. In whom also we have obtained an inheritance. There we have the. Object that God has. In leading up to this particular dispensation. The dispensation of the fullness of times, which will be the last, and the Kingdom. Period. When you head up, all things are those that are in heaven and those that are on earth. And in verse 11. Also, we have obtained an inheritance. I take it that this is the culmination of God's ways. In time. Notice that it's a culmination of God's ways in time. In Genesis we see the beginnings of God's ways in time, but in Revelation we see the culmination of it. And is that the 10th verse, Brother Brown? The church is not in that tenth verse, is it? No, that is the the whole scene. And then the church is brought in the in the 11th verse, in whom also we have obtained an inheritance. Well, we get something similar, do we not, in the 15th of First Corinthians where it speaks about when. The the sun also shall be subject unto him, that God may be All in all. That takes us down at the very end too, but He doesn't give us the details that we get in Revelation. Rather, Aaron man, since you quoted that, would you give us a word on? On that the Son himself be subject unto him that put all things under him, that God may be All in all. Would you give us a word on that?

Well, I have thought there that God may be All in all. It is, so to speak, the Trinity, God the Father and God the Son, God the Holy Spirit. The God may be All in all. It doesn't mean that the sun is not included there, but he is included. I would take it. Is that your thought? Yes, that's that's the point that one would make clear that it isn't as though the sun. Has resigned his place in the Godhead or that he's taking an inferior position? It's not that at all, it's just that he has. When all things shall be subdued unto Him, then shall the Son also be subject unto Him. That is, as the Son of Man in Glory's. He takes that subject place, but not for a moment does He vacate His place in the Trinity, or any of the dignity that belonged to Him. There's no priority of the Father over the Son or over the Spirit. There's not that thought. We speak of the first, second and third persons of the Godhead. Not that we're arranging them in order of priority or superiority or inferiority, but just a convenient way to distinguish them. Is that right, brother Airmen? Yes, that's the way I would take it. If they give up all rule as man in order that God might bring. As many. He forever. Identifies Himself in that verse with those that have been the subject of His, of His mighty work. He identifies and with himself, and now he in that position takes his place as subject. Himself be subject unto him that put all things on him. In that position, a Son of Man associated with his, redeemed in the glory. He submits himself. To the one that put all things under him, that is God. But on the other hand, he didn't vacate his position in the deity or in the Godhead. Can we say that actually in the eternal state there is nothing to be reigned over, so that when the Lord Jesus delivers up the Kingdom, why it isn't that another Kingdom follows there? There is no other Kingdom. Everything is now suited to the mind and character of God. But the Lord Jesus remains a man forever in this way, associating himself with his bride and with his redeemed people. Isn't that all the thought in connection with his being subject? That is, he remains a man forever. But he, as our brother, has remarked, and is surely most important. Like he, He still that same blessed, eternal person in the Godhead who always was and always will be. That word. Got. That word God had, The real word for God had is only used once. I believe, correct me if I'm wrong, in the Scripture and there it's applied to Christ and there it's especially emphatic that it's in connection with Christ in, in humanity, in him dwelleth all the fullness of the Godhead. I believe that's the only time that that word is used in him. That's in Christ. Well, all the fullness of the Godhead bodily. That is in his Incarnate state. That's Colossians 29 referring to, isn't it? Blessed is he that readeth. Remember that. You couldn't find a scene like this in Bible days. You never saw Saints of God sitting around their Bible in their laps. They didn't have them. It would be fortunate if they had a role of Isaiah or. Perhaps a copy of the Pentateuch?

So they were dependent on public readers. That's what's meant when Paul says to Timothy, give attention to reading the public reading of the Scriptures. So blessed is he that readeth. Now somebody's listening while he reads. Blessed are those that hear the words of this prophecy. In Timothy there is a verse that I would like to explain to some of the help in the last chapter of the first sympathy and passing, keeping the. Revelation. 14 First Timothy, last chapter. I'll keep this commandment thus far. I'm going to give them until the appearing of our Lord Jesus Christ, which in His eyes shall show who is the blessed and only Potentate, King of Kings. Lord of Lords, who only have a mortality, dwelling in the life, and snowman can approach us, and no man has seen, nor can see to whom the honor of the power of everlasting Amen. Now in the last, the 19th of Revelation, I believe this is described to the Lord Jesus, as if we are the King of Kings and Lord of Lords. Well, do we not find

many times, Brother London? Where there is such a news, Mr. Kelly's word, such a mixing of the persons of the Godhead that is difficult to distinguish them, Mr. Kelly uses that expression. Now, as you've read the verses. Which in his times he will show. Who is the blessed and only potentate that God is God. In the 15th verse, it's God. In the 16th verse, right down to the end, it's it's not Christ, but it's what God is showing. That's right, isn't it? Now if we turn to the last chapter of First John. And almost the last verse, 20th verse. We know the Son of God has come. And has given us an understanding that we may know Him that is true, and we are in Him that is true even in His Son Jesus Christ. This is the true God and eternal life. And the last chapter of John first John 20 and 20th verse. Well, no, it's practically impossible. To distinguish, is it not in that verse the persons? This is the true God in the eternal life of who is. Who is the true God in eternal life? Well. You can. One says it reverently, I trust. Take your choice. It's stated in such a way that it applies either to God the Father or God the Son. Yes, yes it is. And in the 17th of the chapter of the Book of Revelation, verse 14, we see where it is, specifically the land, which is a price. 714. Shall make war with the land, and the land shall overcome them. For he is Lord of Lords that universe, and King of kings. Well, that ought to trouble us too much when we know the glory of his purses. Well, we have those. Reading and those hearing the words of the prophecy and now. Now we have something very practical. What shall we say about this and those that keep those things that are written therein? How do we keep the things that are written therein? And when Mary heard, when Mary heard things spoken of her, of Christ, she kept all those things and honored them in her heart.

When we think of this book as setting forth, to a great extent, judgment. Judgments coming on this world. Well, I suppose one way to keep the sayings of the book is to remember that this whole scene is going to be judged. And to keep those things would be to hold to these things lightly, not to make them the God of our lives, not to abuse the use of these things. About having food and raiment therewith to be content. And keeping the Lord himself before us, the one who is set forth in this book, remembering that Christ will remain, heaven and earth shall pass away, but he says, my word shall not pass away. And we know the blessed Lord himself as the Word is the eternal One. And to keep the words of this book is to keep our eye fixed on him and hold lightly, loosely to these things down here. I was thinking too that even though John is not seen in that position. As the affections flowing out, doing here more as a service still, one who wants to take up the subject of revelation with all the awful judgments, must have a sense in their soul what it is to be leaning on his breath. So John was one who did lean on his breath, and he was given these revelations. Think of the awful judgment of the fall by the President. John now, but have the Lord sake of him, fear not. The Lord wouldn't say that to those who run with the judgment, but they wouldn't the job. This makes me think of a little instant, Mr. Heaney told me. I know some of you have heard me rehearse this before, but I always enjoyed it. Someone was taking a brother around to show him. The sites in the city. And he? Did a good third job of it. And when they got through their trip? He turned and he said to this brother, well, what do you think of it? Well, he said. Brother, I, I think, I think it was wonderful if it were not for one thing that I saw written across everything you showed me. Why you said I didn't say anything? What did you see? He said. Everything has showed me, had written across it, reserved under judgment and he said I I couldn't get very enthusiastic. Well, brethren, isn't that true? As we pass through this world, all that man is boasting in all his marvelous achievements, his wonderful monuments, all is reserved unto judgment. Is that right, brethren? But the flesh doesn't like that. The the term revelation means. To uncover. And this book. Exposes Christendom like nothing else, and intentionally so for your mind and mind to enter into God's thoughts as to what Christendom is worth. Is there another aspect to keeping? These truths, these things that are written. I suppose no book in the God's Word has been more the subject of misuse. By so-called. Of prophetic teachers. And it's important for the believer to have this admonition here. It's very specific. Keep those things which are written therein. Fancy and the imagination of man when he explores this book seems to have no. Bound. And the believer is apartment to be caught up in some of this if he exposes himself to it.

We have seen this sometimes even among our own number, and then the seeking to transmit what they have garnered outside to the Saints in general. We recognize it's a difficult book. Who of us can grasp all of it? But if we stay on the principle that this verse gives us. That which is written therein, not that which is written by Doctor so and so, but what is written here and the Spirit of God ministering it to us. I merely inject that as a word of warning because every one of us is exposed to some degree to the false teachings of prophecy and the overemphasizing of prophecy where it's actually the soul's need that should be put out. Awful. There are other thought here also, that the Saints are encouraged to give attention to this particular book. Now verse three says, Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written. Therein for the time is at hand now in the last chapter, chapter 22, verse 6. Revelation 22/6. These sayings or words. Are faithful and true. And the end of the verse. Under the servants the things which must shortly. Come to pass, it should read in verse 7. Behold, I come quickly, bless. It is he that keepeth the read it words of the prophecy of this book. And in verse eight, it's these things at the beginning of the verse and the end of the verse and at the end of verse 9. To keep the words of this book and in verse 10 to seal. Not the words of the prophecy of this book. Now in verse 16 to testify unto you these things, it is to the churches twice in chapter one, verse four, and I think verse 11, it is to the churches that includes you and me. Then in verse 18, the middle of verse. The words of the prophecy of this book, and then at the end of the verse written in this book, and in verse 19, the words of the book of this prophecy and the end of verse 19, the things which are written in this book. Now I read these things in order to bring out. The particular emphasis that the Holy Spirit is made on the importance of giving attention to this book. I certainly approve that everything has been said about the danger of going at it head first and. With man's reckless mind that is to be abhorred, but we need our hearts. Attracted. To take heed to what the word of God says here. Our tendency is to neglect it. I heard of a man in one of the systems that said that the Book of Revelation was not to be the subject of a Bible study because it couldn't be understood. Well, there might be many reasons behind a thing like that, a statement like that. But I believe Satan does not want us to read this book. He doesn't want the words of this book to be heard, and he doesn't want the words of this book to be kept.

Well, in this book we find a three fold doom of Satan himself. Perhaps that's one reason he doesn't want us to read it. And of course we find the Lord Jesus Christ several times put on the throne. There's another reason that he wouldn't want it to be read and to be meditated upon. Well, in the 12Th chapter of this book, there's Satan cast out of heaven. On the 20th chapter we have him bound in the boundless pit. And then later on cast into the lake of fire. Well, Satan doesn't want us to learn about these things have this before us, but he is a very real enemy and that's why we need to have the Lord Jesus Christ before us and as our brother was spring before us that the word revelation really means uncovering or unveiling. It seems to me that we have, especially here, unveiled the Lord Jesus Christ Himself, and what a precious thing it is to have Him brought before us. Remember one time in a meeting something like this, it was mentioned that a certain prominent teacher in Christendom said, well, he could never get anything out of the Book of Revelation and was remarked, I think was by our brother Heaney, that. He had never been in the position that John was in, in that night, first in the Isle of Patmos for the Word of God and the testimony of Jesus. Well, we have to know something of that rejection that the apostle John experienced there, that the Word of God in the testimony of Jesus placed him into that position. We have to know something of that or we won't get anything out of it. Well then in connection with that third

verse and the blessings. To he that readeth nay that. Hear the words of this process and they keep it. It reminds one of what the Lord said in the about the coming of the Holy Spirit in the 14th of John. He says, He shall bring all things under your remembrance, which I've said unto you. Well, we know the disciples never seem to enter into what the Lord was teaching. They just didn't seem to grasp it at all. But the Spirit of God was coming and He was going to bring those things into their remembrance. Well, the Spirit of God is here and how little we take in, in meetings less kind, where there is the ministry of the Word. But the Spirit of God, if there's a reverence for him and His Word, why He can bring those things to our remembrance. Well then in the 16th of John where he speaks about. Again, of the Spirit of God coming, why? He will show you the things to come. So we have that office of the Spirit of God to enable us to hear these things and to keep them. Is that the significance of Revelation 310? Is it referring particularly to this particular book Because thou has kept the word of my patience? I also will keep thee from the hour of temptation. Well, I would think perhaps it took in more than this Book of Revelation. Leaving the word of his patience, his patience and waiting all these years. Lord, direct your hearts into the love of God and into the patience of Christ. Let's turn to that verse. Brother Wilson is quoted Thessalonians. 2nd Testimony 3/5. Saint Thessalonians, 3/5. And you notice that he. Made a little change in the translation here. The Lord direct your hearts into the love of God and into the patience of Christ. Would you repeat, Brother Wilson, what you said? Well, the Lord is patiently waiting. He was told to sit at my right hand till I make thine enemies thy footstool. And so Christ is now sitting at God's right hand. And as he sits there, He sits there. He's waiting in patience for the day when all will be his. And now we're not to be impatient. We're to share in that patience while he waits.

He waits there, we wait here. We're not to be impatient about the Lord. Direct your hearts into the love of God and into the patience of Christ. Which you say that was it? Yes, I believe that's it. And what a sweet and precious thought it is. It's a. Is it like what we get? Behold, the camels are coming. I don't suppose we realized to any great extent what it will mean for the Lord himself to have the place that was denied him when he came the first time. He's going to have his rightful place in this scene where he was rejected. And certainly his patience takes in that, as well as his patience in waiting to have us. With himself, I suppose very often we forget that sight, his sight of faith. We're thinking about our side. Even in the matter of thinking about being with himself, we are more or less selfish. Perhaps it's good for us to exercise ourselves in the matter of thinking on his side of things. And I believe as we're thinking about his side of things, it will make us more and more happy. The thought of it's often remarked that we have the book divided into three parts. 1st, the Lord presented in the character of the judge, then the history of the church is a Candlestick in the earth, and then the judgment of the world saw it all would be brought into order under Christ. Well, isn't that what is important too about keeping. Because. First of all, we need to see the Lord Jesus before us. God bless a person, the one who laid his right hand upon John and said fear not, I am the 1st and the last. Then we need to have an intelligent understanding of what is taking place in this church. Period. It's not understanding this has led to so much confusion in Christendom. But if we understand those letters to the churches. We can see the time in which our lot is cast and can act intelligently instead of being carried away with all the great movements to build a better world or bring in a new social order. We see that we're in the very end, and the important thing is keeping His word and not denying His name. And as far as the world and all its progress and all the great religious system that seems to be advancing so much. That is about us has to do why we see that God's judgment is going to fall. And so keeping the word of his patience is that we can look out intelligently as thought of God upon all this, and not get mixed up in the great movements to try and check the course of evil or to try and bring in something better, but rather to see that it's all doomed. The Lord is waiting patiently, brethren. As it's been remarked for that time when he'll have his church with himself and we're to wait patiently. And this is what really gives peace in the soul. We know how many dear Christians who don't have this intelligent outlook, Their minds are all confused and upset, telling us what the church is supposed to be doing and what it's not doing and so on. But how thankful we should be that we have been brought to see this and. Not only to read it, but to embrace, seek to keep His word and not deny His name. This is our portion now, and this is what is going to keep us through this confused state of things that we see in the Church of God and in the world as a whole. If a ship was sinking at sea. We wouldn't be. Occupied with painting the ship as it was going down. I think that what you brought before us, brother. Hey ho. Is practically the same line of things that Brother Harrison was Speaking of about that ninth verse.

This book gives us the proper attitude. John was in a special, peculiar position when he got this revelation. He said I'm your brother and companion and tribulation. He wasn't your brother and companion in the pompous ecumenical movement. Something is going to. It seems a whole religious world. He was an outcast, your brother and companion in Tribulation. And in the Kingdom and patience of Jesus Christ, as you have just been emphasizing. Well, he was in that island of Patmos, a poor, rocky, wretched. Deserted, desolate place. You couldn't find a more lonely place than that old rocky island of Patmos. What put him there? Two things. The word of God. And the testimony of Jesus. Well, in a certain sense, if the Word of God and the testimony of Jesus is dear to our hearts, it's going to give us a taste of patents. It's been a week or two. The awful judgments that were. Overtake this world, there's only one deliver and the whole thing that was Jesus Christ. So it should impart some measure of peace to our own souls when we think of the patience of Christ, seeing this world going on as it is and keeping up wickedness. And he waits, one writer said. And while he sits God's right hand, we have a rebel. We have a told us what he's thinking about from henceforth, expecting till his enemies be made his footsteps. That's what he's waiting in the book of Esther. Why everyone thought that the king was asleep. The city of Shushan was all in the darkness of night, but the king was not asleep, was he? The king was looking in the book of the records of the Chronicles and thinking of the one who was despised and who was soon to be exalted. So it seems to us sometimes as we see things. Getting worse in the progress of evil, as though God were asleep. But brethren, he's not asleep. He is. He is thinking of the honor and glory of His beloved Son. And if you and I are in harmony with the thoughts of God, that's what we'll be thinking about. Not the exaltation of Haman, which is who is an Amalekite. A picture of Satan's power upon the flesh and how the flash likes to be advanced. But he was occupied with another person altogether, one who was cast out and despised. Well, how blessed it is for us that we don't need to be upset and worried by all the advancement of man that seems to be going on. But we can face it all peacefully. God is thinking of the glory of His Son. Brethren, if you and I are in harmony with His thoughts, we'll be occupied with Him too. Don't you think that that Book of remembrance, it's spoken of in Malachi 316, that the Book of Remembrance is written? That that work is still carried on to this day. Count of things up there being kept of those that fear his name and think upon him. There was no book of remembrance written in the days of Solomon. When things went on outwardly well. Wasn't written there, but in the last days, in the days of ruin. The days of weakness. A few left that thought upon his name. All that God saw them and he listened. He listened to their conversation and he kept the record of it. And so God is today. May we turn to that verse that our brother calls our attention to. Malachi 316.

Then they that feared the Lord now notice it does not say. Then they that love the Lord. It's there that feared the Lord. It wasn't. A mere matter of affection. But they felt that they should walk before him in obedience, they that feared the Lord. Speak often, one to another. Now. This was a terrible day, this day of Malachi. And Jehovah harkened and herded in a book of remembrances written before him for them that feared the Lord. And thought upon his name. And they shall be mine, says Jehovah of hosts, in that day when I make up my jewels. And I will

spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. One reads that 18th verse with this in mind, brethren. That if you and I are going to have discernment and divine things, not be carried away by the confusion around us, if we're going to be possessed of the discernment, we must be in the good of that 16th and 17th verse. They that feared the Lord, they were occupied with Him, with His person, with His interests, and it gave them. Discernment. I believe that's an important principle. Brother Wilson, not too disparage comments, but how would we look at the eighth verse of Psalms 56? Now tell us my wanderings. Put thou my tears into thy bottle. Are they not in my book? Is that a different thought than Malachi? Well, of course, strictly speaking, you get the persecuted Jewish remnants in these psalms and they suffer much and they're not forgotten. And God will remember all their sufferings too. He made a record of, well, it's another, it's another class of people suffering for another purpose, but God will always be interested in his people who suffer for Him. And do not go with the current that traveling in the world. I think you're worse, brother. Psalms 56, eight. Yes, now I have a little note here. May I read it? This Psalm is the lament of the godly. While driven out of Jerusalem during Antichrist. So. It pinpoints itself to a certain situation in the history of the Jewish remnant. Well, then it really looks forward. Yes, yes. There is a comfort for every day for the members now in the Book of Revelation in the third chapter. In the Smyrna, the Tree of Life is set before them, but later on. At the end we have Laodicea, simply the throne. We don't have the Tree of life, we don't have the the White stone. You don't have other things prevented before. There is a reward may not be the same as the other, there might be a lower state, but there is a special blessing for the overcomer. But in the sense I believe it less and so we have just the patrol problems from the air. Well, the only reason I raised the question was that we are assured the brother Wilson has reminded us that God has ever been mindful of the tears of His people and their faithfulness from the days of Abel on has been. And these things will have their declaration in the coming day. Well, that's not Revelation 19.

Where we have the bride brought before us and speaks of her being arrayed in fine linen and says fine linen is the righteousnesses of the Saints. That shows that there's been a record kept up there of all the churches passed through in our history here in this world. Yes, with the Book of Remembrance. The things that she was given grace to do. Are there as the righteousnesses of the Saints? She couldn't have done them without done them without his putting it into her art and giving her the grace to do it. But then she gets she will get a reward. They haven't said anything, have we on the? The intervening verses here we've been talking about. Verse 9 but. What about versus? 4-5 and six. Isn't it remarkable in that fifth verse? Jesus Christ, the faithful witness. That when he's brought forward. There's a song race. You can't be, you can't be occupied with him without some Thanksgiving. The thought changed. Unto him that loves. I believe it should read loves I shouldn't. Isn't that he once did. He did and he does, and he always will. If you thought of that, you thought of His faithfulness as connected with our unfaithfulness, why, we would never think of what we have here, would we? We think of how sadly the Church has failed, but how beautiful it is when it brings forth His faithfulness. And then we find what follows. The Church is an unfaithful Candlestick in the earth. It's blessed to see these thoughts introduced, isn't it? Unto Him that loves us and washed us from our sins in His own blood, in spite of all the churches failure and our failure as individuals, nothing has changed His love toward His own, and nothing has made him, shall I say, regret the tremendous cost by which we have been redeemed, nor has it made Him withdraw the purposes that we shall be brought into such a place of nearness. Priests, kings, priests and kings already, but in a future day to be associated with Him, the place of nearness and reigning with Him, that is not going to be changed in spite of all the churches unfaithfulness. Well, this is grace brethren, that surely stirs our hearts and it comes in, as we always find, in God's ways before the introduction of human failure. Just as we have in the Old Testament, so often God's purposes in grace set before us and then the failure, whether it be of the priesthood or whatever we may take. In the Old Testament we see God's faithfulness and his grace first set before us, then the failure coming in afterwards. That doesn't alter those purposes that will be carried out. So to me it's touching here to see this brought in before anything of the church's failure is mentioned. Because God do it all beforehand, and that love is unchanged in spite of it, although he may be grieved. He shall see of the travel of his soul and be satisfied. Unto him that that loves us and washed us from our sins in His own blood. Brethren, I do not believe we can overemphasize the importance of the blood.

We are living in days when there is a tendency to discount that phase of our redemption, the blood of Christ. We cannot overemphasize it. We'll be singing about it for all eternity. This expression, the first begotten from the dead to, is connected with the thought of a harvest also being brought in, isn't it? The sheaf of first roots was waved before the Lord in the 23rd of Leviticus. And then the whole harvest could be gathered in. And so how lovely it is to think that the the Lord Jesus, the first begotten from the dead, the first fruits, is already there. And because of that we can be sure that all the fruit of His work will also be gathered in. Nothing will hinder the gathering in of all that God is purposed, because He is already there. Whether the Forerunner is for us entered even Jesus. Made in High Priest forever after the Order of Melchizedek. What characterizes his resurrection is it was an out from among the dead resurrection. And that's what characterizes our resurrection too. When we're raised, we'll be raised out from among the dead. There'll be thousands, millions of dead left in their graves. When we're raised and caught up to meet the Lord in the air, oh, that should rejoice our hearts. To know that our resurrection partakes of the same character as his. If we turn to the third of Philippians. We see the expression there that our brother is using. Philippians 3. And in order to get the connection, we'll read the 10th verse. That I may know him and the power of his resurrection. The fellowship of his sufferings being made conformable unto his death. If by any means I might attain unto the resurrection, that out from among the dead now. If, if the verse stands just as we have it here in the King James Version, it might be said, well, what is there about that? If by any means I might attain under the resurrection of the dead, everybody's going to be raised from the dead. There would really be no point to the verse. But the meaning of the verse is, if by any means I might attain unto that special resurrection. That out, resurrection, that from among the dead, that's what Paul wanted, and he's going to have it, too. And have made us kings and priests. Are is the other version the Kingdom of priests? Is that it? That heart reads. Made us a Kingdom of priests unto God and his Father. So every believer. Is a priest. He has a right to go directly into the presence of God. To him who loves us and is washed as from our sins and his blood, and made us a Kingdom priests to his God and Father. We can't go to someone and say now you have an access to God that I don't have, so will you pray for me? There's no such thing as that. It's all right to ask prayer one of another, but as far as any privilege is concerned, there's no one of us more privileged than another to go right into the presence of God.

Father himself loveth you. It doesn't have to be produced as no. Would you say in connection with me nuts Kingdom and priests unto God and his father, that we have the title of kings now, but we haven't yet entered into the. Possession, so to speak. It might be. Could it be said, something like the president-elect? He hasn't yet taken that authority in power. Abraham comes back from the slaughter of the kings, that Melchizedek comes forth with the bread and wine of the So we have the picture back from Genesis. With Melchizedek. And that day when the battle of silver he will come for, but it will be with the bread and the wine, the rain, but there'll be as a priest on the throne of God. 5th verse called the first of the king from Europe, that doesn't mean that he called principal here everything. I believe it's a contrast that is the the world is trying to bring about peace itself by its own efforts. Well, there's one who is the Prince of the kings of the earth, the one who we've

been Speaking of, who is yet going to be manifested as King of kings and Lord of Lords. And when he takes that place, his blood bought, people will be associated with him, not only reigning with him, but also priests to enjoy a nearness to him, an approach into his very presence, so we find in the Corinthians. I have to say to them, He have reigned as kings without us. They were trying to take their place as kings before the time came. But the time is coming when the Lord will have His place. Then we'll be associated with Him. Enjoying this in the soul keeps us in peace and also leads at our hearts to praise. That's why we have when these thoughts are brought before us here it says unto Him, be glory. And dominion, forever and ever. Amen. Well, it leads the heart out to praise and Thanksgiving. It delivers us from restlessness. Where as it was remarked by our brother, like the president-elect, they we've obtained the inheritance. It's already ours. We already have an approach into his presence by face. Soon it will be a blessed reality. So we see the same ones who are spoken of in the company. In the 5th chapter of Revelation around the throne, faith changed to sight. Perfect approach, perfect worship. Here it's anticipated and in praise in the 5th chapter. It's enjoyed in reality, isn't it? Yeah, well, the sense there of the Prince, the kings of the earth, does not mean inferiority, but he is above them all. Is that the thought in Ezekiel 44? Regarding in the third verse. Speaks about the gate of the Prince. It is for the Prince, the Prince, he shall sit in it to be spread before the Lord, and that the king of the earth. That was the vice partner. Go ahead. The vice Dean of Christ during the Millennium, the one that. Carries on in a special way. On the earth? Yes, On the Earth. Shall we say 318 three 1/8. All and God still keep us. Lord, to thy fears of sight is only there in safety, in peace. We cannot buy it. We fall and snares around us. And plus it feels within it the grace that Sodom found us alone can keep us clean. Oh, I'm not God.

Things New and Old: Volume 1, Love of Jesus, The

Rev. 1:5, 6.

In contemplating the love of Jesus, asset forth in the above passage, we can trace the four following characteristics, namely:—thinking of its object, visiting its object, suffering for its object, exalting its object.

1. He thought of us. Deep in His own eternal mind, He pondered His much loved Church, before the foundation of the world.
2. Did He rest satisfied with merely thinking about us? No; He laid aside all His glory, and came down into this cold, heartless world, as into a vast quarry from whence He would hew out stones for His heavenly temple. He made His way down into this "rough valley" of ours, which had "neither been eared nor sown." "The day-spring from on high hath visited us."
3. But He did not rest satisfied with coming down to look at us in our guilt and ruin, our misery and degradation. He suffered for us. He hath "washed us in His own blood." He loved us, though in our sins; and He has washed us from our sins. He would not leave a single speck upon the objects of His eternal love.
4. What, then, was all this for? Why those unutterable sufferings of Jesus? Why those three hours of profound darkness? Why that bitter cry, "My God, my God, why hast thou forsaken me?" Simply that the love of Jesus might exalt its object. And, truly, He has exalted us; yea, to the very highest point of dignity. "He hath made us kings and priests unto God and his Father."

Thus we see how the love of Jesus has thought of, visited, suffered for, and exalted its object. This is for our exceeding comfort and joy.

But, we should bear in mind, that if we love Jesus, we, too, will often like to think of Him—often delight to contemplate His matchless grace—to ponder over His infinite perfections. Moreover, we will visit Him in the secret of His sanctuary, not to gain a name as persons of much prayer, but to gratify the affections of our hearts for Him who is "fairest among ten thousand, and altogether lovely."

Again, we shall be ready to suffer for Him, not in order to commend ourselves as persons of great energy, zeal, and personal devotedness, but to express the high estimation in which we hold His divine and adorable Person.

Finally, it will be our constant aim to exalt Him, in every place. Our language will be, " magnify the Lord with me, and let us exalt his name together."

Let us earnestly pray for such a deep, full tide of divine love in our cold, narrow, selfish hearts, as will render our service, not the mere flash of imperfect zeal kindled by the unhallowed spark of human opinion, but the calm, steady, constant flow of unalterable affection for Jesus—that affection which has its chief joy in pondering over its object ere it comes forth as an actor or a sufferer in His cause.

Things New and Old: Volume 33, Correspondence

7. J. Flotterton. It is not wise to say that one portion of the New Testament is more profitable than another: surely we need the teaching of every part of it. Of the Revelation it is specially said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Chap. 1:3.) We do not see that the Revelation is unsuitable for a reading meeting. Doubtless some parts would be dwelt on more in detail than other parts. For instance, what is more profitable than to dwell minutely on the addresses to the seven churches in the first three chapters? Other chapters might be considered more as to the periods they refer to, with the general scope of their meaning; and other parts again be taken up in their detail as the book is gone through. If there is dependence upon the Holy Spirit, will He not lead and guide in all these matters? Certainly the Revelation is important; for we are exhorted not only to read it, but to keep the things written therein: for the time is at hand. Guidance should be sought from God on each particular occasion as to what part of scripture should be read at a reading meeting. He knows the hearts of those who usually attend the meeting, and knows best what portion of His word would be most suitable for them at the time. If there is real dependence upon His guidance, He will guide, and all will be well. We must not read only favorite portions, or we shall not be thoroughly furnished unto every good work.

Christian Truth: Volume 31, Living One, The

"I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

My friends, do not be cast down. Though there is much that is sad and dark, both in the Church and in the world, all will be well, for Jesus Christ lives. I like the story of Dr. Dale, who rose from his desk with that word, "Jesus Christ is alive today," and preached thenceforth with a force which even he had never known before. He has given eternal life to His people, undying promises, unfailing strength, unfading glory. Let us keep close to Him, and we shall have no cause to be afraid of what is coming.

Girdle of Truth: Volume 1, What the Christian Is

"Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

There are certain expressions in the word of God which unfold, in the most familiar manner, what the Christian is; and which, if there was but the most ordinary attention on the part of the reader, would lead him to say, "well, if that is what a Christian is, I know nothing of the matter."

These expressions are not the violent stretching forth after some hope, but they are characterized by the quiet certainty with which they appropriate the blessing. As John here says of all the Christians to whom he was writing, "unto him that loved us, and washed us from our sins in his own blood," &c. Now, if I were to ask you—you, perhaps, who would be affronted if I should say you were not a Christian—if I were to ask you, are you sure that Christ loves you? that He has washed you from your sins in His own blood? No, you would say, if honest, I know nothing of it. Yet these are the expressions of the common recognized state of Christians.

Or can you say—"yes, blessed be God, though a poor thing in myself, I do know that God loves me." To be able to say this is the common portion of the believer. And so it is written, "we know that we are of God, and the whole world lieth in the wicked one." All Christians are recognized as knowing salvation. And in 2 Peter we read of one who had forgotten that he was purged from his old sins. But he could not forget what he had never known. Forgetting "that he was purged," was backsliding; the Christian state was knowing that he was purged.

You will find every kind of exhortation addressed to the believer; but they are all based on the ground of his having been brought to God. I ask any one, would there not be a quieter, happier, state of soul if you were certain that God loved you? There cannot be happy affections if the soul is not in confidence with God. That is the kind of knowledge of God which is life eternal. God is love, and if you do not know that you know nothing. And where are you if you know not God?

If you believe fully that God is love, love toward you, what kind of thoughts would you have of Him? Would you think that you must obey, or else He will punish you with His vengeance? Would you think of Him as a Judge? No. Such thoughts are not the thoughts of one acquainted with His saving love.

Of course there is a judgment, but there is no mercy then. When Christ comes to judge, can you stand if He marks iniquity? can you answer Him for your transgressions? No. But if you really believed in His righteous judgment now, you would say, "enter not into judgment with thy servant, for in thy sight shall no man living be justified." But Christ is not now a Judge; He is a Savior. It is all mercy now. He is not imputing to any their trespasses. Every eye must see Him. We Christians see Him now as a Savior. You who do not believe put it off till the judgment, hoping to be able to meet Him then; but then "all kindreds of the earth shall wail because of him." He is a Judge when He is not a Savior. It is judgment then, not trial as to whether you will pass. Now there is a trial going on, not indeed as to whether you are a sinner or not; but as to whether you will receive Christ or not. Now your heart is put to the test: alas! your willful heart would still reject Him, if grace does not bow you in the sense of sin. God will justify Himself in that day, and no one else. In that day He will demonstrate the sin which is the ground of the judgment. Every secret thing will then be made manifest. It is not then that the question is raised, but that the judgment is manifested. Now, the question is raised. All this is brought into the soul now. In spite of all the fair appearances of the world we justify God now, we accept the judgment God gives of man now, we justify Him in condemning us. The eye of God brings the judgment into my conscience now, and I bow to it. I feel and say that God should not let such a wretch live before Him. That is what will be when every eye sees Him; but it is also what is now in the soul, when the Lord reveals to us our state by faith. I now justify God. I say I have been all darkness and sin, and I abhor myself in His presence. Conscience is dumb in the light of God. If you have been brought to this, you know yourself. If you seek to hide it you are not the better, but the worse.

Suppose that I am brought to this, I shall not now be trusting to a vague feeling that God is merciful. It was not so with Peter when he found himself a sinner in the presence of the Lord. He said, "depart from me, O Lord, for I am a sinful man." He felt that sin and Christ, as the Holy Lord, should not be together. So is it ever when the soul is brought to be jealous about God. The idea of compromise is a horror to one whose conscience is active about sin. Well, when brought to this, what can the soul have confidence in? Oh! in this,—that when we were in such a condition we have full assurance of the love of God toward us.

Now if I turn to nature, I see signs of goodness, but wide-spread misery and wretchedness too, so that I know not how to say God is love; and these very signs of goodness show me that I have lost it all, for this God I have offended. If I turn to providence, I find it all confusion. How often have the wicked the upper hand. If I look to the law, it condemns me, and leaves me without hope.

In all these I see things about God; but nothing that reveals Him. In Christ I get what reveals God. I, for myself, just where I am, find that He is the "faithful witness" of God. For it is in this world, where all the sin was, that Christ was the faithful witness.

There will be no need of a witness in heaven. Now I can go to Jesus and see God in Him. Do you ever find a single act or word of this faithful witness that was not love? Never. Of course He would unmask the hypocrite. But the moment a person is true,—were he the greatest sinner in the world—the moment he is contented to be what he is in Christ's presence—you will never find that He was anything but love. Of course God must convince of sin. He will write on the sepulchers and tell what is within. God will unmask what we are; our self-deception He will discover

to us; but then He is perfect love, and nothing else. What brought Christ here? To know that there was sin? Oh no! He knew it well; but He came here because there was sin. The very sin I am confounded at, is the very thing that brought Him here in love.

In the case of the woman who was a sinner, in the seventh of Luke, Christ puts down Simon, and He does not care for the guests. Why? Because a poor woman was to be comforted in love. Christ came into the very place where sin was. If it is a question of truth, He knows my sins. When I speak of Christ loving me, it is that He loves me knowing all that I am; it is not loving, surely, the sinful condition I am in, but loving me when in it. He will write on the ground to let my conscience act; He will bring my sin into my conscience. He will not let me get satisfied with myself; but He will have me to rest in His thoughts of me. What the heart struggles to do is to be satisfied with itself; but God will break that down; and the moment you are brought to that, He will make you to be satisfied with Him, just as you are. He will not leave you there, of course; but He will have you to rest in the knowledge of His perfect love: "Unto him that loved us;" then I find rest.

But that is not all: it is added, "and washed us from our sins in his own blood." It is not said, will wash us, but has washed us. We want it now, for peace, and for holy affections. "In his own blood." Who has done this? Christ. He has done it. He has made us "clean every whit." And if He has washed us He has done it in righteousness, knowing all our sin, and maintaining all this perfect righteousness which made us tremble because of our sins; but in accordance with it all He has washed us from our sins in His own blood. He knew what our sins were in the sight of God, and so He gave Himself up; Himself entirely He gave for me. An angel could not, nor should not, do it; he is called to keep his first estate, but Christ only. In this act of Christ in washing my sins I find Him giving His blood, His life, Himself; for me. Not one single spring do I find that was not love to me. Such is the knowledge I get of Christ.

He has washed me from my sins in His own blood. Do I believe this? Oh yes! I do. I believe that every one of them is washed away, and that He has done it, as it is said in Hebrews, "by himself he purged our sins." Ah! you say, if I only felt this! But let me ask you, will your feelings add to the value of Christ's blood? Oh no! Then why not rest on it, as that which has perfectly satisfied God on account of the sins? The question of sin Christ settled between God and Himself. "By himself he purged our sins;" He did it according to the holiness of God, and according to my need. And what cleanness do I get? The cleanness which God's eye requires; all that which shut us out from God being perfectly put away, so that we are brought into the light as God is in the light; and in doing it His perfect love has been revealed.

"And hath made us kings and priests unto God and his Father." If I take a person and bring him into the enjoyment of everything that I have myself; I give the fullest proof of the perfect outgoing of my heart towards him. Kindness may give something for a person; but that is perfect love. I cannot do more. Well, that is what Christ has done. He is the King and Priest; and He makes us kings and priests too: and it is worth so much the more because it is the very thing He has Himself.

Another thing we get, the perfect love of the Father. Not the love of Jesus alone, but the love of the Father, the knowledge of which Jesus gives us. He makes us priests unto His Father. Was ever love like this? Never. Was Christ ever anything else? Never. He is nothing but this perfectness of love for us. And the sum of it all is, "he has loved us." Has He anything else to say to us? No. What love had to do, it has done. Oh, in the simplicity of thankful hearts, to say, "he has made peace by the blood of his cross." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, forever and ever. Amen."

Bible Treasury: Volume 12, Revelation 1:5-6, Thoughts on

The ways in which the gospel may be preached and reach the heart are so many, that one has to look to the Lord to direct one, that it may be brought so as to comfort the saint and awaken the sinner. The moment the word is revealed to the soul in grace, the point is gained. There may be a thousand thoughts on men's minds, but there is enough in this blessed word to meet these thoughts, and to bring everyone of them into captivity to the obedience of Christ. He is the Lord of all; and in His person all truth centers. He is the substance of all truth—the ground and center of truth to the soul. As we know Him, we get comfort, peace, and joy; as we walk with Him, we have power to overcome. In verse 5 we have Christ presented in a threefold character. He is the one most drawn out by the Spirit of God. Alas! it is not always so drawn out in our heart. The answer character to that in the spirit of grace is, "To him that loveth us, and washed us from our sins in his own blood." In verse 7 is an application to the world—it will be a day of mourning to them. The Jews behold Him whom they have pierced, and the nations wail because of Him.

Let us especially consider the way in which Christ is presented to the soul. First, we have grace and peace in a peculiar form from God, that is, Jehovah; and the seven Spirits, His spiritual perfectness; not the Father speaking to His children, but the Eternal, and the seven spirits, the Holy Ghost exercising the varied power of the throne. Christ is brought near as connected with the earth; the faithful witness when He was here below. This is what our souls need to remember—faithful testimony to what God is; for without this we have no certainty, whether as saints or sinners. A holy man cannot know God without the witness, nor whether the witness would suffice to meet a holy God. When I know God, I get sure ground to go upon, I shall know where I am—a terrible thing if I am walking in sin; but there is only uncertainty out of Christ, for He is the light.

There are sufficient traces of power in creation to serve as a witness of the eternal power and Godhead—enough of misery around us to see ruin—enough in conscience to learn that we have sinned; but we cannot learn God in providence, for we know not why He does this, or refrains from doing that. Providence is a depth out of our reach; we are not able to find out and judge the ways of God, nor indeed of the thoughts of a man's mind very often. There is another, the law, which appears to be a clear witness for God against sin. It is true that this is a witness of God's claim on man. We ought to love God with all our hearts, mind, and strength, and our neighbor as ourselves, but it reveals nothing of God's thoughts to us, and if this were the only witness, we should be reined forever. The object of the law is not love, but righteousness—God's everlasting claim of righteousness. But the law cannot meet what we want, for it says, "Thou shalt not covet," and there was never a man since the days of Adam that did not covet. If you do not satisfy God's claims, there is a curse upon you. Thus the law is man's letter of death. We turn to Christ, the faithful Witness, "the same yesterday, to-day, and for ever"—the Witness down here amid the same circumstances in which we are placed, and dealing with men in all the feelings of life.

Jesus Christ was not as a king shut up in His palace, but in the midst of all man's wants, passions, propensities, and desires. The first grand comfort is when I see Christ, the faithful Witness, in the same circumstances as I am: our hearts can say what God is to us. When I look at Christ down here, I see the faithful Witness, and I am brought into certain ground as to what I should meet in God. Jesus did not come claiming from man what he ought to be, but showing out Himself in all the circumstances of man—showing us what God is.

Whatever character I meet, Christ is the faithful Witness—the life and the light of man. This faithful Witness owns no goodness but in God. When the young man came to Him, Jesus does not tell him that He Himself is God, for that was not the time to do this. The young man was very lovely, and he thought by adding something to what he had already done he should go to heaven. He came to seek teaching of Jesus, and he gets Him as the end of the law. The faithful Witness touched him. All was laid bare, and the young man's heart was found given to mammon. With the Pharisees the faithful Witness sheaved that their righteousness was only adding the sin of hypocrisy, as all outward show is. He knocked down men's righteousness with a terrible band. What was the company that Christ came to? He was the friend of publicans and sinners. This upset the whole standard of man's righteousness. How came this? Because all pretenses to righteousness were found to be false. This is a terrible thing for those who are building their hopes of heaven on their character. The world is constantly presenting their character at the expense of their conscience.

On the other hand we see that Jesus did not want a character from man, but from God. John the Baptist came in the way of righteousness, and he went into the desert, and was company for no man. He came in the way of righteousness, not in grace. It is commonly said, a man is known by the company he keeps; and this is true, in a certain sense, of Jesus. How? He who in His own nature was holy, undefiled, and separate from sinners, was the companion of publicans and sinners, the faithful Witness to them of grace that God is love. Jesus would make no allowance for man's claim to righteousness. He had compassion for sinners—He was always grace.

Whatever your state, come to Jesus, and you will find that He is always gracious, that He has always grace. The disciples would send some away when they brought young children to Jesus. They thought Him a great doctor, and that He must not be approached. Jesus took them up in His arms, and blessed them. The disciples had no sympathy with the thoughts and feelings of Jesus; yet He spoke to them as if they had sustained Him. "Ye are they which have continued with me in my temptation." "They all forsook him, and fled" (Matt. 28:5, 6), Peter even denying that He knew Him.

If I find difficulty in the way of the sheep, Jesus goes before them. In everything He had gone before us. Do I fear death? Jesus set His face steadfastly to go to Jerusalem, knowing that He should there be crucified. In this faithful Witness we find the activity of love. He came to seek and to save those that were lost, to bring them to Himself. The moment I find Christ I find a true God and Savior. I may have been walking in all sin, but when I find Christ, I find One who was such to such as I am—to sinners. If I take God's witness of Himself, and give up reasoning, I know what God actually is—He is seeking sinners—and have no uncertainty at all. I may think I may get better, and may put off coming to God; the God has come down first in Christ; or I should never repent at all. God, who so rich in mercy to come down into all my loneliness, He has come down as the faithful Witness to make such as me—He could be the friend of publicans and sinners—He was despised for it; faithful in love going through all the scene of man, because He was the faithful Witness. The grace may come to me when I am ashamed to be seen of men: then Christ comes to seek me out, determined to be the Faithful Witness of God, who is rich in mercy. It is not that God has given a good character of Himself up in heaven; but it is goodness come down to earth, to identify Himself with all the misery of man. The One above all, our Savior, is God, and God is love, and Christ came to be a faithful Witness of this. You cannot be in any condition that Christ did not come into. He plunged into the very sea of men's misery to help you out. It is a comfort to get man's sympathy, but he often cannot help us. What is it to get God's sympathy, which has power in it? This was the accepted time, from the time of Jesus, coming into the world, to His coming again in the day of grace.

What a comfort to the saint to meet the faithful Witness, who never reproached the disciples' negligence, but said in the tenderest manner, "Could ye not have watched one hour?" He waits upon all our circumstances—upon all our anxieties. As our High Priest He bears us always on His breast—the accomplishment of God's love to saints, as well as to sinners.

The conscience makes even a saint afraid of God; he finds an evil will in himself, and the devil often gets an advantage over a sincere saint, and keeps him away from God; but the comfort is, Christ met the enemy in all His power, and He is presented to me as the First-begotten from the dead, the One who has put Himself under all the consequences of my sin, and now in His new character I find Him "the faithful Witness"—One who has borne all my sins—not now under them. The Father in righteousness was obliged to raise Him from the dead, and I can say, as a believer in Him, that I have no guilt—He sees all washed away. This is beholding Christ as the First-begotten from the dead. I see One who has blotted out my sins before Him, who is of purer eyes than to behold iniquity, and I get true and settled peace, not a cold, hard-hearted way of saying I have peace; but I look to Jesus as my Savior, and this re-kindles love, and impels me to keep His commandments.

We are by nature under Satan's power, the end of which is death; but the Lord Jesus overcame through death him that had the power of death, that is, the devil, and through this I have not only victory over Satan in Christ, but I may say all things are mine, whether life or death, &c. Satan could not deal with the heirs of salvation, unless he had foiled the Captain, and Jesus submitted Himself to the power of Satan, but in the resurrection that power was broken forever. Liberty and joy are ours; not freedom from conflict, but deliverance from Satan.

Now the way that Satan gets power over us is by his wiles, persuading us to receive him as a friend, instead of treating him as a friend—"Resist the devil, and he shall flee from you." It is not said, Overcome him, for this Jesus did before. Jesus was the expression of grace and truth, the blest Son of God before; put now in resurrection, He presents us with a new character to God, such as man never had before—a Man who had put Himself under the power of death, risen to absolute dominion. A new thing—man without God, in the very presence of God, and the very pattern of God's mind and delight! Sin is done with in Christ, and our standing in Him is quite a new thing—"Bone of his bone, flesh of his flesh." There is no past history of this, no experience, not any old thing; all is done away, there is an entirely new Headship in the second Adam, the Lord from heaven. Is this my place? Yes; but we find difficulty in apprehending this, because of the weakness of the flesh, for the moment I look at myself, I have another man full of failure; but my standing before God is in Christ the new Man, not in Myself that I have to struggle against, but the new Man, the Lord Jesus Himself I am one with, who bore my sins and put them away forever. "Beloved; now are we the sons of God," &c. (1 John 3:16), but it is not by being in glory that I shall be justified, but that is by faith now. Now justification is from two causes; first, that Christ bore my sins; secondly, that He is before God without sin.

"Prince of the kings of the earth." I would say a few words on this point, together with the response from the heart of the saints. We see not here the dominion of Christ over the kings of the earth, but we shall shortly. As to the response of the church, when God enables me to believe the testimony of the Son, He gives me the Holy Ghost, He puts the Spirit into man's heart as a seal, and earnest of glory. What is the effect in this verse 5? It gives power to say us—"To him that loveth us," no uncertainty. The Holy Ghost always says us, not them (1 Peter 2:12), that we shall be loved, but He does love us—no doubt, but the fruits of the Spirit, consequent on the Holy Ghost's dwelling in me, we see in the Old Testament saints. Things were not so ministered to them, though they may be its holy. Christ has come, was dead, has accomplished righteousness, has sat down, so now the answer to all His titles is, "To him that loved us and washed us," &c. All the promises of God are in Him, Yea and Amen, to the glory of God by us. (2 Cor. 1:20.) God hath anointed us, hath sealed us. Do I doubt? What do I doubt? That the Father sent the Son for poor sinners? If you believe this, you cannot doubt that you are saved. Your salvation is based upon the unchangeable revelation of God; and what a tide of affection flows from knowing this! God, through Christ, has saved not me alone, but the whole body of saints. What a difference does it make to me, in thinking of the joy and blessedness, whether I am going alone, or in looking at many of you, and being able to say, "He has made us kings and priests!" Just exactly what He is Himself—the highest in authority, and the nearest to God. Can you all; dear friends, say this according to the Spirit, "To him that loveth us?"—so settled in the consciousness of it, that the heart can only go out in fullness of praise. If it is not so with you, dear friends, it is because you have not received the testimony of the faithful Witness, who was grace, and the Messenger of God's grace to us. The Lord give us to give place to the Holy Ghost in His thankful testimony to His love, and grant us to walk nearer to Him, in the conscious power of it.

Present Testimony: Volume 7, 1855, Revelation 1:1-2, Remarks on

EV 1:1-1:2 The name by which many, if not most, commonly designate this book is that of "The Revelations."¹ That there are several revelations in the book may be true enough; but the use of the term in the plural (The Revelations) as the name of the book, is calculated to mislead, and seems unhappy, seeing that Divine Wisdom has judged it right to begin the book with the words, if not designation, "The revelation of Jesus Christ, (1:1) which God gave unto Him, to show unto His servants things which must shortly come to pass," etc.

There is something very definite and distinct in this expression: "The revelation of Jesus Christ" (which God gave unto Him to show unto His servants things which must shortly come to pass), which is lost and veiled by the use of the other more vague name of "The Revelations."

The expression, "The revelation of Jesus Christ," whether in English or in Greek, may mean either of two things, viz.: The revelation of (in the sense of "about, concerning") Jesus Christ—the manifestation of the person of Christ somewhere; or (if it is taken in such a sense as "belonging to, made through, connected with") the revelation which belongs to Jesus Christ.

I am not aware that anything can be built upon the meaning of the word as found in Greek, *apokalupsis*,² or of the word *apokalupto*, to the which *apokalupsis* is related. Both are used to express the showing forth plainly, or, in an uncovered way—in a way in which there is no veil—doctrine, truth, thoughts, events, righteousness, glory, wrath, persons, etc. Taking the cover from, uncovering, discovering being the primary idea.

The question arises as to the expression, "The revelation of Jesus Christ which God gave unto Him to show unto His servants things which must shortly come to pass," (as much in the English as in the Greek,) what is the revelation "or" "uncovering"? 1stly. Is it an uncovering or discovering of some position, or of some service of the person of the Lord Himself, which God gave Him to make known to His servants? 2ndly. Or, Is it the revelation of certain things which God gave Him to communicate? 3rdly. Or, As the whole unraveling of things to come, which are not known, hangs upon the positions and services of the person of the Lord, is it both the one and the other? The statement contained in the last suggestion, is at all events I conceive true, and there is an absolute connection of all the things which must shortly come to pass with certain positions and certain services of the Lord Himself, the presenting without a veil of which positions and services, as being held by the Lord Jesus, enters very largely into that which is distinctively peculiar to this book.

Whether it be the uncovering (presenting without a veil) of His person, in certain positions and services, which God gave to Him to show; or, whether it be the uncovering (presenting without a veil) of certain things connected with certain positions and services He is found in, in this book—two things seem to me clear. First, the expression, "which God gave to Him to show," is a most remarkable one—one which is hardly consistent with the quiet assumption that this book (however much it may have in common with the Old Testament prophecies, or with revelations made in the New Testament Epistles) has nothing distinctively peculiar to itself, and new as its matter. Second, the tenor of the book does present much altogether peculiar, and which I think I may safely say was unknown previously.

Who knew, for instance, of the Savior Jah, the Anointed (Jesus Christ), as walking amid the candle-sticks? Who knew Him (the churches ready to be spewed out of His mouth) seated in heaven, and all that was God's secure in Him there, as Himself the center, spring and regulator of the arrangements both for Israel's preparation, trials, and finding again, and for the breaking up of Gentilism, etc. God's thoughts are not as our thoughts, and God's ways are not as our ways.

The law was not the Gospel; and yet the Giver of the Law had, as it were, the Gospel ever in His mind, and before Him in His conduct. And every fragment of the law and its testimony confirms to him who knows the gospel the gospel's Divine origin and our need of it. So again, the revelation of the mystery through Paul, was a putting into our hands of a key which had a gap here, and a gap there—a wall here and a wall there—which found their corresponding counter walls and gaps in the Old Testament scriptures; though the mystery itself had never been revealed previously; but as there is a glory terrestrial and a glory celestial, so both of these having but one center, viz., the person of the Lord, they answer the one to the other; and the more recently revealed part in no way sets aside the other. New it is in revelation, yet, by revelation, found to be old; for without it the earthly glory never could be set up.

I cannot but think the Revelation, in somewhat similar manner, contains matter (its own distinctive, peculiar matter), which was altogether new to John in Patmos. And I conceive it needs but little attention, under divine teaching, to see that while certain things were most clearly announced in the epistles as coming to pass, "the how these things were to be" was left in enigma, until

John was in Patmos. Samson's abstractedly put " Out of the eater came forth meat, and out of the strong came forth sweetness,"-was received by the Philistines as a truth-but who of them could say, " What is sweeter than honey, what stronger than a lion?" until they had plowed with his heifer. Who of us could have traced from epistles or from previously given scripture, the truths revealed in the Revelation.

Let any one examine Rom. 11, for instance, and 1 Cor. 1:1,3 and he will find that he is debtor to the Lord, through another than Paul, for the power to trace out the order in which things spoken of in these two portions would come to pass. And where, in Paul's writings, would any of us find the display of the person of Christ in services and offices connected with the transition from one state of things to another as in the Revelation?

No; this unveiling, this uncovering, as we have it here, God gave unto Jesus Christ that He might show unto His servants things which must quickly come to pass. At the time of communicating, through Paul, things were not ripe for the revelation which we have here given to us through John. Not only, as I judge, was Paul chosen for another testimony, but also the time was not come for the testimony in Paul's day. The word could still flow forth fresh, addressed " to the saints and faithful in Christ Jesus," but the time would come when (all that Paul has written being still left for the obedience of faith and for the church of Christ, which should never fail, but would be manifested in its parts here below, through the whole progress of time), churches, as such, would come into judgment, and would even be set aside; and then a fresh-given word might take this form, as addressed through "a servant" (His servant John) to "servants,"—"To him that hath an ear to hear," etc. Those that were called out to be saints and faithful in Christ Jesus, might, in Paul's day, form churches in various places; churches which had a responsibility in testimony and light-giving, of which they could not divest themselves. Clearly, to be one of such a place, a part of such a thing, while God was holding it responsible and was present to help it, was a very different position from that of one whose lot might be cast in a day when the churches were looked upon as falling or fallen, and when, consequently, instead of the shelter of a formed church, owned of God, each of the servants, each one that had an ear to hear must withdraw himself from all evil, and realize what measure of communion he could with those who still really served God. Now it is just with the calling in question of the churches as churches that the book opens; and the visit of the Lord to His suffering servant John, in Patmos, seems to me something new, over and above what we find in the epistles.

And mark it, separation, through the faith, was at the first unto obedience. God revealed what would separate unto Himself and produce fruits of obedience. When a large mass has taken up the profession of being so separated through faith, but their works denied it-the pressing of this serving the living and true God-the raising the questions, " Who is a servant?" "Who hath an ear to hear?" became a test. And it was a very solemn one, as to the churches themselves, for it was urged, not merely upon individuals merely inside a church, but in connection with the churches still standing as candlesticks but about to be removed.

The possession of eternal life; the occupation of a position of testimony, to the which position many a privilege attached, and the serving of God, the living and true God, were three things which, though unhappily possible to separate, were most naturally and happily united in one in the early Christians. When the churches were failing, and in principle failed, Christ in whom were the spring and claims, as to these three things, came in afresh. As having set up a testimony for God, he was responsible to judge. A sort of analytical process follows. He was what He ever had been for his people. The springs in Him were unchoked-the claims for a return to God of what He gave were as sure, in Him, as was His zeal towards God, as His love to His people.

At the end of the book, we see his announced return bearing, alas! then differently on the holder of the warning (Rev. 22:6,7), on the place of profession (ver. 10-16), and on his own bride (ver. 17). At the beginning, the holder of His word, the professing people, and the privileged ones, were but three epithets for one and the same class. The privileges and responsibilities of each quality flowed from what was in Him, and could never fail. Alas! man fails in all that is committed to him, and when tried he is found to have failed. But Christ would not fail, even amid man's failure, to prove His competency and to keep unto eternal life His people. But where eternal life dwells, there there is the spirit of obedience; and where Christ preserves a people to Himself, He does so by giving them the hearing ear, that they may receive the word which is a quickening word. It is this which gives the peculiar force of the address being to servants, to readers, to treasurers up of the word in this book; enforced as, of course, it is by judgment being now at the very door on account of entire failure. The question is not about taking forth " the vile from the precious," which was the ultimate step of sanative discipline, in the church; it was too late for that: it is not, either, the question of taking forth " the precious from the vile" which connects itself with restorations and with final dooms; it is rather the question as to a mass standing in outward privilege and profession (but which did not meet the claims of divine glory), as to what part in it had at least a heart and mind to respond to God; while all around had failed, yet was spared in mercy, and its doom mercifully postponed, who below could yet be a channel for the Lord of testimony? What a God is ours! Because He is God and not man, we are not consumed. Oh, for more of the hearing ear, and the power to appreciate and hold fast the word of His testimony. His faithful love and gracious forethought has, in this book, traced before his servants the whole outline of the wilderness path from John's day down to the close. Thus has He shown His sympathy towards His servants, and, while preventing them from being taken unawares by difficulties, thus has He given to them the power of connecting each difficulty of the way with the God who had premonished them of it, and the Lord Jesus, whose positions in service are connected with things that pass in the wilderness, God would skew to His servants what must shortly come. The "must" in the verse is also to be noticed as emphatic; all was under divine guidance, and the end was quickly to be brought in.

Another has remarked upon the peculiar character of the mode of revealing in this book. This is not according to the mode found in the rest of the New Testament, but more in harmony with the mode of Old Testament times. This is just; and it may be well to consider the full bearing of the remark. It would seem to me to be more extensive in application than at first sight we might think.

Thus, when the testimony was in a candlestick upon earth connected with outside things, as in Jewish circumstances,- the divine mode of communicating truth was from outside: there was a vision, a communication from God above, and the prophets had to search what and what manner of time, etc., etc.

At Pentecost, the testimony was through the renewed man in the servant; but it was of those who had kept company with the Lord all through his course here below, and were eye-witnesses of all these things (see John 15 and Acts 1 and 2) The candlestick had its corresponding peculiarity, as also had the place of its standing.

Paul's testimony was from an ascended Lord; and the candlesticks were set up in the truth and responsibility of his place on high. The testimony flowed through Paul; and, according to what Christ was up there, they should have been heavenly and divine, though as such seen upon earth and a testimony.

The church could not fail as the body of which Christ was the Head. If the churches ceased to be that, they sank to the level of what was merely an earthly witness, and as such must sink. And a voice calling John to write things that he saw became an adequate and divinely suitable mode of testimony.

I suggest this for consideration.

"Which must shortly come to pass." It may be well to pause and try the state of one's heart, by seeing how far that which to God is "shortly," "quickly," "a little while-how little, how little," is so likewise to us. If we are living near Him and walking in His light it will be so; alas if dwelling in Sodom or walking carelessly; it will not be so. If heart and mind are where the Spirit would have them, this world is a desert in which God's presence refreshes, and which by contrast enhances the preciousness of a glory close at hand. If heart and mind are divided, one above and the other below, there must be inward conflict and mental doubts or disappointed affections. If we are lower still, and walk as men, we shall find ourselves, as did Lot, in the presence of judgment and not without fears.

To God, the while is little, and so is it to those who dwell near Him.

The challenge to our hearts is evidently fair, in that the things which must come to pass shortly are all the things written in the book, and not merely the judgment of the churches as recorded in chaps. 3 and 4. It as much applies to the contents of chaps. 19 or 20, or 21 and 22, as to the contents of chaps. 2 and 3. The "quickly" is quickly to God, and felt to be quickly too to those that walk in the secret of His presence.

In the second part of Rev. 1:1 There are several expressions which suggest inquiry: inquiry, too, which connects itself with the whole contents of the book and their interpretation, and not merely with the words in the sentence or with its grammatical construction.

, ... "And he sent and signified it by his angel unto his servant John."

It might be asked, 1st, Who sent? and 2nd, Which is the angel referred to?

The word angel being a word signifying the office of "bearing" a message (angelia 1 John 3:11) it is not necessarily or properly limited in its use to any order or class of beings. It is true, that there is an order of beings called angels (created, perhaps, to be messengers of the throne of God), some of whom are now fallen from their first estate (Jude 6), as having sinned (2 Peter 2:4), and some are elect (1 Tim. 5:21). But the word is not limited in its use to them. The mighty angel of Rev. 10:1 and 5 is evidently Christ, who is the angel of the covenant also; and who else but He (1 Tim. 2:5) is that other "angel" of Rev. 8:3 who offers up to God the prayers of all saints. It is used also of John Baptist (Matt. 11:10; Mark 1:2); as also of his messengers (Luke 7:24); of Christ's messengers (Luke 9:52); of Paul's thorn, a messenger of Satan (2 Cor. 12:7); of the spies (James 2:25), etc., etc.

The description of the communication in chap. 1 gives us these details, "I John was in the isle that is called Patmos (ver. 9). I was in the spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, ... What thou seest write in a book, and send it to the seven churches which are in Asia (ver. 11). And I turned to see the voice that spake with me" (ver. 12), etc. The scene is laid in Patmos. Christ comes down there, as the Revelation was given to Him that he might show, etc., he is here displayed in servant character. When John saw Him he fell at His feet as dead, and then tasted the Divine fullness of the grace and power of this messenger of God who visited him.

Differing from this, in chap. 4 John is caught up into heaven. Is it thence, or is the scene shifted; and is he (John) again on earth when, in chap. 10, he sees a mighty angel, the description of whose personal glory and actings mark Him off as Christ alone, who is here again, to John, the medium from God of communication of things to come.

In chap. 21:9, we read, "there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife," etc. This angel is not the Lord, and avows he is not in chap. 22, ver. 8. But this angel, while he is the means of leading John into a more intimate acquaintance with that which had been revealed, to what extent is he the medium of any new revelation? He shows John, it is true, not only the details of the bride the Lamb's wife, but (most precious to us) her connection with the millennium; for, when she is first revealed (chap. 20:1-8) it is in connection with the final post-millennial glory the revelation presents her. So that one could quite admit, that there was here, also, in a sense, an uncovering of things shortly coming to pass. Yet, perhaps, to skew unto his servants "things which must shortly come to pass." would mean "to show what must come to pass," rather than "to show either in detail, or in application, coming things." Still, the making known what is internal to the heavenly glory is most clearly found here.

Where the Lord Himself is the angel He is sent by God—comes in the power of what God had given to Him to show, and is, in servant character, though hidden to sense, and glorified: the chiefest of God's messengers holding a place in the book which again brings angelic agency into unveiled prominence—prominency out of which it had dropped when Christ, as the center of heavenly plans (and the Church), had become the topic but which is resumed directly, the church's judgment recorded, Christ as the center of all God's providential plans for the earth, for Israel, and for the Gentile is taken up again as in this book. The angel who shows John the bride, etc., seems to be a subordinate messenger connected with the execution of that which is God's judgment in favor of Christ: first, in judgment on what opposes, and then in blessing, on what is subject to Christ. As to the mere translation of chap. 1 ver. 1, the word God is that to which he in "he sent" most naturally refers. "God gave to him, and signified, having sent through his angel to his servant John."

Summary of the Changes of SCENE Which Take Place in the Revelation.

In the first chapter John is in Patmos, and the Lord Jesus comes in there.

In the fourth chapter, John is caught up into heaven, where he finds the Lord Jesus as the Lamb in the midst of the throne. From whom, as being there, certain actions flow, and in connection with whom various scenes are shown as about to take place both in heaven and on earth.

In the tenth chapter, the Lord, as the Mighty Angel, comes down from heaven, and He sets His right foot upon the sea, and His left upon the earth. The work is for John, viz., to prophesy again before men; and in the next chapter the scene is in Jerusalem; although the chapter ends with the opening of the temple of God in heaven, and the ark of His covenant; which connects itself, probably, with what follows, for—

In the twelfth chapter, counsels in heaven lead to war in the heavenlies, and to the ejection therefrom of Satan and his angels, whose labor is now and henceforth limited to the earth.

But the Lord is not brought forward in person again until the fourteenth chapter; and then, in the heavenlies, as a Lamb on the Mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written on their foreheads.

So, again (ver. 6), the scene is not above; but the angel flies through the midst of heaven, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying,..... Fear God," etc.

So again (ver. 8), another angel announces Babylon is fallen.

Then again (ver. 9), a third angel warns as to what is upon earth, and the locality is marked (ver. 13), a voice from heaven declaring the blessedness of those that die in the Lord.

But in the fourteenth verse, the Son of Man is seen upon a cloud, and a voice out of the temple cries to Him to thrust in His sickle (ver. 15) and reap, for the harvest of the earth is ripe.

So in verses 17-20 we have an angel coming out of the temple which is in heaven, and another coming out from the altar: the latter of whom invokes the vintage of the earth.

Chapter 15 gives scenes in heaven, which issue in heaven-sent judgments recorded in chaps. 16-18.

In chapter 19 we first get a scene perfectly heavenly and in heaven-the marriage of the Lamb; and this is followed, secondly, by the Lord coming forth to take vengeance on His enemies, to bind Satan and to establish His reign.

Thus, in brief, we have-1st. ON EARTH, Christ and John, and the Churches (in chaps. 1-3). 2nd. IN HEAVEN, Christ and John, and actings of Divine Providence from springs hidden, and for motives and objects known only in heaven, chap. 4-9. The Lamb being still on the throne, and the scene of testimony in heaven. 3rd. More open actings in the heavenly and earthly places, Christ connecting Himself therewith, and showing Himself therein, 10-19.

Rev. 1:2. "John4 who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

Wyclif, 1380.-"Ioon, whiche bare witnessynge to the word of God: witnessynge of Ihesus Crist in thes thingis what euer thingis he saie."

Tyndale, 1534.-"Iohn, which bare recorde of the worde of God, and of the testimony of Jesus Christe, and of all thinges that he sawe."

Cranmer, 1539.-"Iohn, I which bare recorde of the worde of God, and of the testimony of Jesus Christ, and of all thynges that he sawe."

Geneva, 1557.-" John who bare recorde of the worde of God, and of the testimonie of IESUS Christ, and of all thinges that he sawe."

Rheims, 1582.-" Iohn, who hath given testimonie to the word of God, and the testimonie of IESUS Christ, vwhat things soever he hath seen.")

The more literal rendering would be-" John who testified the word of God and the testimony of Jesus Christ," etc.

John is here presented more as a servant in testimony of revealed truth than (as in his gospel and epistles) as a quiet communicator of revelation. There are at least two subjects of testimony also here given, viz., the word of God, and the testimony of Jesus Christ. The former is much more comprehensive in its range than the latter. It includes creation, providence, etc., subjects which were displays of the glory of Him who is Jesus Christ, even God the Son; though not necessarily in the position of, or revealed as, Jesus Christ. He testified the word of God and the testimony of Jesus.

The word "testified"—"bare record of"—ought not to be passed over without notice. It is the verb of the word "martyr," and certainly has a distinctive force of its own. We read of "confessing Christ,"—"professing the faith,"—"holding forth the word of life,"—"preaching the gospel," etc., etc.; but none of these acts have the same strength or force as this word for being a witness of or to. Our English word martyr is of too narrow a meaning, being, in its common use, limited to those who lay down their lives for the faith's sake: "bearing record of," "being a witness to," are also expressions too wanting in energy to represent it "Solemnly testified and recorded" might give the sense.

Of the six English translations that of Wicliffe alone leaves out the disputed "" rendered "and," in the expression, " and of all things that he saw." The critics do so also.

In considering this verse, however, it is not a critical apparatus which decides the sense after all. For, first, one has to weigh how far the expression, " Bare record of the word of God and the testimony of Jesus," was said of John, as descriptive of his general service, at this date; or, on the contrary, as distinctively limited to this present service of giving forth the Revelation. That the bearing record was a peculiar service, I conceive would be admitted by most. Another question, also, may be weighed, and that is, how far it is true or not, that the book before us contained nothing but that which John saw:-his visions.

But, secondly; the peculiarly abstract character of mind and manner of the communication is remarkable, and must be observed; it leads me myself to take the verse as giving a characteristic description of John; and it seems to me to predicate these three things of his solemn testimony: viz., the word of God-the testimony of Jesus -visions.

Christian Friend: Volume 10, Things Which Are, The

"Write therefore what thou hast seen, and the things that are, and the things that are about to be after these. The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps. The seven stars are angels of the seven assemblies; and the seven lamps are seven assemblies."—Revelation 1:19,20 (New Translation.)

The Spirit of God has been pleased by one expression, “the things which are,” to mark off and separate from the already given vision of the glory of the Son of man, on the one hand, and the future purposes and ways of God with Israel and the nations, on the other hand, that remarkable delineation of the Church of God in its history on the earth which fills the two intermediate chapters; namely, 2. and 3. The fact that John, to whom this Revelation was “sent and signified,” lived in the Church period (at its beginning) as we do (at its close), shows that the term employed is applicable now as well as then.

But there is another fact we shall do well to remember—not only is the Church of God presumably depicted throughout its whole course in the chapters indicated, but first of all there is ostensibly a picture given, by characteristic moral features, of seven local assemblies in the province of Asia. And we may fittingly conclude that these churches were chosen from amongst others because their character and condition rendered necessary their respective epistles, and also made them suitable, when arranged in the consecutiveness in which we find them in the Word, to express, without necessarily indicating that they did, the continuous history of the professing body on the earth. These churches are symbolized by seven golden candlesticks in chapter 1, and the Lord is there seen in the midst of them, as Son of man in judicial aspect, attitude, and attire. Moreover, He has in His right hand seven stars, the mystery of which He Himself explains as the angels of the seven churches.

Now consistency demands that we recognize the force of the terms used equally in each of the cases. The local assembly at Pergamos, for instance, is reckoned as one of the churches as much as is Smyrna, and Laodicea as much as is Philadelphia. Positionally they are alike as to this, and each is symbolized by a golden candlestick, and the Lord is seen in chapter 1 as equally amidst them all. The varied conditions of the local assemblies come out after, and the suitably different ways in which the Lord presents Himself to each, as well as the equally dissimilar messages conveyed. But these things, it may be submitted, do not weaken or annul what is found in the first chapter, where each of the seven is termed a church by the Spirit of God, and is addressed in its responsibility as such, being the assembly of God where it was. Each has its angel symbolized by a star, a heavenly thing of divine creation, and each of these is borne on the Lord’s right hand. And if consistency requires the recognition of this principle as to the seven local assemblies which the Lord had chosen to address, it equally demands its application to the seven in their prophetic or historic character. That is to say, the principle is as sound and as suitable when applied to the differing and successive phases of the professing body, as its history unfolds down to the end, as when applied to Asiatic assemblies locally existent in closing apostolic days.

Further, the same consistency requires that whatever was true in its characteristic and salient features as a real and substantive thing of the local assembly, equally obtains as such in that which it represents in the historical series. And if these local assemblies were undeniably churches of God, in reality as well as in responsibility, and were so addressed, in like manner the prophetic or historic church is, in reality as well as in responsibility, the Church of God all throughout, and so addressed.

We can scarcely fail to see in the angels the bearers of divine light (whether one or many in each case), conveying His mind and will from the Lord, the Head of the Church, to that which stands as His responsible witness on the earth. In this they are upheld by Him upon His own right hand; but in their failure (Philadelphia a bright exception) they become identified with the moral condition of their respective assemblies, and for this are held accountable to Him, whether as having formed that which He condemns, or having been formed by it. Too deeply grieved to address her personally, as similarly with Israel in the day of her deep declension, He communicates His message through the angel, whom, however, alas! He finds so practically identified with them to whom he is sent, rather, than with Himself, whose messenger he is, that he is personally exposed to all the reproof which these words of his mouth ought to have conveyed only to them.

Applying then these principles, we have (1) Ephesus—declension from first love; (2) Smyrna—persecution; (3) Pergamos—alliance with the world; all illustrated with exactitude in the condition and experience of three local assemblies, setting forth that which took place historically in the early centuries of the Christian era, and precisely in this consecutive order, as everyone knows. Agreeably with what is not unusual, but may be said to be the rule in Scripture, the seven is divided; here into three and four, as in other cases into four and three. The last four churches present aspects or phases of the assembly which arose as distinctly in the consecutive order in which they are presented as did the former three; but while the first of the seven lost itself in the second, the second in the third, and the third in the fourth, and cannot be traced as running on concurrently (though wherever you find decline of first love, it is Ephesus; wherever persecution, it is Smyrna; and wherever alliance with the world, it is Pergamos), these remaining four, while arising in consecutive order, and each characteristic in its features of an epoch in the Church’s history, yet do not terminate in anything which immediately succeeds, but have a common terminus. They have thus a remarkably additional character, significance, and value, which ‘it is well we should tenaciously grasp; for while we have no less than in the preceding three their historical features consecutively presented, we have this further—a fourfold view of the spiritual character of the whole ecclesiastical state of things now existing. Nor can it fairly be alleged that this interpretation of the last four churches is in any way inconsistent with what has been advanced respecting the former three. From the first to the seventh each arises in succession; thus the consecutive order obtains throughout. The only difference in the last four is that instead of each overlapping its successor for a while, and then merging into it, its distinct character continues alongside of the other three, and they collaterally descend to the close of church testimony. A difference to this extent falsifies no principle of interpretation, and is more than warranted by the fact that the division of the last four from the first three has been divinely made; for while in the first three the call to hear is given to the whole assembly, in the last four it comes after the promise, and thus appears to be restricted to the overcomers. And again, the last four are respectively warned or comforted, as the case may be, by the return of the Lord, and this is not found in the first three. Hence the Spirit of God requires, by these two considerations, that we should recognize a measure of difference between the three and four, without calling, however, for any departure from that principle of interpretation which holds good throughout.

Thus therefore (1) in the seven Asiatic churches we have what is local. (2) In the order in which they are consecutively presented, from the first to the last, we have a full-length picture of the whole history of the Church as God’s witness on earth, as each successive phase arose one after the other, which is the historical. And (3) in the last four, arising as consecutively as the other, but differing in this, that they simultaneously exist and run on in parallel lines to the end, we have a spiritual projection of the whole Church, as now existing in its leading features, together presenting it in its entirety. These four we may distinguish as follows: (1) Sacerdotalism or priestly domination, embracing all its phases and wherever they are found, whether in the mother of harlots or her many daughters, which, rampant in the middle ages, has her votaries as numerous as ever, and her principles of haughty intolerance unchanged, speaking lies in hypocrisy, and the conscience seared as with a hot iron. (2) Evangelical orthodoxy, which, priding itself on having escaped Roman priest-craft and heresy, holds jealously to a form of godliness but denies its power, having a name to live while dead. (3) A testimony to Christ and His word outside of organized human

religiousness, characterized by separation from evil, and adhesion to the interests of Christ, and to the glory of His person, but despicable in the eyes and insupportable to the tastes of believers generally. (4) A self-glorious latitudinarianism, brooking no restraint, and confined within no bounds, embracing every form of loose principles and neutrality, and that skepticism and radicalism which, whether found in Broad Church, Dissent, or Neology, turns away its ears from the truth, and is turned unto fables, Christ being practically without rather than within.

Surely none can deny that these four things are, whether depicted in the four churches or not, contemporaneous in our day. And while we cannot doubt that every really divine element in Laodicea will sooner or later respond to the Lord's appeal, and doing so will experience His delivering grace from thence before the rapture, so that when the judgment begins it will be only a mass of false and proud pretentiousness, yet would not the saying that every believer now is a Philadelphian, and that every Laodicean, including the angel of that assembly, is now unconverted, be to efface the true character of this Scripture, and thus rob us of its special value in this day? None would affirm that Laodicea as a local church, which Paul (Colossians 2:1, and 4:16), John, and the Lord Himself, each had to do with ministerially, was not an assembly of the saints in that place, however great their declension or low their spiritual state. How then, without doing violence to sound principles of interpretation, can what is said to a converted angel, to be communicated to a saved company be taken to represent only a phase or epoch of the professing body when Godless and Christless, not even allowing for any individual faith and reality? That she sets forth the lowest and most demoralized condition that could be ecclesiastically expressed, and that the mass is utterly corrupt and obnoxious to Christ, to be vomited from His mouth when judgment begins at the house of God, is as undeniable as it is solemn; and that this last phase of the historical church, if we may so speak, will doubtless subsist as a shell without its kernel after all the redeemed are caught up to be forever with the Lord, presents no difficulty. But can it be soberly affirmed, that neither angel nor saint of the local Asiatic assembly was converted? and if not, where is the analogy we should expect? And is it not incompatible with scriptural precedent, that the Lord Jesus should address the Godless and the Christless in His character as the faithful and true Witness, with the words: "As many as I love I rebuke and chasten; be zealous therefore and repent?" Surely if living in the present epoch or period of church history constitutes us Philadelphians per se, then the force of the epistle to Philadelphia, in its precious comfort and in its soul-searching and heart-exercising character, vanishes; for we impute to the Lord that closing His eyes to declension and incipient apostasy He addresses His whole assembly on earth in terms of distinct commendation without one word of censure or rebuke! And further, if we either make Laodicea to be the world or relegate it to a post-rapture period, we equally make Philadelphia to be the whole Church in its present character, and thus, denying that it has utterly failed (as everything else committed to man's responsibility), are in no little danger of self-exaltation in priding ourselves that Roman Catholicism has given place to Protestantism, and Protestantism has been eclipsed in its meridian height by a higher and brighter testimony still, constituting the culmination of the Church!

In an equal degree these conflicting interpretations involve the anomaly that the Lord addresses as a Christian assembly that which has no title to be so addressed; for they alike deny to it any element whatever of a divine character. The relegation, too, of Laodicea to a post-rapture epoch has the further anomaly of an ecclesiastical thing (owned as such by the Lord Himself) arising after the Church period has altogether closed, and, what is more, included nevertheless in "the things which are." How much more simple and consistent is the thought, that though Laodicea after the rapture may swallow up all that is left upon the earth that is prostituting the Christian name, and continue too its arrogant vaunts and ecclesiastical pretensions to be at length engulfed in Babylon, yet its recognition in the eyes of God in a Church character finally ceases when the body of Christ passes into the glory, just as in a kindred way "the powers that be" will continue unchecked, though no longer then entitled to claim that they are "ordained of God."

I only add that we are told, on the one hand, that the overcomer is nothing special, being simply a believer; and, on the other, that it is everything (as it surely is, to stand for the Lord in an evil day against prevailing declension and approaching apostasy) to be this overcomer; but if to be an overcomer in Philadelphia is simply not to let slip a testimony which is so generally and widely characteristic as to embrace all believers in this period of the Church's history, the overcoming by either of these interpretations is attenuated to a degree that practically disposes of it. The Lord give us to be overcomers in His own sense of the word, and to hold fast what we have in these Scriptures-incomparable in their character and significance in these closing days, taking good heed that no man take our crown. W. R.

Food for the Flock: Volume 8, Effect of Light, The

I desire to say one word, which is, that whilst we dwell on the love of Christ, as we have been doing, we must not forget the jealousy of Christ. The greater the love, the greater the jealousy, if any cause is given to raise it; as it says, "Love is strong as death jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."

Think of the Lord as we have seen Him in John's Gospel, and now see His aspect here. Instead of being girded with a towel, washing His disciples' feet, He is now girded with a golden girdle. He is no longer serving, He is inspecting; His whole appearance is changed; as if the father of a family came to his house, and found everything in disorder. I ask you, I ask myself, how does the Lord view things? We may be glad for a moment to get aside into a quiet nook, into a happy little meeting such as this, and talk together of His love, but we must not forget that He is light as well as love, and practically the light is left out when we dwell only upon the love.

Here His eyes are "as a flame of fire." It is light here, not love. He is throwing light upon the whole state of things in the church. And it is remarkable, that when you get near the Lord, and are prospering in soul, He makes revelations to you that surprise you. Also you discover things in yourself that you never thought were there; just as Ishmael had been in Abraham's house for years, but was revealed in a festive moment. So, when we get near the Lord, we discover the Ishmaels, the dark spots, the things that hinder the working of divine grace in our souls.

Now it is what is interior that is the question. People sometimes wonder that there is not a more beautiful exterior, but I say it is the interior that is at fault. The Pharisee, who was all for what was external, when the Lord spoke of the body of light, answered by asking Him to dine with him, as if to say, That is just what I hold. No, says the Lord, you only clean the outside, while the inward part is full of ravening and wickedness.

You get the principle often in Scripture. As I have said, when Abraham made a feast for Isaac, the real character of Ishmael comes out. In that festive moment the flaw is discovered. He had been fourteen years in the house, but he had never been found out before; and then the one

who had a hand in bringing him in, was the one who asked to put him out. Sarah says, " Cast out this bondwoman and her son." The apostle Paul interprets it. He says, " He that was born after the flesh persecuted him that was born after the Spirit." The moment that Christ takes His true place in the heart, the opposition of the flesh is detected. It is His coronation-day in the soul; it is a new sense to the soul; He is enthroned in my heart, and I can no longer tolerate the flesh. It must be, " Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac."

Again, take Jacob in Syria. He is there for twenty years, and when at last God brings him back again to the land, he pitches at Shalem. There he falls to the level of the earthly man; he builds an altar-my altar. He gives up the testimony, and he suffers for it. The next thing we hear of him is, that he is afraid to dwell there, for fear of being destroyed, he and his house. Be sure of this, that if you get down to the level of the world, you will never escape out of it without suffering. Lot lost his daughters, who were married, in Sodom. Then the Lord said to Jacob, " Arise, go up to Bethel, and dwell there, and make there an altar unto God;" there Deborah, Rebekah's nurse, dies, and the last link with his mother is broken.

There is one thing about darkness, you can never convert it into light; you must increase the light, until it drives away the darkness. In the scripture we are looking at, the light is coming in to detect the darkness; for though the Lord never changes His love, He does change His manner. He loved Martha; He even puts her name first; but He treats her quite differently to Mary. He had called Moses to the work, but when he was on his road to fulfill the service, God sought to slay him. Why? Because he had not circumcised his son. The light shone upon his ways.

If you get near God, you will find the hidden flaw exposed. Do you know your dark spot? It is no small matter to bring the light in upon it. It is always working to the surface, always starting up afresh; but when light comes in, it disappears, and the wonderful beauty of Christ is transmitted to you. There is no part dark, but " the whole luminous, as when the bright shining of a candle doth give its glare." It is moral influence, without saying a word; like a wife with her husband, he may "be won;" he will not hear, but he sees the beautiful effect of the word. You come forth like a jasper stone, "a stone most precious;" and this you can be already.

We need to study more the heart of the Lord, as we get it in John 17, where, addressing the Father, He expresses His desires for His own who are in the world. Here, in this scene of the marred candlestick, the bride will come out resplendent with beauty, not a characteristic of Christ wanting to her; as you get it in Proverbs: the result of the wise woman's work and activity is, that her husband may be known in the gates. She does all the work, and he gets all the credit.

Do you go about this world with the sense of how the Lord feels things? What does He think of it all? It is often said, He will set it all right when He comes; but the question is, what are you going to do in the meantime? Surely I am going to act according to His pleasure.

Of these seven churches, there are two that 'are not under any censure, Smyrna and Philadelphia; and to Smyrna He appears in the same aspect as He does to John, for they were faithful. Four of them run on to the end. I see that to the last there is a faithful company remains, and that is a great comfort to me. Oh, but do you say that you are in it? I answer, I am earnestly going in for it; anyhow, I would not go in for any other; I will not go in for Thyatira, for example. I thank God He has it, and I am going in for it. How will you find it Well, there were seven thousand in Elijah's day who had not bowed the knee to Baal, and of whom he knew nothing, but I have a certain way of discovering this company: in communion with the Lord, and in company with the Holy Ghost, I look to find out where Christ's interests lie on this earth, and there I take my place.

I find there are three classes of Christians in the present day. The first is marked by affection. They are occupied with their affections, and their theme is that which produces them. And these people are never at rest-they are self-occupied though devoted. The second class is occupied with association with Christ; they are like people scaling heaven. They, too, are never satisfied; one day up, another down; they never get to the height they desire. The third class is occupied with Christ's interests here on earth, the true mark and simple consequence of union with Him. There is no effort about it; you do not even make the thing prominent; you are not thinking of what you can render, but you cannot think of anything else. It is just the difference between the two alabaster boxes. In Luke 7 it was display-not intentional display; but it was in. the Pharisee's house, and in the presence of all gathered there; it was for a living Christ. But in John 12 it was for His burial; she did it to gratify her own heart; if He died, there was nothing here to command her; and the house was filled with the odor of the ointment.

Men will spend their property, will go to great cost, and thus make great impressions on the minds of others; but there are things to give up that no one can recognize, that only the Lord can see, that only He can interpret. I do not see any one gain from the Lord, unless he is on the losing side as to himself. Those who are on the gaining side for self, are not advancing in the things of God. If not practically suffering for Christ, if going in for enjoyment here, you are more like Jonathan than like Ruth. Many a man will sacrifice property for Christ, who will shrink from suffering for Him.

The aspect in which the Lord presents Himself to Philadelphia is not found at all in chapter i. It is an encouraging aspect; there is nothing inquisitorial about it; it is power connected with holiness and truth. There is no "and" there; it is what I call a cumulative process.

It is a great cheer to my soul that the Lord has a faithful company going on to the end. He sets an open door before them, which is what He did for David. In the time of his weakness God brought the priest to him, and the mighty men. I believe that where the greatest opposition and trial have been, there the greatest blessing will be. It is there God makes an open door. In the brightest moment of the church Barnabas broke down. No doubt he came back again, but for the moment he broke down. But in the very next chapter Paul gets the right man for the right work; he gets Timothy; the lack is supplied. This is what I call an open door. If Barnabas moves off, the Lord brings in Timothy. The Lord grant we may have more simple faith in Himself, and more devotedness of heart to be occupied with His service, for His name's sake.

(J. B. S.)

Bible Treasury: Volume 16, Scripture Query and Answer

Q. T.C.J. (N.Y.) sends Zion's Watch Tower, Vol. iv. No. 12, and asks whether the following paragraph (p. 2, col. 2) is true. "It is an important scripture; and a line on the subject would be appreciated by many of us."

"Rev. 20:5, first clause, which reads, 'But the rest of the dead lived not again until the thousand years were finished is the subject of dispute. We showed conclusively that the above text has no support from any authority older than 'the middle of the fifth century.' It is not found in any of the older MSS.—it is not in the Syriac—and the confessedly oldest, most complete, and best of all Greek MSS. of the New Testament, the Sinaitic—does not contain those words. It is wanting too in several of the more recent MSS., among which is the Vatican, No. 1160, a MS. of special clearness and harmony with the most ancient ones."

The criticism, there need be no hesitation in saying, is unfounded; of which there can scarce be conceived a better proof than the fact that out of more than 500 editions of the Greek New Testament not one known to me exhibits the text desired. All present the clause which these manuscripts and the Syriac V. omit. Every editor of the most ordinary information knew of the various reading in question; yet not a single man of judgment has ever doubted that the omission is an error owing to one of the most fertile sources of variants, homeoteleuton, as it is technically called. The clause before (end of ver. 4) closed with the words ; and so does the first clause of ver. 5. This naturally misled the eyes of weary scribes. So the critical editors in all lands and times have judged.

But it "has no support from any authority older than the middle of the fifth century"! Can the Ed. of Z.W.T. have weighed his own words? There is but one MS. of the Revelation older, the Sinaitic; which is often and notoriously faulty, and nowhere more so than in this Book. Thus in Rev. 20 only, . in ver. 1 is omitted; the precisely same sort of error as in 5 occurs in its form of ver. 2, 3, from to being omitted. In ver. 6 it adds in error. In ver. 8 it omits wrongly ; and it wrongly adds , and after M. In 9 there is the corrected insertion in error of and in 10 is falsely repeated. In 11 there is the mistake of for ' , as the article is wrongly dropt from 12, with for , with the absurd correction of both inserted later. In 13 is the misreading against all authorities of . In 14 added wrongly and as wrongly left out. In 15 the future supplants the aorist. Now large as this list is, all the blemishes of the Sinaitic text of this one chapter are not here registered, but enough surely to prove how little the real character of that document is known, and how precarious it would be to demand support from authority older than the middle of the fifth century.

Next, though the Peschito Syriac was made in very early days, we have no MS. of any great antiquity; and even if we had, 2 Peter 2 and 3 John, with Jude, are supplied from a later version, and the Revelation from a copy in the Leyden library, whose age is so uncertain, and character of text so doubtful, that it ranges very low indeed in a critical point of view.

The Alexandrian Uncial (A) is a capital authority as to the Revelation; and so is the Ephr. Reser. of Paris (C), but here we do not hear its voice after 19:5. But the Alex. is, like it, of the fifth century and is supported by the Basilian Vat. 2066, a MS. of far greater weight than the cursive 40 (=Vat. 1160), by an adequate number of cursives of which more than twenty have the same defect here as à. All the ancient versions, save de Dieu's Syriac, confirm the clause, as well as the early commentators, Greek and Latin.

Further, the clause is so entirely in keeping with the context that, if we had not these words at the opening of ver. 5, the same truth is conveyed, or supposed, by the first resurrection of the righteous who reign with Christ for a thousand years (ver. 4-6), followed by the little while of Satan's last deceit and war of the external nations, and the standing before the great white throne for eternal judgment of the dead, who had had no part in the resurrection of life and glory.

Scripture Queries and Answers, Revelation 20:5, Right Reading of

Q. Revelation 20:5 (3).-In the late W. Kelly's " Exposition of the Epistle to the Hebrews " appears the following sentence in a footnote on page 129, " Compare the absurd reading of the excellent Alex. MS. in Revelation 20:5." Will you please enlighten me as to what the reading is, and why it is absurd? G. P. B.

A. Ver. 5 in the passage referred to is a misprint for ver. 3, where the Alexandrian Codex stands alone (so far as I know) in reading -"and sealed him abidingly " (!). If only (as the verse shows) sealed for a limited period, is it not false as well as absurd to add the word " abidingly "?

Questions and Answers in Christian Treasury, Questions and Answers: Will the Lord Reign on Earth During the 1,000 Years?

QUESTION: Will the Lord reign with His saints on the earth during the 1000 years (Rev. 20:4)?

ANSWER: All the Old Testament saints, with all believers of this present age, and all those who suffer martyrdom during the tribulation period will reign with Christ, not on the earth, but over the earth. Rev. 5:10 reads in a better translation, "And they shall reign over the earth." However, in Zech. 14:4, we are told that in one act of judgment His [Christ's] feet shall stand upon the Mount of Olives.

QUESTION: What is the lawful use of the law spoken of in 1 Tim. 1:8?

ANSWER: That for which it was intended: namely, as a rule for man in the flesh, not that he could ever keep it, but to demonstrate that he could not. The Christian is not under law, so to put him under it is not a lawful use of it. Nevertheless, he is to walk in the spirit of it and indeed far beyond it (Matt. 5, etc.).

The Coming of the Lord: As Made Known to the Assembly at Thessalonica, Coming of the Lord, The: No. 2

We will now look at the remarkable scripture, 1 Thess. 4:13-18. It is evident the apostle had said little or nothing to them, during his few weeks' preaching, about death and going to heaven. The coming of the Lord Jesus from heaven was the blessed hope of the gospel which the Lord gave him to preach. It is further evident that, during the few weeks or months before he sent this letter, some of the assembly had died.

This had given them great sorrow, as though those who had died would not be here when the Lord should come. We can scarcely understand this sorrow now, the coming of the Lord has been so much forgotten, and death actually put in its place.

The Lord has, in His tender love, given a special revelation for the comfort of those dear babes, and not for them only but for us. This will also explain how it is that all the saints will come with Christ, when he comes to judge the living wicked.

We see also that the apostle treats the coming of the Lord as a part of the glad tidings. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Take away this hope, and the gospel would be totally altered and disfigured. Mark then, what follows is revelation from the Lord. "For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent [or go before] them which are asleep." What a real and present thing the coming of the Lord is in scripture. It is not they, but we who are alive. Hence all living Christians should expect the Lord before they die. It is "we who are alive." Also mark how this revelation shows the very order of events.

Suppose you say, "Well, I am waiting for the Lord Jesus from heaven but when He comes what will be the very first thing that will take place?" Let us read. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Is not this a plain answer to your question? The millions, yea, all that are Christ's are raised first. It is the very first thing that will take place. You will find a full account of this in 1 Cor. 15 And more, there we learn that if this is not so, there is no truth in the gospel at all. If this does not take place, then Christ is not raised; and if Christ is not raised, your faith is vain; ye are yet in your sins. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Thus the resurrection of the dead in Christ is certain." But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Read the particulars of this glorious event from verse 42 to end of chapter. What a change for the poor body sown in loathsome corruption, raised in glory.

Do not make the common mistake, that these words speak of the resurrection of all, saved and unsaved. This is that resurrection spoken of in many scriptures of such unspeakable privilege. Jesus said, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." (Luke 20:35.) He also marks with great distinctness the two resurrections, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5) Again, He speaks of a resurrection of great privilege. Three times He repeats this in John 6:39, 40, 44. The Jews were greatly offended because the apostles "preached through Jesus the resurrection from the dead." (Acts 4:2.) For this believers are waiting—"the adoption, to wit, the redemption of the body." (Rom. 8:23.) This is the resurrection of those that are Christ's at His coming. (1 Cor. 15:23-57.) For this Paul longed, "If by any means I might attain unto the resurrection of the dead;" or, as it should be translated, "from amongst the dead." (Phil. 3:11.) "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Rev. 20:5.)

Yes, in perfect harmony with all scripture, we are thus assured the very first thing that will take place is the resurrection of those that sleep in Christ. Will they then be taken to heaven first and leave us behind? No. What will be then the second thing that will take place? "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." How often we hear the saying, Ø We shall all surely die." The scripture says just the opposite of this. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," &c. Men may deny this blessed hope, and scoff at it, but our God says to us, "Wherefore comfort one another with these words."

Yes, what comfort to those who were distressed about any who had fallen asleep! They will be raised first. They will not remain unclothed spirits. Their bodies will not remain in vile corruption. They will rise in incorruptibility, in the likeness of the glorified body of Christ. Oh, think of this when you remember the dear ones whose bodies you have left in the grave. The very first thing is, they shall be raised in glory.

Are you bowed down with sorrow in the church, and distress in the world? Do you see the dark shadows of the coming storm grow darker and darker? Oh what a comfort—in a moment we who are alive and remain, shall be changed. We shall rest forever, rest with the Lord. Is this really our hope? Do we wait for Him, look for Him, this night, this day?

And mark, how these few verses explain the difficulty as to all believers, all saints, when the Lord comes, coming with Him. He comes first, as He promised He would, to take us to Himself. All this is as the Bridegroom, and before He comes to judge. Yes, we shall be with the blessed Lord in the place prepared in the Father's mansions. Yes, this we learn by revelation. The coming of our Lord in the air, and our gathering together to Him. Just as Jesus ascended up to heaven and a cloud received Him, so we shall ascend in the clouds to meet the Lord. He says, "I will come again and receive you to myself." Do you doubt Him? Why should you? Has He loved us and died for us, and will He not come for us? Has He washed us from our sins, and will He not take us to Himself? Has He died in vain? No; in a moment, and then forever with the Lord. Thus close the words of comfort to the young converts at Thessalonica.

What is next, or what will follow after the church is taken away to be with Christ? Let us read and mark the order. Chapter v., "But of the times and the seasons, brethren, ye have no need that I write unto you." All dates, or times, or seasons do not directly concern the church. She will have been taken away before those future times and seasons begin their course. A knowledge of this would preserve men from all the vain fixing of dates. The apostle shows us that all these refer to the world, and not to us. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they [not ye] shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Thus nothing could be more clear as to the order of events: the Lord comes in the air for His saints, those that sleep in Him are raised first; then we who are alive and remain unto His coming, are changed and caught up to meet the Lord, and to be with Him forever. This realizes our blessed hope—our full, entire, everlasting comfort. Then comes the solemn warning to the world—the day of the Lord. This terrible day of the wrath of almighty God had long been foretold by all the prophets of the Old Testament, as ushering in the blessing of Israel, and the kingdom of God on the earth. The Lord Jesus has described this time of tribulation such as never was; and then the immediate coming of the Son of man in judgment. (See Matt, xxiv, xxv.)

And all this will come as a thief in the night, yes, in that appalling midnight darkness of this poor world, the Lord will come, and be as little expected by the world as was the flood in the days of Noah, or the fire that fell upon the doomed cities of the plain, in the clays of Lot. Is not all this foretold by the very lips of Jesus? There needed no fresh revelation as to all this. But the clear young converts need to know that they

are not of that midnight darkness. They are not and will not be in it, thus to be overtaken. No, it is the poor world, deceived by Satan, and looking for its golden age of lawlessness, crying peace and safety, even up to its sudden destruction by the coming of the Son of man.

It may be asked, How can men be crying peace and safety, in such a time of tribulation? Is it not so in principle at this very moment? Misery and distress of nations are increasing every day, such as no human mind can deal with—and, yet men never boasted more of the golden time as coming. But the young converts did need to be told that they were not of this scene. We are not of that world which is hastening on to its midnight darkness and awful judgment: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." Is it not a fact that many, who profess to be Christians, are working and toiling and devoting their energies as if they were of the world, and they or their children had to stay here forever? Oh read these solemn warnings, lest you find you have deceived yourselves, and are left in this, in your world's midnight darkness, to perish forever, when you hear those words: "Depart from me, I know you not."

Bible Treasury: Volume N9, Scripture Query and Answer.

Q.-Rev. 20:11-15. Would you kindly explain if any who will stand before the "great white throne" will have their names in the book of life? H. J. D.

A.-Not one of those who have their names in the book of life will stand before the great white throne. Only the wicked "dead" are there arraigned—no longer dead, but raised for "judgment"! Into judgment the believer does not come, as we are told by the Lord Himself, in John 5 And here (in Rev. 20) we learn that "blessed and holy is he that hath part in the first resurrection." None but the good are here. The rest of the dead are the wicked who lived not again (i.e. were not raised) till a thousand years after. Then they are seen before the great white throne, and each one is judged out of those things which were written in "the books" according to their works. The inevitable issue of judgment is the lake of fire. As the opened "books" reveal positively the wicked deeds of all there standing "before the throne," so does the absence of their names from the "book of life" negative their title to a place in heaven (c.f. Luke 10:20).

There will be no death during the millennium—the thousand years—except of the sinner, who is accursed (Isai. 65:20). Death and hades, into which the sinner passes (his body into "death," and his spirit and soul into "hades"), "till the time of the dead that they should be judged," now deliver up the dead which were in them, and they are judged each according to their works. "Death and hell" (i.e. the contents of both) "were cast into the lake of fire. This is the second death."

Questions and Answers on Scripture: From the Bible Treasury, Right Reading of Revelation 20:5

Question: Revelation 20:5 (3).—In the late W. Kelly's "Exposition of the Epistle to the Hebrews" appears the following sentence in a footnote on page 129, "Compare the absurd reading of the excellent Alex. MS. in Revelation 20:5." Will you please enlighten me as to what the reading is, and why it is absurd? G. P. B.

Answer: Ver. 5 in the passage referred to is a misprint for ver. 3, where the Alexandrian Codex stands alone (so far as I know) in reading — "and sealed him abidingly" (!). If only (as the verse shows) sealed for a limited period, is it not false as well as absurd to add the word "abidingly"?

Questions and Answers on Scripture: From the Bible Treasury, Reign of Christ

Question: Can it be shown from Scripture that when the reign of Christ over the earth is finally established, there will be none of mankind living in the world but such as have been born of the Spirit?

C. Cox

Answer: Does not Revelation 20:7-9 supply the answer? For the expiration of the millennial reign of Christ reveals the solemn fact that, in spite of the universal knowledge of the glory of Jehovah (Habakkuk 2:14) the nations which are in the four quarters of the earth fall under the deceptive power of Satan, then loosed out of his prison, who succeeds in gathering them to battle against the camp of the saints and the beloved city—Jerusalem, God's holy mountain.

With the house of Israel and with the house of Judah, a new covenant will have been made, and "they all shall know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:31-34). Compare also Ezek. 36; 37. They shall be all righteous and shall inherit the land forever, the branch of His planting, the work of His hands, that He may be glorified.

As regards the Gentiles, all flesh shall see the glory of Jehovah, but the nation and kingdom that will not serve Israel shall perish, they shall be utterly wasted (Isaiah 60:12). "Whoso will not come up [from year to year] of the families of the earth to Jerusalem to worship the King, Jehovah of hosts, even upon them shall be no rain." "Jehovah shall smite the nations that come not up to keep the feast of tabernacles." This shall be the "punishment [or sin] of all the nations that come not up" (Zechariah 14:16-19).

Whilst, therefore, Israel will be a "holy nation," not so the nations universally. Righteousness will reign, and evil be suppressed; non-existent it will hardly be, else how can we understand (the margin of) Psalm 18:44, "sons of [the] stranger shall yield feigned obedience to me;" also Psalm 66:3, "Through the greatness of thy power shall thine enemies yield feigned obedience to thee"? And of the children of the righteous born during this period of universal blessedness, how can we assume that they would be all born of God?—that they necessarily grow up to walk (as did not the sons of Samuel—remarkable man as he was) in their father's ways? On the contrary, we see judgment falling during, and

at the end of, the thousand years, disclosing conclusively that not all are converted, whatever may have been the case at the beginning of the reign. Does not Isaiah 65:20 show that the man who filled not his days was cut off, because he was a sinner? For there will be no death during the thousand years except as the result of open sin; death will be swallowed up in victory (Isaiah 25:8).

We thus learn that no outward circumstances avail for the conversion of the soul. There must be an inward work of the word and Spirit of God. The mighty works of our blessed Lord in favored Chorazin, Bethsaida and Capernaum failed to work repentance in these cities! So in the millennium, with all its manifested power and glory and knowledge increased, the heart of man remains unchanged, unless the subject of divine grace. There must be a new birth, and this cannot be apart from repentance and faith.

Things New and Old: Volume 14, Christian's Hope, Meditations on the: The Appearing in Glory

The Appearing in Glory.

The marriage supper being over, and all things ready, the blessed Lord, as the last Adam, with His heavenly Eve, the glorified saints and the angelic hosts, prepare for the appealing in glory, and for taking possession of the earth. But before accompanying them thither, it may be well to notice what has taken place there since the rapture of the saints, and what things in general have come to.

When the true Church shall have left the scene, the merely nominal part, left behind, shall be at once and forever rejected by Christ. (Rev. 3:16.) Then the Spirit of God began to work in the Jewish remnant, and they, as the missionaries of the new testimony, preached "the everlasting gospel to them that dwell on the earth, and to every nation and kindred, and tongue, and people." The judgment of the living nations in Matt. 25 discriminates as to the results of this testimony; and Rev. 7 shows us the saved multitudes of both Jews and Gentiles by means of "the everlasting gospel." But while the love of God was thus active, and the power of the Spirit thus manifested, Satan was exerting all his power and bringing up all his forces to corrupt the whole earth, and dispute its possession with the Lord's Anointed.

Rejected professors, "because they receive not the love of the truth that they might be saved," shall be given up to strong delusion, that they might believe a lie—awful doom—they are now at the mercy of Satan. Antichrist and the false prophet—the one the head of the civil power, and the other of the ecclesiastical—fill the whole scene of the Roman earth with their blasphemies. Outside, the nations are angry and mustering their hosts for battle. The dragon and his angels are overthrown by Michael and his angels, and their place is found no more in heaven, or in heavenly places. Satan and his angels, being cast down to the earth and knowing their time is short, concentrate all their evil there. And such will be his power, that when God ceases to hinder his working—as He will do for a time—men will fall down and worship the beast, and the dragon that gave him his power. Human sin, in the person of Antichrist, who is also idled with Satan, rises to its greatest height, and all is ripe for judgment. But let us now return to our heavenly company.

The Lord is coming: He is on His way. Look up, my soul, what seest thou? Heaven is open: "And behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." But mark, He does not come alone, the armies of heaven follow Him. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." This, we must remember, is a vision which the prophet saw, and not a question of real horses. It is the symbol of the Lord appearing in power and great glory. He comes to put down all the wickedness of man and of Satan on the earth. "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." The Antichrist, the kings of the earth, and all associated with them shall be utterly overthrown. Isa. 11; 2 Thess. 2; Rev. 19.

THE MILLENNIUM.

It may be well to pause here for a moment, before speaking of the millennium, and meditate on this solemn scene. Hast thou given it much thought, my soul? In a moment, suddenly, when the world is intoxicated with pleasure, and saying "Peace and safety," the heavens open. The once rejected Jesus of Nazareth comes forth: He is clothed in light and majesty; His breastplate is righteousness; His sword is girded on His thigh: His eyes are as a flame of fire; and on His head are many crowns. Saints and angels follow in His train, and celebrate His praise. But what of the godless world below? "Every eye shall see him;" and every heart shall be struck with astonishment; the instruments of daily occupation shall drop from every hand, and all the world, with eyes uplifted, shall stand still. But there is no hope for the rejecters of Jesus now. Their death-knell is rung; the Lord's hand has laid hold on judgment; "He treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Amongst the many lessons which thou mayest learn from these approaching judgments, there is one especially I pray thee to remember: Let the solemn realities of thy Lord's coming and kingdom be so mirrored on thy soul as to move thee to increased earnestness, yea to burning zeal, in preaching the gospel, and in all thy work with precious souls. True, thou wilt be with the Lord thyself, but forget not those who are in danger of being left behind through the deceitfulness of sin. But to return.

We have seen the heavenlies cleared of Satan and his angels; the earth cleared of its wicked kings; the beast and the false prophet cast into the lake of fire; and now we have the binding of Satan. (Rev. 20) Victory is complete! the hidden source of all the evil is bound in the abyss for a thousand years. The blessed Lord takes the kingdom. "The kingdoms of this world become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." This is the millennium—Christ openly, manifestly governing, and Satan bound. These are the two grand features of that blessed period, and by which it is distinguished from all former dispensations.

What a mighty change! what an immense relief to this groaning earth! Satan and his evil angels banished from the abodes of men: Christ reigning, and His risen saints associated with Him on the throne His heavenly and earthly glory. Then shall come creation's day of boundless blessedness so constantly spoken of in the Old Testament. The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose; the parched ground shall become a pool, and the thirsty land springs of water. The mountains shall drop down new wine, and the hills shall flow with milk and honey. The wild beasts of the field shall become gentle and harmless as the lamb, and warfare and strife shall cease from amongst the children of men. Thus will God reverse the history of man; He will heal his sorrow, relieve his misery; crown him with health, peace, and plenty, and spread joy throughout the restored creation, according to His estimate of the cross of His beloved Son. In that day it will be seen and acknowledged, that the cross of the Lord Jesus is the foundation of the wide spread scene of millennial glory and

blessing.

There are three ways in which Christ will fully reveal and glorify God—grace, government, and glory. The first He did in His humiliation; the second He will do in the millennium; and the third throughout eternity. Thus the millennium will be the revelation of God in government for a thousand years. All language fails to speak of what its blessedness must be. Satan no longer free to tempt men. and the goodness of God displayed in blessing men; the heavens above, Israel and the Gentiles below, the earth, the sea, the lower creation—all brought under the government of Christ—all embraced in His wide dominions; and all to the glory and praise of God by Him.

But nothing can be more humiliating to man than what we find at the end of the millennium. God will then show that a thousand years of glory will not convert the human soul without His saving grace. The moment Satan is again free and exercises his power, the unconverted portion of the Gentile nations are deceived by him. He gathers them together in rebellion; but fire comes down from God out of heaven and devours them utterly.

THE GREAT WHITE THRONE.

We have now come to the last and closing scene in the history of man—the day of judgment. All is solemn—most solemn—eternally solemn for all who stand before that throne. “And I saw,” says John, “a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” There need be no difficulty on the reader’s part in distinguishing this last sessional judgment from the Lord’s coming and the first resurrection. When the Lord comes. He comes from heaven to earth; and the earth, as we have seen, is universally blessed under Him. But that is not the case here. There is no earth to come to: both heaven and earth are fled away, and there is no place found for them. It is the resurrection and judgment of the wicked dead at the close of the millennium. All are judged according to their works: the book of life is searched in vain for a single name that stands before the great white throne; all are condemned, and cast into the lake of fire. This is the second death.

But before parting, and parting forever, with so many of thy poor fellow creatures, be exhorted, my soul, to pause, to reflect, to weigh up in faith’s balances, the last sight of those countenances of agony, and the final sentence of the Judge. Remember, thou shalt see those faces no more forever.

At the commencement of the millennium the saints are seen sitting upon thrones in association with Christ. “ They lived and reigned with Christ a thousand years.” (Rev. 20:4.) This was their time of public reward for service done to Christ during His absence. “The time is come,” says the seer, “that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.” (Rev. 11:18.) But on the great white throne Christ is seen alone. While it was a question of governing the millennial earth, the saints governed with Him; but now it is a question of eternal judgment, and in this He acts alone. Nevertheless, they will be with Him, according to that all-precious word, “Forever with the Lord.”

And thus shall it be: all that ever lived in this world, for the first and last time, shall stand face to face—the righteous with the Lord, the wicked standing before Him. What a sight! what a moment! What a difference now between the two companies! the one in bodies of glory and shining in the image of Christ; the other in the naked realities of their sad condition. Stripped of every false covering, each one must see his sins in the light of divine holiness and righteousness. All must be there. “And the sea gave up the dead which were in it; death and hell delivered up the dead which were in them: and they were judged every man according to their works.” The depths, the unseen world, are forced to deliver up their miserable prisoners, that they may hear from the lips of the once-rejected Jesus their final sentence. The heavens and the earth are fled away, and nothing is to be seen but the great white throne of dazzling brightness, and the glorious majesty of Him who sits upon it. But all are now gathered, and time is no longer. The guilt and anguish of the heart are seen in all faces; and the awful sentence, uttered amidst the dreadful silence of that solemn scene, Depart from me, ye cursed, into everlasting fire, will send back the wicked into the depths of woe, woe unutterable. “And whosoever was not found written in the book of life was cast into the lake of fire.” But the glory and beauty of the Savior, Jesus, whom they despised in time, and the myriads of happy saints who surround Him and who shall be forever with Him, can never, never, be forgotten.

Thus closes the history of man, and the events of time. Eternity begins. The wicked lost, the righteous saved; and all the ways of God forever vindicated. His love creates new heavens and earth as the future dwelling place of His children; and God comes down to dwell among them. “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” Rev. 21:1-7.

Bible Treasury: Volume 1, Righteous Dead Raised, The

For understanding Rev. 20:4, in its literal and obvious meaning, we possess a divine warrant which ought to cut short all controversy on the subject. In ch. 11:17, 18, the same great events are particularly spoken of in language, the literality of which cannot be doubted. From this passage we, moreover, learn, that the martyrs are not exclusively the subjects of the first resurrection, but that all the righteous dead partake therein— “We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great.” That this takes place at the commencement of the millennial period, is clear from verse 15.

Present Testimony: Volume N1, 1867-1868, Revelation 20:4-15

Revelation 20:4-15.

4. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished.

This is the first resurrection. 6. Blessed and holy is he that hath part in the first' resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison, 8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

11. And I saw a great white throne, and him that sat on it—from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death. 15. And whosoever was not found written in the book of life was cast into the lake of fire.

Ver. 11. "A great white throne" is here presented to us, as having been seen, seen in vision, by John. This is commonly called "The great white throne,"

And there was "him that sat on it" seen too. 1

"God commanded us to preach unto the people, and to testify that it is he (Jesus of Nazareth, ver.38), which was ordained of God to be the judge of quick and dead" (ver. 42), so said Peter.

"God now commandeth all men every where to repent; because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." So testified Paul.)

Then we read "from whose face the earth and the heaven fled away; and there was found no place for them."

Here, clearly, we have the end of all that on which, and in connection with which, man had been found, in time, a dweller upon earth. This last of God's acts in time is described, here, very briefly, "from whose face the earth and the heaven fled away." Peter also; in his second epistle, describes this scene; and tells us how it shall be brought to pass, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10); "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (ver.12).

Time (as men speak) is that portion of eternity which is measured and marked off in portions, in connection with man here on earth, where he was originally placed by God as the center and head of this earth's system. When the system itself passes, time (as we speak) passes with it. God's last act as to this earth is this causing the heavens and the earth which now are, and which are, by the word of God, "kept in store, reserved unto fire" (2 Peter 3.7), to pass away.

Some argue from what has been here, on earth, to what will be in another and entirely different system of things. And that what is true now would be true then. This is folly. If we do, by experience, know a little about things as they have been and are, yet do we know nothing correctly unless it be that which is derived from Scripture; and to God's word must we go, if we would know anything that lies beyond the passing away of the present system.

Next, we read of a judgment. And, mark it, I pray you, it is a judgment, not in this world, nor in the time of this world; but after "the earth and the heaven fled away," after the whole system has been purged by fire. But there is a judgment then. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

Who are judged? The dead only.

It is not a general judgment; but only of such as are, at that time, "the dead."

It is not a general judgment,—for the first resurrection had brought out of the grave (as God thought it due to Christ that it should be) all that were therein who had believed in and served Him.. "Blessed and holy is he that hath part in the first resurrection" (ver. 6). After living and reigning with Christ a thousand years, and being (together with those who had been alive and waiting for him, and had been changed), priests of God and of Christ (ver. 6) there is no question about judgment for them. God had shown what He thought it meet and right to do with those that slept in Jesus, and those that waited for Him. They had both been associated with His Son, reigning with Him a thousand years. Christ had come (1 Thess. 4) to raise those that slept through Jesus; to change those that were still alive and awaited Him. They will not be among the dead. But, from Adam downward, many had died as unrepentant sinners,—down even to the host of daring, open rebels, stirred up by Satan at the last: "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them" (vers. 7-9).

Where are they to be judged? All that is said is—They stand before God.

There is no difference; the dead, small and great, stand before the throne. And the sea gave up the dead which were in it, and death and hell² delivered up the dead which were in them.

The trial will not turn upon human evidence. Books are to be opened—books of works; and another book to check them by—the book of life; that it may be shown that none that have their names in that book of life come into judgment. "And the dead were judged out of those things which were written in the books, according to their works"... "And they were judged every man according to their works."

Of the sentence, I may speak presently.

To two things I now call attention. First, that this scene presents "the dead" who have ceased to be in time; the scene is in "God's forever," and there they are: and Secondly, that they that stand to be judged, have been brought there by the resurrection power of the Lord Jesus Christ. If we turn to John 5 we shall see the proof of this second point.

There I read "the Father judgeth no man, but hath committed all judgment unto the Son" (ver. 22). "And hath given him authority to execute judgment also, because he is the Son of man" (ver. 27). There are two resurrections mentioned here, the resurrection of life and the resurrection of judgment; both are the expression of His power, "marvel not at this: for the hour is coming; in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" 3 (vers. 28, 29). As to the first of these two classes, viz., those who partake of the resurrection unto life 4 the Lord has known and wrought in them previously in a special way. This we find in vers. 24-26, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation⁵ but is passed from death unto life. Verily, verily, I say unto you the hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself."

When— a creature; whose existence began yesterday, has to speak of his Creator, who is self-existent and never had a beginning, surely humility and caution become him. I would remember this; yet where truth has been revealed in Scripture, that must, in all the details of it, be carefully gathered up as the humbled creature's safeguard against the cunning wiles and the vain reasonings of deceivers. In connection herewith, there are several things which I would now notice as to the Son of God.

First, because He is God, this same self-existence, this power to say "I am," the glory of being the First and the Last, is His. Himself, "the image of the invisible God" (Col. 1:15); "in him it was well pleasing that all fullness should dwell" (ver. 19); "in him dwelleth all the fullness of the Godhead bodily" (ch. 2:9).

Secondly, and more⁶ than this, He could say and did say "He that has seen me has seen the Father also" (John 14:9). "And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was" (ch 17:4). Both these glories are referred to separately, in the first chapter of the Gospel of John. First it is said of Him, in His name of the Word, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (vers. 1, 2). And after, wards, "and we beheld his glory, the glory as of the only begotten of the Father" (ver. 14). "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (ver. 18). And of Him, as the Son, it is written, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power," etc. (Heb. 1:3).

Thirdly, the glories of being the alone Creator, the alone Upholder of everything, as also of being the one for whom all was made, are His.

"All things were made by him; and without him was not anything [not one thing] made that was made" (John 1:3). "God who created all things by Jesus Christ" (Eph. 3:9). "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist" (Col. 1:16,17).

Fourthly, as to the life which He gives to believers.

His own life is that which is God's, for He is God; and it has, therefore, all the moral character of God. He had in Himself, as God, immortality (1 Tim. 6:16) and incorruptibility but, as we saw above, in John 1 and Heb. 1, the whole moral character and glory of God was and is His, the Son's. I notice this because some speak as though the eternal life which He gives to the believer were merely the same thing as perpetuity of existence. When the Son of God speaks of having eternal life in Himself, which He gives to any that comes to Him, this is not merely perpetuity of existence: that is clear, for our life is "hid with Christ in God," and Christ himself is our life; "when Christ, who is our life, shall appear, we also shall appear with him in glory" (Col. 3:3,4). Certainly to any simple and honest mind such scriptures as these suggest far more than mere perpetuity of existence. As do these also: "partakers of the divine nature" (2 Peter 1:4); "born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever" (1 Peter 1:24); "the Word was made flesh and dwelt among us ... full of grace and truth. And of [out of] his fullness have all we received, and grace for grace" (John 1:14,16); "born ... of God" (John 1:13); "changed into the same image from glory to glory" (2 Cor. 3:18), etc. The Lord so makes us one with Himself in the Spirit, that without destroying our individuality as men having human life, He can speak of us who believe as having been crucified together with Him (Rom. 6:6), dead together with Him (2 Tim. 2:11); buried together with Him (Rom. 6:4); quickened together with Him, raised up together with, and made sit together with Him in heavenly places (Eph. 2:5,6). And this is true now. The mind that can see nothing more than perpetuity of existence in this, I can only suppose never tasted it. It is a spiritual nature, a moral being. Just so in speaking of "death," of "being dead," the Holy Ghost does not use these terms only in connection with the body. Besides Saul's "consenting unto the death of Stephen" (Acts 8:1), when he was stoned,—he (after Saul had become Paul) states of himself that he had, at that time, been "dead" as to God—"Even when we were dead in sins"; for he had persecuted the church, dear to God as it was (1 Cor. 15:9; Phil. 3, 6). He was morally, spiritually, dead.

But, again, I need not say that He "who being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6), existed as God ere "he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (ver. 7), and was "found in fashion as a man" (ver. 8). But I would remark that when God was manifest in the flesh, —that very body was one altogether peculiar,—born of a virgin, and this is told us in the angel's answer to Mary's question, "How shall this be, seeing I know not a man?" (Luke 1:34). "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee"; and as a consequence, "therefore, also, that holy thing which

shall be born of thee shall be called the Son of God" (ver. 35). Many overlook this truth that the babe, that which was born of Mary, shall be called Son of God.

And observe, too, here that as to the power of laying down His life as a man, and the power of taking it again, He was quite by Himself. "Therefore Both my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17,18). Of what other man could this be said?

Again, observe here, a difference as to life itself. "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us" [in Jesus Christ] (1 John 1:2). This if, in Him, the source of all manifested life, is not the life of all the creatures. Nothing exists in creation wide, whether in heaven above, or on earth, or in the prison of wicked spirits, but what derived its life and being from Him. He made all good. In heaven, some fell-He still holds them in existence by the word of His power, fallen though they be. Man fell on earth: the race still lives on earth; and though death, the wages of sin, is at work on the human body, there is yet to be a resurrection of the just and a resurrection of the unjust. That He has given various kinds of life is clear. Angels, beasts, birds, fish, plants, men, etc., are the witnesses of various kinds of life, or of life in creatures of various kinds and entirely different destinies. In man he displays one life in how many various states and conditions; but of the heavenly saints alone can it be said, One Spirit with the Lord himself.

Resurrection is not part of God's law as laid down for Adam at his creation. It could not have been so, for death did not exist among men. When the Son of God so far identified Himself with man as to become seed of the woman, we learn that He was to be, also, Raiser of the dead, and Judge of quick and dead. When He comes for His own people, "and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28), He comes to fulfill his own promise made in John 5.24, as quoted above. In this resurrection there is no question of the merits of man, but only of the free gift of God, working on account of His estimate of Christ's merits. Now the first resurrection takes place in man's day, in time, from the earth as it is, and out from among the dead, one thousand years before the close of earth's history. And a body fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself (Phil. 3:21), one fit to go into the Father's house in, to see God in, and to share His glory in, the being like Him, when we see Him as He is, are gifts of His love. Gifts surely not natural to the position of Adam the first as placed in Eden, though natural enough for the last, Adam to give to those whom He has so associated with,, Himself that they can know that Christ Himself is their life (Col. 3:3,4). And this is our present blessing, according to John 14:19,20, "Yet a little time and the world seeth me no more; but ye see me: because...I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."

But the resurrection of those who are to be judged, and judged according to their works-that does not take place in man's day of possessing this world, it is in God's eternity. None but the wicked rise then. They are raised by the power of One whom they knew not. Those who have gone in the way of Cain, and ran greedily after the error of Balaam, and perished in the gainsaying of Core, with every doer of unrighteousness, and the fearful, and the unbelieving, will then be raised without their consent, and against their every desire, raised in eternity, when time is no more, in God's eternity, and then the judgment will take place and the sentence be pronounced.

And now let me observe, that the language of the Bible is strictly the language of man in every-day life. It means what it says. Man with man makes himself understood very well without any school-master's over-accuracy, and no mistakes arise to the simple mind as to what he means. Is God the only one who cannot use language so as to correctly awaken man's mind to His meaning? I will take as an illustration of what I mean the words "forever." Who in every-day life, in the things of men, gets into any mistake about the words forever, or supposes that "forever," always means the same duration? No; the context always decides the sense. A father gave to a child a plaything. The child (but of five years old) asked "How long is this to be mine?" The father replied "forever." And the child said "Then it is my own, my very own; and I may burn it, if I like, or give it to my sister." Land is sold in Devonshire on leases of one, two, and four thousand years, but not "forever." A child was run over on the car-line; the judgment of the doctors at the hospital was that the child would be a cripple "forever." In all these, and in innumerable other cases which occur, there is no ambiguity, no mistake in the hearer's mind of what is meant; and is there to the simple man who, taught of God to be as a little child, takes the Scripture as it is written, any difficulty when God speaks? I speak as a fool; not as a wise man, nor as a learned man, but as a fool, who asks God to teach him, and who desires to let Scripture speak to him whatever it means -without vain reasonings or quibblings.

If I say, God is "forever," how long does this "forever" last? He who calls himself a Christian and hesitates to say "'tis an endless forever, the life of God," is a fool. And if, when the earth and time are passed, God, in God's endless forever, declares something is to be "forever," 'tis an endless forever, which God so pronounces, and will make good too. The bliss and blessedness of those who love the Lord Jesus Christ is as endless as is He who has loved them, and whom they love; and the woe of those brought up for judgment after man's for evers have ceased, and sent into torment, is too an endless forever: where their worm dieth not, and where their fire is not quenched (Mark 9:44).

God's word does use the words "forever," in the same way as do men for durations which have an end; but then it is said of something in man's day, and not when man's day, with all its subdivisions of time, is past. Ever and forever, etc., are so used-I give instances from Cruden's concordance-

Ever.

Lev. 6:13, fire shall ever be burning on the altar.

Psa. 25:15, mine eyes are ever toward the Lord.

Luke 15:31, and he said, Son, thou art ever with me.

Eph. 5:29, for no man ever yet hated his own flesh.

2 Tim. 3:7, ever learning, and never.

Forever.

Gen. 43:9, then let me bear the blame forever.

Ex. 12:14, a feast for an ordinance forever. 17. (said of the passover, a type until Christ came).

Ex. 21:6, bore his ear, and he shall serve him forever.

Ex. 32:13, give this land, and they shall inherit it forever.

Lev. 25:30, the house shall be established forever to him.

The "forever" of the Mosaic economy, with its mediatorship, priesthood, sanctuary, nation, etc., seeing that it all pointed on to another, the Lord Jesus Christ, was necessarily limited to the duration of that economy. Just as the "forever" of a man's service to another was limited to his life.

So again-

1 Kings 9:3, this house built, to put my name there forever.

2 Kings 5:27, leprosy cleave to thee and to thy seed forever.

Psa. 30:12, I will give thanks to thee forever.

Isa. 35:6, Jonadab said, Ye shall drink no wine forever.

Jonah 2:6, earth with her bars was about me forever.

How different is the "forever" in the above cases to its sense, where it is used either of God himself, or of the truth of His word, or of the blessedness which awaits His own people. That of which when time is done, and it is in God's eternity, the weal or the woe is "forever," is surely an endless portion; whether of the good, bound up in one bundle of life with the Christ of God, or of the wicked raised up in the day of God, still haters of Him and of His Son.

Rom. 1:2:5, the Creator, who is blessed forever.

Rom. 9:5, Christ, who is over all, God blessed forever.

Heb. 13:8, Jesus Christ, the same yesterday, to-day, and forever.

1 Peter 1:23, the word of God, which liveth forever.

1 Peter 1:2:5, the word of the Lord endureth forever.

Gal. 1:5, God to whom be glory forever and ever. Phil. 4:20; 1 Tim. 1:17; 2 Tim. 4:18; Heb. 13:21.

Rev. 4:9, to him that sat on the throne, who liveth forever and ever. 10. 5:14; 10:6; 15:7.

Rev. 20:10, tormented day and night forever and ever.

Rev. 12:5, and they shall reign forever and ever.

Any one can follow out this as to the terms everlasting, eternal, evermore, etc.

My statement is plain, and, I trust, distinct. The words "forever," "ever," etc., if they are applied to anything or person, in man's day, may be a duration limited by the context, short or long. But if presented to us as being said of God, or of anything found in His presence, when man's day is passed, their areas much for perpetuity as is the God who announces them; their "forever" is as long as His.

Reader! may God grant unto you, and unto me also, to receive His word as a little child, and to bow to it.

Christian Treasury: Volume 3, Bride, the Lamb's Wife, The

Rev. 21:9-27 REV 21:9-27

We are considering a heavenly scene, and the most marvelous description of it. The hymn writer put it: "O bright and blessed scenes, where sin can never come." The world is trying to make this poor scene, through which we are passing, a place where men can find their pleasure and satisfaction. But the world is sunk in iniquity and cannot rise to enter into the thoughts which we have before us here in Rev. 21.

In order that even the child of God may enter into the thoughts the Spirit of God is bringing before us here, we have, as it were, to go up to the top of that high mountain. You will find in chapter 17 of Revelation that one of the seven angels also took John to see the woman that rides the beast. That gives us the thought of the false bride, and she is seen in the wilderness. But the angel that shows John this great and holy city takes him up to a high mountain.

When the Lord was transfigured, it tells us that He took Peter, James and John to "a high mountain apart." Then He was transfigured before them. What a blessed thing to get out of the atmosphere of this sinful world, and be engaged for a little while with these heavenly thoughts. Then we can enter into the mind of the Spirit of God, and get a few glimpses of that which lies before our souls—that holy city, the holy Jerusalem descending out of heaven from God.

We might inquire: In what way does the city descend out of heaven from God? But before we answer this question, we will mention that here we are getting a picture of the bride in her millennial glory. If we want to consider the eternal state, we must look at the first four verses of

Rev. 21. Then the Spirit of God takes us forward and shows the bride as she will appear in that day when Christ is reigning and the kingdoms of this world have become the kingdoms of our Lord and of His Christ.

"I will show thee the bride, the Lamb's wife."

It is interesting to notice that the angel tells John that he will show him the bride, the Lamb's wife, but when he looks, he sees a city. The Church is looked at in various ways in the Word of God. Paul's special view of the Church, which he received as a revelation, was as the body of Christ—that which He loved and gave Himself for—united by the Spirit of God, with Christ, the glorified Head. But here we have another thought of the Church entirely and that is that the Church is looked at in connection with her government of the earth. Of course, it is only in association with her Bridegroom, the King of kings, that she has any part in that marvelous reign of Christ.

When we see what is happening down here and how this world is developing so fast, we know that man is just winding up his history—he is working out his own destruction. These great cities with the skyscrapers and all the great works of man are soon to come down for we read of a time when "the cities of the nations fell." Rev. 16:19. Then the blessed Lord is going to set up His kingdom down here.

Let us not forget that there are glorious things in prophecy connected with this world in which we are living. You know, there isn't another planet in the whole universe like it. The more the astronomers try to learn something about the planets, the more it is proven that there is not another world, in this solar system at least, where the kind of life that we know could exist. Christians did not have to use telescopes or have astronauts to find out that there was just one world upon which God had focused His thoughts and purposes. And we should never forget that this world is the place where the eternal Son came into a scene of suffering and sorrow, and died to save rebel sinners. God will never forget His thoughts about this world where the cross of Christ raised up the precious Savior to suffer and die for sinners like you and me!

"Descending out of heaven from God."

We have not answered the question yet about the new Jerusalem descending out of heaven from God. How does it descend? Does it come down to the earth? No, we find the nations walking in the light of it. When the Lord descends from heaven with a shout, He is not coming down to this earth. When He comes with that shout it is to call His people up to meet Him in the air. So you see that "descending" does not mean that it comes down and settles on this earth; no, it goes just so far—far enough to light up this world with the glory that we will be associated with in company with our Bridegroom.

What a lovely expression, "the bride, the Lamb's wife." I love the thought of the Lamb's wife. It could have said the King's wife, or the wife of the Lord of glory. So there is a special word to bring joy to our hearts when we think of the Lamb, because that very expression tells us of how we who know the Savior are some day going to be united to Him in His victim character—the Lamb that was slain in His love for us.

We find that the One who sits on the throne in the fourth chapter, where the throne is set for judgment, was to look upon like a jasper and a sardine stone. I understand that the jasper stone speaks of the glory that you and I can enter into. There are other glories; we are told in 1 Tim. 6:16, that God dwells "in the light which no man can approach unto; whom no man hath seen, nor can see." But we have a glory here that is for the delight of the creature. And is it not rather striking that the One who sits upon the throne, and the city which is described as the bride, are identical? Yes, we are going to be like the blessed One in His glory some day! The very glory that we see in Christ is going to be displayed in His redeemed ones.

"And had a wall great and high."

That is the first description we have and a very important description. The Garden of Eden was an un-walled garden. The serpent entered that garden and persuaded man that he was a better friend than the God who had given man all those blessings. Wherever you look in this fair scene, how many beauties there are, the glories, wonders, marvels and majesty of the work of the Creator. But wherever you turn, you see also the sad trail of the serpent. The miseries, the sadness, the heartaches are found wherever you go no matter how beautiful the surroundings may be. But the first thing the Spirit of God would assure us of is this, that the serpent will never enter that heavenly scene—it had a wall "great and high." So we do not have to anticipate another fall of man. No, it is all secure for the redeemed.

Here we view the bride in her domain. It would be one thing to see Queen Elizabeth when she was over here in America, but it would be quite another thing to see her in Buckingham Palace. There you see her in her domain. So here you not only have the bride, the Lamb's wife, but we have her in her domain, and in connection with the government of this world below. If you carefully read Scripture, you will find that the gate was where the government of the people was conducted. It speaks of government; twelve is administrative perfection in man.

It all tells of that kingdom which is to be set up. We may be in that kingdom sooner than we anticipate; things are winding up very fast! When the Lord comes, the next thing is that those judgments will come on this earth, and then He is going to set up His kingdom. In a few years all that we are talking about may be realized!

The angels here are just servants. I think it is very touching to see the angels who excel man in power and strength, and who have never sinned or fallen as you and I have, yet they are willing to open their ranks to another people who come into a nearer place of blessing than themselves. Here they are satisfied to be just porters at the gate. How they rejoice in seeing the purposes of God wrought out! We are told that now unto the principalities and powers in heavenly places might be known by the Church the all-various wisdom of God.

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

That is very precious. When the Lord was eating the last supper with His disciples, they got into a quarrel over who would be the greatest. But that was the very time you find the Lord saying, "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may... sit on thrones judging the twelve tribes of Israel." Luke 22:28-30. The Lord doesn't forget His promises, does He? Here where we get a description of the heavenly scene, what the Lord promised the twelve is seen and they are to have a special place.

James and John wanted to suggest a place for themselves—to sit on His right hand and on His left. But they were not promised that. He told those two that "it shall be given to them for whom it is prepared of My Father." It is far better to let the Lord decide the reward, the size, and the gain than to try to decide the matter for ourselves. Leave it to the Lord; serve Him faithfully, and He will see to it that you will not be

disappointed. I am sure that when the time comes, and we see what He has prepared for those that love Him, we are going to be so humbled and our hearts will be so filled with delight that we will fill heaven with His praises!

You will find in the eleventh chapter that there was a reed like unto a rod to measure the temple, for there it is the earthly temple. But here it is a golden reed. Gold, as we know, speaks of divine righteousness. Everything in that heavenly scene is measured by divine righteousness. Thank God, that through grace we have already been made the righteousness of God in Christ!

But alas, we have the old nature still in us and often we are measuring things by the ideas and thoughts of poor, unworthy creatures like ourselves. We begin to measure whether this is wise, or this is worthwhile. And if you get into the higher education, you begin to measure your prospects or your interests by a human measurement if you are not watchful. How delightful it is to look into this scene and find that all that kind of measurement, the rod that is just an earthly thing, is no more. The old nature is gone; you measure everything that unfolds before you and it is all divine. There is nothing to bring sadness, disappointment or regret to your heart.

We could picture this city on a map of our North American continent. If we were to measure from the Pacific Ocean at Vancouver, B.C., to Lake Superior; then south on a line to the Gulf of Mexico; west to the Pacific Ocean, and follow a line back to the starting point, we would have the twelve thousand furlongs. Just think of a city described in this way. We know that both Los Angeles and New York are immense cities, but how everything that man has built just fades into insignificance compared to what we are describing here!

We must remember, however, that what we are considering is not something that is literal; everything here is figurative. But it is a figure of something that is real. The way the Spirit of God instructs the saints is to take something that we are familiar with in this world, or we would not have any concept of the things set before us. So He takes a city, and immediately expands into something that is so beyond anything possible down here that we are just lost. Think of a city, the extent of that which we have just described, which has just one street down the center! It shows that it could not be literal. Then think of the amount of gold to cover the walls of a city the length and breadth of what we have been reading about.

Then there is the pearl. The pearl comes out of an oyster. Here is a pearl not only large enough for a door, but for the gate of the city! He just takes something that we are familiar with again and immediately carries us beyond anything down here. So we get a little glimpse of the glories and wonders of what is before us. Then we are just left gazing up, as it were, like those disciples that the Lord took to the Mount of Olives; they followed the Lord to the confines of the unseen world, and were left gazing until the two in white come and say, "Ye men of Galilee, why stand ye gazing up into heaven?" Yes, they tell us that He is coming back; so we gaze, and gaze and wonder. It fills us with the anticipation of what is before our souls. The result is that things down here look very cheap. Think of a pearl of that extent—so large that it fills the gate of that great city—when compared to a pearl in a necklace!

This city is a perfect cube; or finite perfection. The universe is laid out in a circle. There is divine perfection. What we have before us here is suited to the needs of man. So everything is perfectly equal. Everything that we see in the world today is unequal. In some parts of the world people are starving; here we have a superabundance. Everywhere we go things are out of order. One is in good health and another a poor cripple. Some people blame God for it all, but who brought sin into the world? Did God bring it into the world? He did not! He told His creatures how they could keep it out of the world but man brought it in and ruined everything. Here we have a scene which is described in this way, "When that which is perfect is come, that which is in part shall be done away."

The very fact that it speaks of the angel shows that there is divine power in connection with all the blessings that are found there. And yet, it is the measure of a man. We are going to be men for all eternity and so is our blessed Lord and Savior! Here is a theme that is suited for man in his likeness to Christ Himself. What a theme, where we as men and women like Christ, filled with His joy and His glory are to enjoy an eternity together with our blessed Lord and Savior!

We never saw gold like that, did we? It is divine righteousness but in its transparency. We have already mentioned that we down here are made the righteousness of God in Christ; but we still have all the old flesh in us to contend with. There it will be transparent. Not a thought will ever cross our minds that will bring any regret to our souls! As William Cowper wrote in one of his poems:

Then we get the names of the twelve stones. A stone is not something that gives light, it merely reflects light. It is rather striking that the same stones mentioned here appear in the twenty-eighth chapter of Ezekiel, in connection with Satan who was the most exalted of all the creatures of God before he sinned. He once was arrayed with those glories with which some day the bride of Christ will be arrayed.

One thought that should touch our hearts is that these very stones are found on the breastplate of the high priest. So, Christ bears us, not only on His shoulders, but also on His heart of love. The glories that are seen in these stones bring us very close to the heart of that blessed One. Every child of God will reflect some glory of Christ. How good it would be if we reflected more of His glories down here—the meekness, gentleness, devotion to His Father's will. If those things were seen in our ways, what a beauty it would surely be.

We have the pearl of great price in the thirteenth chapter of Matthew, where we find the merchant man seeking goodly pearls. "Who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13:46. In this city there were twelve gates; three of which faced in every direction. What a story that tells in that scene above, that it will be the display in glory of Christ's love for the Church, that He gave His all in order to possess her! We have its value and its beauty. The beauty of the pearl was what attracted the merchant man, and such was this pearl. Think of Christ back in eternity looking at what He is going to see in glory, and of which you and I by grace form a little part. It so delighted His heart that He would give up everything in order to possess it.

That is where we walk. How many times we have walked in this world and contacted defilement. But up there, there will no longer be the need of the basin, the water and the towel; the precious service the Lord is carrying on in our behalf now. We are going to walk a street where we will never pick up any defilement. It is transparent too. That is one thing that is very lovely to see in God's people, transparency; you can see through and through them—nothing is said behind the back. All will be perfect up there and nothing will create friction or suspicion!

Why is it that there is no temple in heaven? We find that the temple is measured in the eleventh chapter of this book, and in the seventh chapter there are those that serve God in the temple. But that is earthly. There will be an earthly temple. The Jews have not built a temple over there in Palestine, and I do not think they will now. Some day they will build a temple where Solomon's temple stood, but I do not expect it until we are gone.

Again, why is it that there is no temple in heaven? You know, the temple is where worship is confined. But will there be a confinement of worship in that glorious scene? The whole heavenly scene will be a scene of worship; no need for a temple there. Think of the company there walking that street where they never have defilement. When we lift our voices in praise to the Lamb, all heaven will join in the praise. What a destiny lies before us! We are approaching it rapidly; we may be called up there before another sunrise. These things are real.

We find that Christ, the Lamb, is the light of the heavenly city. The Church, viewed here as a city, reflects the glory within to the world below. And the Church should have reflected that glory through her history in this scene. But what a sad story of failure it has been, although we can say that the only light that reaches this dark, benighted world comes through the Church. As little, feeble and flickering as that light is, take the Church away and what will become of that light? What a solemn day when the Church leaves this scene in its awful darkness. In that day she will shed her light in all its perfection. Perhaps the Lord was speaking of that in John 17:23: "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." When it is testimony, it is that "the world may believe," but when it is the communion of the saints in glory, it is "they shall know."

"The nations of them... shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

What a testimony will be rendered here below all through the thousand years. This very world on which we are living is going to enter into the glorious kingdom of Christ!

"The gates of it shall not be shut at all by day: for there shall be no night there."

The light and glory of that scene exclude every effort of Satan to bring in that which spoils. In another way the same thing is true today. Look at Rom. 13:12. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Light excludes darkness. The same principle that we see in connection with the heavenly city, that will forever exclude everything of man's failure and of Satan's deceit, should characterize us down here. That is having on the armor of light. Satan cannot operate in the light of the truth of the presence of God. The danger always is the covering up, and not bringing what is contrary to God wholly into the light where it is confessed, judged and put out so that there is a testimony for Him.

This chapter closes in a most marvelous way:

Abomination is idolatry Satan's work. How thankful we can be that Satan is never to bring in his work into this scene. How sad that he has succeeded in bringing in his work among the people of God and to our shame. The corruption of man comes in if we are not watchful and careful, the corruptions that come in through the way of the world. But here we are looking at a scene where the things that try our faith are gone forever!

"There shall be no more curse: but the
throne of God and of the Lamb shall be in it;
and His servants shall serve Him.... for
the Lord God giveth them light: and they
shall reign forever and ever." Rev. 22:3, 5.

We have the bride viewed in her millennial glory, yet it carries us right on beyond the millennium into the eternal ages. Reigning to the ages of ages is where the Spirit of God draws the curtain for us. The Apostle Paul had to reprove the Corinthians; he said, "Ye have reigned as kings without us." 1 Cor. 4:8. They were trying to reign too soon. Reigning is not merely government, but it is the whole enjoyment of that scene where "His servants shall serve Him." It is not a scene of idleness, but perfect service, which we have failed in so sadly down here. It will be fully realized up there. Then, just look into the eternal ages: we shall reign forever and ever! A.M. Barry

Christian Treasury: Volume 10, COME HITHER, I WILL SHOW THEE

W Potter

"Come hither, I will show thee the bride, the Lamb's wife" (Rev. 21:9). At once the question arises, Who is this bride, the Lamb's wife? In Revelation 22:17 two parties are mentioned—"the Spirit and the bride."

No doubt both Abraham's servant and Rebecca looked forward to the end of the journey they took together. The servant is a foreshadowing of the Holy Spirit who has taken the place of Servant for the Son of Man's glory. "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." He has the interest of the church at heart, for it is Christ's interest and glory. He was sent from heaven to gather this bride—a company of people—and espouse them to Christ.

Look at the end of Ephesians 5. He has been speaking of the relationship of husband and wife, and says: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." In the eternal purposes of God, Christ and the church were one from the first. And when He began to reveal that mind, the first type was of Christ and the church: Adam and Eve and the way they were formed.

"Come Hither"

In the Revelation, ministry has to do largely with the angels, because all through the book there is a certain atmosphere of reserve and not one of intimacy. For example, "He sent and signified it by His angel unto His servant John." The blessed Lord was the One who received the revelation from God. In Revelation 21:9 it says, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." And at once he carries him away in the

Spirit to a great and high mountain, for the calling of the church is far above the earth; it is heavenly. How well the bride has answered to her heavenly calling is another thing. Her response to her calling has been a wretched, heartbreaking failure. Her place and her responsibility in the earth were to represent the Lord as the heavenly bridegroom. She was to go forth to meet the bridegroom (Matt. 25). Her failure has been a complete one. It could not be more wretched or woeful.

In Revelation 17:1 we read, "Come hither; I will show unto thee," not the great whore, but "the judgment of the great whore." This is the professing church in her place of responsibility on earth to bear divine light—to represent Christ. The church has sunk down to the level of the world. So it says, "I will show thee the judgment of the great whore."

Every time we get Babylon spoken of in Revelation (eleven times), it is always great. If faithful, the church never could have been great in the earth. "If they have persecuted Me, they will also persecute you." Her failure has been outright and complete. The great whore sits upon the waters and rules the masses of the people. Christianity has become popular in the earth, but popular Christianity is a fallen Christianity. It is an unclean thing—a mixture of what is divine with what is earthly.

"So he carried me away in the spirit into the wilderness" (Rev. 17:3). The first thing we notice is the "wilderness" in contrast to the "great and high mountain." The truth of Christ and the church, the Lamb and His bride, is only learned as one is, in spirit, outside.

"And he carried me away in the Spirit, and set me on a great and high mountain, and showed me the holy city" (Rev. 21:10 JND). The omission of "great" city there is important. Every time Babylon is spoken of (or alluded to), it is always "great," but the first characteristic given of the bride, the Lamb's wife, is not her greatness, but her holiness.

"And showed me the holy city"—I think that is very precious. Holiness is what the new nature longs for, whether individually or collectively. Holiness is the atmosphere in which the divine nature feels at home and where it breathes freely. When in another atmosphere, it does not breathe freely, for that atmosphere is suffocating to the new nature.

"The holy city, Jerusalem, coming down out of the heaven from God" (Rev. 21:10 JND). "From God" is a "Come Hither" the source; the city is of God and from God. "Out of the heaven" is the character; the city is divine and heavenly. Look at 2 Corinthians 5:1: "A building of God, an house not made with hands, eternal in the heavens." In this verse we get the origin or the source of these glorified bodies. God is the source, and they are heavenly in their nature.

Look at 1 Corinthians 15:47: "The first man is of the earth, earthy: the second man is the Lord from heaven." It is the origin of the two men—the one of the earth and the other from heaven. Then in verses 48-49, "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Finally, He tells us how we are going to get the heavenly image, both those who have fallen asleep, and those who have not. Verses 51-52 declare, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." That is how we get conformity to this second Man.

Adam was not made for heaven, nor heaven for man. God prepared the earth for man and put him in it; there everything answered to his nature. If He had taken him to heaven, it would not have answered to his nature, for he was not made for heaven. He lost his earthly inheritance, but now he gets a better one, because redemption gets it to him. Redemption does not simply restore a man when he is lost, but it brings him into an infinitely fuller blessing, as infinitely better as the heavens are higher than the earth.

In Revelation 21:1-8 we get eternity. "And I John saw the holy city, New Jerusalem, coming down [or descending] from God out of heaven, prepared as a bride adorned for her husband." It is New Jerusalem, not the old one. Here it is not Jerusalem on earth restored, but we see what a wonderful thing Jerusalem on the earth will be.

The marriage has taken place more than a thousand years before, but the bridal beauty is just as fresh. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them." The fact is that God did pitch His dwelling place among men, and it is as if heaven itself is surprised: "Behold," it says. God's eternal dwelling place will be among men, for the Lamb of God takes away the sin of the world.

The bride, the Lamb's wife, brings before us a relationship, which has affections proper to it. They "went forth to meet the bridegroom." "Prepared as a bride adorned for her husband." What is the characteristic of bridal affections? Oh, they are the freshest and sweetest! In the human relationship, perhaps they do not last a long time, but in the heavenly one, it is forever. I do not think that they are the deepest, but they are the freshest.

The bride, the Lamb's wife, is that company of saints that the Spirit of God has been gathering together since He came from heaven at Pentecost, uniting in one body and to Christ in glory. It is not individual; no one saint is the bride. There is no saint on earth that is not of the bride, the Lamb's wife. ("Saint" is an individual relationship, just like "father" and "children" are.)

We have an illustration of bridal beauty in Psalm 45. It is the earthly Jerusalem, typical (as far as it goes) of the heavenly. The psalm refers to Jerusalem and the cities of Judah. Verse 6 applies to the Lord Jesus as we have Him presented in Hebrews 1:8.

It is important to see that the Lord will have two brides: the earthly or the Jewish one, and the heavenly one. He will enter into relationship with the heavenly one before He does so with the earthly one and in another way. Before He establishes Himself with Israel in the marriage relationship, He has to clear the way in judgment—"Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things" (Psa. 45:3-4).

After the judgments Jerusalem becomes the center of a system related to Him as His bride. That is easily seen, as in John 3:26, "And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him." They were jealous of their master's reputation. John had a wonderful place with the people. Thousands had flocked to him for baptism. Now he is losing his place.

"John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." Nothing had been made known about Christ and the church. It was hid in God. Now Israel has been divorced for her unfaithfulness; that is, for becoming idolatrous. The Lord will take her up again.

The heavenly and the earthly Jerusalem's will be visibly connected. Heaven and earth in that day will not be absolutely separated, but visibly or physically connected. We see this in Revelation 21:24, "And the kings of the earth do bring their glory and honor into it." There will be a canopy of glory, but they will not be able to see what is inside. On the mount of transfiguration the disciples could see those two men go into the cloud, but they could not see what was in it. They could see the cloud and know they were there, and they knew the Father's voice came out of it. That is the foreshadowing of the two Jerusalem's. What a vast change from what it is now. An awful series of judgments prepares the way, and righteousness will do what grace has not done.

The holy city, descending from God out of heaven, symbolizes a divine and heavenly origin. The bride, the Lamb's wife, is simply a company of redeemed people, united to the Lord in that character of relationship of a man and his wife. The church is not married now. Israel was married; that is why she is called an adulteress. She is put away. The church is only espoused.

In Revelation 17:2 we get, "Drunk with the wine of her fornication." It is the stupefying effect of the union of the church and the world. An intoxicated person cannot see anything plainly. When we get intoxicated with the spirit of this world, we cannot see things clearly at all. Jehovah divorces Israel, but will marry her again. He will never divorce the church. When He deals with the church as His witness, He will give up the false forever. Before judgment He will take the true out of the mass of profession.

The Jews will remain on this earth. I believe the distinction between the Jew and the Gentile will cease in eternity, for in the opening of Revelation 21, we read, "The tabernacle of God is with men." During the millennium they will be in their relationship, but I do not find anything in Scripture that indicates that the Jew goes on to eternity as a Jew. Plainly, the new heavens and new earth in Isaiah 65 do not go on into eternity; they are dispensational. Read verses 17-25. It is clear they do not go beyond time, and the "new" there is a moral new—no more sighing or crying or anything of that sort.

In Isaiah 66:22 it says, "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." That would seem to settle it. Then go on to verse 23, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

So, you see, it is the forever of time, and we find in Scripture more frequently the forever of time than the forever of eternity, but the context has to decide for us. In the end, the tabernacle of God is with men, and dispensational things are gone forever.

I have thought of it in this way. First, there was one people who were all of one speech. They sought independence of God, and went to work to build a tower to reach up to heaven so that they would not be scattered. But God came down and confounded their language. Later He brought about another people by calling out a new flock with Abraham as their leader. At that point you have two peoples on the earth: the Jew and the Gentile. The earth went on that way for about two thousand years. Then Christ came, and a third people, the church of God, now exists. These three peoples have gone on for about two thousand years. Soon He will take the church where she belongs—to heaven. Then He will have the Jew and the Gentile on the earth again, and they will go on to the end of the millennium. In the eternity which follows, we get back to one people again.

God will tabernacle with men for eternity in the new heavens and new earth. During the millennium He will tabernacle immediately over them, but not among them. He will have His temple, and that will be dispensational. There will be nations and the death of the sinner, because there will be disobedience still. From Sabbath to Sabbath they will come up, and they will go and look upon the carcasses of those who have transgressed, and it will be a warning to them. The millennium will be a wondrous time, but not perfection, not such as that in which God can find full delight.

If you will read Zephaniah 3:14 to the end, you will find a picture of Jerusalem of the Jews in a day to come. It is dispensational and not perfection.

The bride and Israel will remain two separate people. I do not say that Israel goes beyond the thousand years or that the dispensation continues to eternity. We do not get anything as to Israel as far as I know that is properly eternal. There will always be an earthly and a heavenly people.

In Revelation 5:9 it is the heavenly redeemed, and they are the company that sing—"Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

Then, there is the outer circle—the angels—and they say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Next, we have: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." The whole creation (heaven and earth) is brought into blessing.

I would like to say a word about Revelation 7. It gives us details about the heavenly and earthly peoples of the millennial day. It shows the complete number of all the tribes of the children of Israel and an innumerable company of the Gentiles, the brethren and the sheep of Matthew 25. We see them established in blessing in Revelation 7, which is a parenthesis coming in between two sets of judgments.

Notice verses 10-13: "And [a great multitude] cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces,

and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?" In these verses he calls attention to something by asking a question.

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne," that is, He shall spread His habitation over them, or tabernacle over them. We get that in 4. "Come Hither" Isaiah 4 and other scriptures. It is that heavenly canopy over Jerusalem, that heavenly seat of authority, and below it the earthly Jerusalem.

In verse 16 we read, "They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat," that is, they will never endure persecution again, nor shall the sun (supreme power) become oppressive again. Never again shall they know any persecution. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." This scene is the millennium; it is dispensational, not eternal.

In the transfiguration on the mount, the Lord gives us a picture of the millennium. The heavenly and earthly saints will be as separated as they were on the mount. In those three disciples we have the earthly saints who never pass through death. Then we have the glorified Lord and the two men glorified and appearing in glory talking with Him. We even get the subject of their conversation.

The two men are typical in this way. Moses is typical of the glorified saints who have passed through death, while Elijah represents the saints who have never passed through death. Both are in the same glory, just as it will be when the Lord comes and the living and the dead are brought together in the same glory. They are in the same state of immortality. The one have their bodies raised from corruption, and the other are changed so that they are never subject to death.

Questions and Answers in Christian Treasury, Questions and Answer: No Night and All Saved?

QUESTION: I have read that Rev. 21:1-8 refers to the eternal state, and the remainder of the chapter to the millennial state. It does seem like it, but the last few verses rather puzzle me: "no night there." Will there be no night in the millennium, and does the last verse mean that all will be saved?

ANSWER: Rev. 21:1-8 is a continuation of the subject taken up in the latter part of the previous chapter, that is, the eternal state of the lost and saved that succeeds the millennium. Then in verse 9, the Spirit of God reverts to the millennium for the special purpose of showing the place that the Church, as the bride, the Lamb's wife, holds during that period. A description of it is given, as previously that of Babylon had been given.

One of the seven angels shows the prophet this scene as in the previous case. "No night there" has reference to the city, and not, we understand, to the earth. It seems from other scriptures there will be night and day on earth during the millennium. (See Gen. 8:22; Isa. 66:23; Jer. 33:20; Ezek. 46:1.)

In the last verse the inhabitants of the city are in question, and their title to be there is that their names "are written in the Lamb's book of life." As to the inhabitants of the earth, we are only told that they "walk in the light of it: and the kings of the earth do bring their glory and honor into it," as owning the heavens and the heavenly kingdom, the source of it all.

"The nations of them which are saved" refers to salvation from the temporal judgments on earth, not that they are individually saved from eternal judgment; on the contrary, the masses of these very nations, thus saved, apostatize at the end of the millennium. (See Ch. 20:8.)

Lawrenceville Conference: 2018, Revelation 21:1-8

Reading

I would like to suggest for our readings the brethren are happy with it and feel it's of the Lord. 21st chapter of the Book of Revelation and the 1st 7 verses of the 22nd chapter. Not so much to take it up from an intellectual standpoint and all the symbolism, but just to encourage our hearts, brethren, as to what is ahead in a future day of glory for cry of the glory, glorification of Christ and glory not only in heaven but on earth. And then what we're going to experience in. The coming day of the Kingdom and the eternal state as well. So I suggest that if the brethren are happy with that. Jim, would you like all of that red at this first meeting? I It never hurts to read Scripture, and I think it ties it together. So for the extra moments it would take, perhaps to the end of the seventh verse of the 22nd chapter. Revelation chapter 21. I saw new heaven and a new earth, and the 1st heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men. And he will dwell with them, and they shall be his people. God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes. There should be no more death, either sorrow nor crying, neither shall there be any more pain, for the former things are passed away. He that sat upon the throne said, Behold, I make all things new. And he said unto me. Right where these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega beginning and the end I will give unto him. That is the thirst of the fountain of the water of life relay. He did overcome the show and hear it all things, and I will be his God, and he should be my son. But the fearful and unbelieving and the abominable. And murderers and ***** and sorcerers and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. There came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come here, there, I will show thee the bride, the lambs white. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God and her light was like unto a stone most precious. Even like unto a Jasper stone, clear as crystal, and had a wall great and high, and had 12 gates, and had the gates 12 angels and names written thereon, which are the

names of the 12 tribes of the children of Israel on the east. 3 gates, in the north 3 gates, on the South 3 gates, and on the West 3 gates. The wall of the city had 12 foundations, and in them the names of the 12 Apostles of the Lamb. He had talked with me. He had a golden Reed to measure the city and the gates thereof, and the wall thereof, and the city lieth 4 square. And the length is as large as the breadth you measure the city with the Reed 12,000 furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof and 140 and four cubits, according to the measure of a man, that is, of the Angel in the building of the wall of it was of Jasper.

And the city was pure gold, like on the clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Jasper, the second, Sapphire the third of Keller, Stony the 4th and Emerald the 5th, Stardom the 6th, Sardius the 7th Crystallite the 8th Borough the 9th of Topaz, the 10th of Crystal Grasses, the 11Th, adjacent the 12Th Amnesty. And the 12 gates were 12 Pearls, every several gate was of 1 Pearl. And the street of the city was pure gold, as it were transparent glass. And I saw no temple there in where the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it. For the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth to bring their glory and honor into it. And the gates of it shall not be shut at all by day, or there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defile it, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life. And he showed me a pure river of water of life. Where is Crystal proceeding out of the throne of God and of the Lamb? In the midst of the street of it. And on either side of the river there was there the tree of life, which bare 12 manner of fruits, and yielded her fruit every month. And the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servant shall serve him. And they shall see his face, and their name shall be in their foreheads, and there shall be no night there, and they need no candle, neither light of the sun or the Lord God giveth them light, and they shall reign forever and ever. And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets, and his angels to show unto his servants. The things which must surely be done. Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book. Well, as I said, not so much to get into all the symbolism of what we have here. We don't have time in these readings and time allotted to us, but rather just to read this portion and realize that this is what is ahead in that coming day of glory that we're going to share in with the Lord Jesus Christ ought to lift our hearts and our spirits above this sad world. The many circumstances that were each going through and the Lord's people are going through. And to encourage us to press on the little time that remains. When we read this, I think of that verse in Romans 5 that speaks of the hope of the glory of God. And brethren, this is going to all be a reality someday, and perhaps we're closer than we really realized. I can't tell you when the Lord is coming, but one thing I know for sure is that as we sit in these seats this morning, we're closer to the Lord's coming and that day of glory than we have ever been before. And that ought to really encourage our hearts, brethren, and to see not only what we are going to experience in that day, but to see the full exaltation of Christ when He has His rightful place.

Not just in heaven, He has that now crowned with a crown of glory and honor in heaven, but when he comes forth and he has his rightful place universally, brethren, doesn't that thrill our hearts to think of it ought to, if it doesn't thrill our hearts, I wonder what goes on within our hearts. But my exercise, as I say in suggesting this, is that we get a little glimpse of things from a heavenly perspective and maybe just by introduction say this too, that there is much Scripture taken up with the Kingdom of. The coming Kingdom. And its glory from an earthly perspective and what it will be on earth in the Old Testament and in some of the New Testament as well. But brethren, what we have here is from a heavenly perspective. Here we have our spirits and our gaze lifted up above as I say this earth to see the experiences of the heavenly company. And as we get into this, the eternal state, 1St and then the Millennium. This is not from Earth's perspective, this is from Heaven's perspective. We sang that hymn 40 in the appendix at the previous meeting. That looked at things more from Earth's perspective, he'll come down like showers upon the new moon grass and and hope like flowers spring up where he passes and so on. Wonderful study that is. But oh, it's how wonderful it is too, to see it from a heavenly perspective. And that's what we have here in the portion that we have read together. Something that far supersedes anything of earthly glory. We sometimes witness things that are extremely beautiful in God's creation in this world, but rather than we're called to another sphere of heavenly glory. And it's going to be wonderful in that day because, uh, in verse 24 of chapter 21, it says the nations of them which are saved shall walk in the light of it, in the light of that heavenly city. So it will be in the millennial day. Visible from earth that heavenly city, but our portion is heavenly as the bride of Christ. Perhaps it's good to say that really. Eternity starts in verse 11 of the previous chapter where you have the great white throne and the heaven and the earth fled away and there was found no more place for them. Time is measured by the movement of. Uh, created bodies in space. And when that's all gone, there will be no more reference point to time. So we're in eternity. And then in verse one of this 21st chapter, you have new creation in its full development. I think it's so extremely beautiful. And to see a new heavens and a new earth for the 1St heaven and the first earth. Were passed away and there was no more sea. So much of our time and our energies we spend on things related to this earth. It's going to all pass away, brother, and so we need to have our sights set beyond it. So someone has said that the reason you have the Great White Throne Judgment and then immediately the eternal state is, as Bob has said, because the Great White Throne Judgment is the last great act of time and the first great act of eternity. And it's a very solemn thing to think that when the wicked dead stand before the Great White Throne and the books are open and there's the judge on the throne, nothing will, no case will be rushed through in that day. There will be plenty of time, so to speak, to go over everything and no one will escape having their case reviewed. And the sad end of those, of course, is that they are taken and cast into the lake of fire for all eternity. So having taken that up, then He immediately takes up the eternal state. And then we find from the eighth verse on that are perhaps from the ninth verse. Then he goes back and he fills in details as to the glory of the millennial reign of Christ with His church. Over the earth. And remember in Revelation things are not chronological. And so you have to understand and take things up in their context. And God has a moral way of presenting things in all of Scripture that isn't always chronological. So what we have in these first few verses, as Bob has said, is the eternal state. And I'd like to go back. There's very little told us about the eternal state. I'd like to go back to first Corinthians 15 because.

There we have what takes place at the end of time and the end of the Kingdom. There is a sense in which he's going to reign forever and ever, but there is a time too, when the Kingdom as such as to that which needs to be ruled over, brought into check and suppressed and brought into order, is done away with. And we have it here in First Corinthians chapter 15. Uh, verse 25. Well, let me read, I'm sorry. Verse 24 then cometh the end, when he shall have delivered up the Kingdom to God. Even the Father, when He shall have put down all rule and all authority and power, for He must reign till He has put all enemies under His feet. The last enemy that shall be destroyed is death. And now, as I say, there's nothing more to be ruled, to be brought into order. Everything has been brought into complete order. That's the thought in a Kingdom. Now notice verse 27, where He has put all things under His feet, but when He set, all things are put under Him. It is manifest that He is accepted which did put all things under Him. And then to me this is one of the most tremendous verses in Scripture. And when all things

shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be All in all. Tremendous truth to consider. So the Lord Jesus is going to reign over the earth for 1000 years. We're going to reign with him as the Lamb's wife and as his bride and. We'll, we'll get that as we get into these verses later on. But brethren, when that when the Kingdom is completed, when the thousand year reign is completed and everything has been brought into conformity and order according to God's purposes, the Lord Jesus as a man is going to turn over the Kingdom to the Father that God may be All in all. And why is he going to do it? Well, one reason is at least so he can devote eternity to his bride. That's tremendous to think about. Brother, we're gonna be that bride of Christ. We're gonna be the bride of Christ for all eternity. As we get in these these opening verses again, let's get a hold of this in our soul. This is a reality. This is not just theology or some applications we're making. This is a reality. Are you going through a struggle today? Problems in your personal life, problems in the home? The little assemblies we come from, they're real, brother. And we don't wanna underestimate that they're very real, but rather this is what we're gonna go on to and we're going on to a scene, the eternal state where sin. Will never penetrate again. Sin will never penetrate that scene again, both on heaven and heaven and earth. A new in the heavenly scene and in the new heaven and the new earth, that which is that which is tainted with sin now as to God's creation is going to be completely dissolved and done away with. You get that in Peter and we're going to be part of the scene from a heavenly standpoint, of course, but a scene where in both spheres sin will never penetrate again. What a tremendous scene it's going to be. Jeremiah chapter 49. The end of verse 23. Says there is distress on the sea, it cannot be quiet. That's Mr. Darby's translation. For there is sorrow on the sea, it cannot be quiet. And here we get in our verse. Interesting that verse in First Corinthians 15 you mentioned Brother Jim. It's a man. Who brings it all into conformity to God's purposes at the end of time? At the beginning, in first creation, it was committed to a man who dominated and to direct it, and that man failed and fell into sin. But it's a man that brings it into conformity to God's purposes and vindicates God's name in the whole question of sin, and then he remains a man. But it says that God may be All in all it means.

Father, Son and Holy Spirit, because the Lord Jesus is God the Son, but at the same time He is a man and He remains a man forever. That is tremendously beautiful. So again, it might be good to go to second Peter and just read those verses that introduced to us what's going to take place at the introduction of what's going to usher in the eternal state. In second Peter chapter 3. I read from verse 10. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up, seeing them that all these things shall be dissolved. What manner of persons ought you to be in all holy conversation and godliness, looking for and hastening under the coming of the day of God? Where in the heavens shall heavens, being on fire, shall be dissolved? And the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for a new heavens and a new earth wherein dwelleth righteousness. And so, as we said earlier, at the end of the Millennium, everything that has been tainted by sin is going to be completely dissolved and burnt up and done away with. Not just this planet earth as we know it, but all create all the creation that's been tainted with sin. When Satan was cast out of heaven, he was the became the Prince of the power of the air. And so the whole universe, the whole created universe, is tainted with sin. Man has sent his rockets and his probes up into space. Anything that man touches is tainted with sin. And so at the end of the Millennium, and the Millennium will prove. That even under the best of circumstances, this earth is tainted, this creation is tainted with sin. The Millennium will not be a perfect state of things. The serpent will still eat dust. Sin will be judged every morning. There's still labor and work on the earth during the Millennium. All those things that are result of sin, those that will be completely dissolved and done away with, and a new heaven and a new earth. Now when it says a new heaven, it's not the eternal dwelling place of God. Scripture speaks of three heavens. In Scripture, there's the atmosphere in which the birds operate. We talk about the birds of the heaven. There's the starry heavens and the universe. And then in Second Corinthians chapter 12, Paul was caught up to the 3rd heaven. That's the eternal dwelling place of God that's beyond creation, that is not tainted in any way. That's where we're going to dwell with the Lord Jesus for all eternity. But when it speaks of a new heavens, it's that which again, it's been the created heavens that have been tainted, uh, and affected by sin. So this is going to introduce this sphere of things that we then have described to us here in our chapter. That's why the scripture is so specific. In our first verse it says for the 1st heaven. I like to think of it as the full development of new creation in 2nd Corinthians 5 and verse 17 says therefore if any man be in Christ, he is. You could read there is a new creation, old things are passed away, behold all things are become new. And then notice the first line of verse 18. All things are of God. So all things are of God in that new creation and the full development is what we have in these first 7 verses of chapter 21 and. You know it doesn't refer to new creation as the second creation. It's new creation because it is characteristically new. It will never be anything but new. We're so used to getting things that are new and they wear out, but that is not the case in new creation. We are already part of new creation, and our bodies connect us with the first creation, and so we're made conscious of sickness and death in the first creation. But this is new creation, and I love to think of it as the full development.

Of new creation. It's helpful too to see, and sometimes people say, how do you know from verse 9 on that it's millennial? It talks about nations in the Millennium. And in verse two of chapter 22, the end, it says the leaves of the tree of life were for the healing of the nation, so that there's need of healing in the millennial day. And you have walls of the city. Why do you have walls? Because there's things that need to be kept out. And so it's still a scene where there is sin under control. Definitely by the righteous reign of the Lord Jesus, because righteousness will reign, but it is. A millennial scene that we have. We're. It's not an orderly either. There is very distinct orders through it and you know it it. It's just the difficulty we have in presenting in linear pages things that are umm, multi dimensional, if I can put it that way. To simplify. When we read books about individuals lives, we, we, we encounter this all the time. Particular threat of a person's life might be followed through. Then we have to backtrack and cover another aspect of their life, maybe their wife and their family and their children and so. This is not uncommon, and so a threat is being followed through in these later chapters that continues on chronologically into the eternal state, as we've already had brought out in the 21st verse, and it ends very distinctly in verse five. Write these words. Write for these words the true and faithful. And he said unto me, it is done. I am Alpha and Omega, beginning and the end. And then at that point, wherever you want to make the division, the chapter we have I will give unto, and so on. There's a new thought developed here. And then he says very distinctly. Umm, in verse nine, come hit her or show thee the bride, the Lamb's wife. We've had something else introduced here that again, distinct, but just in connection with the eternal state. There is there are, it is not. We may not be told very much about it, but there is still some distinctive features. So there's still a heaven and an earth and the bride is still distinct in the eternal state. So it says I John. So the holy city, New Jerusalem, coming down from God out of heaven, repaired as a bride had gone for a husband. Well, that's not the marriage supper of the Lamb. We had that earlier. But she is ever presented as the bride and speaking very earthly and my wife will probably give me a hard time afterwards. But who, what husband here doesn't wouldn't like to see his wife as the bride that he saw on her wedding day perpetually. Uh, very natural thought, but that's the picture presented here. She is the bride perpetually, that freshness of that first love forever expressed in the bride. Just one other comment I wanted to make. To make this practical to us, it just reminded me of an incident that occurred perhaps 2324 years ago. Uh, I had taken my family back to Australia. I had probably paid quite a lot of money to do so. And we're visiting my aunt in

the city of Sydney and, uh, no doubt my children being given some nice toys and things to play with because my aunt always took good care of us. There they were out in the back playing in the dirt. And playing with sticks and uh. That's exactly like what we are by nature. We have been given things that and we have things to look forward to that cost a lot. And, uh, we're happy by nature to be playing in the dirt and. Yeah. So just remember that the things that we put such value on in this, uh, are soon to be burnt up, destroyed. I think it's helpful what you say, Brother Nick, in connection with there still being two distinct companies in the eternal state, because the eternal state is not a melting pot. There's going to be a great company on the new earth that are brought into blessing and it will be a fixed state of things again. Sin will never penetrate there again. And all the things that sin has brought in age and and there's no thought of work and labor and and so on in the eternal state on earth.

But the heavenly company and the earthly company do not meld together in the eternal state. I'll try to use an illustration. I don't have an object lesson with me. But if you can picture, and this is not original, it's been used in the past, But if you can picture a cup and saucer in my hands this morning and we'll say that the saucer represents earth and the cup represents heaven. And those of us who are Canadian or been British, we appreciate a good cup and saucer when we have a cup of tea. Nothing worse than a cup of tea in a mug. But anyway, that's beside the point. And so we have a China cup and saucer in our hands and we're going to, I'll put the saucer behind my back and it's hidden from the cup, which represents heaven. That's what we have now. There's a distance denoted. We can't physically see what's going on in heaven today. We have a link through the Spirit of God with our head, the Lord Jesus and so on. But that's illustrates what we, the situation we're in today. Now I bring the saucer and I hover the cup over it. That's the Millennium. It's like Jacob's ladder. There's the angels ascending and descending, and we're going to reign over the earth with Christ. Heaven and earth in that sense are going to be brought much closer together. But now I put the cup on the saucer. That's a feeble picture of the eternal state. There's no distance denoted, but there's still a cup and saucer. There's still 2 distinct entities even though one is sitting on the other. And so I know that's a little bit feeble, but. When we talk about it, talks about no more C has been already pointed out, no more C speaks of their fact that there's no more sorrow. The sea in its wave speaks of the masses going to and fro like we have today. There's no more of that. The fixed state of things, but I believe sees also in Scripture denote distance. And so in the eternal state, I don't believe distance and time are measured in the same way. Now you and I can't enter into that. God thankfully, has put us in the realm of time and distance so we can operate. But in that day, time and distance are done away with. Some of us have just come back from long trips and we know that you have to traverse over the Atlantic or the Caribbean or what. Whatever sea it is, it is Those seas denote distance, but time and distance are not measured in the same way. So perhaps that cup and saucer is perhaps helps us to understand what you were saying, Nick that. Things are brought much closer together. But they are still 2 distinct companies. And brethren, as Nick has said, we are going to be the bride of Christ for all eternity. We're never gonna lose that freshness and loveliness to his heart. You know, we see the marriage tie breakdown on every hand around us, even in Christian circles today. As you say, if we were to pull out our wedding pictures, we'd have to admit time brings its change. But in that day after 1000 years after. The eternity has rolled on and on and on and on. We're still the bride of Christ, fresh and lovely to his heart. No deterioration there. And the part that speaks about the Millennium, the last, uh, from verse 9 on, it mentions nations a number, number of times, but in the part that speaks of eternity, there's no mention of nations. That is a division. You are of one nation, I am of another. But there will be no longer any of that distinction. The only distinction there is it says in verse 3, behold, the Tabernacle of God is with men. So they're men in that eternal day. But the Tabernacle of God is a beautiful expression and I remember this chapter being taken up at a New Year's conference in Denver one time where Brother Clarence London and Gordon Hayle were there and never forgotten the explanation. Our brother Gordon gave verse three about the Tabernacle of God and he said, what is that? And he turned back to John chapter one if you want to go back there and verse, uh.

14. And the word was made flesh and dwelt among us. That word dwelt is the same word as Tabernacle. Abernaced amongst us, there it is in reference to the Lord Jesus. He as God, that word, that eternal word, tabernacled among us. But he suggested in verse three of this chapter that the Tabernacle of God is Christ and His Church united together forever. So there will be the heavenly and there will be the earthly, but it will be together. Beautiful. So there will be no need for an intermediary in that day, will there be? And that again shows the it's the eternal state. I just say this because you never have the eternal state in the Old Testament. That's, that's, that's something to keep in mind. Now, I realize when you go back and read the last two chapters of Isaiah, he uses the expression a new heaven and a new earth both in the 65th and the 66th chapters. But when you read the context, you realize it can't be the eternal state. He's talking about the Millennium there. And the reason being is when you read the context, there's still a priesthood. They're still in it. There's still intercession needed through an earthly priesthood. They still talk about labor. It's they're still. The nations there's still night and day and new moon and Sabbath and so on, and all those things that are connected with time are still there. So he's talking about the Millennium there. In those last two chapters. He uses that expression, a new heaven and a new earth. But again, it shows that it's not a perfect state of things. So you never have the eternal state in the Old Testament. It is only in the. Scriptures we've read together perhaps alluded to at the end of Ephesians chapter 3 where he speaks of the ages of ages. But though these references, First Corinthians 15, second Peter 3, the end of Ephesians 3, and what we have here are perhaps the only, I wouldn't say definitely, but perhaps the only references we have to the eternal state. I suggest Jim and Isaiah 57:15. It speaks of God who inhabits eternity, that that is eternity, but it's not doesn't include the perspective that we have in these verses. That's true because that includes now the redeem. That's what you're referring to, I think. But God, that's God's dwelling place, Eternity. And I sometimes like to challenge young people. What is eternity? And they say millions and millions and millions of years. Really, eternity is not millions and millions and millions of years. Maternity is an ever present now. It's the dwelling place of God. Wonderful brother. Do you agree with that, Brother Jim? Yes, very much, yeah. And when in verse four of our chapter, we sometimes apply this to ourselves and it will be true of us in heaven, but it's including here on earth, isn't it? That's tremendous to think about. A lot of tears shed on this old creation today. A lot of sorrow and creation today. But let's just read this verse four and God shall wipe away all tears from their eyes. You know, they, they, the, the eye is the fountain of sorrow, they say. But all tears are gonna be wiped away. For us, yes, but also for those who inherit the, the new earth. And there shall be no more death. It's a fixed state of things. Neither shall there be any more, neither sorrow nor crying, neither shall there be any more pain. For the former things are passed away. So everything that's experienced here on earth today.

As a result of sin is going to be completely eradicated and done away not just for us in the heavenly sphere but for those on the new earth. What a sphere of things it's going to be and think of how it's going to thrill the heart of God and another key to understanding this time frame here that we're talking about it's the day of God. You see the Lord has delivered up the Kingdom to the Father that. God may be All in all, that's the key as we read in First Corinthians 15. So it's not the day of the Lord when he's ruling and his rights are asserted on earth and universally, that's the day of the Lord, but this is the day of God when God is All in all. So again, that's another little key to understanding that this is not the Millennium. This is the eternal state. It's God with man. Yes, it's the person of Christ, of course. And I appreciated Bob connecting it with John chapter one and so on, but he used it. It's God tabernacling with man, it's God with them, God with them, God

shall wipe away their tears, and so on. So just these are little helpful keys in keeping things in their proper perspective. Good for us, real. Alright. Brethren, we, we are living in a world that's polluted and it's difficult to go through life and all the things, but I believe this thought of God's desire to dwell with that with his people. Uh, reference was made to John chapter one and uh, just to carry it a step farther, the practical side of it, those disciples who. Witness the Lord Jesus here on earth. They were attracted to Him and uh. When John the Baptist said, Behold the Lamb of God. Two disciples heard it, and they started following him, and then when the Lord spoke to them, they said, Master, where wellest thou? Not wonderful. The desire prompted in their hearts to be where he was wasn't just to travel with him, it was to dwell with him. I believe that dwelling starts now here in life. We we can have a sense of God dwelling with us. We are in new creation. We've been born again. We have that relationship that understands and appreciates these things. We don't understand the the, the, the outward circumstances of what heaven will be like and not very many are given of eternity. But I believe in the measure that we walk close with the Lord, we're going to learn. We can learn what heaven is like right now, and the experiences of life can be lessons to teach us that. When we meet together to remember the Lord, for example, do we see the Lord there, or is it just meeting? And so on. These are just practical little issues. I I just a few weeks ago was with some new believers that came to meeting the first time. And, umm, having. Gone church hopping for many years searching for what they, uh, saw in scripture as a biblical church and didn't find it and couldn't find it until they came to the real small little group of people that didn't have many accessories to make the place look nice. But when they got a sense that the Lord was there. They asked for their place the very next Lord's Day. They it wasn't. It wasn't the atmosphere. It wasn't how the word was taught.

They realized the Lord was there. That's what's gonna make heaven too, isn't it? Not all the wonderful things we think about, the wonderful things that no doubt we'll see and the interaction with one another in in the coming day. But brethren, what is going to make heaven? What's going to make the Father's house the presence of the Lord Jesus and he is going to be our focus for all eternity and whatever interact other interaction we have with one another. And when we come back to reign with Him over the earth, everything is going to be Christ centered and Christ focused. We often say 4 walls and fine furniture don't make a home, it's the presence of those that dwell there. And brethren, I believe when we get one look at his lovely face, it's going to eclipse everything else for all eternity. And brethren, as Doug says, I think it's worth reiterating if we could get one look in his lovely face now, both in our personal lives and our family lives and when we come together for collective meetings. That's what's going to preserve us. That's what's going to encourage us to think of that little expression. Is it in the end of Ezekiel? The Lord is there. When we come on Lord's Day morning, and not just Lord's Day morning, but when we come to prayer meeting or meetings for ministry to say the Lord is there, wouldn't we want to be there just as much on meet weeknight meeting as on Lord's Day morning if we could say the Lord is there and that's why we really came? And brethren, what He wants from us to in connection with heaven and eternity is a heart that's so longing to be with Himself that we want nothing less than to be physically and unhindered in His presence. And say Amen. Even so, come Lord Jesus, that's what he wants. I know he uses other things to stir us up, and that's OK. And we're looking for the mercy of the Lord Jesus Christ unto eternal life and so on. But the purest motive for looking ahead and desiring to be there, I say again, is a heart so longing for Himself that we want nothing less than to be physically unhindered in His presence for all eternity. And we're going to be ever with the Lord when He's in heaven, we're going to be with Him. When He comes back to reign on the earth, over the earth, we're going to be with him. We're never going to leave His side again. What a thought. Exodus, God's desire to dwell with men and he made a way for Israel to do that while they were in the wilderness. And it started with the building of the Tabernacle. And so there the workers worked to build it. I was we just read this morning about the Candlestick that the light, the seven lamps that was beat out of one piece of gold. A talent's weight into the form of a Candlestick all, uh, that work. I somebody here that likes technology, tell me an estimate of how many blows of a hammer it would take to beat out a Candlestick. I would be curious to know the thought is this the. God wanted his people to share and building that dwelling place. And so they built the Tabernacle, and then God came down and dwelt there. Our chapter is the end of the story where that dwelling place is the real, the final dwelling place. But right now it's being built. In a sense, the church, the bride of Christ, is being formed. It's a wonderful thing to to be a Goldsmith or a Carpenter, to cut the boards or whatever the Lord gives us to do in life. It's a wonderful thing to go through life with the sense that where this is all going to end up, brethren, it's not just going to end up with a conference in Lawrenceville or Vincennes. It's going to end up in glory and God is going to dwell. It cost a lot to build this dwelling place. It cost the Lord Jesus a lot, and He wants to us to share with Him in the building process. Until we all get home, let's look at life as a part of this building process.

Things that have been said. So going back a little in Revelation 7, verse 15 in the new translation, it reads therefore, are they before the throne of God, and serve him day and night in his temple, and he that sits upon the throne shall spread his Tabernacle over them. That describes the millennial state. The Tabernacle is spread over them, but here God is tabernacling with men and then also. Just in connection with what's being said, I don't believe that we have a physical description. Uh, by a few essential elements of the eternal state. Nor do we have a physical description. I don't believe we're ever given of heaven. And so there are songs that speak of the streets of gold and so on. But I hate to tell you, but that's actually not true. In the last half of this chapter, which we, Lord willing will get to, we don't have a physical description of heaven. It's actually a description of us. The the the the lambs wife, the the bride of Christ is presented in two characters, not to jump ahead both as a woman, as a bride, and also as a city. We can look at that more later, but it's not a physical description. So just to reemphasize, the description we get is rather a description of a relationship into which we've been brought. We don't, I'm afraid, have a mansion in heaven being prepared for us. It's an abode, a dwelling place where we'll be forever. With our Savior. I make all things new. In other words, it's so beyond anything that we could express that, you know, the Apostle Paul was caught up into the 3rd heaven and it gives us to understand that he saw things. He says I will come to the visions and revelations of the Lord and a vision is something you see and he also heard things. He says nothing about what he saw. He says only something about what he heard. He heard unspeakable words because it's completely made new, rather than in a way that if he would speak to us of it, we wouldn't be able to understand it. It's it's completely new. Of course that's wonderful. No more death, wonderful. Neither sorrow nor crying, neither shall there be any more pain. And the thought comes to me just now that perhaps it doesn't talk about anything positive is because everything in this life we think of as positive still has some pain in it. For instance, even you do your gardening, you do your farming, we read in Genesis that there be thorns and thistles to grow up amongst in it. So everything in this life has some sort of pain. And that's why. As Bob is saying it, it's it's all new, it can't be explained. It's so wonderful. And so that's why verse 4 just depicts it in a negative way. The the evil things that will not be there, the positive things are beyond our imagination as we try to imagine them. It would still be with this sort of earthly perspective that fall short. It's interesting that when Paul was caught up, there been mentioned it was a scene so foreign to anything he was used to on Earth that he didn't even talk about it for 14 years. No, you have a experience and you can't wait to tell somebody about some great experience you had and and so on. And sometimes we embellish that experience as time goes on and so on, as my wife often accuses me of. But Paul didn't speak about it for 14 years. And even when he did speak about it, he speaks about it in the third person. And if I can put it this way, he's forced by divine inspiration to write about it to the Corinthians to confirm his authority as an apostle. But it was really completely out of character of anything that Paul really wanted to

boast in. And so he speaks of it in that way. But isn't it interesting to follow that up when you go to another portion and he says to depart and be with Christ is far better? Now, if John had written that or Peter had written that, or any other of the New Testament writers or you and I say that, we say, well, yes, we know that, that it will be far better, but who better to write that than the Apostle Paul? When Paul said it's far better, he knew exactly what he was talking about. He'd been up there temporarily in the eternal dwelling place of God. He knew it gave real moral weight and import for Paul to write that expression.

With Christ is far better. Oh brethren, if you and I could just get a hold of this in our soul and I believe that's why he speaks of it in verse seven of our chapter in this way he that overcometh shall inherit. If you notice Mr. Darby's translation these things, what things the things we've been speaking of the things he's just talked about. We're going to inherit these things and rather with this before our souls. This is going to give us. The spiritual fortitude encouraged to overcome what's going to keep us going from day-to-day. Is there anything on this earth to keep us going, anything apart from what we have in Christ and his word to encourage us? No, you look at the horizons of this world. You see the breakdown of everything in government and the family in the world. Everything is breaking down. There's nothing to encourage apart from Christ. But he says if you have this before you, remember this is going to be your portion. This is you're going to have part in this in that coming day of eternity. And if you have this before you, these things that you're going to inherit and be part of, you will indeed be an overcomer. That's the characteristic of faith, isn't it? This is the victory that overcometh the world, even our faith. And so every true believer has that faith and in that sense is an overcomer. So he that overcometh shall inherit all things like dimension. In verse 6, before we leave it at the end of the verse, he says, I will give unto him that is a thirst. Of the fountain of the water of life freely. I puzzled over that quite a while. First, why does it talk about thirst and the eternal day? And it's come to me this way rather than that. I have enjoyed that even in that eternal day, when all things are of God, we will not be sufficient in ourselves. We will be satisfied fully from Him. That is the fountain of the water of life. Wonderful to think about it. For that eternal day He will be. Ministering satisfaction to our hearts. Another thing in connection with all things new, it's not improvement. So during the Millennium this earth will be healed, but not completely even. Umm, but by saying the whole things will be new, it's it is indeed new, not improvement on that which is old. And that's a newness that can never be corrupted. It will always be new. That's one characteristic of eternity. That is a fixed state. Everything connected with time changes. Everything connected with eternity is fixed. There's a verse that I have long enjoyed in this way in the end of the. First Thessalonians chapter 4 and the end of verse 17 often speak of it. And so shall we ever be with the Lord. I have taken that as the very best description in the whole Bible of heaven. We're going to be with the Lord, and that's the essence of heaven and the full scope of heaven. That's why the Lord said in John 14, I will come again and receive you. Not to heaven, that's true. Not to the Father's house, that's true, but I will receive you unto myself. Why? So we can enjoy heaven, that where I am, there you may be also. And brethren, we often think of our desire to be there. And I trust that at the end of this reading meeting, there's more of a desire in our hearts to be there than there was at the beginning. But if there's any desire, by the grace of God. And any looking up and saying, Even so, come Lord Jesus, his desire far outweighs our desire. How long has he been waiting for his bride? He's been waiting for 2000 years plus since the work of redemption. And he's a man of patience. You know, when I was engaged to the one who later became my wife, there was the great distance between us and there were several months between the engagement and the wedding.

I thought it was a long time and a great deal of distance, but what about the Lord Jesus? Think of Him anticipating that moment. What's He waiting for? He's waiting for a word from the Father. Then he's going to come and fetch His bride. That's the desire. And I think so often we get so occupied with what things mean to us and what our desire is. I trust things mean everything to us. I trust our desire is burning this morning, but His desire and what things mean to Him? Is far, far greater than what it means to us. But our time is almost gone and I think we would be amiss if we didn't just mention what he has at the end of this section in verse 8. There's a warning here. Interesting that even at when he's describing the eternal state now, he's going to go on to describe the Millennium. Go back and fill in some details concerning the Millennium. He stops for a moment. Another warning if there's someone. Sitting in these seats this morning and you don't look forward to being part of this scene of glory that we've been speaking of. There's a warning here. Let me just read it. But the fearful and unbelieving and abominable and murders and ***** and sorcerers and idolaters and all lawyers shall have their part in the lake which burneth with fire and brimstone, which is the second death. You know, there's five times. You have a sample list. Of sin. Sin. What characterizes sinners in the Book of Revelation? And this is one of those five times. And there's 8 characteristics of sinners here. And the lists are a little different and they're sample lists, but they're very solemn warnings. And why does he refer to being cast into the lake of fire here at the second death? It's in contrast to what we've just had before us. We've just spoken of God tabernacling with man and no separation again, and no need even for an intermediary in the eternal state. Wonderful closeness and nearness that we're going to enjoy. But for those who reject God's offer of salvation through His Son the Lord Jesus, it will be the second death. Why? Because the second death will be eternal separation from God. Just the contrast, the opposite of what we've had, eternal separation from God in the lake of fire for all eternity. We're going to have an eternal dwelling place. With God, he's going to dwell with us for eternity. But isn't it solemn to think of those who are going to be cast out for eternity from God forever? Eternal separation? And that to me is going to be one of the most awful things about a lost eternity, is eternal separation from the God and Christ who loves you now and desires your eternal blessings. Just a comment on the first thing here, but the fearful as we look at the others and we can say, well, I understand unbelieving, abominable murders and so on. But why the fearful? Because I'm often fearful. But just to assure our hearts, the thought is really of not trusting. And so in Matthew 25, the terrible, the talents, and the 25th book speaks of the one that said I was afraid and went and hid my talent in the earth. And lo, here is that which is lying. He gives back. And then in verse 30, in Cassie the unprofitable servant and out of darkness there should be weeping and gnashing of teeth. So it's not talking about the natural fears that we have as failing. Humans, umm and I'll, you know, walk down here but not trusting God. 330.

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Lawrenceville Conference: 2018, Revelation 21:9-18

Reading

Oh my God. We pray for invasion. Of God when it came to us. As we can continue on in Revelation 21 and read as we did this morning into the next chapter, last chapter, the Bible, Revelation 21, and verse 9. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come, hit her, I will show thee the bride, the Lamb's wife. He carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory

of God. And her light was like unto a stone most precious, even like a Jasper stone, clear as crystal, and had a wall great and high, and had 12 gates, and had the gates 12 angels. And names written there, on which are the names of the 12 tribes of the children of Israel. On the east, 3 gates, on the north 3 gates, on the South, 3 gates and on the West. And the wall of the city had 12 foundations, and in them the names of the 12 apostles of the Lamb. And he that talked with me had a golden Reed to measure the city. And the gates, they're all in the wall, they're all in the city. Lieth 4 square. And the length is as large as the breadth. And he measured the city with the Reed 12,000 furlongs. The length and the breadth and the height of it are equal.

And he measured the wall thereof in 140 and four cubits, according to the measure of a man, that is, of the Angel. In the building of the wall of it was of Jasper. And the city was pure gold, like under clear glass. The foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was Jasper, the second sapphire, the third Caledonian the 4th and emerald the 5th Sergeant, the 6th, Sardius the 7th Crystalloid the 8th Girls, the 9th the Topaz. The 10th Crystal process, the 11th of Jason, the 12th and Amethyst. And the 12 gates were 12 Pearls, every several gate was of 1 Pearl. In the street of the city was pure gold, as it were transparent glass. I saw no temple there in, for the Lord God Almighty and the Lamb are the temple of it, And the city had no need of the sun, neither the moon to shine in it, for the glory of God did lightning it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it, and the kings of the earth to bring their glory and honor into it. And the gates of it shall not be shut at all by day, or there shall be no night there. And they shall bring the glory and honor of the nations into it, and there shall no wise enter into it anything that defiles us. Either whatsoever worketh abomination or maketh a lie, but say what you are written in the Lamb's book of life. And he showed me a pure river water of life. Where is Crystal proceeding? Out of the throne of God and of the Lamb? In the midst of the street, of it, and on either side of the river. Was there the tree of life? Which bear 12 manner of fruits and yielded her fruit every month. And the leaves of the tree were for the healing of the nations. There shall be no more curse, but the throne of God and of the Lamb shall be in it, And his servant shall serve him, and they shall see his face, and his name shall be in their foreheads. There shall be no night there. And they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever. And he said unto me, These sayings are faithful and true. And the Lord God of the Holy Prophet sent his Angel to show unto his servants the things which must shortly be done. Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book. Well, as we said this morning, this section then introduces us to something different. We've had the eternal state before us in the previous verses, but now he's going to go back and fill in some details in connection with the Millennium in From a heavenly perspective. And it's already been alluded to, but I think it's helpful to repeat the fact that what we have here is not a description of heaven. Now, brethren, I don't want to take away anybody's perception of what heaven is going to be like. And I will join heartily in some of the hymns. We sing about the Street of Gold and the Gates of Pearl, and we sing, and what will it be to be there? That's all fine and well. But you notice in the context here, he is now going to describe the church. Who has been already brought before us as the bride of Christ. He's going to describe her as the city. She's actually brought before us in two ways here as the Lamb's wife and as the city. Maybe I'll just make a comment about the Lamb's wife first, because, uh, well, well, in fact, just go back to the, uh, I want to make a contrast. Just go back to the 17th chapter for a moment.

To notice how John views all this. And how he viewed the false church in the 17th chapter and verse three. So he carried me away in the Spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast full of names of blasphemy, having seven heads and 10 horns and so on. So when John viewed the false church and her judgment, he views it from an earthly perspective. He's taken by the Spirit of God into the wilderness. But notice where we started this afternoon. Now he's going to view the true church, but he has to be not from an earthly perspective, it has to be from a heavenly perspective. And so he's not taken by the spirit into the wilderness, He's taken by the spirit to a high mountain because he's going to view things from a heavenly perspective. So very interesting contrast. And sometimes people don't realize, but you know, after we're gone, there's still going to be a church on earth. It'll be a false church. But there will still be a church on earth, and it will be fully judged. As we get in the previous chapters, John views her judgment from the perspective of the wilderness. But here he's carried to this great and high mountain, and we find he sees the Lamb's wife. Now why is she referred to as the Lamb's Wife? Well, there may be other reasons, but those of us who are married will remember vividly the day when a young lady stood beside us and she was our bride. But as the years have gone by, she's become our wife. It the bride has to do with the freshness and loveliness of affection and so on. And we are going to be the bride of Christ for all eternity, as was mentioned. But the wife has to do more with relationship. And so as the Lamb's wife, she's going to we're going to have a part in the administration of the Kingdom from a heavenly standpoint. Let me illustrate it this way. When the President of the United States or the Prime Minister of Canada or any other dignitary. Elected to office and brought to the official residents of the country. Wouldn't you be surprised if their wife didn't move in with them? And wouldn't you be surprised if at least some of the time, as his picture is splashed across the national press if his wife wasn't beside him at least some of the time. And there are times when the wife, the the dignitaries wife has a part in a role to play. Not in the same way that the Prime Minister, the president has. But she does play an important role, and so as the Lamb's wife in that relationship, we're going to have a part in reigning with Christ. But then he goes on, as we have noticed, to describe her. As a city. Why? Because cities denote administration. If I say Ottawa or Washington DC or London or Paris or any of the other great capitals of this world, you immediately think of the running of the country, the administration of the country from that point. And I believe that's why she's described as a city in her administrative function and glory, reigning with Christ in a coming day. The language, of course, is figurative, but it brings before us, I believe, the place of relationship and the role we are going to have in reigning with Christ during that the Millennium. So I believe that helps to put in contact what we have. She's called the Lamb's wife in the end of verse nine. And then he's carried away to see this city and the city is not heaven. The city is a description as he points out. Of the Church in her millennial administrative reign. Strong So as Jim read there in the 17th chapter, we have a picture of her and she is uh. The fourth verse of the 17th chapter, a woman is raid in purple and scarlet colored, decked with gold and precious stones and pearls. I mean, cup in her hand, full of abominations, filthiness of her fornication. She's a hollow and she is also viewed as a city too, and in connection with the false administration that she's taken in this oath. And so the next verse, Mystery Babylon the great. So I mean, once you start seeing these parallels, you can see what the Spirit of God uses. The language that he does at least is helpful to see these parallels.

There the Angel carries him away into a wilderness. Here he carries him to a great and high mountain that's significant as well. I think to not to get. Particular words, but in verse 10, it's the great city could be removed. It's not a great city in the sense that Babylon, Babylon the great that she is a holy city, holy Jerusalem. So those words are you can cross out that great city. But. Just go back to Hebrews 12 and you'll get one of them. Hebrews, chapter 12. And, uh, verse 22. But year come unto Mount Zion under the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the General Assembly and the Church of the first born which are written in heaven, and to the Judge of all, the of all, and to the spirits of just men made perfect, and so on. The Jerusalem here, I believe in its context, is the same as the 3rd heaven, eternal dwelling place of God. It's not where we are, that place where we are going to spend eternity. And there there's going to be

those different companies in heaven. There's going to be not just the church, but the Old Testament Saints, those who died before the age of responsibility. There's going to be the tribulation martyrs and so on. There's going to be a number of groups or families in that Jerusalem or in in heaven, the eternal dwelling place of God. Then, of course, we have no problem understanding that there's the physical city of Jerusalem that during the millennial reign of Christ on earth is going to be the center of the world. It's going to be the capital of the world. Not Washington DC, not London or Ottawa or any other of the celebrated capitals of this world. Jerusalem is going to be the metropolis, the capital of the world. Tremendous to think about. They're not that today. They're still a suppressed city. People in Jerusalem tonight will go to bed with fear and trepidation in their heart. But in a coming day, there's going to be the peace of Jerusalem. And as we have, all the nations are going to have to come up year by year and recognize that that physical city, Jerusalem, is God's center on earth. And if they don't, they will be cut off and have pestilence and famine. But then there's the Jerusalem here, what we might call the mystical Jerusalem. Again, it's the church described in her heavenly administrative glory with Christ reigning over the earth. So there are these three. I believe we again shows the importance of context. There are these three. Aspects in which Jerusalem is brought before us in the Scripture. I think verse 11 is a tremendous verse to stop and consider having the glory of God. Now he's talking about the church in her millennial glory, having the glory of God and her light was like unto a stone, most precious, even like a Jasper stone, clear as crystal. Just go back to 2nd Thessalonians for a moment, chapter one for a verse that I think corresponds with what we have here as to this description. 2nd Thessalonians chapter one and verse 10. Now this is talking about a future day when the Lord Jesus comes back. Heaven, heaven opens up, earth looks up. They see not only the Lord Jesus coming back, but they see the heavenly company with Him, that heavenly company that Bob brought before us in the open meeting. And what does it say? Verse 10 when he shall come? This is his appearing to be glorified in His Saints, and to admire, be admired in all them.

Not believe. I'm gonna leave out the italic, the the parenthesis admired in all them that believe in that day. What is that day? That day in Scripture is always the day of his appearing. And when he comes back and heaven opens up and the Lord Jesus comes forth wearing many diadems to reign in righteousness, and we come with him, the earth is gonna look up and wherever they look, they're gonna see a reflection of Christ in every St. And that's tremendous to think about. Rather than we ought to reflect something of Christ now in our lives and we will in the measure in which we're occupied with the man in the glory will be changed into the same image from glory to glory. You get that in Corinthians. But I I can only point at my own heart and say sometimes it's a pretty clouded picture. Sometimes the reflections pretty clouded, but it thrills my soul brethren to think there's a day coming when we're going to come forth and Jim Highland with every other St. of God is going to reflect fully the glories of Christ and wherever the world looks as they look up, they're going to see Christ reflected fully in his Saints now. That ought to motivate us now to be occupied with the man in the glory and seek to reflect something of him now. I think that thought of reflection, uh, reflected glory is umm. Is can be simply explained in the in the fact that anything that is described here that is beautiful is only beautiful in the light. If you take a precious stone and put it in the dark, all it is is a piece of rock. If you take a, if you take gold, it feels in the dark. It just feels like a lump of, uh, something that has a kind of an oily feel finish on it, but it's just a piece of, uh, rock. And, and so it takes the light to bring out the beauty that's there. But where is the light come from here? It comes from the Lord Jesus Christ himself. All have sinned and come short of the glory of God. Here's the contrast. Having the glory of God, we will be completely conformed to what He had in mind of Him. Think to the fact that the says in First Corinthians 11 That the woman is the glory of the man. Well, here is the one. That reflects the glory of God. We have that expression down through this chapter 2 quite a number of times. The end of verse 11 clear as crystal. In verse 18, the city was Pure gold, likened to clear glass. Verse 21 at the end the city was Pure gold as it were transparent glass. Gold is often mentioned as it's God's righteousness, divine righteousness, but here it is like clear glass. It will be. Visible. So often we see things today that we don't understand. Why does it happen this way? Why it's not clear? In that day? Everything will be clear, brother. I'd like to just make a practical Application in that regard. I don't want to depart from what we have here as to the typical teaching and the figurative language that is brought before us. But I thought of this, this expression clear as crystal. You know, it tells us brethren, that now we see through a glass darkly. Things aren't always clear as to circumstances in our lives now and what the Lord allows in our lives and.

I have no doubt there's some here perhaps. And you're wondering why did the Lord allow this in my life? I just don't understand. I just can't see through it and, and I don't get the point. But brethren, if you and I are willing to leave that with the Lord, maybe we won't see everything clear as crystal down here. Maybe everything as to God's purposes and ways with us won't be manifest. Sometimes we do look back and we say, well, now I see clearly why the Lord allowed that and brought me to this point. But I think there's things, brethren, we're just going to have to leave till we get to the judgment seat of Christ. You know, Solomon said, Looking at things from a natural standpoint, that which is crooked cannot be made straight and that which is rough cannot be made plain. Isn't that the way we look at it sometimes we say that's never going to be straightened out, that's never going to be made plain. But it tells us in Corinthians Speaking of a future day of glory at the men of the future day at the of the manifestation of the judgment seat of Christ. In First Corinthians 4 it tells us that. There everything is going to be to be made be made plain, and every man is going to have praise of God. Isaiah 40 as well says, the crooked shall be made straight, and the rough places plain, and all flesh shall see it together, for the mouth of the Lord has spoken it. That's the future day of glory. And so rather than are you and I willing to to wait that wait that day. I'll quote the verse I was thinking of in First Corinthians. It says, it says there, let me just let me just read it. So I quote it correctly. It's in connection with the judgment seat of Christ. It says, therefore judge nothing before the time until the Lord come, who will bring to light the hidden things of darkness, make manifest the counsels of the heart, and then shall every man have praise of God. There's hidden things of darkness now, things we don't understand. But brethren, in that day everything is going to be clear as crystal. I know it takes faith to count on that. I know it takes faith to wait. We'd like everything plain now. But are you and I willing to wait, realizing that God has a perfect plan, that everything is working out in our lives for a purpose of blessing, and that there's a day coming when in the light of His presence and His glory, everything is going to be plain? No shadows there, no seeing through a glass darkly there. Well, I know that's a little Application, but I just say that to encourage our hearts, brethren, and again, to look on to that day when we're going to understand everything perfectly. And as the little hymn says. We shall shine in his beauty. I like to associate these gates and the various. Uh, precious stones and how they reflect beauty. Uh, with, uh, our present testimony here on Earth, uh, we just go back and thought to, uh, Joseph, who we know spent those many years in rejection. And he did it obediently and in submission, and he did it because of righteousness. He wouldn't lie. He wouldn't. Conform to the world around him. And so when the day of exaltation came, Pharaoh could say none is so worthy as he. He had proved his faithfulness in life and therefore was the best candidate to rule in the day of exaltation. That's our Lord Jesus Christ. But it's so wonderful to see how the Lord Jesus chooses to associate us with him. And I believe that in any measure that we go through life and suffer for righteousness, suffer injustice. Or display Christ in our life in any way those things will be on display as associated with Christ As for him and he will choose to have his Saints as the messengers at the gates going out to to administer in his Kingdom. Uh, so these.

I, I like to encourage our hearts when we go through life. I mean, this morning we prayed for some of our brethren that are in difficult circumstances. None of us would choose those things, but it's part of learning what the sufferings of Christ are. And, uh, I believe such ones in the coming day will be specially identified with the Lord, uh, as he reigns. Umm, I hope I'm getting my point across because this is not just something that we're going to look forward to and we're going to enjoy in the coming day. It's something that's forming right now. We are preparing right now as we live our lives and it's going to be put on display then. Brother Doug, let's go back to the 19th chapter for a moment, because I believe what you say is very important, that our lives now are going to have a bearing on that future day when we reign with the Lord Jesus. And I know it's more the thought of the individual side of things, but since Brother Douglas brought it up and I think it's helpful, let's notice the seventh verse of the 19th chapter. Let us be glad and rejoice. And give honor to him for the marriage of the Lamb has come. And his wife notice this hath made herself ready. There was preparation. And then notice we'll read on. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is I'm going to read this, I think Mr. Darby's way. Mr. Darby translated the righteousnesses of Saints. I believe what we have here at the marriage supper of the Lamb. Is the result of what is the rewards that are given for faithfulness at the judgment seat of Christ. The righteousness is of Saints and what is displayed when we come back to reign with Christ is going to be have its bearing. Yes, we're going to fully reflect the glories of Christ in that day, but we are we making ourselves ready now Is there that preparation for the wedding. What would you think of a bride. Who was anticipating her wedding day and you stopped by her home from time to time and you found no preparations being made for the wedding. Why you say that's very strange, but brethren, are we living in view of the fact that we're going to be married to the Lord? We are going to be married to the Lord, you and I who have been saved by the grace of God in this dispensation, the age of the, of grace. We are going to be the the bride of Christ, the Lamb's wife. We're going to be that special company at the marriage supper of the Lamb that's going to be married to the Lord. Are we living in view of that day? We're all gonna be there, that's true. And in heaven there's as far as eternity, there's no degrees, but as far as the judgment seat of Christ and what we have as the righteousness of Saints, we're preparing for that now. We're making ourselves ready, and it's all going to be brought to light and manifest. And so this is very, very practical. It's more than just being saved and knowing we're on our way to heaven and that we're going to be part of the bride of Christ in a coming day. Again, as we've had before us already, what manner of person ought ye to be in all holy conversation and godliness? Every man that hath this hope in him purifieth himself even as he is Pure. Are we really like an earthly bride, living in view of the wedding day and making preparation? Again, we're going to collectively reflect the glories of Christ in a wonderful way, but individually there's a responsibility and an exercise that is needed now in view of that time. I have a question I'd like to ask the brothers if they could, uh, help me out with this. If we're Speaking of right, right, Why is it that? In. In verse 12. Uh, that that it speaks of the 12 tribes of Israel and their and their names being written on the gates. Where is the? Where is the connection there? Well, Israel is going to have a part in the millennial reign, as we've been saying. Israel and Jerusalem is going to be the center of the world. But it's also interesting in this that there are the names of the 12 apostles because they were promised that they would sit on 12 Thrones judging the 12 tribes of Israel. And remember that from verse 10. Now he's not describing her so much as the bride or the wife, but the city now.

If, if I can just make this this parenthetical comment. When you go through the New Testament, you find the Church of Christ described in different ways as to her function on earth Here now she's the body of Christ and every member has a function and so on. She's referred to as we've had as the, as the bride of Christ, the Lamb's wife, the city, and there are other there are other ways that the church is brought before us to. Bring before us various facets of her responsibility and her position that she's going to share with Christ in a, in a, in a coming day, what she means to the heart of Christ and the blessing she's been brought into. You have to keep them in their proper context. So here, as we said earlier, it's the the church as a city in her millennial administrative function with Christ. The apostles are going to have a part, but they're going to have a part from a heavenly standpoint. Because they're going to be part of of the heavenly of the heavenly company of the Church of God. See, again, Israel is going to have a part. It'll be from an earthly perspective, but they will have a have a part as well. There will also be Old Testament Saints that will be in heaven and they will have a part in the administration of, of the Kingdom as as well. And so there are, as we said earlier from, from Hebrews 12, there are these various companies in heaven. There's the Old Testament Saints, they're going to have an A part in the administration of the Kingdom. Every Pennsylvania, every each part of the heavenly company is going to come back and reign with Christ. Every St. from Abel on down, I believe, is going to come with Christ to reign in a in a coming day. Where judgment was carried out in old times, and so somebody has said the order of authority in the millennial they will be Christ supreme. And the church in connection with him. And that's what we have in this city. And then Israel on the earth. And so each of those gates where the judgment is rendered goes out to a particular tribe of the children of Israel. And Israel will be supreme in this world as to the government of the world. And so it's interesting #12 in Scripture is always. Uh, administrative, it's a number of administration. There were 12 apostles and it's, uh, of course that's the foundations of the city because it's foundation of the church is the doctrine of the apostles. And then, uh, the 12 tribes of Israel will be the means by which the whole earth is governed. So it's proper picture, isn't it? It comes out of the gates, uh, each. Gate has one of the names of the children of Israel. Because it will be through. That means the whole earth will be governed. We're getting John 4 salvation is of the Jews and we get in Revelation 5 thou is redeemed to God out of every tribe. That certainly includes the 12. There's there's the. Ones that are part of the church. But there are the angels because they have always been God's ministers. And so from the beginning of time, God has sent forth angels to perform various functions and tasks. And we certainly know from going through Revelation that they play a very prominent role in the carrying out of God's judgments as well As for the blessing of the earth. So they're mentioned here as well. It's interesting, I believe there are nine sets of 12 here in this in this description. I'll just give them to you without expounding on them. But the first one, of course, is in verse 12, the 12 gates and that same verse 12 angels, same verse the 12 tribes of Israel. Then we have 12 manner of precious stones described in the verses that follow. Then there's.

In verse 21. There are, uh, uh, twe, I'm sorry, in verse 16, there are 12,000 furlongs. Then we have the 12 Stones that are mentioned. Then we have the, uh, in verse 21, the 12 gates, uh, and then, umm, in uh, the next chapter we have the 12 manner of fruit. I, I believe if you count there's nine there. But a very significant, as Bob said, 12 is always administrative perfection. In connection with the earth. And it will be a perfect rain. It won't be a perfect state of things as we've mentioned, but it will be a wonderful rain as Christ has his rightful place. And the administration goes forth throughout the whole or in the way that Bob has described. Because it's not only Israel that's going to be blessed, but the whole earth is going to be blessed in that day. Two March 12Th and verse 14. Brother Jim, I I missed those. I'm sorry. Yeah, they they were part of my account. I've counted them too. I know there might be different, uh, ways of looking at it, but if you take the 144 that are mentioned in verse 17 as 2/12, this is 12 * 12. There are actually 12 twelves. Very good. Perfect administration, Huawei. How different than what we have in the world today. One government comes up. And it falls. And then another government comes up with more promises and doesn't last too long. Here's a government that will last for 1000 years. Perfect rain. So that's why the city is described as Foursquare. It's equal, isn't it? It's measured now with a he says, with a golden Reed. That's gold, always are, often speaks of divine righteousness. And so, again, I know we say these things many times, but just to put it in perspective, now in man's day, righteousness suffers. And it, brethren, if

we're looking for righteousness in an unrighteous world, we're gonna be sadly disappointed. And I've talked to many Christians who through MIS teaching are looking for righteousness down here and feel we're a moral force to change the world and usher in the Kingdom and bring in an era of, of righteousness and good and so on. You talk to, you don't have to talk to them very long to find they're somewhat discouraged. They may not want you to see it, but there's there's somewhat discouraged because if they're honest with themselves, they realize that righteousness is suffering now. And brethren, we can't expect righteousness in an unrighteous world. They rejected the king of righteousness, and as Malachi says, not till the Son of righteousness rises with healing in his wings. Will there be righteous judgment in the earth again, so righteousness suffers in the eternal state? Righteousness is, is going to abide. There's going to be nothing to spoil. As we said, said this morning, umm, it's, it's a fixed state of things. But in, in eternal, I'm sorry. In the Millennium, righteousness will reign. It won't be perfect. Sin will need to be judged every morning, but righteousness is is going to rain. And so the church, as she's described here as the city, she's Foursquare equal size. There's no equality in this world today, is there? All you have to do, I don't suggest you do this, but all you have to do is when the courts open, uh, on Monday morning is go down to a court of law and listen to the cases that are taken up in a court of law. I think you pretty soon realize there's really no righteousness in this world. Woe to those that call evil good and good evil and people that are guilty, if they get, if they're fast talkers and they get a good lawyer, they're going to get, they may get off others. Sometimes there's bribes paid under the table. Don't worry, there's lots of corruption in, in the Western world. We deal with it blatantly in the in, in other countries, but there's lots of it in this West, in the Western world as well. Sometimes there's pace under the under the table and the judge let somebody off. Sometimes there's those who are not guilty and they may be condemned and they may have to pay a fine or go to prison or whatever. There's no equity and justice in the world today and I don't expect there will be until God's man takes the throne of his glory, until the Lord Jesus reigns in righteousness and Princess rule and judgment. Is there going to be equity and judgment, justice and righteousness?

So I believe this is at least part of what is illustrated to us in the city. Being a cube, it was 4 square and it was measured by a golden Reed that would speak of divine righteousness. I think we mentioned that this morning, uh, that in the 1st 8 verses, it speaks about the church there, there's no wall mentioned at all. But here there's a wall. And that goes along with what you were saying, Brother Jim, that there's gonna be evil still on the earth in the millennial day, but righteousness will reign and it will be judged. Immediately, but there is need of a wall and that always indicates keeping something out. It's interesting if you look at Mr. Darby's translation in verse 24 says in the nations of them which are saved shall walk in the light of it and the kings of the earth to bring their glory and honor. You look at Mr. Darby's translations, It's to it. It's not into it. And also in verse. 26 And they shall bring. The glory and honor of the nations. To it they'll bring the nothing that contaminates will ever be allowed to enter that city. Yes, we're going to be beyond anything that defiles in that day. And I believe it's more accurate in the 5th chapter of Revelation when they sing the new song that they reign over the Earth. King James says on the earth. But I don't believe, brethren, there's a scripture that would teach us that when we leave planet Earth at the Rapture, we're ever going to touch this Earth as it is again. We're going to be beyond that. Yes, we're going to rain over the Earth. It's interesting when you compare scripture to see that the Lord Jesus. Is going to come back and stand on planet Earth again and the Mount of Olives is going to rend asunder and he's going to establish his Kingdom. But he's going to leave a vice Regent or under the British system we call it a Governor General. He's going to leave a vice Regent who's of the seed of David here on the on the throne in in Jerusalem, who will act under his direction. The Governor General of Canada acts under the direction of the Queen. He's directly answerable to the sovereign of Britain. And so this vice Regent or Governor General, he will sit on the throne in Israel, and then the Lord Jesus is going to take the throne of his glory in the heavens to reign over the earth with his bride and with the heavenly company. So I believe it's good to keep that in perspective. I'm not expecting once I leave this, this world of sin and sorrow and defilement, I'm not expecting to ever touch foot on it again. I'm expecting, though, to come back with Christ. And to reign over the earth. So I think what Brother Bob said is very helpful, that the nations, they bring their tribute to it, but they don't come into it because again, on earth it is still not a perfect state of things. Sin is not eradicated completely until there's a new heaven and a new earth. It's interesting you couldn't prove it by me, but a brother was telling me that if you figure the dimensions of this. Uh, it, this, this city, it. And again, it's figurative, I realized, but 2.6 billion cubic miles, that's quite a city. We don't have any city on earth today that big. I've been to Cairo and, and Lagos and some of the, the big cities in this world, but this city is tremendous and it's a square. It will when the bride, when the, when the church reigns over the earth with Christ, there's gonna be, everybody's gonna be able to look up and see her. There's going to be nothing hidden in that day. Think of a side again, figurative, but think of the size of that city and the import that she's going to have as she reigns with Christ over the earth.

You'll excuse your brother and once your brother and Jim, I must say that I thought about what you said that we will never touch planet Earth again, but we will be with the Lord like we've been saying. And if his feet touchdown and you say that your feet won't touch down too, so well, we'll be with Christ. But I wouldn't I wouldn't, I don't. All I say is I don't believe we have a scripture that would show us that we actually touch that which defiles again. Yes, but uh. Not to angels has he committed the administration of the coming world, but to men, hasn't he? And we have the example in the Old Testament of of. Abraham once received a visit from the Lord and from 2 angels because in that time the administration was committed to angels, and so the angels were deputed down to, uh, Sodom and Gomorrah. I don't think we can say that they were ever defiled themselves, but they were in charge of destroying that those cities of the plane. So in the millennial day, I wonder if perhaps the Lord may send us in questions of government to take care of something as to the government of this world. This is this is my own thought and I just presented. You'll bear with it. Will you, brother? Absolutely. Yes, Sir, Thank you. But we will you will agree that we will never be depiled again. Definitely. OK. What would we expect? Imperfection from those millennial Saints, or lack of perfection? Well, though still we need the need for sacrifice, won't there? Because there will be still sin, and so there's the need for the priesthood and sacrifice. Again, you get that in the last couple of chapters of Isaiah and other places, we find again that sin will be judged morning by morning. Things will need to be dealt with in that way. But I believe that it won't take many mornings for people to fall into line outwardly because it tells us in the 88 Psalm and other places that they will feign obedience. The Millennium will not change men's hearts necessarily, but it will cause them to fall into line as they see what happened to their neighbor yesterday. Their neighbor did something. And remember, it's only actions that are judged in the Millennium, not the heart. But when there are actions, they are judged morning by morning. And so I a person sees what happened to their neighbor who sinned yesterday and they were brought up and they were they were killed. It was the ultimate penalty. I don't think it'll be take many mornings for people to outwardly fall into line. Now sin is rampant because it says if, if sentence against an evil work is not speedily executed, is thoroughly said in the heart of man to do evil. Man does evil today because he gets all he gets away with it. And even if he's brought up to the judge again, as we say, he might have a have a good lawyer, there might be a typo in the report. There's some loophole in the law and he gets off or he just gets a slap on the wrist or a small fine. And so evil is rampant today because. Sentences not easily are not quickly executed, but in a coming day it will be morning by morning, and so people will fall into line. So again, there will still be sin in the Millennium, but I believe there will be many who outwardly feign obedience. Their hearts will be brought out later at the end, but they will go through the Millennium having feigned obedience, outwardly giving obeisance to the King. Another, uh, detail to think about that too is that

Satan will be bound in the Millennium, won't he? And people sin often now because they're deceived by Satan in that day, that they won't have that excuse at all. If they sin, they will do it knowing they are doing it in direct rebellion to the Lord Jesus. And so they're cut off the next morning. Just another little detail in connection with the measurement of the city. If you notice in verse 17, he measures the wall thereof 140 and four cubits. Notice this according to the measure of a man that is of the Angel. This is measured not by man's measure of what is right or or just, but this is measured by the measure of what the Lord sees is right and just today men measures measure the things according to their feeling and of course the standard is completely gone and and it's.

Whatever, whatever you think is right and whatever you think is wrong, but this will all be measured according to divine righteousness in a coming day. And that will be administration of a man, right? The man Christ Jesus, and with him those who are also men of the human race. I just have a question here and uh. Verse 25. Chapters. And it says, And the gates which shall not be shut off by day, for there should be no night there. Does that mean that the light and the glory of the Lord? Will will repel anything that defiles. That's what it gives you, gives us to understand that in verse 23, doesn't it? The city had no need of the sun either of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. Remember a brother speaking about this and he said. If you have a green light, it makes everything look green. You have a red light, it makes everything look red. But here Christ is the light of it. Everywhere you look, you'll see Christ. I enjoy thinking too brother, in in verse 14 it speaks of the 12 foundations and in them the name of the 12 apostles of the Lamb. Then you have the foundations mentioned again in verse 19 and each of the foundations was garnished with all manner of precious stones and each foundation is mentioned Jasper, sapphire. Ciao, Sidonie, 4th Emerald, 5th Sardomix, etcetera, right down to the end. Each of these precious stones. So in the apostles of the Lamb, it's it's interesting how the human and the divine are brought out together. None of the apostles were exactly like another. They were all different and yet God brings them all into the picture. As the foundation work of this city. I wonder, brethren, if we could take the time that remains to sing a rather lengthy hymn that describes what we've been Speaking of in beautiful language. For myself, I have to confess it's one of my favorite hymns. I memorized it years ago as a young person. 79. I know it's a long him, but if we sing it to something like welcome Voice, which is a is a SM double, it goes fairly quickly, but it's Mr. Mr. Darby wrote this based on the portion we're taking up. And I believe it describes very in a very precious way what we've been saying Brother Bob brought before us speaking to yourselves in psalms and hymns and spiritual songs. And certainly this hymn speaks in a very beautiful way to our hearts of what we have been saying so. We could sing hymn #79.

Yeah, right as fast as way. I love my voice while I'm.

Edification: Volume 5, Answer to a Correspondent.

In reference to that wonderful verse, Revelation 21:3, could you tell us in what sense God will dwell with men? Is it in or by Christ and the church? Or is it God in His Deity, or the Trinity, Father, Son and Holy Spirit? I quite understand the kingdom is delivered up to God, after the reign of a thousand years... Some say we shall see God. —Gateshead.

It is quite clear from the verse to which you refer, that when God dwells with men in the eternal state it will be in His tabernacle that He does so. "The tabernacle of God is with men, and He will dwell with them." But what is His tabernacle? The previous verse shows us that it is, "The holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

The question now arises in our minds, What then is this holy city, which yet is as a bride, and also furnishes God with the tabernacle in which He will dwell with men in the eternal state? We have no hesitation in saying that we have the church of God presented to us under this three-fold figure. Amongst men a city is a center of influence and administration. In the eternal state the church will be the center whence heavenly administration will extend, without any rival or challenge, over the earth. It will be this because it is the dwelling-place of God. Then further it will be the object of Christ's affections, and thus as a bride towards Him.

This we think furnishes in part an answer to your question. But further we note that in these verses (2-4) it is uniformly "God." The Persons of the Godhead are not distinguished. This is quite in keeping with what we read in 1 Corinthians 15:28. In that day God will be everything, and He will be "in all." Of old, when He dwelt amongst His people brought out of Egypt, though amongst them all, yet more specially and immediately He dwelt in His tabernacle of curtains and skins. In the eternal state He will be in all, and yet more intimately and immediately in His tabernacle the church. Nevertheless we are assured by the fact that the tabernacle is still the bride, that the Lord Jesus still has His distinctive place.

We shall certainly see God. Job's confident expectation will not be disappointed (See, 19:26). Yet two Scriptures in 1 Timothy (1:17; 6:16) indicate that in His essential Being — in His Essence, as we speak — He is above all human sight. Though in that day we shall be wholly men of a new order, men in Christ, in bodies of glory like unto Christ's, we shall still be men. It is possible of course that in both these verses the Apostle has in his thought man in this world, just as we know him to be, and that therefore when he said, "no man... can see," he did not mean us to understand from it that no man ever would be able to see, not even man in Christ, clothed with a body of glory. Therefore we would not dogmatize on the point. We are very satisfied however with the assurance that we shall see the great "I AM" in Jesus.

"Thou hast made known the Father, whom we've seen, In Thy blest Person, infinite delight!"

Christian Truth: Volume 29, Who Are the Fearful?

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burn eth with fire and brimstone: which is the second death." Rev. 21:8.

It should not be hard to see who are meant by the "fearful, and unbelieving"—the two classes that head the list of those whose end is here solemnly described. The unbelieving are those who have never drunk of the fountain of the water of life so freely and graciously offered to "him that is athirst" (see v. 6), while "the fearful" are the very opposite of the overcomer mentioned in verse 7. To overcome requires

courage, and courage is the fruit of faith; but "the fearful" conjure up difficulties, and suffer themselves to be frightened from a course that involves confession of Jesus as Lord, and the setting of the face against the whole current of evil. Thus, instead of overcoming, they are overcome, and reap the eternal consequences of their sinful fear. O that "the fearful, and unbelieving" would give heed to the solemn words of warning which Infinite Love has written in view of the awful end of all who continue in that state.

Girdle of Truth: Volume 9, Revelation 21:1-4

These verses of God's word speak of the everlasting state, regarding which so little is revealed in Scripture. That period will necessarily follow the millennial kingdom, when, as written in 1 Cor. 15:24,25, "Christ shall have delivered up the kingdom to God, even the Father," that "God may be all in all"-the Father, the Son, and the Holy Ghost, one God. In the kingdom it will be God in government-a vast sphere of glory administered by the Son of man. In the eternal state it will be the perfection of the nature of God, displayed and enjoyed by the Church and all the redeemed-the vessels of mercy. How very sweetly this truth falls on the ear of the renewed and wrapt soul:-"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and he their God!" But if the blessed God will thus take delight in men, thus redeemed and in that unclouded glory, vessels full of the Holy Ghost in unhindered power of joy and praise, what does the whole current of the revealed word, from Gen. 3 to the end of Revelation, convey to us but the same blessed display of the heart of the God of all grace? We shall find that all along, in each dispensation, arid with every hindrance to it on man's part, there is the delight of the Lord to dwell with men according to the measure in which he could reveal Himself. His good pleasure was that they should know Him, come to Him, walk with Him, worship Him, and fear Him, that there should be communion together. The glory had to vindicate its own title, had to withdraw from evil, even to remove from the earth (as in Ezek. 10:18); but, oh I in dealing with self-will and rebellion in the creature, in what ways did the blessed Lord God act for restoration, for recovery of the loss to His people of His presence and mercies! What were all God's appointed means under the law, for the cleansing and restoring of His people? What the same gracious care for the Church and each member of the body of Christ revealed in the New Testament? The priesthood of Christ, the washing of water by the word, the working of the Spirit of God in the souls of the elect-what does all this make manifest to us but the unfolding of the affections of God (I speak as a man), the revelation of the heart of Him, who calls Himself Love? He does not call Himself Holiness-that is His nature-but He calls Himself, Love, His nature likewise. And what a powerful way of attracting our affections and drawing out our hearts to Him who first loved us, is this revealing to our souls through Scripture, in the Spirit's energy, the depths of the love of God! As we sing at times---

"In the desert God will teach thee What the God that thou halt found: Patient, gracious, powerful, holy-All His grace shall there abound."

It is an easy and delightful work to gather vivid illustrations, both from the Old and New Testament, of this blessed truth-the good pleasure of our God to dwell with and have intercourse with His people. The first place in which a people are seen in relationship with God, such as Israel then had, occurs in Ex. 40, to which I would advert. But I would pause for a moment over Genesis 3, though it be but an individual, "the first man, Adam;" because at the hour of the fall and the entrance of sin and death into the world, there is a most blessed exhibition of what mercy and grace could do. The voice in verse 9, "Where art thou 7" is not one of judgment and anger, but a voice of love, pleading with guilty man and opening an ear in his soul to hear of the coming One, the seed of the woman! What a display of what God is in Himself, acting worthily of Himself, and what a pledge and pattern to His people, that the first man fallen, ruined, and dead in sin, should be brought out to seek and follow God and holiness (it was innocence before), not in a life that could be, and was forfeited, but according to the power of eternal life through "the second Adam, the Lord from heaven!"

In the chapter of Exodus we find a striking exemplification of our subject. The sin of the people had risen to its height. His voice from the glory had to say, "that I may consume them," the stiff-necked people! The magnificent pleading of Moses (type of a greater Intercessor) had cried, "Let my Lord go among us, for it is a stiff-necked people:" the very reason why the riches of grace should flow out. The tabernacle had been set up and we read (ver. 34), "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle, and Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." The cloud showed the Shekinah, symbol of majesty, as God could then reveal Himself; but, oh I the grace, the long-suffering, the tender care and mercies (ver. 36.-38) of the Lord, who only waited for the opportunity to testify of what He was to them! May our hearts learn more of His ways. "He made known His WAYS unto Moses, his ACTS unto the children of Israel." (Psa. 103) '2 Sam. 7 affords a still fuller and richer illustration. King David's intention seemed good even to Nathan (ver. 3), but it was not according to God. And what a word have we in verses 6, 7, expressive of the Lord God's tender living grace to that poor people! "Whereas I have not dwelt in any house, since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle." Let His people be moving from place to place, He will move with them. Let them be stationed, He will have a house built for His name (ver 13), to be dwelling with His people! David, type of Christ as a warrior king, could not do this work; and the Lord turns to David's personal history with much beauty and wondrous grace, "also the Lord telleth thee that he will make thee an house!" No wonder king David could pour out his heart in worship. (Ver. 18.) When the temple was built (1 Kings 8:10,11,) we find how the "glory of the Lord had filled the house of the Lord," testifying of God's good pleasure to dwell among His people. What a serious weighty consideration for conscience, that we in the fuller light, in "the habitation of God in Spirit," realize so feebly the power of the presence of the Lord; that worship is so inadequate, that walking in the light is so little known in power. Alas 1 it is so. But it is not according to God, and His revealed good pleasure. It is man who has soiled and corrupted everything his hand has touched from the beginning! And since, when we come to the New Testament, the God who inspired the prophets and servants, Himself stood on this earth, the lowly humbled Man, and came to tabernacle amongst men, we do, indeed, discover in a more blessed way the heart of God. We come to the cross, and we behold that blessed One bearing all the wrath of God, undergoing death (and destroying that stronghold of the enemy), and accomplishing redemption by putting away sin forever from God's sight-eternally glorifying God. The moral nature and being of God everlastingly glorified in the putting away of sin! We go on to see Him raised from the dead-the Head and Creator of a new creation, till by faith we behold Him as Man in heaven, from whose face shines out the living glory of God. Oh, what a reconciliation! what a way for God to dwell with men. Every ray of that glory on which we love to gaze tells of the power of His mighty, efficacious work for us-of the full and infinite love of God. And when we approach the Pentecostal hour, we reach the strength and glory of the matter, as far as earth could then show it. God the Holy Ghost descends from the ascended Son of God, the glorious and victorious Man. And what does this signify? "He shall glorify me," Jesus said. He quickens, He gathers together the children of God, the co-heirs, He forms the Body, the Church: He dwells there. "the habitation of God in Spirit."

Tremendous responsibility to man! Unspeakable blessing, condescension, and grace from God. What the quick entrance of apostasy-what the more and more ripened condition of apostasy -judgment on the churches-the word amply reveals to us. But God's love and purpose cannot be frustrated. Where He fixes His affections there can be no disappointment. Jesus comes to take the Church, to present it to Himself (as God), "not having spot, or wrinkle, or any such thing," to introduce it to the Father's house, that inner shrine of glory which, I believe, cannot be manifested. It is the place of the communion, the joys of the heavenly Father's children. Then the kingdom and manifestation of glory on the earth, which leads on to our subject of a new heaven and a new earth in Rev. 21 God's delight to dwell with men. "The tabernacle," doubtless, will be the Church itself, and God will dwell with men. And, oh! what words for the soul, "God himself shall be with them and be their God."

Oh that the hearts of the saints could be more occupied with God-

what He is to us; more breathe of that spirit and that scene into which they may be so very quickly introduced. "Amen. Even so, come, Lord Jesus."

Young Christian: Volume 32, 1942, Christ's Last Message

Revelation 22:16-21

This closing message of the Lord Jesus must have a special interest to every child of God-to every one of "His own." And especially so as in it He presents Himself under the name which is so dear to every one of them.

"I Jesus." It is as if it were "I myself, Jesus." It is He who in love stooped to the manger cradle of Bethlehem and lower still to the atoning cross of Calvary.

Jesus the despised of men, the outcast of Israel. The Lover of our souls. The "same Jesus" who has ascended is He who is in glory on the throne of God, the "Same Jesus" who is coming again. It is in this last connection that He is heard speaking in this passage. He has command of the angelic host and had sent one of their number to bear testimony concerning the things shortly to come to pass, to the assemblies of His loved ones.

But for them He is coming Himself. No messenger would do for this. It is a service He will commit to none. He, will perform it Himself.

He shows His relation to Israel, His earthly people. He is the Root from which David sprang, and He is the offspring of David, and so shall sit as David's Son on David's throne, and reign in the soon coming glory day.

But to His Assembly which passes through the night of His rejection, He is "The Bright and Morning Star." The bright star throws its light amid the darkness, and the Morning Star is the harbinger of the coming day. It tells that the darkness will soon be past and the long night will close. Meanwhile faith pierces the gloom, and sees Him and waits for Himself.

The Holy Spirit is here as a heavenly unknown Stranger indwelling those who form the Bride, and He prompts her to respond to Him who has won her affection,

"And the Spirit and the Bride say, 'Come'."

They answer the declaration of Himself by the united invitation. This Bride is the whole company of His Church gathered out of the world during His absence to await His return.

Then the call comes to the individual to echo that invitation.

"Let him that heareth say 'Come'."

Then, in the joy of grace known and delighted in, the message goes out to the thirsty in an unsatisfying scene.

"And let him that is athirst come."

And, finally, with the heart yearning after the world of men, the fullest and widest of invitations is sounded,

"And whosoever will let him take the water of life freely."

The last "whosoever" of the Bible is heard sounding, far and wide speaking of the open door of blessing still.

And so we reach the final testimony from the Savior as to the imminence of His return,

"Surely I come quickly. Amen."

It has been pointed out that as we hear,

"Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (verse 7), there is no reply. Which of His own could claim to have been faithful in his responsibility?

Also that in verse 12 when the Lord declares,

"And behold I come quickly: and My reward is with Me, to give every man according as his work shall be", again there is no response. Who of His servants feels that he can look for reward?

But in verse 20 there is no thought of responsibility or of reward. The person of the Lord Jesus Himself is before the mind, and the response of the heart is given immediately,

"Even so, Come, Lord Jesus."

Young Christian: Volume 25, 1935, "Surely I Come Quickly"

Dear Christian reader, how it cheers our pilgrim hearts, when we remember the last words of the Lord Jesus, "Surely, I come quickly" (Rev. 22:20); That one "whom, not having seen ye love" (1 Peter 1:8); He who so loved us as to leave all the glory which He had with the Father from all eternity, and came into this scene, and was here, "a man of sorrows, and acquainted with grief" (Isa. 53:3). For us! O, what wondrous and unbounded love! We must exclaim.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold... but with the precious blood of Christ, as of a lamb, without blemish, and without spot" (1 Peter 1:18, 19).

And now, having accomplished the work of redemption, in a way which has met both the claims of justice, and the holiness of God, He has taken His seat in glory, but is coming again to claim His purchased possession.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

What a precious revelation this is to our hearts, that the same Jesus who had been crucified was risen, and had been with them forty days, as a proof, to satisfy their hearts: and was then seen to go into heaven, a cloud receiving Him out of their sight; and they were witnesses that He was gone. But now we have the fulfillment of that promised supplication on our behalf.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14:16).

We know the Father has heard His prayer, and answered it, and sent the Holy Spirit down here, to lead us in the light of the Word through this wild desert; but we cannot say it is a trackless one, for that blessed one has trod it, and has left us an example that we should follow in His footsteps. And now that He is on high, He is still occupied with us in our path down here, and looking after our interests for the future; so we can leave all in His hands, for he said,

"Let not your heart be troubled, ye believe in God, believe also in Me; in My Father's house are many mansions... I go to prepare a place for you" (John 14:1, 2). And thus He leads our hearts on, in anticipation of that moment when He will come again.

O, then, dear reader, let us remember that word,

"Set your affection (or mind) on things above, not on things on the earth," (Col. 3:2), and then we shall be so filled with the beauty and glories of that risen, exalted, and glorified Man, as to see all beauty in Him, and shall be able to say that He is to us the "chiefest among ten thousand" (Song of Sol. 5:10).

Now we have our responsibility side to look at, while our Lord is away, though it must all flow from real love and unhindered communion with Himself; for, "as the branch cannot bear fruit of itself, except ye abide in Me" (John 15:4).

Surely it is our desire to be found in Him, bearing fruit to His honor and glory; and "every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." God is the husbandman, and He is interested that the vine should be fruitful; He wants to get fruit from it, it is what He expects, and looks for. This is why we are left in this scene. The Son, we know, has been cast out of the world, and now we are left to shine as stars in the night for Him, till that bright morning, when He, that one who addresses Himself to us as, "I Jesus," will fulfill that promise, "Surely, I come quickly" (Rev. 22:20), to take us to that place of which we have spoken.

"There shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign forever and ever" (Rev. 22:5), and we shall go no more out.

Correspondence, Correspondence: 1 Cor. 12:28; Rev. 12:17, 14:12, 22:14

Ques. In the "Young Christian" of April, 1922, page 112, do you mean that none of the gifts that God set in the Church in 1 Cor. 12:28, are to continue to the end of the Church period? G. J. T. Ans. Eph. 4:11-13 tells us the gifts that are to continue. Apostles and prophets have given us the foundation. (Eph. 2:20.) Evangelists, pastors and teachers will continue "till we all come into the unity of the faith," etc. (Eph. 4:13).

In 1 Cor. 12:28 some gifts are mentioned that we do not find now; such as gifts of healing, miracles, diversities of tongues. We do not believe that jabbering without sense is a gift. We think it is hysteria akin to hypnotism and spiritism, and forbidden by the Word of God. (1 Cor. 14:28.)

Ques. Please explain Rev. 12:17; 14:12; 22:14. H. E. B.

Ans. We must not think that the law of God (Rom. 7:25), and the commandments of Jesus (John 14:15; 1 John 5:23), are the same as the Ten Commandments given by Moses. The one is Christianity; the other is Judaism, to which Christians are dead by the body of Christ. (Rom. 7:4). The Ten Commandments were never given to the Gentiles, except to those who settled in the land of Palestine with the Jews. There was one law for all who dwelt there. (Exo. 12:48, 49). The Jews are still under the law, and therefore under its curse (Gal. 3:10), and having rejected Christ, there is nothing for them but judgment. Faith in Jehovah and His word, in the Old Testament was what God honored, and it led them to confess their sins. (Psa. 32.)

In the tribulation, after the Church is caught up, there will be Jews converted, and still under law, and they are believers in Jesus at the same time. Some of them are martyred for their testimony. (Rev. 6:9-11; 12:11; 15:2.) There is also a spared remnant preserved from martyrdom. (12:17; 14:1-5.) Rev. 14:12, 13, is an encouragement to those whom the beast tries to compel to worship him, rather to suffer martyrdom, for if they die, they will get a place with Christ in glory. If they live on without dying they will be on the earth in the millennium. Rev. 20:4 shows

us the martyrs of the tribulation raised to reign with Christ. In that verse all the glorified saints who had been caught up are included in the words, "I saw thrones and they sat upon them." (Compare 4:4.) "Seats and "thrones" is the same word. Rev. 6:9-11 and 15:2 are the two classes of martyrs.

The passage in Rev. 22:14 is not the law of Moses, but the law of God. In J. N. D's and other translations, it is translated, 'Blessed are they that wash their robes,' and corresponds with Psa. 1:1, 2; 119:9. It is the application of the water of the Word to their ways. (John 15:3.)

When the Jews are back in their land, the Sabbath will again be observed. (Math. 24: 20; Ezekiel 45:17.)

The saint in every dispensation, because he is born again, desires to do the will of God, but under the law he was in bondage. The saints of this present time are not under law, but under grace. Their failure does not bring a curse upon them, for there is no condemnation to them that are in Christ Jesus. He has an advocate with the Father, Jesus Christ, the righteous. All the commandments of the law of Moses was every man's duty to do. His conscience told him so, with the one exception, and that was the Fourth Commandment-the Sabbath, the sign that they were under the law. (Exo. 31:13-17.) A heathen man that knows nothing of the law, knows it is wrong to steal, lie, murder, etc., but the Sabbath is no part of his duty to God. The Jews had it, but did not keep it. (Ezek. 20:13.)

It is worthy of note that Jesus wrought miracles on the Sabbath day plainly to show that the Jews had broken the covenant, and that God did not regard the Sabbath. John 5:17 says, God's rest was broken by sin, and now the Father and the Son were working in grace in the midst of the wretchedness their sin had brought upon them.

The Christian has no Sabbath to keep. Jesus does not give one in His commandments. We rejoice in Him and His finished work. He died for our sins.

We are also dead with Him, and risen with Him. The first day of the week finds the disciples gathered around the Risen One. (John 20:19.)

It was on the first day of the week that the Holy Spirit came down to form the assembly on earth.

The Pentecostal offering lets us know the morrow after the Sabbath is the first day of the week. (Lev. 23:15-17.). In Acts 20:7 we find the custom of the disciples was to remember the Lord in the breaking of bread on that day. On the first day of the week they were together in 1 Cor. 16:1, 2. And John in Rev. 1:10, gives it its name. "I was in the Spirit on the Lord's day." To meet the Jews to tell them the gospel, the apostles used the Sabbath, for the Jews came together on that day; but Christians, gathering as an assembly, were associated with the resurrection of Christ on the first day of the week.

The law is not the rule for a Christian's life. It is Christ Himself that is his pattern. The Christian, whether he was Jew or Gentile before conversion, fulfills the righteousness of the law in walking not after the flesh, but after the Spirit, for Christ is the pattern for his behavior (1 John 2:6), and that goes higher than law. It is the royal law, and the law of blessed liberty, for the Lord has given us the new risen life, and the Holy Spirit, who gives us to delight to do His will and also the power to do it.

Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Hope of the Lord's Coming, Hope of the Lord's Coming: No. 3

The next great event then, which the Christian is taught by the word of God to look for, is the coming of the Lord for us. This may take place at any time; we know not when. There are no signs given in scripture concerning it; for the Christian being already seated in heavenly places in Christ, looking for signs, or events to be fulfilled on earth, would not be consistent with this hope.

The Lord Himself may come today, or He may not. It was long ago it was said, " A little while and he that shall come, will come, and will not tarry." Our place then is to be watching, for we know not when the time is. We are set by the Lord as loved, and saved, and blessed by Him, in the posture of looking for Him. Blessed attitude! It is indeed a purifying hope. Our Lord would have us earnest, active, faithful, loving, and watching, " as men that wait for their lord." Almost His last word to us is, " Behold I come quickly!"

The Lord's last presentation of Himself for our expectation is as u The Bright and Morning Star." The morning star comes after midnight and before daybreak. The first thought on seeing this star is that " the day is at hand; but it has not yet come. It is the harbinger of the day, but it is not the day. The Bright and Morning Star is oar hope. It is all peace, and love, and joy then. No judgment accompanies the Star. As only those who are awake and watching see a morning star, and perceive its brightness and good cheer, so it may be that those Only who are Christ's will see Him then. It will be the crowning act of divine grace, the finish of the work He has begun, to give us bodies like His own, and take us away to be forever with Himself. As all His ways of grace in us and to us, as the new birth, cleansing of conscience by His blood, and the gift of the Holy Ghost are all the secret workings of His power in our souls, why not His coming for us be also secret? Why may not unbelieving sinners so miss us as to know we are gone away, but not to know where? Why not send hither and thither in search of us, as the unbelieving sons of the prophets sent fifty strong men to search for the translated man of God? Why may it not be said again, as of faithful Enoch whom God took, that he was not found? We are taught then to look for the Savior, to wait for God's Son from heaven. He comes for His own. All others are simply left behind. Distressed no doubt they will be when they realize their sad state. Their frantic cry will be, " Lord, Lord, open unto us!" But it is too late! too late! they cannot enter now. The door is shut. Those alone who are Christ's have entered into glory, the others are untouched; all mere professors are left behind, to await their final doom. He comes then only to the air, and we are caught up to meet Him there.

But when Jesus comes out of heaven as "the Sun of Righteousness," He will come in manifested glory. Every eye shall see Him then, and we shall accompany Him. He comes in flaming fire. He comes in His own glory, and the Father's glory, and the glory of the holy angels. Now He comes to judge: " Do ye not know that the saints shall judge the world?" He will judge first the quick or living, and after a thousand years, He will judge the dead. He comes to take His rightful place; and nothing can escape His all-searching eyes which are as a flame of fire. All tribes of the earth shall wail when they see Him. The armies which are in heaven will follow Him, when He thus comes out. The Lord comes with His many crowns, and His saints are with Him. When He came last it was to save; now it will be to judge; then it was in grace, now it will be in

righteousness; then it was as " meek and lowly," now it will be to assert His rights with His sharp sword, and His vesture dipped in blood; then it was to do good, suffer for it, and take it patiently; now in almighty power He will stand for the rights of God, and put down all rule, and all authority, and power; then He was here allowing man's will to have its own way even in taking Him by wicked hands, crucifying and slaying Him; but now He will " show who is the blessed and only Potentate, the King of kings, and Lord of lords."

These things mark the coming of Christ with us to the earth. 1. It is public—every eye shall see Him. 2. He comes to judge and make war in righteousness. 3. He brings His ancient people Israel into their long looked for blessings on earth. It is " the day of the Lord." This is their hope. The prophets have abundantly set this before them; and the promises of God must be fulfilled. Their prophetic testimony almost closes with this bright and blessed hope for the faithful of God's earthly people, in connection with this period of Messiah's fiery rule and judgment; for Zion must be redeemed by judgment. "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his icings; and ye shall go forth and grow up as calves of the stall." (Mai. iv. 1, 2.) In beautiful harmony with this our Lord said, when speaking of the coming of the Son of man; " Then shall two be in the field; the one shall be taken and the other left." That is, one taken away in judgment, and the other left for blessing in the earth under the wing of the Sun of Righteousness. (Matt. 24:40.) This we shall find generally in scripture, when the Lord's coming to the earth, or, the day of the Lord is the subject, that some are taken away in judgment and others left for blessing; for " the Son of man shall send forth his angels, and they shall gather together out of his kingdom them that offend, and them which do iniquity; and they shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." (Matt. 13:41, 42.)

Hope of the Lord's Coming, Hope of the Lord's Coming: No. 2

There is also another striking illustration of the true practical effect of the hope of our Lord's coming in the Israelitish jubilee. Every fiftieth year the trumpet of the jubilee was to be sounded; and the value of the land was reckoned from that time. The reason was this. If an Israelite had waxen poor, and had been obliged to sell any of the land that had been allotted to him according to his tribe, when the jubilee trumpet sounded it came back to him again. It was said that " In the year of this jubilee, ye shall return every man unto his possession." The consequence was, that if an Israelite wished to sell his land, the value of his green fields was reckoned according as the jubilee was near or distant. " If thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress one another: according to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee." (Lev. 25:14-16.) The directions were minute and clear. They showed that if any one wished to sell his fields, their value would be little or nothing if the jubilee trumpet were expected soon to sound. And is it not really the fact, that, if we are waiting for God's Son from heaven, the best earthly possessions will have little value in our eyes? Whereas, if we are not looking for the Lord, and give way to the thought that He will not come for many years, then will not earthly possessions be highly valued by us? No doubt this jubilee year was typical of the coming of Messiah to His people on earth, and then putting them into possession of those earthly blessings which Jehovah promised them; but we are using it now to illustrate the solemn fact that the hope of our Lord's coming must necessarily draw our minds and hearts to where He is, and detach us from minding earthly things, or esteeming anything here beyond its present blessing, or as we can use it for the glory of God. We may be sure of its being a true test of our hearts. " According to the number of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price thereof," was said to the Israelite as to his land: and can we be valuing anything we have at a high price, if we are really waiting for God's Son from heaven? With the man of the world, who is without God, and having " no hope," it must be otherwise. He knows nothing better than what he sees; but the child of God, knowing he is purchased with the Savior's blood, that he has received the Spirit of Christ, and that the Lord Jesus is coming to take us unto Himself, that we may be ever with Him, cannot but see that his place is not to be sleeping as others, but going forth to meet the Bridegroom. And if really thus occupied, how can he be laying up treasures upon earth?

Look also at Jeremiah. The prophet had been taught to look for the judgment of God upon the sinful nation. He was shut up in prison, and the army of the king of Babylon besieged the city. He knew that God would deliver the city into his hand. It was a humiliating and serious moment, and the prophet had declared to Zedekiah, king of Judah, Though ye fight with the Chaldeans, ye shall not prosper. But the faithful prophet had the word of the Lord, and he knew and told the people that after seventy years God would deliver His people from captivity, and bring them again into their land. This was the hope of the faithful in that day. Appearances were all against it. There was no sign of such a thing—nothing in what they saw to warrant such a return of blessing. But God had said it. They had His word for it; and to a faithful heart nothing more is required. And so now. There is no human appearance of the Lord's coming to take us to the Father's house—no sign that He is at hand—no circumstances occurring to prove to others that He is coming quickly; so that the scoffer still says, All things continue as they were from the beginning of the creation. But the word of the Lord is, " I come quickly!" and He bids us watch and wait for Him.

As to Israel's future, who were then on the point of being led into captivity, the prophet could say, "Thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good will toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord> thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into this place, whence I caused you to be carried away captive." (Jer. 29:10-14.) Thus the prophet had a clear and unquestionable revelation from Jehovah as to the future deliverance from captivity and blessing of the Jews; and so we have the clearest instruction as to the Lord's coming to take us into glory, to be forever with Himself. Now the prophet Jeremiah so believed the word of God as to His people, that he laid out his money accordingly. This showed that he really believed the word of Jehovah. He bought the field of his cousin, Hanameel, weighed him the money, even seventeen shekels of silver, " subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances." Jeremiah says, " Thus saith the Lord of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days: for thus saith the Lord of hosts, the God of Israel, Houses, and fields, and vineyards shall be possessed again in this land.....Fields shall be bought in this land, whereof ye say, It is desolate, without man or beast: it is given into the

hands of the Chaldeans." (Jer. 32:43, 8-15.)

This was the prophet's hope in his day, and so real was the word of God to his soul, that he laid out his money in reference to it And did not our blessed Lord say, as to us, "Whatsoever thou spendest more, when I come again, I will repay?" and again, "Thou shalt be recompensed at the resurrection of the just"? Did He not also say, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also?" (Luke 10; Matt. 6:20, 21.) And are we really laying out our money in such a way as to be looking for the Lord's recompense when He comes? Are we so living, and walking, and acting, as those who believe with our hearts His own words, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be?"

Two things will characterize those who are really looking for the Lord Jesus—readiness to serve, and clearness in testimony. Our Lord said, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord." (Luke 12:35, 36.) This is not merely accepting the doctrine, but so believing it, so influenced by it, as to lead the soul into exercise about honoring Him now, and to inquire, "Lord, what wilt thou have me to do?" Instead of sleeping, as do others, the long, flowing garment is rolled up, and fastened round the waist, so that whatever, or whenever, the Master's word may be, such are ready to do His will. It is manifestly taking the place here of a servant of Christ during His absence. The heart is in tune with His own desire to occupy till He come. It is not the slothful servant, who knew His Lord's will and did it not; but the soul, conscious that time is short, that the coming of the Lord draweth nigh, that the end of all things is at hand, occupied in this one thing of carrying out the Lord's will during His absence. How simple, and yet how happy, this is! How contrary to His mind, how grieving to the Holy Ghost, to be intellectually taken up with prophetic events, and yet for the heart to be cold toward Himself. Surely it is high time to awake. The night is far spent, and the day is at hand, and our salvation is nearer than when we believed. No rules, no ecclesiastical arrangements, will effect this. No human organization can bring this about; no, it is intensely individual. It is the exercise of faith, and love, and hope in our Lord Jesus Christ which alone can produce the girded loins. The eye and heart looking upward for the bright Morning Star, and crying to Him to "Come," while the soul burns with desire for the salvation of sinners, and cries, "Whosoever will, let him take the water of life freely." How opposite all this is to the cold, dry, formal acceptance of a doctrine! How different it is where the truth is so received into the heart as to kindle real earnestness, and draw out fervency and devotedness to the Lord, and care for those around, for the glory of His name!

But, with the girded loins, the lights also should be burning. The direction of the burning flame is always upward—it points to that which is above the earth, while it communicates light to those around. It makes everything manifest. Such, too, should we be. Such a clear, unmistakable testimony should be given by us, always pointing to Him who is at the right hand of God, our heart & always in warmth and energy going upward to Him, so that others may perceive that we belong to the Lord Jesus Christ, and are going out to meet Him. It is a sad thing when friends and neighbors do not know us as on the Lord's side. The light must be dim indeed when passers-by fail to observe it. The oil must have got very low, and the wick have been sadly neglected, for the light to be not manifested. You may drop in on a drowsy, sleeping friend, and find his lamp flickering, and almost obliterated by the corrosion of a neglected wick, but he no sooner is awakened, than he discovers his neglect, and by trimming the lamp, and replenishing it with oil, it speedily burns as brightly as ever. Such it may be, in a spiritual sense, with many of the Lord's people now. When the soul grows careless under, it may be, a pleasant and prosperous course, it becomes, before it is aware of it, drowsy and sleepy. The pleasing circumstances of outward ease so satisfy the heart naturally, that God is for a time forgotten, His word neglected, and secret prayer and praise laid aside; so that, instead of being servants waiting on the tip-toe of expectation for the coming of the Lord, and being a bright testimony to those around, the light is almost gone out, and the flowing garments have become entangled with the cares of the world, its pleasures, and its lusts. Oh, that by the power of the Holy Ghost we might all be aroused, so that, with fervent hearts going upward to our Lord in earnest prayer and grateful praise, and distinct testimony going out to those around, it might be manifest that we are not merely holders of the doctrine of our Lord's coming, but really as men that wait for their Lord. What a marvelous change there would be in life, walk, and testimony, if the coming of our Lord were known in our souls in the reality of hope. Still, He says, "I come quickly;" and, before He does come, He would have us count upon the sufficiency of His grace!

It is very clear that our loving Lord Jesus desires to have us with Himself. He said (and "He is the same yesterday, to-day, and forever"), "Father, I will that they also whom thou hast given me be with me where I am." It is not here, His coming to us where we are, for that surely He does, for He never leaves us nor forsakes us; and in a very especial way, "Where two or three are gathered together in my name," said He, "there am I in the midst of them." But His desire expressed to the Father is, that we should be with Him in glory where He is. His heart longs to have the objects of His love with Him. And not only so, but that we should behold His glory, for this He knows, and this only, could give us perfect satisfaction. Not only, then, has He given to us the glory which the Father has given to Him, but His heart's desire is that we should be with Him, and behold Him, who was here a Man of sorrows, and acquainted with grief, in the place of highest exaltation, and feast our souls with everlasting delight in gazing upon Him, and contemplating His personal glory. What a satisfying object for our hearts He ever will be! We shall soon see Him! What a change then!

Questions and Answers on Scripture: From the Bible Treasury, Morning Star, The

Question: Rev. 22:16. Is it to the Church the Lord presents Himself as the morning star? If so, when? Is it on earth, after all the judgments? F. C.

Answer: The difficulty of F. C. will be entirely removed, I think, by the consideration, that Rev. 22:6-21 forms no part of the prophetic visions, but simply the concluding remarks of the book. The argument, that because it is after all the judgments, would prove too much, because it is after the account of the millennium and even of the new heavens and earth. Nobody would contend, I suppose, that the Church must remain on till then. To me it rather shows how independent the Church's hope is of the predicted judgments; for after these have been all stated, the Spirit recalls the saints to the coming of Christ as the joy of our hearts. That is, He thereby guards us, it seems to me, against the inference that the Lord cannot come before the events of prophecy happen.

Fragments Gathered Up, Bearing Twelve Fruits

Revelation 22:2

Although the precise force of the original be doubtful, i.e., whether we should interpret the words that literally signify “bearing twelve fruits,” as meaning merely fresh fruits, or, as we would fain take it, if not too precarious a conclusion, twelve manner of fruits, as the Authorized Version gives it, in either case a wonderful richness of Divine blessing is promised for the millennial day. Undoubtedly there will be perennial freshness, but it would be only in keeping with what we know, each in our measure, of God’s lavish largess, may we say, to His children, if the words () point to a full circle, as it were—a most opulent variety in the spiritual food that will be administered on the renovated earth. And, if so, or, rather, since it is so, how much greater will be the fullness of fruition in the heavenly scene Truly, as one has said, it will be, “Taste after taste, upheld with kindlier change.” But indeed the very fact of the almost bewildering variety of flower and fruit, with which the goodness of Providence has blest even this transitory scene of human life, points to at least as great bounty for the millennium, and, as we have said, how much more for the consummation of that which is heavenly. R.B.

Fragments Gathered Up, The Closing Verses of Scripture

The closing verses of Holy Scripture bring before us the verity of Christ’s speedy coming, “Behold, I come quickly.” Our blessedness meanwhile is to keep the words of the prophecy of this book (Rev. 22:7). “My reward is with me,” says this Coming One, “to give to each as his work shall be” (ver. 12). And again (ver. 20), “Surely I come quickly,” consummating His own joy indeed, and He counts upon our hearts’ response and welcome, “Even so, come Lord Jesus,”

Young Christian: Volume 31, 1941, Spirit and the Bride Say, Come, The

Revelation 22:17

The last chapter of Revelation could not close without letting us know that there is, spite of all evil and woe and judgment, such a one as the Bride awaiting her heavenly Bridegroom. No sooner does He announce Himself the root and offspring of David, the bright and Morning Star, than the Spirit and the Bride say, “Come.” Here we have the intimate intercourse of heart between the Lord and the church.

It is impossible for anyone not born of God to say “Come,” though there may be those who are so born, and yet ignorant of their full privilege of union with Christ. And for them, I doubt not, gracious provision is made in the word, “Let him that heareth say, Come.” But in no case can the world, or an unforgiven soul, take up such a call; to such it would indeed be the madness of presumption, for to them His coming must be sure and endless destruction.

But if we are desiring something great, and of esteem among men, how can we say, “Come?” His coming would spoil all our schemes. We may talk about the Lord’s coming, and be learned about prophecy; but the Lord looks at the heart, and not at appearance. Let the profession be ever so loud or high, He sees where souls cleave to the world and do not want Him.

Gospel Gleanings: Volume 11 (1911), "Whosoever Will, Let Him Take the Water of Life Freely"

REV. 22:17

FRIEND, let thine eyes rest a moment on this precious text that its glad tidings may sink deep into thy soul.

Its words are of the very highest import as being one of the last offers of God’s boundless love, closing the inspired volume of holy writ. When God was closing the Old Testament scriptures, His last pleading with Israel—His chosen yet rebellious people—was, “I have loved you, saith Jehovah.” They had rebelled, they had wandered, they had robbed God; and yet in view of all their departure from Him, and unfaithfulness, He pleads again at last, “I have loved you, saith Jehovah.”

How infinitely gracious still, after He has sent His only begotten Son into the world, and received Him back again to the heavenly glory—the rejected, crucified Son of man! Yet still He speaks in mercy. Yea, that same Jesus whom men crucified and hanged on a tree, raised by the glory of the Father, speaks from the Father’s right hand. “I, Jesus, have sent mine angel to testify these things.” The testimony was one of judgment, and soon His judgments will be in the earth, but He is waiting yet and His long-suffering is salvation, while the glad tidings of His grace are going out for whosoever will receive them.

Dear friend, will you receive Him? The salvation of God is free, and the good news of it given to us in the word of God is living water, free for souls thirsting, dying in their sins, and utterly helpless to save themselves.

“CHRIST HAS ONCE SUFFERED FOR SINS THE JUST FOR THE UNJUST TO BRING US TO GOD.” This is the water of life for you to drink and live. Oh! drink it now; drink freely, drink as deeply as ever you will; let go all works, all efforts of thine own and drink at mercy’s stream; so shall that free, full, boundless goodness of the Lord forever fill and satisfy thy thirsty, needy soul. Yet once again I plead with thee to take the living water Now. The time may come, or shall I rather say, Eternity will come when you may thirst in vain. In Luke 16 we read of one beyond the reach of grace, praying with all the earnestness of everlasting misery for but one drop of water—but in vain.

Think of it. “That he may dip the tip of his finger in water and cool my tongue.” The prayer of one once rich and increased with goods when here on earth, but now, too late, the gulf is fixed. God had called and he had refused. Clothed in his purple and fine linen, faring sumptuously

every day, his heart was closed against the messages of Moses and the prophets. Often it may be on the sabbath day in the synagogue he had listened to God's invitation by Isaiah the prophet, "Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat! Yea, come, buy wine and milk without money and without price." And now he cries in vain for the very smallest portion of that priceless gift of God. He had passed away from earth where mercy calls. But you, my reader, are still here. Death has not yet overtaken you. Here, and here only, is mercy offered you—not, hereafter. In another world, or state, it will be too late. If refused here, your eternal doom is unalterably fixed. But "now," says God's word— "now is the accepted time. Now is the day of salvation." For you the water still is free without money and without price. "AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY." Will you take it?

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"Whosoever drinketh of this water (Jacob's well) shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." These are the words of Jesus.

The Springing Well: Volume 5 (1902), Our Bible Portion: Surely I Come Quickly

"And they shall see His face: and His name shall be in their foreheads." "And behold I come quickly and My reward is with Me, to give every man according as his work shall be." "He which testifieth these things saith, Surely I come quickly."— Rev. 22:4, 12, 20.

TAKE courage, tried children of God, oppressed by sadness, enfeebled by sickness, burdened with sorrow, worn with suffering: "for yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37). What a little while is in His estimation we cannot know, but we know that He regards "a thousand years as one day," (2 Pet. 3:8), and hence it has not been two days, as time is reckoned in heaven, since he ascended from the Mount of Olives.

It may not be one day of twenty-four hours before you hear His glad shout, summoning you from your bed of pain, summoning your beloved ones from the tomb, summoning his tired saints from the wearisome journey of life. Then you will have a body "fashioned like unto His glorious body" (Phil. 3:21).

Then you will be so beautiful the Holy Ghost exclaims in admiration, "WHO IS THIS THAT COMETH UP FROM THE WILDERNESS, LEANING UPON HER BELOVED?" Until you can lean upon Him in the day of your espousals, let your desire be expressed in the prayer of the bride, "Set me as a seal upon thine heart, as a seal upon thine arm" (Song 8:5, 6), the place of security, the place of His infinite love and omnipotent power, and rest thus in calm confidence.

It may be night about you now, but "the night is far spent, the day is at hand" (Rom. 13:12). Three times in the last chapter of the Bible does the Saviour repeat the sweet promise,

"Behold, I come quickly,"

"Behold I come quickly," "Surely I come quickly" (Rev. 22:7, 12, 20); and all we have to do, all we can do, is to look up and wait and watch with the cry upon our lips and in our hearts,

"Even so, come, Lord Jesus!"

The dark mystery of suffering will then be so clear, we will wonder at ourselves that we ever complained or doubted for an instant. What is a bitter drop to a boundless sea of bliss? What is a second of pain to an eternity of glory? We may inquire with Daniel, and, like him, inquire in vain, for an explanation of perplexing providences, and for fuller knowledge, but at the time of the end, when Jesus comes, every sorrow here shall shine with a strange luster, every suffering endured on earth shall be an advanced step up the everlasting hills: "and there shall be no night there."

If we had no other reason for watching, it ought to be enough for His followers and friends to know that He bids them watch with girded loins, and burning lights, and hand upon the hall door waiting for His return.

"Blessed are those servants, whom the Lord, when He cometh, shall find watching."

Edification: Volume 3, Rewards.

"BEHOLD, I come quickly; and My reward is with Me" (Rev. 22:12).

What sort of reward would you like the Lord to give you? If the Lord allowed you to choose the kind of reward you were to have, what would you ask for?

A touching story is told of Queen Victoria when she was once visiting wounded soldiers in Netley Hospital. One poor fellow was frightfully wounded; he was mutilated almost beyond recognition. As her Majesty stood by his bedside she seemed greatly moved with pity, as though her heart went out with real compassion, and she longed to say something that should really comfort the sufferer. Taking one of his hands in both of her own, she bent over him, saying gently, "Thank you so much for all you have done for me."

Personally, I could wish for no other reward than this, just to be able to hear His own dear voice saying to me, "Thank you so much for what you did for ME."

"Why should the King recompense it me with such a reward?" (2 Sam. 19:36).

Christian Truth: Volume 31, Morning Star, The

It has been truly said by someone, that the Old Testament Scriptures end with the hope of the coming of the "Sun of Righteousness"; and the New with that of the "Morning Star." Sweetly beautiful is this. The godly remnant of Israel, who feared the Lord and spake often one to another (Mal. 3), had that precious consolation before them—that of the coming of the Sun of Righteousness "with healing in His wings" (Mal. 4). And we find them in Luke 2, the Simeons and Annas, and "all them that looked for redemption in Israel."

But, alas, His beams fell coldly on the hearts of His nation; they had no hearts for Him. Men were morally unfit to have God among them; and so He was obliged to hide His beams of blessing in the darkened scene that surrounded His cross, and to reserve the day of blessing till another season. Meanwhile our calling was revealed and our hope presented to us; not as the Sun of Righteousness, but as the Morning Star.

The more we contemplate the fitness of this symbol of our hope, the more does its divine origin appear. It is the watchman during the long night who sees the morning star for a few moments, while the darkness is rolling itself away from off the face of the earth, and before the beams of the sun enliven the earth with their rays. And so with the Christian's hope; he watches during the moral darkness of the world, till the dawn; and just as the darkness is deepest, and is about to roll itself away before the beams of the Sun of Righteousness, his hope is rewarded in seeing the Morning Star (Rev. 22:16), in His earliest brightness, coming to take up His people to Himself, that they might shine forth with Him as the sun in the kingdom of their Father in the heavenlies (Matt. 13:43), when He reveals Himself to the millennial earth as the Sun of Righteousness.

"I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and Morning Star.... He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:16, 20.

Girdle of Truth: Volume 6, Watchers, The

(Rev. 22:16,17.)

Through the slow-rolling hours of the desolate night,

There are watchers still watching to see

The star of the morning discover its light.

What a moment its dawning will be!

For their hopes are all centered in that single star;

And whenever its light shall appear,

They'll be caught, they'll be wrapt, in a moment, far, far,

From the face of this sin-furrowed sphere.

'Tis Jesus their Savior, who's coming, ere dawn,

From the darkness to catch them away:

To their eyes He'll appear as the herald of morn,

The golden forerunner of day.

With what hearts have they watched for His coming again!

Through whole ages of darkness they've waited for Him.

They have known what it is to have trouble and pain,

Heavy hearts, and tired eyes growing dim.

But their star will arise: not a doubt but it will.

When the night's at the darkest their star will appear.

Through the world-folding-clouds it will issue, to fill

Their souls with its radiance clear.

With these watchers I'll join, for their hopes are my own:

I've been washed in the Savior's blood.

Of His Church I'm a part-of His fold I am one:

I'm the child of His Father and God.

In the prayer of these watchers I'll heartily join,

When the Spirit and bride whisper, Come.

"Lord Jesus, come quickly" 's a cry that is mine.

When that's utter'd, bow could I be dumb?

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Bible Treasury: Volume 13, Revelation 22:16-17, Thoughts on

The Morning Star is the place Christ has taken so as to have the church with Him in that character.

Christ is the subject of prophecy as regards the earth, and then disappearing and going up—never the subject of prophecy as hid in God.

Chap. 1: 5. Earthly association with Him is spoken of first. The church has her own proper place, and says, "To him who doth love us, and hath washed," &c., and then turns round to speak of His manifestation on earth. His earthly work for me was when He washed me from my sins. He is not only the "Faithful Witness" for me, but the faithful worker. In every sense He was a faithful witness for God. But we begin not with that, but, "He doth love us, and hath washed," &c.; we look back, too, and see He has all the rest. He has put us in the same official nearness with Himself to God—kings and priests, &c.

Chap. 4. See the church now in heaven. Judgment of the churches down here in chapters 2, 3; judgment of the world afterward; and then, at the close, a description of the heavenly city: "Behold, I come," &c. All is closed: just as revealed at the beginning, so it is at the close. "I, Jesus, have sent," &c.—a personal word after the book is closed. The beginning of the book opened with what He was, &c.

Chapter 22: 16, being in contrast with what had been said for the world, draws out the expression from the saints of verse 17; this shows our position till He comes. Root and Offspring of David is the Source of all, and the Heir of all—the Holder, or vessel, in which all the blessing is set. This does not draw out the peculiar feelings of the church; but when He says, "I am the Bright and Morning Star," it calls out the expression from the church, showing her secret or private knowledge of His own personal value. In rejection while in the world, Christ was keeping up connection with it. Death comes in: the witness closed. Then redemption's history begins— "Except the corn of wheat fall into the ground and die," &c. Moreover, when He is manifested to earth, we shall be manifested with Him. The Bright and Morning Star stands contrasted with the blessing the earth will get. Then comes the invitation of the Spirit and the church; it is Himself she wants, and, until then, she is the full vessel of the grace of God, and says, "Come." Israel is not that. They do not know relationship and deliverance in consequence of that, but they wait for deliverance out of the sorrow—out of the depths. They groan for deliverance, that is, the coming in of power to set them free.

The hope of the church is by the power of the relationship. She is the bride, she has the Spirit, and does not wait for it. Israel says, "Thou to whom vengeance belongeth, show thyself." Does the bride say that? Does she call for vengeance? No; she is waiting for the Bridegroom. It was that which closed the relationship with the world, that began our relationship with Christ. His death was the ending of that in which God could have anything to say to man as man. As connected with Him in manifestation (not union—never that), all closed at His death. I can say, I am dead, crucified, my life is hid with Christ in God. The center and root, too, of all our relationship to God is Christ's death. Sins are gone, not existing any more: the being is gone in which they were, that is, I. We begin by death, and we are never clear unless we see that. It is not by His death I am put into union with Him, but by the Holy Ghost coming down from heaven. They would not hear, killed Stephen, and the like; and then comes out this position—exclusively a heavenly Christ; and then we get the Morning Star. He is not only a Christ in heaven, but He has associated believers with Him while He does not come to the earth: His bloodshedding is the ground of it all.

The revelation to Paul after this is "I am Jesus whom," &c. Paul got the teaching of the church, and said afterward, "I know no man after the flesh" —I know no such people as Israel on the earth—no such Head as the Messiah. My connection is with Christ risen and glorified on high.

John 14 says, "I will go and prepare a place," &c. He does not say, I will prepare a place for Israel. We are going to the Father's house. We are connected with the Father and the Son by faith while waiting for Him, and we shall be with the Father and the Son by-and-by. Christ, the hope of the glory to be revealed, is the foundation of that, and therefore it is said, "Christ in you, the hope of glory." How can we tell that? Ye know it, for He shall be in you. The Holy Ghost is an unseen Spirit in the world, but He is linking you with an unseen Savior in heaven. This is our proper hope, as being of the bride through the Holy Ghost dwelling in her. What is the Morning Star? The revelation of Christ to the church when He is not seen by the world—the completion of present privilege.

In 2 Peter 1:19 Christ is the "day star." The allusion in this passage is to the transfiguration, recorded in the three Gospels. The kingdom is earthly glory spoken of. The heavenly thing is the hidden part. "They feared as they entered the cloud." It was not a common cloud, but significant of the presence of God—the Shekinah, where God dwelt in connection with Israel. They did not see from without what was within. The Shekinah frightened those in the wilderness. Moses and Elias went into the cloud—others did not see them then. The word of prophecy is confirmed by the glory revealed—a candle that shineth in a dark place. The Father was in the cloud. Moses and Elias went in, and the others cannot see in. Paul only knew afterward what was within.

There is to be something besides broad day. This is the night; but the Morning Star is to be seen by those watching through the night. Prophecy tells you of the day, but not of this Star. Prophecy could not tell you of the hidden Christ, "until the day dawn." Those who are waiting for the day see the dawn, and watch for the day. They do not belong to the earth (as in the darkness of night), because the spared remnant on earth are that; but they belong to heaven as well as to the power of the day before the day comes. We get Christ Himself as He will never be seen in the day. Hence in Rev. 2:28 the address to Thyatira says, I will give him (the overcomer) not only the glory of the kingdom, as revealed to Peter, but that within the cloud not revealed to him.

Chapter 22. The bride responds to Him—the Morning Star. Now I shall have my proper place. He has washed me from my sins long ago, &c. The relationship is understood, and enjoyed—no need of explaining it. Did you ever hear a person explaining to a child what its mother is? The

relationship is there. There is no explanation when He says, "I am the Bright and Morning Star." Those who have got hold of the relationship say directly, "Come." They know Him as the One who has loved them, and washed them from their sins, &c., and they are within the veil. The Spirit leads the chant, Come. The church has the consciousness in herself of the relationship, and the coming of Christ to receive the church could not be matter of indifference; it could not be understood by a person who has not the living relationship. If I have the relationship, and He knocks, do I want an explanation of who He is before I open the door? Does the wife wait before she opens to her husband, when she knows his knock? "The Spirit and the bride say, Come." Are all Christians saying, Come? No! Then what is to be done? The church is corrupt; there is the great house. But there are individual hearers; let them say, "Come." The first desire is to have Christ, and to Him she says, "Come;" the next) that all who hear should have right affections towards Christ, and say, "Come:" You that hear, do you join, and say, "Come"?

You get the whole circle of right affections in this verse: first, that arising from the consciousness of being the bride; secondly, desire for all the saints. Why are you lingering outside Christ? Are you waiting for judgments on the earth? There is a desire that the saints should have no hindrance to the single eye, and readiness to say, "Come," knowing the heart is not right if not saying, "Come." Then is that all? No; there is a third thing—the gracious perception that there are thirsty souls wanting to be refreshed. She says to them, "I have the Spirit, I have been refreshed." The church does not say, "Come to me" —the false church says that—but the church says, "Come." I have not got the pure flowing of the river yet (Rev. 22), but you come. The next thing to the supply of our own need is the discernment of the wants of these thirsty ones. We can say, I have part in the Bridegroom—I have rivers of living water. We ought to be able to say, I have got the river. Any one can say, There are rivers; but we ought to be able to say, We have them. If our hearts are in the circle of these affections, we shall say to others, Come, and have them too. Is that all? No; there are yet others invited: "Whosoever will, let him come and take the water of life freely." Thus the church is seen in its full bridal place and desire for Christ's coming without a question of judgment; and so in the individual that hears His voice. Then follow the invitations of grace.

Christ has many crowns—King of Jews, King of nations, &c. Angels never reign; they serve most blessedly, but never judge or rule. We reign, and the Old Testament saints also, though they are not the bride. There is this distinction between the church and the kingdom; all saints are in the kingdom, but not all in the church.

Righteous rule is in the millennium—sin not allowed, but instantly punished with death. Thus, though there may be sin breaking out and judged, there will not be evil allowed or successful.

The Holy Ghost now comes with a certain amount of blessing to us. If the flesh is not subdued up to the practical reception of the revelation, there is trial. Peter had the revelation about Christ (Matt. 16), but his flesh did not like the cross.

The moral condition of the soul may be such as not to carry the joy in our walk through the world. There is an individual link between Christ and the soul that he will not lose when he gets to heaven— "a name given that no man knoweth," &c. When there is individual walk with God, which ministers to the common blessing of all, the Holy Ghost being ungrieved.

Community of joy is a little more exciting and intense. (Luke 24) It will fill heaven; there will be common joy and individual joy there. Wonderful! to be able to talk about it as ours.

Present Testimony: Volume 11, 1860, Fragment: Revelation 22:10-15

"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie " (Rev. 22:10-15).

Present Testimony: Volume 9, 1857, Revelation 22:20

" Come, Lord Jesus." Meditating lately on this word, which is a bold word for mortal's mouth, I was struck with the flow of truth which runs through this same book, and shows that which constitutes at once John's liberty to say it, and made it meet and natural that he should do so; and that we also, who have like faith with him, should do so likewise.

I will briefly pass through some of the passages.

It was to this same Lord Jesus that he owed complete deliverance from guilt, and the certainty of glory.

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen." (Rev. 1:5, 6.) To such an one, how well could John say, Come!

It was in this same Jesus, when displayed in glory, that John, in his weakness and feebleness, had found the fountain of sympathy and help.

The glory in which He showed Himself to John was great. " His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength." (verses 14-16). And the effect on John was overpowering. " And when I saw Him, I fell at His feet as dead " (v. 17). But sympathy and aid were near, for they were in the Lord who was there. " And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (v. 17 and 18). What grace

in this act, stooping to lay his right hand upon His prostrate servant! What graciousness in the words, " Fear not!" And mark how all about Him showed His competency to sympathize. Himself, personally, was the First and the Last;—His experience was thus marked. "' I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen." And the insignia he carried were the keys of hell and of death.

The glory of the person, His experiences, this emblem of His present power -how do they all suit the prostrate state of the feeble though true servant.

There were traits, too, shown by the Lord in the addresses to the Seven Churches, most attractive, as well as most glorious. Has He to take forth the precious from the midst of the vile? Zealous He must be, and is, for God and the glory of the services which rest upon Him; but how desirous to praise all in His servants which he can praise; and where there is no good in connection with them to praise, then, how does His own divine goodness show itself in His readiness\_ to bring forth the rich stores of his own wealth for man's encouragement:-

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (2:7).

"Be thou faithful unto death, and I will give thee a crown of life... He that overcometh shall not be hurt of the second death" (2:11).

" To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (2:17).

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star" (2:26-28).

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels" (3:5).

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God: and my new name " (3:12).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne " (3:21).

Sweet to hear these words- sweet to record them for others—but sweeter still to the hearer's and to the recorder's mind the thought of their sweetness to the speaker of them. God is God—and divine fullness, and pleasure, and praise are natural to His presence, and are attractive to those that are His, just as emptiness, sorrow and discontentment are natural to fallen man and repulsive to the redeemed.

See, too, the rich uncovering which the Lord made of His titles and glories in these addresses to the heart that loved him (1:5, 6, and 17, 18); these were precious in themselves, and the uncovering of them to faith was of the grace that made Himself to be loved.

" These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks " (2:1).

"These things saith the First and the Last, which was dead, and is alive" (2:8).

"These things saith He which hath the sharp sword with two edges" (2:12).

These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass" (2:18).

"These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead" (3:1).

"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth" (3:7).

" These things saith the Amen, the faithful and true Witness, the beginning of the creation of God " (3:14). All these titles show His own connection in grace with the churches which had failed, just as His large promises to the overcomer show His grace to provide for taking forth the precious from the vile. What a study, too, of His graciousness of ways and thoughts had those seven addresses opened and furnished to him that said, Come, Lord Jesus.

4. But the Lamb had His own place upon the throne of the Lord God Almighty. Blessings and privileges enjoyed by His people in the wilderness; His service to God in connection with them there, with all sympathy and large-hearted liberality, were surely true; but these were things connected with circumstances which could be shaken—He had His own place on the throne which could not be shaken, and there, Himself was the over of His people—the securer for them of the knowledge of things to come.

The believer's peace, amid trial, consists very much in his being able to trace that his path is according to God. "Ye shall know,' has a peculiar force in connection with the blessing of the people of God since Pentecost. Of what inestimable value, then, is the breaking of the seals of the book of futurity by the Lord—from how many sorrows does attention to the truth there found save us? If it were only the general truth that the church's path through the desert has been looked over by the Lord, that would be sweet; but where the heart has been taught of God, there is, beside the general truth, many an individual one which, while it may draw the soul into watching, and occupy its energy with examinations of the word, forms in it. both humility and dependence. And could not John say " Come " to Him whose grace had traced the path through the stormy ocean of man's apostasy for that people of whom John was one? If they had to pass it apparently alone and without Him, how welcome the sight of Him whose love had given them the outline of their voyage and its sorrows.

There is in chap. 8:2-5 another truth to be noticed:- " And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the

altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

In chap. 5, the Lamb was the channel by which light divine flowed down from the throne of God to man on earth, about the contents of the sealed book. Here He, as an Angel, is the channel by which prayers and groans ascend to God. Yes, every sigh, every groan of His people in the wilderness will sooner or later reach God; and the same God who listens to the sighs of His prisoners, will vindicate their trust in Him, and will destroy their oppressors. It is the Lord Jesus to whom John says, chap. xxii., "Come, Lord Jesus," who in the fixedness of His own glory as Mediator between God and man, at once hands up the prayers in this eighth chapter to God, and shows that His office of Mediator stays judicial acting from God towards the earth.

6. Let me turn now to chap. 10: -"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and he cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and on the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

There is in nature a foolishness of love which leads the heart and mind into movement whenever the object of affection passes before us. This is true in grace also, though here the wisdom is justified of its action, for He is worthy who is loved; more worthy than mind can think or heart can measure—and we love Him because He first loved us. He may have roused our attention, may have sought our love, may have shown and made good His love to us by solitary acts, and by innumerable benefits conferred; but it is Himself we love. The glory and the majesty of His person who is here present, employing and directing His servant what to retain and what to communicate of things shown to him; letting him into light, and giving him intimations of what the experiences that light would lead into is very attractive and very expressive of the personal love which the Lord bears to His servant.

7. When I read chaps. 11-15, and contemplate in them the various scenes through which the Lord made His servant John to pass—Jerusalem remembered on the earth; its connection with heaven's, plans about Messiah; the heavenly man purger of the heavens for the Church; head of an outcast suffering race amid Jews and Gentiles -part of which should be concealed to become an earthly seed when the power of the world, the flesh and Satan, was put down, and another part of which should fall in testimony, but rise and reign with Christ: when I see also this vision of His own triumphs shown to and tasted by John, surely I say it must have had a kindling, stirring effect upon his affections towards his Master.

Just as, 8thly, chaps. 16-18, as containing the downfall of all the strength of that world from which John was at once separated and suffering, must have given, as from the Lord, the confirmation to his soul of the blessedness of the position into which Christ had brought him. That which oppressed him could and would be shaken; but he, as not being of it but in the secret of the Shaker of it all, knew and could anticipate the shaking with quietness.

9. Heaven's breathing forth of joy at the triumph of God now come—and the preparation for the marriage of the Lamb on high—had ushered the Lord into the earth as putter-down for a time of all adverse powers, in chap. 19.

10. And in chap. 20 John had seen the kingdom and the fellowship of it; and

11. How even that, in the wondrous height and depth of Divine grace, was but a means to a final end. All enemies put down;—God could be all in all. But who is the bringer-in of the eternal state, in which God's tabernacle shall be with men, who, save this same loved, and loving Lord Jesus?

12. But as though all this were not enough, we find the blessed Lord turning back from 21:9 to the Church as the bride, the Lamb's wife.

"Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). Yes! He nourisheth and cherisheth the Church.

The way that we see in this wondrous description of the Church's millennial glory -the fulfillment of "Thou in me and I in them" of John 17 is blessed. Expression of the Lord's own perfect beauty -sharer of the glory given to Him -the bride which He Himself will come to fetch—which He will present to Himself a Church in glory, "without spot, or wrinkle, or any such thing." These were the rich expressions which characterized the love of the Lord Jesus Christ—which led Him to say, "Surely I come quickly;" which were the liberty and the power of the heart of John to say in reply-

"EVEN so, COME, LORD JESUS."

This paper shows how the heart finds sweetness in Revelation, where the understanding (p. 92) has found light.

Bible Witness and Review: Volume 1, Spirit and the Bride Say, Come, The

Rev. 22:17.—I do not wonder that there are difficulties felt in accepting the interpretation of those who apply this verse exclusively to the Lord or to sinners. The truth is that the former portion refers to the one, and the latter to the other. Nothing can be sweeter nor clearer when seen.

Jesus had just announced Himself as not merely the root and the offspring of David, but the bright and morning star. Immediately the church, with the bridal affections, says, Come. It is the Bridegroom that thus awakens her desires that He should come. He is the first object of the heart, and lest it should be thought to be a mere human, unsanctioned longing, it is added, "The Spirit and the bride say, Come."

But there are many who have heard His voice and been washed in His blood who yet feebly know their privileges in Him; they little if at all appreciate what He is as the Bridegroom, what they are as His bride. Are these to be silent? Nay, "let him that heareth say, Come." They may know his love but imperfectly: still let them not fear to say, Come.

But does not such a hope, such a waiting of the heart, hinder one's yearning after poor souls? Enemies have said so, mistaken friends may have thought so; but God links the two most blessedly together. If the bride, if the individual saint, owe the first love of the heart to Him who is coming to meet us in the air, so much the more can we turn round to the needy world and invite him that is athirst to come (not to say, Come, which to him, indeed, were but judgment). Nay, even if I meet a soul who perhaps has not yet known real soul-thirst, yet is willing, I can bid him freely welcome: "whosoever will, let him take the water of life freely." It is a perfectly beautiful scene, which the Lord grant us better to know and enjoy by the Holy Ghost!

Zech. 12 One asks: 1. What will determine, even approximately, the date of this prophecy? It is evident that the date assigned in some Bibles (B. C. 587) is a mistake; probably B. C. 517 was meant, which would better accord with the previous dates 520-518 B. C. The Edinburgh Bible of Blair and Bruce, like that of the London Tract Society, gives the date according to your correspondent. On the other hand, the Oxford Bible (4to, 1845) gives a century nearer Christ, i. e. 487, both of which seem to me highly improbable; while Bagster's Bible, after dating several of the preceding chapters B. C. 518, suddenly fixes chap. 14. at B. C. 587; and Collins's Bible (1855) is equally strange, putting B. C. 587 to the preceding chapters, and B. C. 517 to chap. 14.! For myself, I see no reason to doubt that Zech. 9-14 form a part of the great prophecy which commences with chap. 12.; and I conceive that they may have been given in or not long after the fourth year of Darius Hystaspes. (Compare Ezra 5) To put this prophecy as far back as the reign of Nebuchadnezzar is, in my opinion, of all hypotheses the least reasonable.

2. The "idol shepherd" is Antichrist, whom retributive judgment is to raise up in the land of Judea in the last times. "If another shall come in his own name, him ye will receive." He shall in the end suffer the sternest vengeance of God. This is no modern opinion.

Pastor stultus, et imperitus (says Jerome, Comment. in Zech. lib. 3. cap. 11.), hand dubium quia Antichristus sit, qui in consummatione mundi dicitur esse venturus et qualis venturus sit, indicator iste pastor ideo resurgat in Israel, quia verus pastor dixerat: Jam non pascam vos. Qui alio nomine et in Daniele propheta (cap. 9.) et in Evangelio (Marc. 13.) et in epistola Pauli ad Thessalonienses (2 Thess. 2), abominatio desolationis, sessurus in templo Domini, et se facturus ut Deum, qui et per Isaiam magnus census dicitur (Isai, 32.) 'Tarn sceleratus est pastor, ut non idolorum cultor, sed ipse idolum nominetur, dum se appellat Deum, et vult ab omnibus adorari.

3. There is no reason that I see for identifying the stone in Zech. 12:3 with that in Matt. 21:44. The former evidently means Jerusalem itself, the latter the Lord Himself in two positions, answering to the two advents. First in His humiliation, He is a stone as it were in the ground, and "whosoever shall fall on it shall be broken," verified in all unbelievers, but especially in the Jews; next, "He is exalted to heaven, and coming again in power and great glory, He will execute destructive judgment-" on whomsoever it shall fall, it will grind him to powder." (Cf. Dan. 2: 7.; Rev. 19) "A burdensome stone" is another idea, and will be true of Jerusalem in the latter day, when the Assyrian heads a grand Gentile confederacy after the Antichrist is disposed of, which is the subject of Zech. 12:2-6; 14: 1-3: also Isaiah, Micah, Daniel, and other prophets, treat of this closing king of the North.

4. There is no intermingling of the church or Christian body with the subjects of this prophecy. There may have been some partial application in the past, as there will assuredly be a complete fulfillment in the future; but it is Judah and Jerusalem that are in question, whatever profit the church or Christian may and ought to draw from this as from all Scripture.

The double reference of John 19:36, and Rev. 1: 7, shall fall, it will grind him to powder into the prophecy, which mainly bears on the second, but presupposes the first. "They shall look upon Me whom they have pierced." But Rev. 1:7 is so far from intimating a general conversion of mankind previous to the return of the Lord, that it plainly enough insinuates their then unbelief, for "all kindreds of the earth shall wail because of him." He will be unwelcome to them.

The mourning of godly awakened consciences, when Jehovah-Jesus is seen, to the final deliverance of Jerusalem and the total overthrow of all their Gentile foes, is most strikingly described in verses 10-14, but it is in terms which exclude the revival in Ezra's time, save as being a feeble earnest. Each felt alone with the Lord; and those families are specially named who represent prominent classes in Israel from the beginning, and throughout their history.

Food for the Flock: Volume 6, New Jerusalem, The

EV 21:9-27{EV 22:1-17{

The great instruction for us is, that nothing that is not Christ will be there. This comes home very practically to us, for we may decide as to everything by the question: Is it Baby-ion, or is it the New Jerusalem? Which is it for? Is it for man's interests or Christ's? Babylon is the aggregation or collection, the bringing together of everything that suits man: while the New Jerusalem is the exhibition of the divine beauty that was seen in Christ on earth.

But why do we get this picture of it here? Why, that being made acquainted with what we are to be in the future, we may learn what will suit Christ now, and that is an immense point. I know what will suit Him. You say, I have heart for Him. I hope every Christian has a heart for Him; but you may love a person, and not know what will suit that person. There is such a thing as awkward love. But here I learn what will suit Him. and hence I know what does not suit Him. I know what I have to set aside, and what to cultivate, and that is the great point.

Here we get a picture of the Bride before the nuptial day. If I may use a familiar illustration, the wedding clothes are brought home before the marriage to be, tried on, and thus we can see what suits Christ morally now. We have the same thing alluded to in a passage similar to this: "

Like a bride adorned for her husband." So that I can tell a person a great many things that will suit Christ from this Scripture.

So far as I can count them, there are seven distinct things that show us what will suit Christ. It is not merely something to be put on for the time, but what will suit her forever as the Bride. the Lamb's wife, made meet for Himself.

One word before I pass on to confirm what I have said, for it is important that there is nothing in the Holy Jerusalem that is not Christ, and that any one thing of self, no matter what it be, will have no place there.

There was not a thing He did that was not beautiful to God. If He ate and drank it was beautiful to God. Whether He looked at Him in private or in public life it, was all beautiful. There were thirty years we know little about, but the testimony of God at its close when He came up out of the 'Jordan after His baptism was, " This is my beloved Son in whom I am well pleased." And the testimony on His public life, which culminated on the Mount of Transfiguration, was the same, " This is my beloved Son." Thus, whether in His private or His public life, He equally pleased God and it was from that point He became a victim. He was the expression of righteousness till then, and then He went down to be the sufferer for unrighteousness. That is the difference between the Mount of Transfiguration and the cross. You do not understand Him if you say, as is often said: He went from the cradle to the cross. We see a man in the flesh entitled to go up into the glory: as Peter says, " We were eye witnesses of his majesty " in the flesh. But He comes down to die, for " Except the corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." He goes down to be nothing at the cross, and there glorifies God under judgment as a man. First the glory saluted. Him, and then the glory claimed Him, after He had borne the weight of our judgment. There the Son of man was glorified. He went down into death, but God raised Him from the dead, and seated Him at His own right hand, so that I have a Savior. in the glory. Not only One who was entitled to glory for Himself, but One who went down under the weight of my ruin, and entitled me to glory also, and thus I get it, thus I shall have glory by and by; and this is the first characteristic of the Bride: she has " the glory of God."

Now what comes out and is so interesting to mark in the book of Revelation is, that it is at the close you get the Bride, not at the beginning. We have there the church, and of course it is the Same thing only in a different aspect. We get the church first, and that all a failure as a vessel of testimony on earth. We see Christ walking through the seven golden candlesticks with His eyes as a flame of fire, for He is indignant at the state of things, in dignant that His love for His church is so unrequited. Nothing makes one so 'indignant as unrequited love. Well, that is the state of things at the opening of this book: And here I make a remark which, though an old one, it is important to keep in mind, namely, that, as soon as the Revelation was given, the Lord could come. When the book of Revelation was given then was fulfilled what was said of " John, " If I will that he tarry till I come what is that to thee? " When the book was given, so to speak, Christ had come. Of course I do not mean that He literally came, but there was nothing to prevent Him, and there has nothing happened since that which must have taken place before He could come. Things have grown since then, but everything was there at that time that there is now. Just as I might say twenty trees were planted in a certain lawn 1800 years ago, and not one since. The trees may have grown since, but only the same twenty trees are there; there is no new tree in the lawn. Well, here at the opening of this book I find the church a failure as a testimony to man. It should have been the light of the world, the representative of Christ as the light to the world when Christ had gone away, like the moon- shining in the light of the absent sun where the sun not. That is what the church ought to be, but it has lost that character-lost its place as the vessel of testimony: True, it retains its responsibility still, but no one in his senses would say that it has maintained its responsibility, unless it be those connected with Romanism and such like.

All the light that is in the world is in the church. Still, when Christ restored to the church, as He did to Philadelphia, the truth of His relationship to the church, He did not send Christians to read all the books that had been written by theologians, nor to study the light in the church, but to go back and learn exactly as the disciples did at the first; they had to begin anew. After 1800 years of light they had to go back where they began. To' speak plainly, when the light and truth that-have come out within the last half century began to come out, the Lord acted exactly as He did with the two disciples at Emmaus, as if not a single book or tract had ever been written, nor a sermon ever preached for the last 1800 years. He says you must go back and begin as at the beginning, as He taught the disciples at Emmaus, when, " beginning at Moses and the prophets, he expounded unto them in all the Scriptures the things concerning himself." That is the way He makes Philadelphia; He revived the truth of His relationship to the church. That is the 24th of Luke, or man's side, our side, of the 20th of John.

Now what I say is that the church has failed in being the expression to the earth of Christ. When John sees the Lord at the opening of the book of Revelation, he sees Him indignant at what He beholds, and I believe we ought to be more indignant ourselves. I believe that if a person mixed up with ecclesiastical corruption got near the Lord, instead of being happy in His presence, he would be frightened. And Why? Because he would encounter His eyes like a flame of fire. His eyes to the church properly should be as doves' eyes. Why is this? Because, He says, you are mixed up with the evil, the corruption, and I cannot suffer it. Do you think the Lord is not indignant at the state of corruption throughout Christendom? Do you think He tolerates it? He is indignant at it.

I never preach ecclesiastical corruption, I preach nearness to Christ; but I do not think, indeed I am perfectly certain, that the soul who is in this corruption will, if he is near Christ, get frightened; not about his salvation, but distressed because Christ does not greet him cheerfully.

John knew Him best of all the disciples-had lain on His bosom, knew what His heart was-yet now He falls at His feet as dead. He says, I do not know Him with that countenance at all, and the Lord has to tell him I am the same person I used to be. Well, I speak of the fact that there is a change, not in the Lord's heart, but in His manner. When in the 20th of John He comes to His disciples, they are all glad to see Him, feeling His side and seeing His hands, and He breathing on them, and bringing them into all the blessedness of His own position as the One risen out of the ruin. There He stands among them all, calm, and making their souls to know that there was for them a region of light with not a single cloud to disturb the peace, and then sending them forth into the world with their mission in peace. But He is all changed. now.

Let us trace a little how this change came in. I will first give you a sentence, and then I will try to explain it to you. So long as the church maintained its character as the Bride, it was true in its aspect to man; but as soon as the church gave up its bride aspect, that is, its heart for Christ, then it failed in its other aspect to man. Its aspect to the Lord is love, its aspect to man, light: It gave up love to Christ, and it lost its light to man. When it gave up the bride aspect, it lost the place of the candlestick, and it not only lost the place of the candlestick, but the light. A person may say it is the candlestick still, but what -is the good of a candlestick without the light. It lost the light at any rate.

Turn now to the latter part of the 24th Matthew. Here we see the servant failed. " And if that wicked servant shall say in his heart, My Lord. delayeth his coming," &c. Now it is a heart saying, -my Lord delayeth His coming. That was not the Bride looking out for the. Lord. The true state and position of the church was that of a bride waiting for the bridegroom who had gone away. Now-let me make one remark I omitted

just now. When all the animals were brought to Adam to see what he would call them, he gave them names, and' search was made to find a helpmeet for him, but it says, " For Adam there was not found a helpmeet for him." That word " helpmeet " is very difficult -to understand. The German translation, it is said, is the best rendering of the word, and the meaning is " something over against you." Then there was a rib taken from him,, and with it God builded a woman and brought her to Adam. Hence the word. " that he might present it to himself." What for? For Himself and entirely of Himself-something over against Himself. " That he might present it to himself a glorious church, not having spot, -or wrinkle, or any such thing, but that it should be holy and without blemish."

Now, I say that the church has failed in the bride aspect, and why? Because the teacher has failed. It is always the case. We might be sure the church would fall after the fall of the teacher. As sure as the teacher goes down the congregation goes' down too. Like priest like people. The servant was made responsible, and it was the servant who said in his heart, " My Lord delayeth his coming," &c., and then he goes and mixes up with the world. The church, too, has gone down into the world, but the servant went first.

Now look at the first verse of the 25th chap, ter. " Then shall the kingdom of heaven be likened." It was not always likened. " Then shall the kingdom of heaven be likened. to ten virgins who went forth to meet the bridegroom; but while the bridegroom tarried they all slumbered and slept." There is a sleeping saint now, and I will tell you what a sleeping saint is. He is one that has neither the sense nor the activity of life. He gives everyone the idea that he he is not awake. It is not the question whether life is there, but there is no activity of of life. And now what we come to is this: the Lord, at midnight, which I believe was about fifty years ago, says, I will wake up the church in her aspect to myself. He does not say He will wake her, up and make her a luminary again to the earth. I do not think a thing that -fails in the eyes of then in this earth is ever restored to the eyes of men. But why, because it has failed in its aspect to men, and lost its character before men, should it lose its heart for Christ? Now what I see Christ does is this. He says, I will wake up the \*church in its relationship to myself; and then comes the cry, and I ask you to mark the terms of that cry: " Behold the bridegroom." Not " Behold the bridegroom cometh." " Cometh " is an interpolation. If I tell you the Lord is coming, I am putting all upon that coming, not upon Himself. " The Lord is here," that is the cry. And it is a very solemn and yet happy thing, and I am sure I seek to get my own soul awake to the reality of that cry-" He is here." Suppose some one came to the door and cried " He is here, go ye out to meet him," see how we should all drop everything and go. It means an appointed place of rendezvous. We have no word in our language to express it properly.

'Now, what is the way in which the. Lord acts to His church? He acts upon the heart and the affections of those waiting for Him. He says as it were, I will awake them up, not in the way in which I awoke up Israel, by threatenings and by judgments; that is the way I took with Israel; but I have another way of acting upon the church. And, beloved friends, how blessed a way it is! Of course, He says, I know they have love for me in their hearts, and I will -arouse them by a cry, and they will hear. And I believe the truth about the cry is gone abroad. I ask my own soul, " Have I heard the cry from Christ, " Behold the Bridegroom? " What a wonderful loosening effect it would have upon all of us to hear the words, "Behold the Bridegroom." " Then they arose and trimmed their lamps." I believe it is bringing out saints to a church position—to a certain testimony; that I do not deny at all, but it is the effect of having got heart for Christ, not that you are looking to make yourself any testimony to man. You -know very well the effect of trying to make a testimony of this kind. Man is always a failure. But I am not looking for this, and I do not expect it to be restored. We have lost our character. In plain words, I do not know anything a greater scandal upon the face of the earth than the church of God. I do Lot care -What part you take in it, but we belong to the family, and we cannot shut ourselves out. I belong to the Romanists; I cannot deny it; I have got relations among them. You say, But I am not one myself. Ah! but you have got relations there nevertheless, and you cannot deny- them. How can you say I have nothing to do with them? That is independency. Independency was thinking it could place itself outside the house of God. All my relations are there.. Some of them may be obnoxious, but be it so that they are obnoxious, still I cannot get myself out of it. Like a member of a disgraceful family, I am not to do what disgraces them. If I belonged to a family of thieves, I am not to be a thief myself.; still I should belong to the family of thieves. Just as a Jew might say, We rejected Christ. We have His blood upon Us as a family, but I will not do it myself. It is to our interest 'to understand this, because of what Christ awakens the church up to. He awakens up the church to Himself, and the proof is you go out to meet Him. You leave things behind, and this brings out—practically that He has become the object of your heart. Now I must give you an example of one thus waiting for Christ. A person may say, I really should like to hear of a person thus waiting for Christ. Well, you always get cases in Scripture.

I turn to the 20th John, which brings out a great point, and a very interesting thing, that what we have in infancy, at the beginning, comes out at the end. Well, what we have here is this, that what marked the dawn will mark the close. There was a bride at the early dawn, and there will be a bride at the close.. I look for a bride, beloved friends. I say it is the church I am speaking of, not a select company. I do not think Christ will have an elect company only when He comes, but all the saints on earth to greet Him. I do not Predict His coming to-night, but I look for Him in my lifetime. I am looking for Him to come as one of those ready to serve, as one of " a people prepared for the Lord."

But what I get in Mary Magdalene 'is this: the Lord transferring her from the sense of the earthly to that of the heavenly bride. The earthly bride is one who has no enjoyment when she loses the Lord personally. There is no sense of union in the earthly bride. When she loses Sight of the bridegroom she is unhappy. So with Mary Magdalene. But the great point I am pressing is this, which to me is the grand characteristic feature of the closing hour, and which I would urge with all the stress and energy I can command, that what marks the closing hour is heart, not intelligence. The ruin of the church is intelligence without heart. Laodicea is intelligence without heart. Let me tell you, beloved friends, that when the truth was first revived it was heart, and very little intelligence. I do not object to people's setting themselves to get knowledge about the One their heart is set on, but heart is what. Christ is looking for now, and the first gross characteristic feature in the failure of the church was giving up heart for Christ.

See the case- of the church at Ephesus. The church that has had the greatest favor bestowed upon her is the one to whom He has to say, 'Thou hast left thy first love.' I look at a saint sometimes, and I see there is great intelligence; he is very anxious to get some particular arrangement of truth, dispensational or otherwise-all right in itself; but a greater thing than this is heart. Heart gets intelligence; intelligence never gets heart. If you have got heart you are sure to get intelligence, for the Lord loves to communicate to a person who has got heart.

Now the thing of unspeakable value to the Lord in the case of Mary is her affection for Himself. She has lost. Him, and she says, The whole world is intolerable to me without Him. The apostles come to the grave, and John gets intelligence about Him, and then they go home. Mary says, I could not go home. I say I would rather be Mary Magdalene than John; and we find the Lord communicates to Mary Magdalene, and does not to John. Thus the Lord comes to her, and transfers her from the sense of the earthly bride to the light of the heavenly one, and gives her the intelligence which sets her in the right way: that is the intelligence for the heart.

This is what I find is working out in the present day: too little heart and a great deal of intelligence, but the intelligence is doing the mischief, because absorbed with the intelligence and not heart. If intelligence does not form Christ in us, beware of it. Beware of a bit of intelligence that does not form Christ in you: it ministers to man, and helps on Babylon. What, you say, helping on Babylon with Christian knowledge! I say it could never be Babylon without Christian knowledge. If the truth does not produce Christ, it subsidizes man; and if you help on man, you are diverting from the building Christ is set upon. Christ's building is the church, the New Jerusalem, which He is building out of Himself.

Now the Lord comes and tells Mary, "Go to my brethren, and say unto them, I ascend unto my Father and your Father, to my God and your God. He actually communicates truth to her which is the kernel of the Epistle to the Ephesians. At any rate, He communicates truth which suits her; transferring her from the feeling of the earthly bride to that of the heavenly one; and giving her intelligence suited to the heavenly one. She can say, I know -where He is, and that is all I want to know. I know Where I have to do with Him, and my heart is satisfied. What satisfies the heart of the Bride is this, I know where my Lord is. First she says, I do not know -where He is. "They have taken my Lord out of the sepulcher, and I know not where they have laid him." She gets truth concerning the place and the relationship of the church. She is the One to whom is communicated these two great truths; and she is sent as the messenger to convey these truths to His brethren. Now she goes off happily; not a bit of distress now.

The church failed in its aspect to Christ, and then lost its aspect to man; and now Christ wakens it up to be in its true aspect to Himself; and, as I am true to Him, I really am in my proper aspect to man.

I leave the things unsuitable to Christ, and go out to Meet Him, and I know what will Suit Him. That is what I find if I turn to Rev. 21 There I am looking on what really suits Christ. A person may say, You are not suited to Him. Perhaps not; but I do not admit that I do not know what will suit Him and I am thinking of what will suit Him, not of reforming the church. I am thinking of the bride. People may challenge me and say, "Where is the church? Surely you do not call that little meeting of yours the church." I say I do not, but what I am looking at is the principle; I mean that the hearts of the saints should be in longing, earnest, looking-out for the return of the Bridegroom, and that they should be in a suitable state to receive Him when He comes.

I say, if you get into suitable circumstances for Him to come, you will find you are far more in church order than if you made order your object. You could not be in church' disorder. It is not that I am looking for church order, but I am looking to be brought out of everything unsuitable to Christ. I want to be according to Christ—according to His word.

There are two things which should characterize the Christian: the first is, I must have my heart alive to Him, to His return; and the second is, I am to be representing Him here till He comes back. As the Lord says of His disciples, "I am glorified in them." I study to be unlike the world that will not have Him, and to be like the rejected One.

The greatest glory the Bride ever had, or will have, is to be like Him. It is the Bridegroom forms the Bride. What the apostle gets here is a picture of the New Jerusalem. "I will show you the bride, the Lamb's wife.

Now the first character of the Bride is its appearance, and this gives it its whole character: it has "the glory of God." "And her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

What a wonderful thing it is! I cannot dwell upon it, but it is extremely interesting. There is not one single thing that has failed in the hands of men that will not be resuscitated and brought into divine beauty by the Lord Jesus Christ. We have failed as the candlestick, but we shall come back again in all the 'brilliance of Christ to the earth. It will need no candle, nor light of the sun or moon to lighten it. We shall come back in all the magnificence and brilliancy of divine beauty to the very place where we have been such a complete failure.

And so with the Jew He will be set again upon the earth in all the perfection of the law -the Lord maintaining it all. No Matter what has failed in the hands of men, He will restore it all. So there will be an earthly Bride and an earthly paradise, as well as a heavenly Bride and a heavenly paradise.

I do not believe any soul can have a sense of union with Christ except where He is. I do not want to distress any soul, but you must know Him where He is. I have union with Christ where He is, in glory. You cannot be perfectly clear of all your state here if you have not got into that region of calm. You have to do with an ascended Christ. How talk of perfect peace. if I have not to do with an ascended Christ? Practically we have to learn what the frigate bird. does. When a storm comes on it gets above the region of storms, above the clouds, where there is none, and there it stays even for days until the storm is over. I am placed beyond the reach of storms; I am a frigate bird, in that sense, through grace, for I am with Christ in a scene where there is no storm and no clouds. I am united to an ascended Christ. The Lord says, "The glory which thou hast given me I have given them." A person might say, I cannot get this now. I answer, I belong to the glory now; I possess Him now in glory, and I am changed into the same image by the Spirit. I belong to the glory. That is the Solomon aspect. Every believer knows Him in the Jonah aspect; but He is just as much his in the Solomon as the Jonah aspect. If you do not know Him in the Jonah aspect you are not clear of your sins. But He is the King of Glory, and I have come to Him in a scene "of unclouded light, which is the expression to my soul of the perfect satisfaction that God has in the One who died for my sins, and I have perfect deliverance and perfect rest in Him.

This is the first characteristic of the Bride; but properly it is not a characteristic, but the expression of the whole thing.

The second are the walls. These are not for protection merely, but for exclusion. Everything is excluded that defiles. Nothing can come in but what properly suits Christ. Anything that does not suit Him must be excluded.—That is a main point with me. The walls therefore are high as heaven. 'The walls are undoubtedly a figure; but nothing can be clearer than that they were to shut out everything not suited to Christ. It is not looking to be a church, nor to get into church order; not looking to be, as set forth in 1 Cor. 12, a manifestation of divine power to tell upon the whole town. But I am to separate from everything and everybody that does not suit Christ. Why so? Because I know it is the one grand principle with Him, displayed in these walls as high as heaven; it is exclusiveness.

The next characteristic we get is receptiveness: the gates. Here I have to let in everything that is suitable to Christ. There-fore the names of the twelve tribes are here. So the foundations have the names of the twelve apostles. There was no person connected with the city prior to the apostles. People who talk of Old Testament saints being in the city make a mistake. Every builder knows the foundation is put in the first thing. And so with Christ and His building; for it is Christ's own building. He brings in this entirely to eclipse what man has built, and therefore it is "a city that hath foundations, whose builder and maker is God."

The foundations, then, are the first laid, and the names of the twelve apostles are in them. The twelve tribes are connected with the gates, showing, figuratively, that all the people of God would come in, all belonging to God would find a place there. But then they are not the city. The church is the city; the Lamb's wife is the city. There will be many persons enjoying the city, but not the city. The walls and the houses of this place are the city, not the people who inhabit it. His church is the city, and the nations walk in the light of it. It is only confounding the figure to make other saints a part of the city.

Let me lay aside the figure for a moment. Let me try to understand what a wonderful thing the church will be coming down as a body of light-coming back to earth as a beautiful expression of what Christ is. Everything and every person to be kept out that is not of Christ, and everything that is of Christ to come in. It gives much for contemplation, but who can understand it without the figure? This figure is used that the saints on earth might have the benefit of knowing what the glorified church is like, and it is for this purpose.

Everyone knows a candlestick is a figure, but how expressive. God is obliged to use figures from the 'greatness of the subject, and the incompetency of language to express it. Often great minds use a great deal of figure, because they have not sufficient command of language to express their ideas. God does, because of the greatness of the subjects He is dwelling on. Who could sit down and write a book and tell me what that city means without the figure? He would have to explain a wonderful thing, the very size of the walls and everything else.. Take the whole character of the thing.

Then comes the streets of gold. I know from this characteristic what will suit Christ: perfect, divine righteousness in walk. That is the streets of gold. That is what I shall be by-and-by. I am not it now, but I know what will suit Him, though I shall not be it actually till I am with Him. It is the bridegroom forms the bride, and I get like Him as I get near the Bridegroom, because, as I know what will suit Him, I get clear of the things that do not suit Him. I say He will not have this or that, and I walk away from it. It is really the effect of going forth to meet Him. It has produced this.

I say I am not seeking to revive the church, but what I am seeking is to have souls alive to the coming of the Lord, because they who are waiting for the Lord seek to maintain what is due to Christ in their walk and ways on earth.

Then, "there is no temple there," no oracle. Man has his temple, that we all know. We have none. We gather on this principle. When we come together we have Him in the midst. We have nothing imposing to look to as a temple.

The next characteristic is, "no need of the sun neither of the moon to shine in it," which means natural light. We do not need human learning, we have Christ. We do not want natural light, for Himself is the light thereof.

Now the more you look into all these beautiful characteristics the more you see how the Bride will be when she comes down from heaven, a beautiful exhibition-I cannot find a better word-of Christ. She will come down arrayed with Christ, one magnificent display of all the beauty of Christ. There is the moral expression here of all that Christ was upon earth.

And now comes the seventh-the water of life. This is the only one at present available. In the 17th verse of the 22nd chapter we get what is her behavior, what her mode of acting. What is she to do? What ought a bride to do? I am not talking of individuals, I am rather looking for the church. I do not know how the Bride will awake., I see the Lord loosening people out of system, but they become Laodicean. Laodicea is as much out of system as Philadelphia. I dread people getting out of system, and not getting to Christ. If you have real heart for Christ you separate yourself from everything unsuited to Christ, because you know what suits Him.

Now what is the remarkable point here? In the 10th verse, "I am the bright and morning star." Bright because it is the approximation of His coming. It is an approximate thing, for "the Spirit and the Bride say come." Now I am talking of your mission. What is your duty? what are you doing? If you are asking Him to come, you, must be in a state of readiness to do it. That is what I feel is necessary, for a person to be real. To use a plain word, it is an impertinent thing to ask a person to come to you, when you are not ready to receive him; it is not-good taste. The very fact that I ask Him to come implies that I am ready for Him; I wish-Him to come, in fact; "The Spirit and the Bride say come," that is the first thing. A real person can say this; that is, one who is ready to go to Him; because, he says, I have nothing to keep me here, nor to distract me, I am perfectly free of the things here.

Then we drop down to another stage: "Let him that heareth say, come." Now I am anxious to know what you are doing. I say, first, our work is to ask the Lord to come; and, secondly, to say to all the saints, Let us all see to it. I do not, like to be alone; like Mary Magdalene, I go and tell them to say "Come." Let us all say, "Come."

Now we drop down to a yet lower stage: "Let him that is athirst come." Is there an unsettled one? Let him come. The corporate thing is maintained.

Then I go down still lower to the lowest, the greatest point of need of all, and that is the evangelical point: "And whosoever will let him come, and take the water of life freely." I get down from the highest occupation the heart can be occupied with to the lowest state of soul upon earth. Well, that is the church's mission. Traveling down, like every good thing does, "for every good and every perfect gift" cometh downwards. A person who has the true spirit of an evangelist here goes with delight of heart while looking to the Lord to come, looking to the saints to join him in the cry, "Come," and dropping down to the thirsty soul, going out to-the utmost boundaries of the earth, crying, "Whosoever will let him come, and take the water of life freely."

Thus, beloved friends, I have endeavored to trace for you what Christ is occupied with now, what He is now forming. "He loved the church, and gave himself for it, that he might sanctify it, having purged it with the washing of water by the word, that he might present it unto himself a glorious church, not having spot or wrinkle or any such thing."

I have no doubt you will find it a comfort and a joy to your heart to say, I have heard the cry, and I am looking to Him to come, and I am going out to meet Him, dropping everything in my ways, and habits, and associations, unsuitable to Christ. I say I know what will suit Him. I may be a bad hand at getting clear, but I know what is pleasing to Him, and I am determined, through His grace and power, not to connect myself with anything that will not suit Him.

(J. B. S.)

Sound Words - 1873, Watchers, The

Through the slow rolling hours of the desolate night,  
There are watchers still watching to see,  
The Star of the Morning discover Its light.  
What a moment Its dawning will be!  
For their hopes are all centered in that single Star;  
And whenever Its light shall appear,  
They'll be caught, they'll be wrapt, in a moment far, far,  
From the face of this sin-stricken sphere.  
'Tis Jesus their Savior, who's coming ere dawn,  
From the darkness to catch them away;  
To their eyes He'll appear as the Herald of morn,  
The golden Forerunner of day.  
With what hearts have they watched for His coming again!  
Through whole ages of darkness they've waited for Him;  
They have known what it is to have trouble and pain,  
Heavy hearts, and tired eyes growing dim.  
But their Star will arise; not a doubt but It will,  
When the night's at the darkest their Star will appear,  
Through the world-folding clouds It will issue, to fill  
Their souls with Its radiance so clear.  
With these watchers I'll join, for their hopes are my own;  
I've been washed in the Savior's blood;  
Of His church I'm a part-of His fold I am one;  
I'm a child of His Father and God.  
In the prayers of these watchers I'll heartily join,  
When the Spirit and Bride whisper " Come!"  
"Lord Jesus, conic quickly " 's a cry that is mine;  
When that's uttered, who then can be dumb?  
Sound Words: 1878, Circle of the Church's Affections, The

" THE Spirit and the bride say, come.' " We get the whole circle of the church's affections. When the Spirit of God is working in the saints what will be the first affection? Christ. The Spirit and the bride turn to Him and say, " Come." What is the next affection? It is the saints; therefore it turns, and bids him that heareth say, "Come." If you have heard Christ, you come and join the cry. Even if you have not the consciousness of relationship, would you not be happier if you saw Him as He is? Therefore say, Come. The first affection is toward Christ Himself; but the bride would have every saint to join in these affections, and in the desire to have the Bridegroom. But does it stop with those who have heard the voice of the Lord Jesus? No; the first effect of the Spirit's turning our eyes to Christ is the desire that Christ should come; and next, that the saint who hears His voice should have the same affection. And what next? We turn around to those who may be athirst, bidding them come; and whosoever will, let him take the water of life freely. The saint who has the sense of the blessedness of having drunk of the living water which Christ gives, wants others to have it also. J. N. D.

The Remembrancer: 1897, Church in the Glory of God, The

(Substance of a Lecture on Rev. 21:9-27; 22:1-5)

You must not suppose, beloved brethren, that I am going to speak of something very difficult, because I have taken up this symbolic part of God's word. It is the description of the Bride, the Lamb's wife, as displayed in the Millennium, in the glory of God.

There are few things which strike one more in Scripture, as soon as we are clear in our souls before God, as to redemption accomplished and our acceptance in Christ, than the fact of the frequency with which the glory of God is brought before us in its present sanctifying power. Our meetness for heaven cannot grow; it depends on what the blessed Son of God has accomplished, and He has done it perfectly. The grace of God comes and meets us in our ruin as poor lost sinners; then, as soon as He has cleansed us, He brings before our souls the glory, that our hearts may dwell in it.

I wish to trace, first, in a few passages, how God presses the glory upon us. Our capacities for enjoying heaven by-and-by will not grow when we are there. Our capacity depends upon the diligence of our hearts now in growing up to Christ, just as our fitness for the scene depends upon Christ alone.

I think we shall find, too, that the character of a person's conversion very frequently gives a tone to his walk, as his walk determines his place in the glory; while of course it is given to those for whom it is prepared by the Father. You will find, too, that when Christ is before the eye at the first fresh moments of the converted soul, a fruitful walk of discipleship generally follows. John the Apostle was converted by the last lovely note of John Baptist's preaching. It had begun with tremendous threats of judgment; the last strain but one was, "Behold the Lamb of God, which taketh away the sin of the world;" then came the last lovely note, "Behold the Lamb of God." The beauty of the Lamb of God drew the souls of the two disciples to Jesus, as the needle to the magnet. Then we find that the other, Andrew, seeks for his own brother Simon; he tells him that they had "found the Messiah, which is, being interpreted, the Christ; and he brought him to Jesus:" How different was the conversion of the two (Peter and- John)! how their walk was characterized by their conversion! How often had the Lord to say to Peter, "Follow me.:" never to John! See, too, how their ministry was characterized by what they first learned of the Lord. John carried the person of Christ in his heart, and ministered Him by his pen. He was a true Kohathite. Peter's ministry always savored of the 'Messias, which is called Christ!"

This is important and striking, and especially so in preaching Christ. Of course you cannot know Him without His work; still the person of Christ is the magnet to attract the heart, and no conversion is like that in which Christ is first.

To return. All the present sanctifying work of Christ in His people comes out in this scene (Rev. 21.). Every line-even the most faint-which He has written on our hearts (though now oft blotted and sometimes almost effaced), comes out in this scene of glory. See a photograph as at first taken by the artist on the glass. What a dull-looking thing it is; but let the light of the sun print it on the paper, and every line is there. See, too, a garden of flowers in the night season: they are colorless to the eye. You cannot discern a single touch of God's Almighty hand. All you can detect is the perfume of the flowers in the darkness of the scene. Still every line of beauty, every delicate touch His hand has imprinted and traced is there. Let the first ray of sunlight from the horizon strike upon those flowers, and every heavenly color, every line and tracery which the darkness had hidden, comes to light, and displays the hand of. Him who had inscribed them in all their living 'grace.

So it is with Christians now, during the long dark night of their history. Christ is inscribing the characters of His own blessed hand upon your hearts, faintly seen here below; Still the perfume of His graces should be discerned. When the moment comes, and He appears, the work is complete. "When He shall appear, we shall be like Him, for we shall see Him as He is." (1 John 3:2).

We will now trace, in a few passages, how God brings the glory and the power of it to bear upon our hearts when His grace has met our condition as sinners. It is the consummation of His grace to us. See Rom. 5:2. Here it enters into the question of our hope. After unfolding how God has cleared us, and set us at rest and peace before Him, he says, "Rejoicing in hope of the glory of God."

See 2 Cor. 3:18. "We all [the common privilege of every child of God], with unveiled face mirroring the glory of the Lord, are transformed into the same image from glory to glory." Here it is the transforming power of the glory of God which he unfolds; a power which-as we are occupied with Him who is there-transforms us into His image from glory, to glory, until He appears. Then "mortality" is 10 swallowed up of life" (2 Cor. 5:4).

How do you seek for this conformity to Christ? God has "predestinated us to be conformed to the image of His Son" (Rom. 8:29): how is it to be brought about? "I seek to reduce myself to order," says one. "I study Christ as He walked on earth," says another. These efforts will not bring it about. What will then? Gazing on a must have the pre-eminence." Stephen first says, "Lord Jesus, receive my spirit;" and then he adds, "Lord, lay not this sin to their charge." The Lord first says, "Father forgive them, for they know not what they do;" and lastly, "Father, into thy hands I commit my spirit." One was man, however blessed martyr he might be: Jesus was God as well!

Thus it is the proper, normal work of the Holy Ghost to fill your eye with Christ; and with this simple and steadfast occupation with Him, you will find things withered up in your heart which have no place in the glory; and also you will find the impossibility of falling into sin with the Lord before the soul. When this is so, Christ is the governing motive; the spring and power of every act of your lives. In the case of a Christian thus occupied with Him, you find him walking through this world, with his heart in another scene, and he insensibly drops into the place of a humbled Christ-seeking not his own things as he passes along. If this were the constant state of His people, what glory it would bring to Him: how little would be found in our hearts but Christ Suppose God were to take out of our hearts now what was not of Christ, how large a gap would He find! It is good thus to test our hearts, beloved brethren.

Take a passage in Col. 1:11; which epistle, I may remark in passing, never takes you to heaven as Ephesians. Colossians takes your "affections" where you are yourself, "in Christ," in Ephesians. Well, "strengthened with, all might according to the power of His glory" (not "glorious power"). As you traverse the wilderness of this world, in all its tryings and testings, you are "strengthened with all might according to the power of His glory." To what are you strengthened? Do you suppose you are going to get on with great effects? No! It is "strengthened to all patience and long-suffering, with joyfulness." Will you be irritable, when the power of the glory is your strength? It was the very plea of Moses, in Num. 14, with the Lord, that He would use His power in long-suffering: "Let the power of my Lord be great" in "long-suffering." So Paul looks that you may be strengthened to be like God!

James says, "My brethren, have not the faith of glory with respect to persons" (2:1, etc.). If you have the faith of glory, the spirit and ways of the world will be broken in -you; you cannot go on with its ways, which put the poor man at the footstool, and the man with a purse and a gold

ring in the seat of honor.

Peter, too, who looks on us as pilgrims traversing the 'desert, presses in his way, the glory. He says, " If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (4:14). There are few true believers who do not, in some measure, know what the reproach of Christ is. What comes into my heart often, when I have endured it for myself, or seen it in others:? Well, it is the skirts of the glory where Christ is-the spirit of the glory, that have touched that person!

So that, however you take it, beloved brethren-as entering into your hope, or with reference to conformity to Christ, or the needed patience by the way, or the spirit of the world, or the reproach of Christ-it is the glory all the same.

Now, as to the glory to which we are wending+ our way. God brings it in very marked power before us. He reveals to us the glory prepared from everlasting, where He purposes we should be. But the glory does not touch the heart. Therefore He gives us an object in the glory, which is Christ: the Lamb of God is there, the center of it all. Is that enough? No! Then He gives us the Holy Ghost to dwell in us, to take the things of Christ who is in the glory down into our hearts, and to take our hearts up to the glory, and to unfold the things of that scene that we may know them.

In 1 Cor. 2., Paul quotes Isaiah: " Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him." Thus far Isaiah. " But," continues Paul, " God hath revealed them unto us by His Spirit." Is not that an advance beyond Isaiah?

There is an earthly Jerusalem by-and-by; as well as this heavenly Jerusalem now before us. But the: principles of the two scenes are exactly opposite; the one to the other. The principle of the one is heavenly grace; that of the other is earthly justice. We never can combine the two things.

There is another thing to be remarked as to the elaborate description of this city, that it is all displayed glory. This is why you never find in Scripture a description of the Father's house. The reason is simple. The Lord says it is that place where He is-" my Father's house," " where I am; " and He presupposes that that is enough for our souls. God expects that your hearts will find a satisfaction in the fact that His Son is there, and that consequently, no further description is needed of that place of rest and holy joy. The display of this heavenly city is that "the world may know that thou [the Father] hast loved them as thou hast loved." Jesus (John 17:22,23).

We shall find, too, that what Christ was personally, what the saints are relatively by His grace, and what the church is absolutely, as displayed in the glory, all come out in the scene. For example, the Lord says, when on earth, "If any man thirst, let him come unto me and drink." Personally, He was the source of blessing. Then the church on earth takes up the strain: "Whosoever will, let him take the water of life freely." She has drunk the stream, and knows that her thirst is quenched; and she invites others to partake' of what she has tasted. Then out of the city flows the river of living water, in the day of glory.

The feature which most of all arrests our attention is the way in which the glory of God is such a marked feature in this display. Whether in actual words or symbols, it enfolds, underlies, encircles, and lights the scene, as we shall see.

One of the seven angels comes to John, to bring him to see this heavenly Jerusalem from " a mountain great and high, descending out of heaven from God." Her character, both heavenly and divine. She is the convoy of the glory towards the millennial earth, over which she is seen.

" Having the glory of God." She has it, yet it is called " her light." This is God's way. Suppose He has produced some precious grace in your heart, surely enough grace has done it (for in ourselves there is nothing good), yet God has reckoned it to you in grace. More, too: God can delight Himself in the very grace that He has wrought in our hearts. (Take the little self-denials of to-day, exercised when no one saw them but Him; God has produced them, and counted them to you.) You will see an example of this in the Syro-phenician woman. The Lord turns round and admires and delights in the very thing that He had produced in her soul: " Oh woman, great is thy faith," etc.

" The city had twelve gates." Here you have the side of human administration: we have had the divine and heavenly side as well. You see those lovely touches of what is human and what is divine in the Lord Himself. See Him putting His hand on the leper. Where is his leprosy? Gone! When God touches evil or defilement, He withers and dispels it; when man does so, he sympathizes with it and becomes defiled. But it is gone at His touch in a moment. Next verse you see Him on His knees in prayer: the human side (Luke 5). See Him at the gate of Nain; His " Weep not," comes from the tender, sympathizing human heart; His "Young man, I say unto thee, arise"-the voice of God that quickens the dead. Again, in His delivering "him to his mother," the human heart once more. You almost cannot tell which is human and which divine, those scintillations of the moral glory of Jesus.

"And had a wall great and high ... and.... twelve foundations." In the wall we have thoughts of security; as in the foundations, stability. Test your own hearts for a moment. Is there any feeling of insecurity or uncertainty there? I can tell you from whence it comes: from hearkening to one that will never be anything but an unbeliever To whom, do you refer? you say. The "old man, which is corrupt" I mean. Harken to Him no more.

The names of the tribes of Israel are written on the gates. Wherever you find anything written thus, it is not indigenous to the place, as I may say. Israel does not belong to this heavenly city; though those who• were at first apostles to Israel govern them from their heavenly peculiar place: " Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel " (Matt. 19:28). But they are also in the foundations of the city on high: ' Ye are built upon the foundations of the apostles and prophets, Jesus Christ himself being the -chief corner-stone (Eph. 2:20). The " gate" was the place of judgment and government. Lot " sat in the gate" when he became a citizen of the world.

The wall of the city had twelve foundations, and the glory of God is in both wall and foundations; the stability and security of our rest is His glory. I ask, Will you have your salvation without it? Will any true heart tell me that he will receive his salvation on the terms that God's glory has lost its brightness? Not one! All such would refuse it.' How blessed to find that God never had such glory as by that very scene when our salvation was wrought, on the cross, long ago! Then the display of God's moral being came out, as even this heavenly city will not unfold. The

Lord spoke of it thus: " Therefore doth my Father love Me, because I lay down my life that I might take it again" (John 10:17). It presented a fresh motive to the Father to love His Son. It was likewise to be a proof to the world of His love to the Father,(John 14:31). God's glory had been compromised, and His first thought was to make it good, and to establish all that His holy being required as to sin. He came for this; and to bear our sins as well, that He might bring us into all the results of it, while God was glorified at the same time.

In Ezek. 40, you will find that the angel measures the earthly Jerusalem with a line of flax. The line 'denotes His taking possession of what He measures. But here it is display: He is about to display that which is the fruit of the travail of the soul of Christ! Can human admeasurement measure this? Impossible. It requires 'a golden reed, one of divine righteousness, as symbolized by the gold, to measure that which God alone can measure as it should be.

The city lieth foursquare." This indicates the completeness of that which is formed, as a circle does eternity. " The building of the wall was of jasper;" that' is the supreme glory of God (see 4:2, 3). " And the city was pure gold, like unto clear glass: " gold is divine righteousness; and the clear glass is the fixed purity of truth-transparency. It presents to you what the Lord was Himself personally-what the new man,' created in righteousness and holiness of truth (marg.), is in you as produced by Him (Eph. 4:24). With Christ it was so in its perfection; His words bespoke Himself. With us it is so in the measure the new man is in action. But oh, how double-minded we are! I challenge you all to say "no" to this charge. You know you do not tell me all that is in your heart and in a certain sense it would' do me no good to know it. The world would be a worse place than ever if we were all to know what is in each other's hearts. But what was Jesus? He was all He said. The words came forth from a heart of which they were but the living index-pure and holy truth-and He was God as well. In the city I shall know what is in your heart; you will know what is in mine: all shall know then. But there is nothing to conceal; nothing unsuited to the purity of that scene: all shall be like Him, who only is what He says He is.

Colored stones are three times mentioned in Scripture. They occur when God displays Himself, and are used as symbols of this display. You find them in creation, in grace, and in glory. If you have seen the pure light of the sun shining through the tears of a rain-cloud, it produces a rainbow. Thus God, who is light, when He displays Himself even in a lowly Man on earth "He could not be hid." The pure light within proves its power, by piercing the cloud that concealed it from human eyes. See the Lord weeping at Lazarus' grave: the tears fell from the human eyes, yet they came from the heart of God. Thus in your sorrows and tears, God displays that heavenly life which He has given you, and brings forth the heavenly colors suited to His heart. God is thus carried down into the circumstances of life-a far more wonderful thing than to have our hearts carried out of the circumstances up to glory. God come to us where we are, is more wonderful than for us to be carried to where God is.

Now we come to the external beauty again. Here we find the fullness of that moral beauty which Christ saw in the " one pearl' of great price." " Every several gate was one pearl." Angels, too, are looking at it there. Are they not doing so now? Righteousness and holiness within, and comeliness and loveliness without; just what Christ was here below, and what you see by His grace in a lowly, true-hearted saint. He has a divine nature within, and moral comeliness without: nothing too prominent, but like his Master (yet who is ever like Him?), who was the " fine flour mingled with oil " (Lev. 2).

What dissatisfaction one finds in one's own heart as this scene unfolds itself in its moral beauty! (I use " moral," in contrast to " physical.") Be assured of this, however, that every note of dissatisfaction you find in- your heart, it is a note of sympathy with that heavenly scene!

" The street of the city "-that with which our feet come into contact-" was pure gold, as it were transparent glass." What a contrast to that which we walk on now! Here, if we do not watch and pray, the heart contracts defilement; and if we weary in watching, and we contract the soil, we weary with ourselves the more. What rest to let the heart go! What relief to find we want no conscience there! Everything we come in contact with is suited to God, and suited to the nature He has caused to spring up in your heart.

I saw no temple therein." The great object in the earthly Jerusalem is a great temple, which Ezekiel elaborately unfolds. And here I would remark, how strikingly fitted is each instrument God uses in the ministration or revelation of His thoughts. His vessels, are chosen happily and well for the work they have to do. Who would be the most fitting instrument to unfold the great Gentile empires in their rise and fall? Of course, a Prime Minister. Therefore we have a Daniel, "greatly beloved," doing his work well. The capability of the vessel and its suitability is recognized and employed, but kept from human infirmity by God's overruling hand, while it never loses its individuality, its identity, or its moral features, even in the things of God. See the " Herdman," Amos. Who could use better the figures he does? Who could so speak of the cow going out of the breach that was before her (4:3), or of Jehovah's being pressed under His people as a cart is pressed under sheaves (2:13), or of the impossibility of plowing on a rock with oxen (6:12), or of the sifting of the corn in a sieve. (9:9)? etc. Ezekiel, too, the priest, is the man chosen of God to tell us of this Temple in the holy city of the day of glory, when the Lord will be there. We might instance Paul, and Peter, and John, in their respective lines of work, in the New Testament, also. But so it is. God sees to the preparation of the vessel; the school and. college of God is not man's ways; then, when the time comes, the vessel is called-then broken-then used for His glory. This is God's ordination!

No temple is there-no temple now. It is all the holiest" with His people, now as then. His people are all priests now, and all go into the holiest now to worship God. They have been brought nigh by sacrifice, and they bring in their hands that which brought them. nigh. Now, in Judaism He had a great temple with a veil; and He will have it again; and He will hang up the veil again; shutting Himself in, and shutting "then out. In this heavenly city "the Lord God Almighty and the Lamb are the temple of it: " all is worship there.

The city had no need of the sun, neither or the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Thus you have the glory of God in the security, the stability, the foundation, and the light of our-rest! The tabernacle of old needed no light from without, but it had no seat; the priest's work was never done, consequently he never sat down. But glory never fixes the eye; it cannot draw out the affections of the heart. It dazzles, but does not fix the gaze. But here you have the spring and center of the glory. The fountain of the light is. the Lamb of God. So that, if the glory fills the scene, the Lamb is the attraction for the heart.. When Paul carries our souls into that sphere where there is neither length nor breadth, nor depth, nor height-a boundless ocean of glory without a shore-he recalls our hearts and makes them at home in the scene by " the love of Christ which passeth knowledge " (Eph. 3:18,19). Ah, you say that is enough-I feel that I am at home.

In verse 22 we have worship; in verse 24 we have testimony. So it is now in measure. In 1 Peter 2:5, we are " a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ; " that is worship. In verse 9 of the same chapter we are " a royal priesthood " to " show

forth the praises (or excellencies ') of Him who hath called us out of darkness into His marvelous light;" that is testimony. The only place where there is a gleam of light in this dark world, so full of the habitations of cruelty, is the church of God.

The day is coming when the Beast will own that the " heavens do rule " and the nations " bring their glory and honor to it " (not " into it ").

" The gates shall not be shut at all by day, for there shall be no night there." When you throw open your doors, you say there is no feeling of insecurity, even here below, in the little measure it is in some places enjoyed. What do we learn by those open doors, and no night there? That uncertainty and insecurity, and doubts and fears, are things of the past, and the darkness, which is (with John) ignorance of God, are gone forever.

How sad to see in the saints of God doubting and uncertainty! Some will tell you that doubting and uncertainty is a healthy state in a Christian. How dishonoring to the grace that has set us free! Saints in time past used to doubt, and suppose it was the right state too. But shall I tell you what the dear people did? They doubted, and doubted, and doubted, till they found themselves in heaven, and then they could doubt no more!

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." A touching and beautiful verse. Our hearts can feel how much that defiles enters them now. Look at a young Christian-bright and happy: an older Christian looks on, and is glad to see that young heart fresh in the love of Christ-that bright joy springing up there. But a mournful thought crosses his soul when he thinks how soon something may creep in if Christ is not completely its object. So also with a company of Christians walking together; the sharp corners that scratch each other arise, and jealousies enter, if Christ is not all. Ah, I say, take care; man's evil is still in the scene and Satan's lie, But in the church of God on high, nothing enters but those who are the objects of the love of Christ.

In Rev. 22:1-5, you have her relative condition; that is, what she is towards the world below-the vessel of grace. The river of full blessing from God takes its rise in the city from the throne of God and the Lamb: only one tree—the tree of life —is there. The tree of responsibility is gone forever. Have you any responsibilities as children of Adam? Not one! Christ united in His own person the principles of the two trees-life and responsibility. He took up and bore the latter for us, as poor sinners, and having done so, He became our life. Have I no responsibilities then? You say. You never had so many, but they are on another footing;—to be what you area child of God; to show your parentage as you pass through the world.

The leaves were for the healing of the nations the droppings from the tree of life; but its fruits for the redeemed on high. The church is thus the vessel of divine grace towards the renewed earth, while it needs the healing grace of heaven; when the Sun of righteousness arises with healing in His wings.

"There shall be no more curse, for the throne of God and of the Lamb shall be in it, and His servants shall serve Him." How poor our service now! Questioned perhaps by those you seek to serve-questioned by the world. Here is a scene where His servants shall serve Him; a scene of the happy rest of activity and service to Him who was a toil-worn, weary Man-the missionary of God's love to earth in days gone by.

"There shall be no night there," no darkness; and hence no need of borrowed light. I may have more than you, you may have more than I; and what light we have is often borrowed light. Here "the Lord God giveth them light, and they shall reign forever and ever." To serve and wait is their occupation now; there, to serve and reign forever.

May we have the power of this scene working more deeply by His grace in our hearts. May we be able to put aside, to drop every burden that we cannot carry into that scene of endless joy. Test your hearts, beloved brethren. Have you anything in them, any unnecessary burdens that you cannot bring in with you there? If so, they are checks to your progress. Much better to throw them aside, that you may run the course with vigor that ends there! Amen.

The Remembrancer: 1905, Revelation, Meditations on the: Chapter 4

As we had a preface to the book in its place, so now we have a conclusion (22:6-21).

Here we first listen to the angel who had attended John, attesting the full truth of all that had passed, and then we listen to the Lord pledging His speedy coming, and a blessing (as in the preface) on those who should righteously use this book. We then find that the hearing and seeing of these excellent things so wrought for a moment on the mind of John, that he falls down and worships the angel, as indeed he had done before (19:10). But on both these occasions he had been receiving some overwhelming visions. In chap. 19., he had just seen the marriage of the Lamb in heaven; and now the golden city in her glory and beauty; and his engaged and overpowered affections, awakened by such visions, must account to us for these worshippings of the angel. But the angel rebukes him, as Peter did Cornelius in such a case, and then instructs him in one particular touching this book, which is strikingly different from the instructions given to the Jewish prophet on a like occasion (Dan. 8:26; 12:4, 9). Daniel had seen and heard wonders, but was told to seal them till the time of the end, because the vision was yet to be for many days; but here our prophet is told to publish these things which he had seen and heard, because the time did not now wait but was at hand. This marks the mind of the Spirit so differently in the Jewish prophet, and the prophet who was standing in our dispensation addressing the saints in John. For though events might have to pass in the thoughts of Israel before the kingdom could come, the church may look for her Lord at all times; and accordingly the Lord at once breaks in here with an announcement of His speedy coming, and that too with the rewards of righteousness, and revealing Himself again, as lie had done in the beginning in His supreme place as the Alpha and Omega,. After this the attending angel returns to his own proper theme, promising a blessing in righteousness on those who obey, and setting aside all the workers of evil, for this is the theme of the book—a book which does not say, " Blessed is the man whose iniquities are forgiven, and whose sins are covered," but pronounces blessing on the righteous, and doom on all evil doers. For it is not a book of ministering grace, but of exceeding righteousness it is not sympathies or consolations that we find in it, but judgments. It is the place of Ezekiel which the Lord fills here, as it was that of Jeremiah which He had before occupied in the Gospel. In the Gospel, or in His ministry through the cities and villages of the land, He was the sorrowing sympathizing Prophet, so that some said " It is Jeremias:" but here He stands the Son of man, like Ezekiel in the place of judgment, in spirit saying, " He that heareth let him hear, and he that for beareth let him forbear," " he that is filthy let him be

filthy still, and he that is holy let him be holy still." There was no tear in the eye of Ezekiel, though rivers of water ran down the cheeks of Jeremiah.

All is so perfect in its time. The Lord knew the sympathies of the one as He walked in the land, and saw the moral ruins of Zion: and He can now know the righteousness of the other, as He stands above all that defiled ruin, and apart from it all in judgment.

But still, after all this, Jesus Himself again comes forward; and having set His seal to these revelations and words of the angel, He shows Himself to His saints. He glances at them in all the majesty of the root and offspring of David, and in the beauty of the Morning Star, and the moment He thus looks out upon them all the desire of the church is awakened, and, led by the Spirit (whose office is always to point to Jesus), she is moved to invite Him to come; but once thus, with her desire set in motion, she sweetly goes out in grace toward others, as in desire towards Him, and after inviting Him, the Bright and Morning Star to come, she invites others who would "hear" to join her in this, and then those who were "athirst," having some affection towards her Lord just stirred, to come up to the full measure of her desire, and lastly, through the largeness of her heart, whosoever would, in whatsoever mind or state they may be, to come and drink of the living waters with her. Thus was her soul divinely moved upwards and around her. But this was an interruption of the more orderly progress of the book (like 1:5, 6) on Jesus being revealed. But we should be prepared for such interruptions we should not expect that the Lord could be revealed without the church being moved, as in these places. Praise must fill her, if His grace be revealed, as there (1:6); desire must move her, if His person or glory be revealed as here; and we should all, beloved, be cultivating that longing of heart after Him that will lead us to take a ready part in such raptures of the Spirit in the Bride as these.

But this was interruption, and therefore, when it passes, the Lord resumes the more proper theme of the book, and threatens plagues to him who unrighteously adds to it, and loss of life and glory to him who unrighteously takes from it. This, however, must not be allowed to close all: "Surely I come quickly" is heard again, words which had now broken forth from the Lord three times during this conclusion, for His heart was fuller of that than of any other thought, and He would fill ours with it also. All was either to yield to that, or issue in it. Judgment must be executed, but judgment is His strange work. Affliction of the righteous must be gone through, but He never willingly afflicts. All is imperfect till Jesus appear; His own heart is upon this, and this is the last thought that He would leave upon ours. And the saint does respond, "Come, Lord Jesus," that the Lord may thus know that this is His people's desire and point of hope as it is His, Here Jesus the Lord and His ministering angel close their testimony. The apostle then in his turn takes his leave of the saints' saying, "The grace of our Lord Jesus Christ be with you all." In the love of the Spirit he commends them to that which is their only provision in the way till their journey is ended. Till He comes, come when He may, bringing His glory with Him, they must stand in His grace; for the Lord gives both, and grace leads to glory.

The wilderness is now proving that He has riches and stores of the one for us, and Canaan will by-and-by prove that He has riches and stores of the other for all who love Him in this thankless and evil world.

"O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out."

(Concluded from page 60.)

Young Christian: Volume 9, 1919, Faithful Unto Death

Revelation 2:10.

An old martyr once said in the face of threatening persecution, "You cannot confiscate my possessions, for I have laid up my treasures in heaven; you cannot banish me, for my Lord has said, 'Lo, I am with you alway,' and when He is with me I am always at home: You cannot kill me, for I have been dead forty years, and my life is hid with Christ in God."

Young Christian: Volume 10, 1920, White Stone and New Name, The: Revelation 2:17

Dear young Christians, are we really content to have an approval which Christ only knows? Let us try ourselves a little. Are we not too desirous of man's commendation of our conduct, or at least that he should know and give us credit for the motives which actuate it?

Are we content, as long as good is done, that nobody should know anything about us—content that Christ alone should give us the "white stone" of His approval, and the "new name, which no man knoweth saving he that receiveth it?" O, think what the evil and treachery of that heart must be that is not satisfied with Christ's special favor, but seeks honor one of another instead!

I ask you, beloved, which would be most precious to you—the Lord's publicly owning of you as a good and faithful servant, or the private individual love of Christ resting upon you, the secret knowledge of His love and approval?

He whose heart is especially attached to Christ will respond, "The latter." Both will be ours, if faithful, but we shall value this the most.

"If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23.

Young Christian: Volume 30, 1940, To Him That Overcometh

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17).

The “white stone” seems to mark the individual approbation of Christ; the “new name,” special fellowship between Christ and the individual, different from that which all shall share alike, different from the public joy. There is a public joy. All saints will together enjoy the comforts of Christ’s love, will enter into the “joy of their Lord,” and with one heart and one voice will sound His praise. There will also be joy in seeing the fruit of our labors, as it is said, “What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at His coming?” (1 Thess. 2:19).

And again there will be another joy in seeing the company of the redeemed, all according to Christ’s heart in holiness and glory. But besides this public joy, there will be Christ’s peculiar private individual recognition and approval—the “white stone,” and the “new name which no man knoweth save he that receiveth it.”

Christ speaks elsewhere of His own new name as Head of the new creation. There are old names belonging to the Lord Jesus, but His new name is connected with that into which His Father brings Him, when all things which have failed in the hands of man, will be established and developed in Him; and having thus Himself a new name, He gives us also a promise of a new name. We are not only to know Jesus, and be known of Him according to present circumstances, but to have a special knowledge of Him in glory, according to the glory.

Our souls, must value this personal approval of Christ, as well as think of the public approval. The latter will be great blessedness; but there is no peculiar affection in it, nothing that stamps peculiar love on the individual. Glory will be common to all, but glory is not affection.

This “new name” is a different thing; it is the proof of Christ’s value for a person who had been faithful in difficult and trying circumstances, for one who has acted on the knowledge of His mind, and overcome through communion with Him. This will be met by special individual approbation. There is the public joy and approval in various ways, and the manifestation of our being loved by the Father as Jesus is loved. But this is not all that is given for our encouragement in individual conduct through trial, failure, and difficulty; there is also this special private joy of love.

When the common course of the church is not straight, not in the full energy of the Holy Spirit, though there may be a great deal of faithfulness, yet there is danger of disorder. We find that the Lord then applies Himself more to the walk of individual saints, and suits His promises to the peculiar state in which they are. There is a peculiar value in this. It takes out of all fancied walking (the especial danger which belongs to such a state of things)—each according to his own will, chalking out a path for himself, because of the unfaithfulness and disobedient walk of the professing body. What faith has to do in such circumstances, is to lay hold intelligently, soberly, and solemnly on the Lord’s mind, and to walk according to it, strengthened by the promises which He has attached to such a path as He can own.

This at once refers the heart and conscience to Jesus, while full encouragement to the feeblest saint. And it is very precious to have thus the guidance of the Lord, and the promise of His own special approbation! so special, that it is known only to him who receives it, when the course of the church is such that one is thrown greatly on individual responsibility of conduct. But then, while it gives us strength for walk, it puts the soul in direct responsibility to the Lord, and breaks down human will.

When the professing church has become mingled with the world, “eating and drinking with the drunken,” those who seek to be faithful must often have to walk alone, incurring the charge of folly and self-will (and that, too, even from their brethren), because they refuse to follow the beaten path. And indeed it is quite a real danger, a natural consequence that, when the common course is broken up, individual will should work. The natural tendency would ever be towards self-will.

Our only safety is in having the soul brought under the sense of direct responsibility to the Lord by such warnings and promises as these, which both guide and supply strength to stand free from all around, while the consciousness that Christ marks and owns our ways, will sanctify as well as encourage our hearts. For it must be joy to anyone who loves the Lord Jesus, to think of having His individual special approbation and love, to find that He has approved of our conduct in such and such circumstances, though none know this but ourselves who receive the approval.

But, beloved, are we really content to have an approval which Christ only knows? Let us try ourselves a little. Are we not too desirous of man’s commendation of our conduct? or, at least, that he should know and give us credit for the motives which actuate it? Are we content, so long as good is done, that nobody should know anything about us—even in the church to be thought nothing of?—that Christ alone should give us the “white stone” of His approval, and the “new name which no man knoweth save only he that receiveth it?” Are we content, I say, to seek nothing else? O, think what the terrible evil and treachery of that heart must be that is not satisfied with Christ’s special favor, but seeks honor (as we do) one of another instead!

I ask you, beloved, which would be most precious to you, which would you prefer—the Lord’s public owning of you as a good and faithful servant; or the private individual love of Christ resting upon you, the secret knowledge of His love and approval? He whose heart is specially attached to Christ will respond—the latter. Both will be ours, if faithful, but we shall value this most, and there is nothing that will carry us so straight on our course as the anticipation of it.

Young Christian: Volume 34, 1944, Christ as the Morning Star

“The morning star” is the symbol of the Church’s hope. And there is beauty in this thought, derived as it is from Revelation 2:28 and 22:16.

The characteristics of the morning star are brilliancy and solitariness. It glitters lovely, off in its distant sphere, but it is all alone. It does not command the notice of the world as the sun does. It is only the watchman that sees it. The season for its appearing is quite its own—it is neither night nor day. It fills a moment that is quite its own, and it is only the watchman, or the child of the morning, the one that is up before the sun, that has to do with it.

Is there not a voice in this, dear young Christian? Does it not tell your inmost soul of a coming that is to precede the sunrise—of the appearing of one who does not belong to the world, whose business is not with the earth, or with the children of men; but with an elect people who wait for an unearthly Saviour?

Revelation. 2:17.

First of all, look at the words separately. "Hidden," and "manna." The manna was rained down from heaven to earth to meet the need of the hosts of Israel. It was bread from heaven (Ex. 16).

Christ Jesus, the son of God, in love and grace to us, came down from heaven to earth to give life to our souls, and to become, as God manifest in the flesh, the food of our souls forever (John 6). To feed upon Christ now, as the manna, is to have fellowship with Him in His path of humiliation, suffering, and rejection down here – as the "man of sorrows and acquainted with grief." Fellowship with Him as the once lowly Jesus, will be to us as our manna from heaven, our living stream from the smitten rock, and our cloudy and fiery pillar during our journey through this wilderness world.

But why is it called "hidden manna"? When it came down from heaven it was spread around the camp, open to all, and the people gathered it early in the morning. But the Lord commanded Moses to "take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations!"

"The golden pot that had manna" was kept in "the Holiest of all," as a memorial for the children, when in the land, of their fathers' wilderness fare. But it had a deeper meaning to the heart of Israel's God. It shadowed forth the lowly Jesus ministering to the need of the people, in and around Jerusalem, and openly before all, yet despised and rejected of men; but owned of God, and honored of Him with the highest place in heaven.

To eat of the hidden manna is to find our joy, our delight, our strength, in communion with the once, lowly, suffering Jesus, but now exalted glorified Christ, at God's right hand in heaven. If we walk in faithfulness to Him, in the midst of such scenes of unfaithfulness as we have to pass through, in these days of worldliness, and open, unblushing infidelity, we shall need the sustaining power of the hidden manna, the true and living bread. He is the only true wilderness fare for God's strangers and pilgrims in this desert world. The remembrance of what Jesus was as the obedient, patient, subject man on earth, is well fitted to nourish our hearts, amidst the many trials and difficulties of the way.

"He that saith he abideth in Him, ought Himself so to walk, even as Christ walked." 1 John 2:6.

Closely connected with "the hidden manna" we have the "white stone." This is the secret, but real, expression of the Lord's good pleasure, in our path of service for Him amidst general unfaithfulness. And so expressed as that none, save those to whom it is expressed, can ever understand it. He assures the heart of the overcomer, now, of the divine approval.

But O! what will the "white stone" be in heaven? To have the full, intimate, personal, expression of the Master's approbation! To have it now, in the secret of communion, is peace to the conscience, joy to the heart, and strength in service. Communion with Himself must always be the first thing, if we would go on happily and steadily. When you know the Master's mind as to your line of service, you can be calm and tranquil, even amidst the conflicting opinions of others. A servant out of communion, and not knowing the Master's mind, must fall under the power of circumstances, and be unstable in all His ways.

The "white stone," I believe, is the only remedy for such a state of things. It is the secret link of communion between the heart and Christ Himself. In the light of His presence, the path is cleared, and the heart is assured.

O! what need there is for such communion in such times! The professing church, long ago, having left her first love, is now far away indeed from Christ. To follow her would be to go back to the depths of the world, "even where Satan's seat is," and where the doctrine of Balaam (type of ecclesiastical covetousness, and of seducing the people of God (Num. chapters 22-24), and of the Nicolaitanes (type of the abuse of grace in the most hateful form), are taught.

There is, then, but the one thing left for us, namely, to follow Christ according to His word. To keep the eye of faith fixed on that "hidden" One, and the heart filled and occupied with Him. So shall we have, even now, in the midst of a general apostasy, the "white stone" – the secret pledge of His presence and approbation as to our path, and of His delight in ourselves.

"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." Revelation 2:12-17.

Christian Treasury: Volume 7, "Be Thou Faithful

Revelation 2:10REV 2:10

Israel in the wilderness praised Abraham and persecuted Moses. In the days of the kings, they praised Moses and persecuted the prophets. In the days of Christ, they praised the prophets and persecuted the Savior. In the days of the popes, they praised the Savior and persecuted His devoted followers. Multitudes now applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness and foolishness anything like faithfulness to the truth today.

He That Hath an Ear Let Him Hear What the Spirit Saith Unto the Churches, He That Hath an Ear Let Him Hear What the Spirit Saith Unto the Church: Part 1

We are told in Rom. 2:16 of a coming “day in which God shall judge the secrets of men by Jesus Christ,” and that according to the gospel, which teaches the complete condemnation and removal in judgment of the first Adam, or man in responsibility before God, and the substitution of the second Man, “the Lord from heaven.”

From the beginning and down the course of the history of this world, God has passed man in his responsibility to bear fruit for Him through various trials or testing processes; but, although the result has always been manifest and alas! but too manifest failure, yet it was not until the rejection and death of the Lord Jesus that the ground was laid for the arraignment of the roots or sources of action and thought in man, or for our revealed partaking of the life and nature of the new man in whom alone are God's claims met and honored.

We should expect as a necessary result of this that in any subsequent dealing of God on the basis of responsibility, the springs and motives of those in any way under test would be made prominent; and we find that it is so in fact. For while the cross undoubtedly proved that man standing before God solely on the ground of his responsibility is lost, yet it did not abolish responsibility, nor has it deterred rash and foolish man from assuming an ability, which he possesses not, to satisfy the requirements of the new position into which believers are brought through it; so that we find since the cross both responsibility established upon new grounds, and the failure of men who are ostensibly subject, to its claims.

Men have assumed the name and privileges of the Christian and of the church of God without possessing the reality of either; and hence the world has seen, instead of the grace of Christ and the fruits of the Holy Spirit, the sad evidences, in failure amongst those bearing His name, that man has once more undertaken to yield that which he is incapable of yielding. Not that real Christians have always been blameless: no one who truly knows the Lord would say so. But they have known, when the sense of failure and folly and sin has humbled them before Him, what it is to have the spring and source of their ways brought to light, and through grace they have not shrunk from bowing afresh to the judgment passed upon it; while with the others who have profession but no real life in their souls, every solemn appeal or dealing of God has but served to display in detail the absence of every motive which should characterize God's people.

The nominal or professing church has thus been made in a wonderful way the scene of the testing of man's heart, for the church, viewed as the visible assembly of God on the earth, has been responsible as the witness of God to the earth since Pentecost in Acts 2, and the fact that God has been dealing with her on the basis laid by the death of Christ has given terrible fullness and completeness to her trial.

It is in this light that I desire the searching words of these two chapters to reach and exercise our hearts. They are wondrous words—wonderful in their power of searching out the “secrets of men,” but this is good for us, beloved, and if they have their proper effect in us they will set the blessed One more distinctly before us as motive and pattern, and everything needful to enable us to stand joyfully and proudly before God as “overcomers.”

The Lord has often of late years directed our hearts to these seven Epistles, and has made us happily familiar with them and with the thought of the comprehensive view of the church's history which they embrace, while being primarily words addressed to seven assemblies which existed at the day in which John by the Spirit wrote.

Each one deals with a distinct and different condition, whether we look at them in the larger or lesser character, the Lord, always clothed in divine authority, being seen in suited light for each while the reward to the “overcomer” has reference both to the condition in which he is found and to the character in which the Lord declares Himself.

Following out the thought which presents them as giving a historical picture (though leaving aside for the moment the mere literal interpretation of this in earthly historical events) we find that the order in which the Epistles are arranged, whether we look at the various conditions, or rewards, or characters of the Son of man, points plainly to the various stages in the trial of human responsibility in the world. While however there is this analogy on the surface, on looking deeper we see that the actual details of the trials unfolded in these Epistles stand in contrast to similar details in the history of man, in consequence of the change in the relation of God to man, of which I have spoken, and we are thus shown that the secret springs of all these things are brought to light in God's dealings with the church and the true issues of trial are here declared as there is also laid bare the true, because divine, object of the testing. So that we learn that the church has been passed, in her case in this spiritual way, through the whole of the tests applied to man.<sup>1</sup>

Failure, alas, has been invariably the general result and this we know is soon to be closed by final judgment on all that is nominally Christian—one reason why it is such final judgment as 2 Thess. 1; 2, declare being given to us in the character of the trial under which failure has been manifested.

We should notice also that inasmuch as it is responsibility which is in question, the blessings to the overcomers, high though they are, do not reach to the height of those which we have in heavenly places and in union with Christ as members of His body, of which Eph. 1; 3 speak; and this is because these are out of the range of responsibility being “by grace” absolutely. The Lord grant that the sense of possessing these may abide in our hearts.

(1.) Ephesus. The place from which the Lord speaks the message to Ephesus (ver. 1), as well as His blessed promise to the overcomer (in ver. 7), turns our thoughts at once back to Genesis, and to that which was the first step of man's course in the world.

Of old, the garden of Eden was the scene of human trial, and the Lord God was not far from those in whom His heart was interested and whom He had surrounded with the blessings of His goodness. Their obedience was the only thing under test—for there was no evil practice as yet to overcome or resist—and while His goodness was trusted and His will acknowledged as supreme, they had free access to the tree of life, for “out of the ground” had the Lord God “made to grow every tree that is pleasant to the sight and good for food, and the tree of life also in the midst of the garden” (Gen. 2:8-9); and also as we read in Gen. 3:8, “they heard the voice of the Lord God walking in the midst of the garden in the cool of the day.”

Here the same Lord, whom John saw in all His divinely-given glory (chap. 1:12-18) again walks in the midst of the scene in which the trial of His responsible witness is taking place (see ver. 1). He is there to encourage and reassure, if there also to measure divinely the work being done for Him: but whether for blessing or testing He lets us know that we have to do with Him “who walketh in the midst of the seven golden

candlesticks.”

As when man was tried in Eden, there is here no present evil practice noted as a thing to be resisted or overcome, and this appears more remarkable in contrast with almost all the other churches wherein such is manifestly denounced;

The state of the church as at first established, as shown us in the early chapters of Acts, is indeed one of wonderful power and beauty, and also one of magnificent privilege.

I go to Acts 2; 3; 4, instead of to Paul's Epistle to the Ephesians, for the antecedent to the Epistle sent by John to the church at Ephesus; because Paul's Epistle unfolds the infinite extent of grace and the height of heavenly blessing which are eternally the portion of every saint and of the church as His body, quite apart from and beyond the reach of any question of responsibility; while Acts shows rather the results of grace in the manifest position of the church, her continuing in which was a matter which her practice would decide, and in fact did.

Nothing can surpass however the completeness of God's work in establishing her in all the integrity of the new order which He thus instituted, and the scene, as we read these chapters in Acts, is filled up with the evidences of divine power which was at the disposal of those brought into this new sphere, and with the manifestations of that “great grace” which “was upon all,” enabling them to enter into all the reality of their position.

Although all this took place in this world, into which sin has entered, and though those then forming the church were in themselves sinful men, yet so thoroughly did God do His work that evil was forcibly quelled and practically banished from the scene by the power and energy and fervor of the new life, whose activities are thus the only exercises we see or with which they were then acquainted.

Would to God, we may well say, it had remained so! but we can see how it was so, and how the church was thus established in all the freedom and purity and energy of divine life; in all the integrity of that life which has nothing to do with evil as founded upon the banishing of sin and breaking the power of Satan in the cross of the blessed Lord. What was left to her was thus just to walk abroad in the activity of this life, and to know nothing but its exercises, the secret of this being, as Rev. 2:4 shows us, that the heart must be kept subject to God.

The Lord shows us plainly therefore in the message to Ephesus that it was simply love which was under test. “I have against thee,” He says to the assembly (and it is the only thing He has against her), “that thou hast left thy first love, Remember, therefore, from whence thou art fallen and repent and do the first works; or else I will come unto thee and will remove thy candlestick out of his place except thou repent.”

We can understand this stress laid upon love only in view of Him by whose light all secrets are to be, and to faith are even now, revealed for He has shown us that in His own blessed person and ways; as the spring is deeper than the stream; so love is the source and the only source of all true obedience. (See for instance John 14:30-31.) Indeed we may rightly go much farther and say, source of all excellence, for “love is of God, and every one that love this born of God and knoweth God.” Thus it is that there is such a striking contrast presented in the reward promised to him who “overcometh” under such a test as compared with that tree of life to which Adam had access. “To him that overcometh,” says the Lord in verse 7, “will I give to eat of the tree of life which is in the midst of the paradise of God,” and well we know, whose hearts have learned of Him, that what He stamps as thus absolutely “of God” can never be removed. The paradise of earth may be effaced, for even the first heaven and the first earth are to pass away; but that “new” scene which will be at once the tabernacle and the throne and the creation of God and the Lamb will remain forever. Blessed be His grace which has given us to have our portion in Him there!

(2.) Smyrna. “Sin entered into the world and death by sin,” and “death reigned from Adam to Moses,” said the Holy Spirit through Paul, “even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come;” and herein we have the key to the condition and the trial set forth in the epistle to Smyrna. That which is in itself the wages of sin the Lord in grace uses for the good of souls, seeking to awaken hearts and consciences by its means when He takes it up for chastening in order to prevent, if possible, farther falling away. Before His own blessed and wondrous death, when the truth as to sin and death, and God and man, was displayed, and in presence of Him the true light and the captain of salvation death stood forth as the “power of darkness” and the terror of him who had the power of death, that is the devil—before this, the full significance of death and tribulation was not known. Now however in Smyrna that which constitutes the trial is plainly seen to be the power of Satan up to and ending in death (see ver. 10), and this because the declension in the: Ephesus trial has given him a hold on those under test.<sup>2</sup> So that we have here a very manifest step in the unfolding of the sources of the church's failure: for the slipping away from love, and so from” His love as motive first of all, leaves the heart exposed to other objects which are not Christ. Satan has power over these other objects and thus over Our hearts when desiring them, and he is the very agency which leads in to the world and on to sin; and we well know that “when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.” How gracious of the Lord to turn these very things by His word into servants for the good of His own.<sup>3</sup> to send a word of promise to the overcomer directly to encourage him in such a state of things all around him, and above all to present Himself in the glories which He won in the field of death. “Be thou faithful unto death, and I will give thee a crown of life,” He says (ver. 10); and again, “He that overcometh shall not be hurt of the second death” (ver. 11).

II this is in contrast to the trial of man from Adam to Moses when he was really exposed to Satan's power and working, but visibly with the testimony of the presence of death as the only standing public witness on God's part to deter him from sin and turn him to God, and this with little real difference whether after or before the flood, which was itself the most solemn form of this testimony. But just as the lake “which burneth with fire and brimstone” is an infinitely more awful flood than those waters of judgment which once overwhelmed the world, so is the “second death,” which that lake typifies (Rev. 21:8), infinitely beyond that physical death which is but its faint shadow, although its portal also; and so we see in the solemnity of the issues which are raised what is now the depth and completeness of the trial.

So too, learning what it really is to be tried with Satan's power, can we estimate in some little measure what is His value who appears for our hearts as “the first and the last, which was dead and is alive.” He has gone through death; He has gone through the terrible waters of judgment; He has fathomed too the awful depths of exclusion from God's blessed presence, aye and fathomed them as the lost in hell will never be able, but He, the same One, thank God, is alive, the first in resurrection. It is our delight through grace to own Him as first of all in His own personal glory and Jehovah in infinite endurance too, but He loves to make us Think of those glories which attach to Him as the consequence of undertaking our cause in death. And thus in view of all that we find death—the death which had a claim on us—to be, we know that He is “the last Adam,” in blessed relation to us, the life-giving Spirit (see 1 Cor. 15); as well as the “first-born from the dead,” the “first-born among many brethren!”

(To be continued.)

## The Revelation of Jesus Christ, Revelation 2:8, No. 3: The Revelation of Jesus Christ

### Chapter 2:8.

"And unto the angel of the church in Smyrna write." We now come to the second stage of the church's history. This is marked by fierce persecution. And Jesus is revealed as "the first and the last, which was dead, and is alive." How suited to the tried, suffering saints. Have we not each found, when love has grown cold, and the world has taken the place of waiting for the Bridegroom in our hearts, that then the Lord, in His unchanging love to us, has sent us a time of trial and suffering? He knew the trial and poverty of His suffering saints: and no doubt the chastisement had its sanctifying effect.

Verse 9. He says, "I know thy works, and tribulation, and poverty, but thou art rich." This may seem like a contradiction. What! those hated Christians, exposed to the fury of heathen mobs, hunted from place to place, cast into loathsome dungeons, torn to pieces by wild beasts, put to every form of degradation, and deep poverty, and Jesus says, "But thou art rich"! Yes, rich in His love; rich with Him throughout eternal ages. Oh, suffering saint, at thy wits' end as to this world, hear the words of Jesus: "But thou art rich." The church did recover from the persecutions of this its second stage of history, but there was another danger that threatened, yea, attacked the church from which it never fully recovered. Jesus said, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." The rapid increase of the ritualism that had been resisted by Paul in the Epistle to the Galatians, now spread over the church like a blight. The effect was to take believers back to the condition they were in before the death and resurrection of Jesus Christ—the observance of days, and festivals, and ceremonies, which now were but beggarly elements. (Sec Gal. 4:9, 10.) All this practically ignored redemption, and the everlasting completeness of the believer accepted in Christ. It set aside the righteousness of God, and led men to seek to acquire righteousness by law and the ordinances of men. From this the church, as a whole, has never recovered. And it would be well for us, individually, to inquire, Are we in the full blessed liberty wherewith Christ has made us free—"perfected forever," or are we in the helpless bondage of the Jew before Christ came—over struggling for, but never getting deliverance?

As to suffering, the Lord says, "Fear none of those things which thou shalt suffer," &c. "Be thou faithful unto death, and I will give thee a crown of life." How sweet and cheering His promise to the suffering, persecuted saints. As Satan had led the world to put Him to death, so Satan was permitted to put them to death. Little do we know what it was to be faithful unto death. But a martyr's grave was accompanied by a crown of life. Such shall not be hurt of the second death. These, then, were the characteristics of the second stage of the church's history.

Verse 12. "And to the angel of the church in Pergamos write." This brings us up to the third epoch of its history. The manner in which the Lord reveals Himself now, plainly shows that judgment is needed at the house of God. "These things saith he which hath the sharp sword with two edges." This brings us to the time of Constantine. The church began to dwell where Satan's seat was. It was fast becoming a great worldly institution with its head quarters at Rome, the very seat of Satan. Spiritually it was decaying so fast as to tolerate them that held and taught the doctrine of Balaam. When Satan could not curse Israel, then he used Balaam to lead them into association with the heathen and to commit their sins. This was exactly what happened again in the third stage of the church's history. The temples of heathen gods, with many of their feasts and ceremonies, were called christian churches, and christian worship. And Christendom became almost more corrupt than heathenism. It is not now doing the deeds only of the Nicolaitanes, but "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." Persons were recognized as Christians, who were practicing sin. Such had been declared by John to be of the devil. (1 John iii. 8.) This grew to such a head that in the next stage of the church's history the clergy were allowed to have concubines, but not allowed to have wives. If there was not repentance there must be judgment. "I will come unto thee quickly and will fight against them with the sword of my mouth." And again the Lord says, "He that hath an ear, let him hear what the Spirit saith unto the churches." This is for the last time said to the mass of professors; after this it will only be said to the overcomers.

How suited the precious promise of the Lord to such a state, when those who falsely professed to be His servants were seeking honor in this world, even where Satan's seat was at Rome! He says, "To him that overcometh will I give to eat of the hidden manna." Not at the table of the emperor, or the feasts of the world, but that unknown, hidden feast with Himself, "the hidden manna." "And will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." In all probability the names of these hidden approved ones have never come down in human history. They had the hidden secret approval of their Lord, and would be utterly despised by the seekers of honor in this world. Is it not so now? Those who enjoy the sweetness of communion, and approval with the rejected Jesus, are least known in this world. Reader, -how is it with thy soul and mine? are we satisfied with that hidden stone—the Lord's approval—however unknown by this world? And still more closely, do we prefer even now His secret approval rather than open and known approval before the world, or even the church?

We now come to the fourth epoch of the church's history—what are called truly the dark ages—the address to Thyatira. We must notice a remarkable contrast now. There are two parties—Jezebel, and a remnant. All is open to Him who is revealed thus: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." In the midst of such terrible darkness and wickedness, He saw that which He could approve. He said, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." We have no approval of Christ to surpass this in any of the previous states of the church; indeed, none equal to it. Is this the Lord's approval of popery? Far from it. He says as to that, "I have a few things against thee, because thou sufferest that woman Jezebel," &c. Now if we study the history of wicked Jezebel, how she stirred up Ahab to persecute the true servants of the Lord to death, such in the dark ages was Rome, or that woman which professed to be the church of Rome. Has she not in her wickedness ever stirred up the civil power to persecute to cruel deaths the true children of God? Every mark here of Jezebel's wickedness is the distinct character of Rome.

Who, then, would be the angel of this dark period? Whom did the Lord so highly approve? The true church of God under various names, and no doubt many who had no name. These have ever been hated and persecuted by Rome, by Jezebel. And, however Rome has reviled true Christians as heretics, and as holding the doctrine of devils, yet something of their true history has come down, which answers exactly to what the Lord here so strongly approves.

They may have been called Paulicians, Poor Beggars, Waldenses, Wicklifites, and other names of reproach. But great as have been the hatred and curses of Rome, greater still was the infinite love and approval of their Lord; and He whose eyes are as a flame of fire, can make no mistake.

Now read the judgment on Jezebel. Space is given her to repent, and she will not repent. How long has He borne with her wickedness?—some thousand years or more, and He still bears with her to the end. But her children shall be killed with death. Her judgment shall surely come, as revealed further on in this revelation.

In verse 24 the Lord turns round again to mark the distinction He makes, between Rome and the remnant, now addressed as a distinct class. Rome may put upon them paper caps with painted devils, as a sign that those they put to death hold the doctrines of devils, but do they think they can deceive the Lord Jesus whose eyes are as a flame of fire? No, He addresses the remnant of Thyatira as not having "this doctrine, and which have not known the depths of Satan as they speak." He bids them hold fast till He comes. And now, for the first time, He addresses overcomers first, as though none except the over-comers are in the least expected to have an ear to hear. The great mass of Jezebel are thus given up. They have no ear to hear what the Spirit speaks to the churches. But in their folly they will even arrogate to (what they call) the church the authority of the Spirit, and blindly demand obedience to its authority instead of to the Spirit by the word. And how suited the promise here to those who have, at the instigation of Jezebel, been crushed by the powers that be! (Read vers. 26, 27.) And better still, "I will give him the morning star." In each case the promise comes down to the individual. "I will give him," &c. Is Jesus Himself the morning star to your soul—more precious than all beside? What could He say more? I will give him myself.

Questions and Answers on Scripture: From the Bible Treasury, Day-Star and Morning-Star?

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S.

Answer: There is only a shade of meaning different in and, one referring to the early appearance, the other to its introducing dawn or light. Peter is speaking of prophecy as a light, a candle shining in a dark place—God's light in the darkness of this world; with that he contrasts Christ's heavenly coming the hope of the saints as bringing in the light of a new day. 'is merely what it is—its appellative, Christ Himself, still not in the kingdom (that precedes in chapter 2:28, and is found rather in "the Root and Offspring of David" in chapter 22.)

Hamer Bay Conference: 2022, Revelation 2:1-11

Reading

225 with scenes of confusion reach this complaint. Of speech to the soul, the Communion with. Three bonds that we met, all the children of peace. 225. So. We say. And straight by Sunday. Still free from my flesh. Of God. It would be the mind of the brethren to pick up Philippians Chapter 2. And wonderful examples of devotedness there. I love her. Your brother have any other? Passage. Suggested. I wonder about the possibility of taking up the addresses to the southern churches. To addresses one reading meeting to another, and then perhaps the last one. Connection with latest field. Thank.

Revelation chapter 2, yes. Perhaps we could just read the whole chapter and then we'll comment particularly on those first two. Revelation chapter 2, verse one. Unto the Angel of the Church of Ephesus, right? These things, saith he that holdeth the seven stars in his right hand. Who walketh in the midst of the seven golden candlesticks? I know thy works. And my labor and my patience, and how thou canst not bear them which are evil now has tried them which say they are apostles and are not, and has found them liars, and has borne and has patience, and for my name's sake as labor, and has not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the 1st works. Or else I will come unto thee quickly. And will remove thy Candlestick out of his place, except our pen. But this thou hast, that thou hatest the deeds of the Nicolaitans. Which I also hate. Eat at half an year, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. And unto the Angel of the Church in Smyrna, right these things say at the 1st and the last which was dead and is alive. I know thy works and tribulation and poverty without rich, and I know the blasphemy of them which say they are Jews. And are not that are the synagogue of Satan? Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried, and. And you shall have tribulation 10 days without faithful unto death. And I will give thee a crown of life. Even half a year let him hear what the Spirit saith unto the churches. He that overcometh shall not be heard of the second death. And to the Angel of the church in Bergamo's right. These things say, If he which hath the sharp sword with two edges, I know thy works, and where thou dwellest, even where Satan's seed is. And I'll hold this fast my name, and it's not denied my faith, even in those days where an Antipas was my faithful martyr. Who is slain among you where Satan dwelleth? But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans? Which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that happened here, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man know of, saving he that receiveth it. And unto the Angel of the church in Thyatira right these things say at the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. I know thy works, and charity, and service, and faith, and my patience, and thy works, And the last to be more from the 1st. Notwithstanding, I have a few things against thee. Because thou sufferest sufferers that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants, to commit fornication, and to eat things sacrificed unto idols.

And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and then that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and hearts. And I will give unto everyone of you, according to your works, but unto you I say, and unto the rest. And

Thyatira, as many as have not this doctrine, and which have not known the depths of Satan as they speak, I will put upon you none other burdens but that would she have already pulled fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron, as the vessels of a Potter shall they be broken to shivers, even as I received of my father, And I will give him the morning star. Eat at half an year, Let him hear what the Spirit said unto the churches. This Book of Revelation is the only prophetic book that is given to the church. All the other prophetic books in our Bibles were written to Israel and for Israel. And so in the Old Testament passages we have that which pertains to Christ glory in connection with Israel and Israel's hopes as they're bound up with their Messiah. But in connection with the Book of Revelation, it's the last book of our Bibles and it is a book that. Largely as a book of judgment, but it also presents the blessedness of the Church and her. Union to Christ at the end in chapter 19 and so on it just gives us a wonderful picture of the blessing that God has in store for those that are part of the church and so in chapter one God writes his word in a very orderly fashion it's. It's incumbent upon us to recognize that there are divisions in Scripture and that there's order in how God writes things. So the first chapter that the book of judgment, you would want to know who the judge is. And so we have the judicial glories of Christ and pulled forth in chapter one he's presented as the ancient of Days. In verse 13, he says in the midst of the seven candlesticks, one like under the Son of Man. That's his title as the judge clothed with a garment down to the foot and heard about perhaps with a golden girdle. His head and his hair were white like wool. As white as snow, and his eyes were as a flame of fire. Well, each one of these. The attributes of the judge are very, very significant, and the book is written in a symbolic language. It's not literal. Some of the facts are literal, but it's written in symbolic language. The same symbols that are used in the Old Testament are used to portray thoughts in connection with what the Spirit of God wants to communicate in the New Testament. And so on the second and third chapter, we have the Lord Jesus. Walking in the midst of the churches, walking in the midst of the assemblies and his judgment. Well, if we turn back to. I think it's second Peter. No, it's I think it's first Peter chapter 4 verse 17. It tells us what he's doing. Chapter first Peter Chapter 4, verse 17. For the time has come that judgment must begin at the House of God. And if it begin at us, what shall be the end of them that obey not the gospel of God? And so chapters two and three give us what he is doing in the present day. He's discerning and he's judging in connection with our conduct. And we have the history of the church given in these seven different assemblies that are mentioned. And then in chapter 4 and chapter 5, we have the credentials of the judge. So he is the judge and he's he has the.

Rights to be the judge in chapter 4 because he is the creator and he's created all things in verse 11 for thy pleasure, for thy will. They are and were created and then in chapter five he has the right as the Redeemer, the purchaser of all things as the Lamb of God and in chapter six he begins his judgment and so really we have. In a very orderly fashion. God introduces the Judge in all his judicial glories. And then he presents the one who has loved the church and given himself for it and how interested he is in every assembly and what's going on. And he takes up in connection with the oversight, the responsibility that is theirs during their watch. And then he presented the credentials of the judge before he begins his judgments in the world. So each one of these assemblies represent a period of time that the Church existed in, and they're sequential in time. And so this is really in chapter 2, verse one begins with just after the Apostolic age. John the Apostle was an aged apostle at this time, but he was the apostle of the affection. Paul of the apostle of knowledge, and you might say Peter, is it possible of action? He was always acting. He was a leader among these disciples, but John was the apostle in the affection. And it takes us back to the affections of Christ for His Church, and for each one of us individually as we read these little letters. Just somewhat said is the 2nd letter Second Epistle to the Ephesians, and it was written by Christ himself. And so he has some correction here, and he springs before the Saints, that they might be exercised. I think it's important to see the. General aspect of the book going back to verse chapter one, verse 19. Right between which thou have seen and that would be the presentation of the Lord and His judicial character outlined in the first chapter. Different in aspect than that we see in the gospels where John the author laid on his bosom, here we have the Lord into his judicial character going to deal with. The House of God, the corruption that has come into the. The profession of Christianity I'm going to deal with the nation of Israel and the apostasy that has that will occur in that nation and then the blessings of the Millennium. So the things which are which thou has seen would refer to. The first chapter and the description of the Lord in that character of judge the same switch are is what we have before us in the second and third chapters. These were actual assemblies in Asia Minor and we have really. An overview of the history of the Church from the earliest days. Shortly after the Apostles ministry right through to the. Conviction of that. But not exactly apostasy and later deceit. But. Unfaithfulness and very low spiritual condition. We have an overview, we might say from the earliest years until. The Lord gives us help and those who are. Real will be taken from this world. And then the third, the third. The third section. It says and the things which are. That's the second and third chapter. He's referring to the assembly's existing at that time and.

And then we have. The things which shall be asked hereafter which would refer to the judgments from chapter 6 on to the end of Chapter 1819. The dealing with the. The outward profession of Christendom, the apostasy of Israel, the establishment of the Kingdom, and so on. That is taken up from chapters 6. On to Chapter 18 or to Chapter 19, and then we have the church in that. In the millennial character, so that's a simple, we might say division of the bull strike where if we are looking at. Another question if in the seven churches they have a history of the course of the church through this world, how is it that we would find any application to ourselves today? Particularly in these first two churches we read that we're taking up. Well, we find, don't we, the instruction that the Lord gives, the correction that He gives in the first His letter to the Ephesians. He gives the instruction to them and we learn by those things which he spoke. These things were written for our learning. And so we find what hurt him the most, if I could put it that way, was just the heart was not right with him. The affection had cooled. They were an outward relationship. Everything looked promising now. Everything looked good, but really he didn't have what he wanted most was the affections of his people. And so we learned by that. What really means something to the Lord and how he spoke to them. And then in the second epistle they write to Smyrna, we find that he didn't find anything that was particularly. Needed correction, you might say, and his heart's compassion, his affection were with the church, and he was allowing trials. 10 \* 10 periods of trial. Then he might extend the failure that he might. Call, recall the hearts affections of His people and have His people cast upon Him. And so we can learn and how we speak to these assemblies and why and what he says. And so that's why it's so important for us to read these things and to understand that they were written for our learning as well. In addition to historical overview, they're also they also address a moral state, don't they? And so we know there's some churches that are suffering. We've heard about that last night. And so there may be all seven. In a moral sense at least, there may be all seven at the same time. Some of the perhaps we're doing well at some point, like in the Ephesians, but they left their first love. I think sometimes we can identify with that. You see an assembly that's healthy, and then a few years later there seems to be a coldness that comes in and kind of a mechanical. So there's a moral side to this too, isn't there? But there's also an historical side, as we mentioned. And this is extremely important because what we see here is it's actually only one, one of seven times in the New Testament that we have figures of the prophetic history of the church. I could just summarize those very quickly and put them in a little chart here, but we have the three women. Three women mentioned in Scripture, Matthew 13. There's a woman that laughs. Well, that's what happened in the early days of the church, didn't it? We might say with Ephesus, there was 11 Coming in a compromising. And then later on there was Jezebel that we read

about later on in chapter 2. Corrupting the church, not just leavening a little bit, bringing in error, but thorough corruption. We might say that's the ruin of the general testimony. And from that point, as we noticed the first three churches, there's the possibility of repentance back to the original condition. But beginning with the 4th church is what we call the ruin, not of the church per se, but of the general testimony and as a result.

A remnant is separated at that point. Because you can't be identified with the general testimony. And then finally the third woman that's mentioned will read about and of course in Revelation 17 and 18 that's the anti church that's judged during the tribulation isn't it? So there's three of you may mention the seven mysteries of Matthew 13 is also a prophetic outline of the church. And Matthew 14, we have the 5000 men and the ship on its way to Paseo. And that's also been mentioned versus 15 through 36 been mentioned as an outline of church history. The Lord goes up to pray after feeding the multitudes picture of the 1st century. The disciples are left to go by themselves, so to speak. They meet storms, but then remember the Lord Jesus appears at the end. And then Peter walks on the water, which is perhaps a picture of Philadelphia. But then we start to look around. He gets he starts to save perhaps later to see it. The Lord picks him up. And immediately their to their desired place, the 10 virgins of Samaria 210 there 10 similitudes in Matthew, but Matthew 25 verses 1 to 13 the 10 virgins is another brief outline of church history. And then in Acts 20 versus 7 to 12. Remember when Paul preached and the young man Eutychus fell down out of the window. That's also a beautiful picture of church history and then of course Paul's voyage and Acts 27 and 28. So there are seven times. That we have the same pattern and it's interesting that we it follows the pattern of prophecy. That is, not every detail is given every time, but the order is always the same of that those details that are given. For instance, the three women, they only give 3 distinct. Time periods in the church history, they don't give all of them in between we get more detail in the seven churches of Asia. But each one gives the same order, exactly what we see in prophecy. And one very important principle here is this is the same order that we find in every dispensation and trusted demand. There's first the call of those that have the particular call. They're called out of the world. Then there's the establishment of those who have that call, and then there's a fall. And that's what we're beginning with, with emphasis. It's not fatal yet. There's a possibility of return to the original condition, but there is that fall, that's the woman leavening, for instance, and then there's a gradual decline, and then ultimately there is that ruin of the general testimony which we're going to see in Thyatira. You can't be identified with the Catholic Church and her daughter because there's thorough corruption there. They misrepresent the head, the Lord Jesus, and then after the ruin again, there's always a remnant separated. And then finally, ultimately, there's failure. There's always a remnant. That's what we see in the stars, don't we, that are mentioned in Scripture. Stars are faithful individuals. There's always room for faithful individuals, and that's what the Lord calls us to. But there's even a collective testimony to the end. That that which, though has kept till the end, the apostle says to the Philadelphians. And then finally there's judgment. And then the Lord brings in a new dispensation. So the point there is again that every. Every dispensation follows a similar pattern and the fact is the Church follows the same pattern and this is extremely critical. It will end in corruption though. There will be faithful individuals and there will be a collective testimony at the end however.

Mr. Lundin used to tell us the surest sign of the Lord's coming is the low condition of the Church that often said that a dispensation ends with those who have the. Particular calling of that dispensation are no longer distinguishable from what they've been called out of. And that's what we're facing at least in North America and Western Europe today, aren't we that same sort of thing. So I just mentioned that this is one of seven, this is the most complete outline of the history, but it's not exclusive. And in fact, it follows the same pattern that all the other dispensation, dispensation under law, dispensation under the Millennium, believe it or not, there's a decline during the Millennium. Dispensation under the Patriarchs. That follows the same pattern ultimately of failure. And This is why what we call covenantalism is an error, because they say that the Church is coming to prepare the world for the Lord's appearing, make it a better place. That's clearly contrary to all the evidence of Scripture. Whatever's entrusted the man's responsibility, man fails in ultimately, but there are always those who are stars. Who are faithful individuals and as we mentioned there will be a collective testimony even to the end when the Lord comes and he asked us to be belong to that testimony. The source of all true ministry is in the hand of the Lord, and so has the stars referred to that provision that the Lord has made through the gifts that have been imparted to. Individuals. As a result of the death, resurrection, ascension of the Lord into the glory, He gave gifts unto men and He is the source of the outpourings. Yes. It's not man's authority or ordination. It comes from an ascended Christ within the glory and. For the edification and. Building up of the Church of God. It's interesting that while the. Subject is the assembly itself and the Lord speaks here to the Angel of the church. Really an Angel is one who is a messenger and he has a message from God and he is faithfulness delivers his message to whom he sent to An Angel gives a message, delivers a message. A star is used for guidance for navigation in those old days and so he speaks to those that are in oversight in the assembly in Ephesus. And he says, this is what I see. And they, he held them responsible. So in a sense that's like, put it this way, he wasn't speaking to the young people, to the middle-aged crowd and to the children, so on. He holds those that are in oversight more responsible than the assembly, than those who are otherwise not in oversight. And so it's in faithless. And I just find these. Things. It's hard to read some of these expressions that the Lord uses, but I think it's utmost kindness on the heart of Lord himself to envy and to write a letter to this assembly, and He speaks himself. He knew their work, He knew their labor, He knew their patience, and He knew how they desired to go on in a holy way. Cannot bear them which are evil. Try them and say they are apostles that are not. Has found them liars there was all kinds of wickedness that began the denial of the deity of Christ and all those things in John's day we have not we could turn to some passages in the epistles to John to see how dark today had begun. But this is just after the other apostles that passed off the scene and it represents a time period. Maybe somebody knows exactly what that time period is, but. Just after the apostles claimed he knew these things, he knew what was going on. And I was born and has patience for my namesake has long has labored and has not painted, nevertheless I have and somewhat shouldn't be in there. You see, it's an italics. Nevertheless I have agency because I have left my first love and the term there really is.

The best? It's in Luke's gospel. Maybe we could turn to it just to get the point. Chapter 15. Verse 22 The father said to his servants bring forth best robe. And put it on him, and put a ring on his hand and shoes on his feet. And so the best robe is really what the sense is. And there was no at the beginning of the church period, there was affection for Christ and they nothing was mixed with it. And the Saints oftentimes had to suffer the loss of all things. And some of them gave up their lives for the name of the Lord Jesus. But here they had left that freshness of love. And that's what he was addressing. And so it's instructive to it, but I think it's very helpful for us to realize that what the Lord said to these assemblies is that in utmost love and affect, but with firmness, judgment must begin at the House of God. His purpose was love. His motive was love. And to recall His Saints to Himself, to recall their hearts, affections, and to have them judge those things, it's like a salesman, you know a salesman. When you're trained to be a salesman, you have to present the goods, the features and the benefits of the product, the features and the benefits, and then you have to close the sale. You have to say now this is what you need to do, buy my product, whatever. But the Lord calls to his people, he says. Remember therefore from whence thou art fallen, and repent and do the 1st works, or else I will come unto thee. Shouldn't be in the text There I will come unto thee and we'll remove thy hand. We'll stick out of this place except our pen. So

he presents the truth that to be gathered to the precious name of the Lord Jesus is a tremendous privilege to bear a light and testimony before this world, and to express the love of Christ for others and to express the love of Christ from one another, and so on. But as that girl's been the affections for Christ himself and it's just a facade. Hurts, but it grieves him at his heart. And sowing love. He called them and it brought this to their attention and called them to close the gap as it were. To repent, to consider it in the presence of the Lord, to exercise self judgment, and to say I'm at fault for allowing something to come in to distract my affections for Christ and I need to judge it and to remove it that I might be acceptable under Him. I'm part of the Wiles of the enemy, you know, he presents. Something that appears. Morally acceptable. It may be. There's something the enemy would introduce into the life of the believer that detracts him from occupation with the interests of Christ. And so there was much commendable in the Church of episode we see here. Faithfulness. So many serious doctrines came into the testimony. Gnosticism and so on. Arianism after the the apostles. Passing there were serious doctrinal issues that. Confronted the church and it was dealt with, but that motive spring. In the assembly the love of Christ had declined in their souls, and the Lord felt it. Maybe someone can give us a definition of Arianism and Gnosticism. We have some young people here and we just used a couple of words that perhaps they're not familiar with.

Eric could do this better than I could, but Gnosticism was that that's one of the things that the fossil warned about in the official to the collections, that there was further truth. Beyond what we have revealed in the apostles, the ministry, there's something further, deeper truth, a deeper knowledge of things than what is revealed. Arianism was really an attack upon the person of Christ, was it not? Was it not? Denial of his of the eternal sonship. Eric. And his deity and his deity itself. Common example hearing is today is Jehovah Witness or Mormonism. Isn't it Mormonism Mormons tell us that as he was that's Christ was so we can become. They teach that we can become a God like Jesus. That's completely false, isn't it? There's a great gulf between deity and humanity. Unitarianism is another. Would see sometimes assign a Unitarian church and so they'll say that God is God, but they deny the three persons of the Godhead. And what Christianity, what God has revealed in Christianity is that there is a father son. And Gold Coast was unknown in the Old Testament. They knew that Godhead was plural, but they didn't know the details. And so it has been revealed that Jesus is God. And the Father is in heaven and. That have seen me, have seen the Father, and so the Lord Jesus is God the Son. So the Scriptures, the New Testament Scriptures present that. But as we say, at the beginning of the church period, the enemy was seeking to attack the person of Christ and his being and setting aside of the revealed Word of God by the apostles, the inspired Word of God and seeking to add to the Word of God. To erase and to. To use the black magic, Parker, if we could put it that way, and to try to alter the word of God. And so he addresses that at the end of the book. Let's look at it in chapter 22. Chapter 22 and verse 18. Notice who writes this? It's the Lord Jesus himself. I testify unto every man that heareth the words of this prophecy, of the prophecy of this book. If any man shall add under these things, God shall add unto him the plagues and the written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away out of his part, out of the book. Of life and other the holy Stadium. From the things which are written in this book. Well, he reveals that those that do not have divine light. Will deny that Jesus is the Son of God. Those that do not have divine life will attack. The truth of God is revealed in the New Testament. And so it's a solemn, solemn, serious thing too, for a believer perhaps to alter something with the truth of God. I'll just use this as an example. There are some, you know, famous individuals who have said, well, Christ could have sinned, but he didn't sin. It's absolute denial of the fact that the Lord Jesus is God because God cannot sin. It's not possible for God to sin. And so the Lord Jesus had a life that was unique and his life, he was the head of a new creation race of men. And so he was conceived of the Spirit and he was not a part of the fallen race of men. And so. The Scriptures are clear, but we have, even in Christian circles, doctrines that are not appropriate, not correct, and that deny some aspects of the truth of God. And so that's why it's important, it's vital for us to learn the truth and to hear the truth, to be taught the truth from those that walk in the truth. I don't want to.

Be the drum here, but. To go to an ecumenical Bible study and so on is not the purpose of God. It's not what God has ordained in Scripture. And you read the New Testament, we're going to learn the truth of God. From those who are walking in the truth of God. It's a principle in Scripture. John, you mentioned the secret spring is missing here. That is the affection for Christ. What does that mean? Because one, we might say that this church we might say. Here come anything, Steve. It's the backside of church, isn't it? Oftentimes we back select what we are interested. What is missing when we backslide? What's the? How do we maintain that secret spring? Well, it's communion with the Lord, isn't it? And walking in the self judgment which is. So important in our lives. The independence on the Lord and to. Deal with those things which. Is freezing to him in our lives. Or it may be that some other object is coming in and will be coming. Occupied with. With something that is. You know, as I have said, perhaps is not immoral, but. It diverts our eyes from the Lord and. It robs us of that. Communion. Personal communion with the Lord. And enjoyment of his love. So another has said there's no substitute for communion. But it's a very it's a very delicate. Thread there, and we know only too well how easily. There can be a rupture in our communion with the Lord and we have to be watchful and. Careful, we need the whole armor of God, don't we? Song of Solomon. Chapter 5. Really enjoy the connection with. Ephesians, Ephesus, and and that question. And. No, it's, it's primarily Speaking of Israel, but I think the lessons are for us. And then Song of Solomon, chapter 5, the Lord. Comes into his garden he's expecting my God in Genesis that came into the garden in the cool of the day looking for communion with Adam but of course Senate spoiled it will he comes here looking for communion with his beloved her responses in verse two I sleep. So nicely and the Lord has through the apostles. Said to Ephesians. In chapter 5. Wherefore he saith, The weight of that sleep is, and arise from the dead, and Christ shall give thee light. And so he comes, and she's sleeping. But she says my heart waketh. Because she hears his voice. My heart waketh. It is the voice of my beloved, that knock is saying, open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night. Blessing. That's a picture of blessing that he desires for us, and I think not just future but presently present enjoyment of himself. Her response is, I have put off my coat, how shall I put it on? I have washed my feet. How shall I defile them? Think of the picture. She's not walking in ways of defilement.

She's at rest. I have peace with God for our Lord Jesus Christ. I'm at rest. I know where I'm going. If I die, I'll go to heaven. I'm not going on in worldly ways when she was asleep. And it's the picture I think we have in in our chapter. There was much to comment, but there was a problem. They were asleep and still affection for Christ. I just can't get out of bed, you know? It's really her response. My beloved put his hand by the hole of the door. I assume that's an opening in the door and she could see his hand. And my bottles were moved for him. Her heart moved. What did she see? All of him know. She saw one part. She saw his hand. You know, they're in the upper room. When the Lord showed his hands and his feet to the disciples that says, then were they flat? When they saw the Lord, they saw those hands pierced for them. And his hands speak of service and a service of love, and in His service of love his hands were pierced for us. If there's anything that's going to wake us up. And move our hearts. It's going to be what he did for us. And occupation with himself and what he's done for us and his love for us occupation with his love for us that here's and then there's a response violent from her and she gets out of that that bad that she wakes up. And I think that's that's really what we've been saying. It's a hearts occupation with the love love of Christ for us and what it cost him seeing

that Pierce pan. And his desire to have. Fellowship with us. All the rest without it, no matter how nice, how great the works, it's empty for him unless we open that door, which we're going to get finally glad to see it once we open that door where we saw his hand by the whole door and let him in. You know, Brandon had an expression correctly, John, if I don't get it quite right, but I believe it was that everything were right. Nothing were right. Say the motive were right is the spirit that's true. And so speaking to young people, especially if you can listen up a second, I think it begins with the spiritual discipline, doesn't it? Spending time ourselves with the Lord, taking every opportunity we can to be in his presence, going to meetings and, and online and watch what we occupied with online. It's so dangerous today. And some people say we'll have to go to school or I have to work. Is there a secret there? I believe there is that is the real secret is that will keep him in perfect peace. His mind is stayed on day. How can we do that when we have to go to work and go to school? Because if we do it for the Lord, it brings that peace and community doesn't our our occupations or our school ought to be a testimony that we belong to Christ. And we're using our time and energy for his glory. And that's. Privilege but again I say that it begins with reading and prayer on our own with Christian disciplines. Hebrews 5 with Apostle Paul was speaking to the Hebrews and it says strong meat belongs to those who by reason of use or habit have their ex their senses exercised to discern both good and evil. We need to develop this habit. We need to control our minds for things that are. Going to conflict. With that, we know it's true. And so that's really the secret. I think we've known people. I think of somebody that is well known to some of us here no longer with us. But he was a, he was a giant intellectually, but the spirit was all wrong. And it didn't end well. And it begins with this, doesn't it? And so that's the fall. Sometimes it's been said, this is the fallen church. Ephesus literally means desirable. She's the one that Christ also loved the church and gave himself for it. She's so desirable. Or as we often quote Galatians 220, the Son of God who brought faith and has given himself for me to present faith, not just past. And to the extent that we're taking up with what belongs to Christ and we belong to Christ.

And walking, as her brother John was saying, in communion with the Lord and judging those things that are contrary to his will and his way, that's the path of peace and happiness. And that's will keep us from being fallen. Or if we backslide, which we all tend to do, it gets us back into into fellowship with the Lord. 2 verses and songs come to mind. One is song 2514. Psalm 2514 This is the secret of the Lord is within that feed him and He will show them His covenant and reveal Himself to my community, wouldn't it? That's one and then the other is Psalm 91 and verse one. Since you Psalm 91.1. He that dwelleth in the secret place of the Most High shall abide under the shadow of Almighty and mention how do we keep? How do we, how can we be kept while we're here? While the warranty says the shadow of the Almighty, What better hand could be in to be kept than that hand? Pierced for us. We have all things that pertain in the life. There's nothing that God hasn't given us to preserve us in that pathway yet. Dwelling spirit, a new life, eternal life, a new standing before God. God is our Father, a new object, the indwelling spirit. These are all things God has given to us as believers so that we can walk in that pathway. Forget who. Told the story, it was one of the old brothers at the hospital, head of the up in New Brunswick. They ever forgot it. He he mentioned how somebody was giving the gospel to another person and the person said, you know, I'd like to be saved, but I just don't think I can live the Christian life. And so the man that had a pencil in his hand is not sure. Many have heard the story, but perhaps some of the younger ones haven't. But he gave the person a pencil and he said, I'll make that pencil stand on the pen. The man put the pencil there and it kept falling over, of course. And finally he said, I'll show you how to make the stand. You put it there. He kept his finger on it. And that's what the word fends for is, doesn't it? He wants to keep us, and He's provided us all things that pertain on the life of godliness so that we can walk in that pathway in the midst of. The darkest days. And that's what we have here. So it was a fallen church, but not a ruined church. That word fallen is there in verse five. Remember therefore, from whence thou art fallen and repent and do the 1st work that begin in with Christ Is it? And then the Nicolae. What is the Nicolae? What are some different thoughts on that? It's very. From the word itself, it means the comfort the people conquer lay the people. So some of suggested that perhaps it was yearly intrusion of the clergy of separate class of people that were not only brethren of in Christianity there could be an equal class of brethren. Sure, we have different responsibilities and so on, but we're all equal. In a large site there's not a distinction between clergy and laity. So that's one thought. Another thought that the writers like Mr. Darby and Kelly feel more strongly about. Is it that they were anti no meanness? And Tyson we means against and no Ian means law. In other words, what they did was these men pretended to be Christians, claimed to be Christians, but their lives were not Christian at all. So that's what the Early read themselves about Nicolae. I don't know what others say about that. Perhaps they could accept both but Nicole has appeared to have been anti millionaire. They were pretending to be spiritual. Claiming to be spiritual, that their lives were anything but spiritual. You know you're not stagnant. We're not. Staying at one place in our Christian experience, either we're progressing and the understanding and the knowledge of the Lord or we're retrograding. We're going back. This is the case. We haven't been there church and.

The apostle will go back to his remarks in Acts. In chapter 20. One and 20 chapter 20, where he's arresting the elders of this very church. 282028 They keep therefore unto yourselves, into all the flock over which the Holy Ghost. May do overseers lead the Church of God, which he'll purchase with his own blood, for I know this. That after my departing shall breathe wolves enter in among you, not sparing the flock also of your own selves, and then arise speaking perverse things to go away disciples, after that, therefore watch, Remember that by the space of three years I see snow to warn every one of you night and day. Now here's the resource that we are left with at night and day with tears. Now, brethren, my commendations involved. Through the word of his grace, which is able. Build you up and give you an inheritance among them all them which are sanctity. And then we have the provisions of the war that do not change. The God and the Word of His grace. Which we? Which we have the privilege of that. Of the reading today, the word of His grace and. Obedience to that word is a time that is marked out for us and. The Word of God, two great resources, not only the word of God, but prayer as well. So he commended them to God and so we can pray for one another. We can pray for the assembly. It's God's assembly, it belongs to the Lord Jesus. It's not ours. Let's praise for the Lord to preserve those that are in the assembly, to preserve the assembly itself. I was just going to comment on chapter 20 as well in verse connection with Utica's. You might say, well, how do you get sleepy? Our brother Steve read about this woman who wouldn't get up because she was sleeping and she wanted to get her feet dirty and so on. But how do you get sleepy near Utica's? It didn't happen all at once. And then it's the same terminology, the same illustration is giving. You might say in Matthew 25 that our brother Eric, they all slumbered and slept. What does it mean to slumber and sneak? It means to get sleepy. It means that we become insensitive to the responsibility that we have, the support board and the testimony that we have and the actual fact that we are here to their testimony to live for His glory and be taken up with His interest. We become sleepy and unconscious to the fact that that is our responsibility. That's why we're here. And then so it's a gradual thing. We become sleepy and then we fall asleep. We're totally unconscious to our desire or. Responsibility to bear a testimony. And So what makes us sleepy? The world Satan has all kinds of tricks. And I'm not a good example. I don't want to say that I'm a good example of anything at all. But I have just one little trick that helped me at night. I shut myself phone off. I don't put it on airplane mode or anything like that. I shut the thing off and then I do not turn it on again until I read a few verses of scriptures and a little time in the presence of the Lord. We need to take exercise self judgment, we're allowing ourselves to become sleepy and then we're unconscious as to the responsibility of have before the Lord during the day and it's a dangerous thing. Brother London used to say to us when we were young, He

say young people, you have three parts to the day, three eight hour sections. You have to spend 8 hours roughly resting and refreshing, recovering and sleep.

You have 8 hours of responsibility at work, perhaps at school and so on, and then you have 8 hours of discretionary time. What are you doing with those eight hours of discretionary time? Are you frittering them away? And that's how he would speak to us. And so we have 8 hours you could say that we could really spend. Keeping ourselves awake. Well, we haven't commented here on Smyrna very much, but he does in this little assembly present the fact that there were a couple of things that distressed him, and that he knew that there were those that were blasphemous, and they spoke impiously, you might say, a divine things, because they said they were Jews and are not. Letter the synagogue of state and it really refers to a Judaizing element within the church. They wanted to mix Judaism and Christianity, but God is wisdom has made a clear break. The church was not revealed in the Old Testament. It was unknown and it was in the secrets of God. He had a secret, a great secret, the greatest secret that he had in any call to the mystery. Of Christ in the Church. The greatest mystery. And he revealed it after the Lord Jesus was crucified and ascended into heaven. 10 days later, the church was formed. And he reveals by the apostle Paul and other writers that this church is going to be the bride of Christ, and she's going to have a special place in his heart. Well, these Judaizers, they wanted to mix Judaism, the principles of Judaism and the principles of Christianity and make something that was. A little bit of a smorgasbord. And everyone would have a slightly different flavor. And so that's why the Spirit of God insists on. Those things that are Christian being distinct and that there would not be a separate class of priesthood and a separate laity and all those things that had begun to creep into the church early on. And so he speaks very forthrightly, but he had allowed, as we said earlier. Trials and tests. And he was going to test as to whether there was going to be faithfulness or not. Faithfulness to the name of Christ, faithfulness to the cause of Christ and the Lord deals with us as individuals. He would test individuals. That's the faithfulness. Yes, the whole assembly was responsible and those that were an oversight, he's speaking to and they're responsible, doubly responsible, you might say, but he was going to test them all. That's just faithfulness. And I believe the Lord Jesus was tested you and I today in the day that we live in as to whether or not we will be faithful. For the truth that we know. There's a word on the overcomer here. What is the significance I will give to each of the three of life which is in the midst of the paradise of life. Well, paradise means the garden of delight, doesn't it? And man, Adam never ate of the tree of life. We're not told that he did. And otherwise he would have lived forever in that state of innocence. But you and I in the fallen statement, pardon me, in the in his fallen state, in his fallen state. But he didn't even need it in his innocence, I don't believe. But here he speaks at the paradise of God, at the light, the garden of the light. And we know that in Luke's Gospel chapter 24, the Lord spoke to the thief on the cross, says today shalt thou be with me in paradise garden of delight. And so the Lord delighted to present that future hope to those that would be overcomers, that they would be with him and enjoy. The provision that he would have for them, that garden of the light, those that would be overcomers. I like what it says in Colossians 2 we mentioned the mystery of God, the end of verse two and the rest of the verse. It shouldn't really be there and then it's properly translated in which are hid all the treasures of wisdom and knowledge.

Well, this is the broad panorama of God's blessing for mankind. Isn't that what it speaks about? The tree of life in the midst of the paradise of God? Tremendous blessings that God wants to bring us into. And we'll see that as we see that in the Tabernacle. It's interesting, the door of the Tabernacle, not the outer gate, but the door into the sanctuary. Have beautiful colors on it. Purple and scarlet, and of course the white background in blue heaven. It speaks of that which is pure, that which is heavenly, that which is. Imperial side of things, the purple and the earthly side of things, God understanding and how he teaches us what's going to happen on the earth. These are all part of the treasures that God wants to introduce the Christian into. Like he said to Abraham of old on the way to Sodom and Gomorrah when they visited the Abraham, Shall I hide from Abraham that thing which I am about to do? That's why Abraham was called God's friend. We taught him things that were unknown to the world otherwise. And let's remember, greater is he that is in you than he that is in the world. Satan is far greater than we are, but he's not nearly a mess to the Lord. So the overcomer. Each one of these churches has an overcomer. And that's what the Lord calls us to. To be faithful doesn't mean we're necessarily gifted. Does it mean we necessarily have a prominent place among brothers? But it's faithfulness. It's seeking to honor the Lord and walking in the Lord's and the secret of his presence. So this is the suffering or the persecuted church, isn't it? Smyrna comes from the word myrrh, which we know. The bird comes from a tree, a shrub, and they use the SAP. It's like teardrops from the SAP that they use, and it often speaks of sorrow. And in fact, remember when the the Oriental kings came to the infant Jesus, they offered a gift so of of a gold myrrh and frankincense. Remember, Gold of course, speaks of his divinity. The murder speaks with the sufferings he would bear. But Frankenstein speaks of the beauty, the moral beauty of his past. You might turn to the Song of Solomon again, Chapter 4 at the end of chapter 4. Maybe we could read a little earlier than that. Verse 13. Chapter 4. Verse 13. The plants are an orchard of pomegranates with pleasant fruits, campfire with spices, here spiky and saffron. Calamus and all the treatment, frank consensus, murder and arrows with all the cheap spices. A fountain of gardens, a well of living waters, the streams from Lebanon. A wait until north wind come blow upon my garden, but the spices are of me flow out that my beloved come into his garden or eat his pleasant fruits. So in this passage we have the north wind perhaps blowing over the garden. And you know here in Hammer Bay we have a Grapevine right by the model tea shed and I think Jonathan is pruned it a little bit and so on and maybe grapes on it. But at this time of year. Walk by the Grapevine and you had a night just below a frost. The smell of those grapes, those Concord grapes, is a wonderful, wonderful smell. And so what he did here, the Lord himself allowed suffering. His heart of love that that fragrance that he desired low forth and the fragrance of the craters of the Saints, they're dependent upon him, their expression of their love for him and their dependence upon his care. Preservation through those trials would walk heavenward and he would have the scent of all those prayers. And I believe this is a little bit of a picture given to us. It's.

Murder. Suffering. And but it was for 10 days, it was measured. It's a wonderful thing for a believer to recognize that when we go through a trial, it's measured. Is not indefinite. The unbeliever, he has no hope. He has no thought of when this could possibly end. Why he's going through these situations but you and I independence upon the Lord and depending upon his faithfulness and upon his love. We can even thank Him for the trial, giving thanks always for all things under God and the Father in the name of our Lord Jesus Christ. We can thank him for allowing the trial, that we might learn something from it. And so. It's measured, and so God does not do things indiscriminately. There's a purpose. Here I think it was sometimes in our own lives, a preventative measure. There was mentioned already evil doctrine said raise their head. You get them more fully developed in in Pergamum where it's right within the assembly. But he stemmed that downward slide towards those things and using sufferings and the poverty that they had in in so many ways. Had no influence in this world. They could change anything in the government or do anything in that way. They just were battered and bruised. But God preserved them through that time from sliding any further. And when that persecution and that poverty changed, well then the slide picked up again. And so He may come in in our own lives and introduce those things to keep us from drifting further away from Himself rather than draw us close to himself. Those are all practical thoughts to reach one of us to keep in mind. You know the assemblies that were in and. Go back, it's going back quite a ways, but

it's been mentioned the individual and in connection with the collectiveness too in the assembly. But all of us that started as an individual, didn't it? We had to come to the Lord Jesus Christ for salvation. I think Robert mentioned that verse in Luke 15. Put on the best robe. And I think of those verses in Zechariah 3, You know, take those filthy garments off and I'll put in them a new raiment. Remember what He has done for us. What does He mean to us? Mary could say in the garden for Beaumont. That was a term of true affection and love, wasn't there? And that blind man and Mark 10, he said, what would you have me do? Lord said, what would you have me to do for you? He said, Lord, that I might receive my sight. It was affection. There was reverence there. And so to hold that and keep that our whole life. Sure. You mentioned the one in Song of Solomon there and what she heard his voice. Mary assumed that it was the gardener, but she heard his voice and said, Mary, and so he keeps us with him. As we had before us and and mentioned the waking and you know that we wouldn't make provision for the flesh in our lives. We see that in Romans 13 with awake out of sleep. You know our salvation is nearer than it ever was before. And so he would have us to be walking close to him. But if we're in an assembly. And we're going through difficult times in that assembly and there's hardship. Think that you can't help. Don't think that He's left you there and that you're alone. Remember that He does give us provision to overcome these things. We're going through it for a particular purpose. Maybe there's something that you don't like in the assembly. Well, maybe that's for you to pay attention to. Who knows what it might be. But we do need to pay attention to these things because, you know, as an individual, it's my responsibility to walk in the path that He has laid before me to show Christ when you put on that garment. You're putting on Christ. That tells you that again in Romans 13, I believe. And so if you and I put on Christ and walk in those ways, then others are going to see it. As much as it is contagious to fall asleep and have others fall asleep around you, it's contagious when you show Christ and others can follow that example too. Paul said follow me. He didn't mean follow him because he was some special individual, which I'm sure he really was.

But he said follow me because I'm walking in the path. I'm walking in the example that Jesus Christ left for me to walk in. Follow that path. Follow that example. I think that Practically speaking sums these up a little bit. We have the crown of life mentioned here, and it brings before us that though there were martyrs at this time, there were two things particularly that Satan did I believe. One was that the burning of the Scriptures, the eradication of the word of God, trying to persecute the Saints and eradicate the Word and. Because they all had to be handcuffed. Books of the Bible at that time. No printing presses. And the other was martyrdom to take the light. And so he said, be faithful under that, and I will give thee a crown of life. And so it reminds us that what God gives, He may take something away. The life may have been taken away from some of those dear ones and it looks like they lost everything. It looks like they lost those days on earth. That could be truthful for the Lord. But he always gives something better. In return, he always gives a reward that's better. And so it's a principle in God's ways with men that he blessed the latter days of Job rather than his beginning. And so a brother sister has lost their house to a storm and basically we have a homeless family in our midst. They don't have a home. But he gives the best, he always gives the best. And so here Speaking of loyalty to Christ, be thou faithful unto death. And I maybe just to turn to UN quote it. Galatians 5/22. The fruit of the Spirit is Lovejoy peace. Long boy. The fruit of spirit, Lovejoy, peace, long-suffering, gentleness, goodness, faith. That's loyalty. Loyalty to Christ. That's the expression that's meant there. And so loyalty, they were to be loyal to the person of Christ and to the faithful to what they do to be the truth of God, even if it costs in their life this night for us to live in the day that we live in and to take this instruction to be faithful, loyal to the word of God, loyal to Christ, to person even in the day that we live in. The crowd like. One of seven crowns that mentioned the Scripture week. You say #51 from the start #51. Jesus our Lord, we. Are. Souls to shame. No more like our whole.

Hamer Bay Conference: 2022, Revelation 2:12-29

## Reading

#166 four dollars drawing us out. Let us run and never time 26/6. For our. Sake. Worship. Our shame. Well, perhaps we could read in chapter 2 of Revelation, verse 12 down to the end. We could read the 1St about Sardis as well, Chapter 3. I don't know if we'll have time to cover all three. That's. Thank you help. Revelation chapter 2, verse 12. To the Angel of the church and bergamot, right? These things say a few which have the sharp, sharp sword with two edges. I know thy work. And where that dwellest, even where Satan seed is now, hold us fast my name, and it's not denied my faith. Even in those days where an antithesis was my faithful martyr who was slain among you were Satan dwelling. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed on bridles, and to commit ornication.

So hostile also then that hold the doctrine of the Nicolaitans, which thing I. Repent, or else I will comment to be quickly and we'll fight against them with the sword of my mouth. He that half a year let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth, saving he that receive it that. And unto the Angel of the Church, and by a Tyra right these things say at the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. I know thy works, and charity, and service, and faith, and my patience, and my works. And last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest the woman Jezebel. Which Carlos, herself a prophet, has to teach and to seduce my servants, to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent and her fornication, and she repented not. Behold, I will cast her into a bed, and then that commit adultery with her into great tribulation, except they repent their needs. And I will kill her children with death. And all the churches shall know that I am he which searcheth the reins and hearts, and I will give unto everyone of you according to your works. But unto you, I say, and unto the rest, and find a Tyra, as many as have not this doctrine. And which have not known the depths of Satan as they speak, I will put upon you none other burden. That which you have already, hold fast till I come. And he that overcometh and keepeth my works unto the end, to Him will I give power over the nations. And he shall rule them with a rod of iron, as the vessels of a Potter shall they be broken to shivers, even as I received my father, And I will give him the morning star. That happen here, plug in here. What the Spirit say it unto the churches. And unto the Angel of the Church in Sardis right these things, saith he that hath the seven spirits of God, and the seven stars. I know thy works, that thou hast to mean that thou live us and aren't dead. Be watchful and strengthen the things which remain that are ready to die. For I have not found my words perfect before God. Remember, therefore, how thou hast received and heard, and hold fast. And who attacked? If therefore thou shalt not watch, I will come on thee as a key. And thou shalt not know what hour I will come upon me. Thou hast a few names even in Sardis, which have not defiled their garments. And they shall walk with me in life, for they are worthy. Leave it over, cometh the same shall be clothed in white raiment. And I will not blot out his name out of the Book of Life, but I will confess His name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit say it unto the churches. Well, this assembly that's addressed next Pergamus really means I believe, is it twice married?

Yeah, corrupt marriage or twice married. It's really when the church left her position of separation from the world, enjoying hands, so to speak, with the world. And it was at the time, I believe it covers the period of time approximately 313 to about 680. So it's roughly that time period during which the Roman Empire was still active and it's Constantine's time when they.

Christianity was made the. Religion of the empire, the Roman Empire. And so there was a breakdown of separation between the world and the church. And so we have here this expression that the Spirit of God uses the Lord himself. These things say that he would have a sharp sword with two edges. It really speaks of the whole of the Word of God and the setting aside these ones that set aside the word of God. And had set aside the principles that had been laid out in the New Testament scriptures and have joined forces with the world for personal advantage, and perhaps that with the thought of avoiding. Persecution, avoiding the reproach of Christ. That really that brought ruin in the Lord Jesus gives his pronouncement of what he felt this union with the world was. There was a corruption and he speaks faithfully about it. I'll just say this too, in connection with this church, this assembly. There was one man that was faithful and in all these different letters, the seven letters, no name of any other individual is mentioned, but just one man, and his name means against all. And anticipates, it says in those days we're in Antifa with my faithful martyr. Or perhaps another translation. Better translation is my faithful witness who was slain among you. For a state as well as so it appears that there was one man who was faithful in speaking against what was a corruption of the truth in connection with the Church of God. That was not to be joined with this world, that was not to accept through the advantages that the world would. Bestow upon it. And it cost him his life to be faithful. So there's encouragement here. In the time of weakness, a time of ruined, yet there was with the Lord. He valued that one individual who was faithful. And so he values faithfulness and he rewards faithfulness and he rewarded antithesis. If I could put it this way, he rewarded antithesis by including his name in the Word of God. And it looked like he had lost 'cause there was a lost cause. There was going to be no fruit from antithesis life and standing against what he knew was wrong. Wickedness from the sight of the Lord. But the Lord saw to it that he was rewarded. You find in that Smyrna that Satan is acting as the roaring lion. That. The promise to the overcomer and the. Of life that also mentioned in the books of James. We are rejected by the world and we use some of the. Recompenses from the world because of our faithfulness to the Lord. The same crown is mentioned there that we can. Partake of. By the grace of God. We are. Rejected by the world? And passed out because of the name of Christ. But now we find Satan is not so much of the roaring lion. But rather as this serpent. And. We will open the the book of the history of Israel. The way that Balaam he could not curse the children of Israel, but he did. Umm, orchestrate. An alignment association. The Moabites so that. Fornication was practiced with the Moabites. And that was a snare to the nation of Israel and brought down the government of God. And the same thing happened in Pergamus. Satan comes in as a as a subtle serpent.

He's not attacking the. The testimony for the name of Christ, as he did in Samurái. The constant time. Brings the brings Christianity into the foreground in his empire and he says this is an advantage. Christianity is a peaceful religion and. The advocates are faithful and they're loyal and so on. I'm going to make Christianity the religion of the Roman Empire. And that's what he did, in fact, on pain of being martyred. Thousands of pagans were baptized at the point of the sword rather and and they took they were brought into the Christian profession without any real work of God in their souls. The Constantine now. A Christianity, A national religion. But it was just the world intruding into the Church and. The leaders they just submitted to. Constantine's edx and a. They adopted some of the Pagan customs. They all the, the churches that the pagans had now were consecrated to Christianity. So yes, this is a beautiful temple. No longer are we going to have the idols in here. We're going to transform this building into a Christian Church. And that was done. However. Along with it came some Hagen customs and so on. Constantine didn't care much about that as long as there was. An outward. Nominal profession of Christianity. And that continued for several 100 years, but as as you mentioned, it's corrupted the Church of God. Seriously. So then it became evident that there were those that were believers, true believers. That has accepted Christ as Savior and that knew that they were believers and those that were unbelievers. There was a great mixture and God hates the mixture. And he desires purity. And so instead of going along with this, why we had those that were faithful like Antifa's or just say this in Revelation, there's the Spirit of God gives us 4 characters of Satan. And as you mentioned, there's different ways that he works. But in chapter 20 verse two, we find that he's named in four different ways. We have an enemy. He's a real enemy. And it says he lays bold on the dragon. And when it speaks of his driving character, he's a destroyer. Satan is a destroyer who doesn't give life, doesn't create life, doesn't bring a blessing. And he said he's called that old surface. So he's a very experienced deceiver. You and I are no match for the enemy. He was experienced deceiver. That's what he did in the in the Garden of Eden, which is the devil. And so his character is a devil, is a tempter. He tempts you and I to sin against God and to destroy our testimony. And it was a temptation of his brethren had the temptation to join up with the world and to compromise a little bit, so to speak. To deflect the reproach of Christ that they felt. And then it says Satan, Satan, his character of Satan is the adversary and outright adversary and enemy. Those four things. And if we remember those things that the principles of those four characteristics of Satan, those four names all throughout the Scriptures. It's a little bit we'll find them as brother Eric would bring out in the previous meeting. In some of the outlines in scripture. Characters. We didn't mention the dragon, I don't think it doesn't mention it. Yes, I did OK. What are those four games? That's chapter 20 and verse 2.

Says he laid hold on the dragon. That's his these characters, a destroyer, that old serpent. An experience deceiver, which is the devil, a tempter. And remember, he tempted the Lord. It says the devil taketh him into the wilderness, and so on. He is a tempter and then Satan. He's the adversary. Remember read Job chapter one. He's an adversary to Job. He's an adversary to God and man and so. We find this character is going to be totally down for 1000 years during that millennial reign of the Lord Jesus in this world, and men will be released from that. Influence Satanic influence in this world. But here is Satanic influence was felt Satan was very interested in the church. Very interested. It names the name of Christ. Glorifies Christ ought to glorify Christ. He's interested in the assembly today. And he's interested in destroying it. He's interested in corrupting it. He's interested in deceiving the Saints. You're accepting that which is dishonoring for the name of Christ into the glory of Christ. He's very interested in destroying and he is acting even today. So we have this picture given to us, this letter given an actual assembly and what the Lord wrote to it. And it's instructive for us today as well. It says where Satan see is. Well, that's that's the world. God of this world religiously. He is a Prince of the world politically and he's working behind the scenes. The whole world lies in the lack of the wicked one, the whole. Principles of society and so on. Is really controlled by the enemy to. To deceive man in his sins. And to prevent him from being awakened to his need of the savior. So Satan has is not not everything is not immoral. He has a lot of culture and education and. Music and art and what have you. He could use all of these means to occupy that, as long as he is not awakened to his knee of salvation. Is that right? History speaks of the lust of the flesh, which you're all familiar with, but also speaks of the lust of the world. And that's just what you're speaking about is there's all these things that are not bad in themselves, but we. We turn to. Luke's Gospel 17 was in it where it talks about what they were doing just before the Lord appeared. They were not bad things. They were eating and drinking and marrying and giving a marriage. It didn't sound bad, but they left thought out. And that's the danger, isn't it? So it's been said that in Pergamos the world rules the church. Entire tises. The church rules the world. So there's a flip, is it there? And there's a degradation from the deeds of the Nicolaitans in

verse six under Ephesus to the doctrine of Balaam in verse 14. It's the doctrine of worldliness, isn't it? It's a worldliness being accepted by Christianity. And you might mention about balaam, and I appreciated what John said. There's the doctrine of balaam, there's a way of balaam, and there's the error of balaam. The and it's good to distinguish. Commentators are always super clear on it, but I think Mr. Grant and some of those I think is helpful the. The doctrine of Balaam is, I believe this letter. Brother John brought out it. Remember Bailey, just to repeat it, summarize it a little bit. Baba could get Balaam to curse the children of Israel because they were blessed with God. But he said that, you know, get their young people to get together. Get through young people to get together the Moabitess young people with the Israelites, young people who won't be belong. Won't be long until there's problems and imperiality of any time.

And that was the doctor debate. It's a, it's a subtle thing, isn't it? They just get their young people to mix and then they'll be around and come in and then you come. But the way of Balaam we read about in second Peter is simply he was a hiring prophet. He was using his prophetic gift. He was really a he was really a demonic medium, wasn't it? But he covered it over with the Lord's name. But he was really a demonic medium and he used this to make a good income and he wanted the wages of unrighteousness that Balaam could offer. He really wanted that to pretend that he didn't. But he was a liar. And that was the way of taking there's people like that today. That are religiously followed away available. But then finally, the error of Balaam that we have in June and June, as I understand, simply that he could not understand that the grace of God. And that's a great error that Satan makes, doesn't it? He doesn't understand how Balaam, for instance, had to bless Israel rather than person. Why was that? Because God had determined in His sovereign and His sovereignty that He was going to bless Israel. They could not understand how we could bless the corrupt people, but God is sovereign and He saved. Even lost in so that, I believe is the error abatement. Satan made the same error at the cross, didn't he? He thought it was all over. He led the world against Christ. He thought God's counsels would fall to the earth would be nothing. That was the error. It was his greatest mistake. He couldn't count on the grace of God in his sovereignty of less mankind. Thank you. There's a progression as well in connection with the needs of the Nicolaitans that says in verse six, so there was a tolerance of something that was dishonoring to Christ, a doctrine that was not according to the proof of God. There was a tolerance of it in Ephesus, but now in Pergamum it comes out as a doctrine. It comes out of the outbreak of the teaching in that particular assembly that. Nicolaitans which thing I hate. Now, you and I, sometimes in this politically correct world, we kind of try to soften our words, soften what we're saying and so on. But the Lord makes no attempt whatsoever to soften how he feels about this kind of things. He says, I hate it. I don't almost not like it. I hate it. And so perhaps Speaking of the clergy system, perhaps Speaking of the other aspect of things that you mentioned, I forgot exactly. Yeah, so. You know, he hates those things and we ought to, if we have a desire to walk a community with the Lord, we ought to hate those things that he hates. And that is that will require self judgment and it will require walking in community with the Lord. To dislike those things, I think it was brother Harry Hagel. We mentioned some of his that expressions in these meetings, but used to say that holiness is an authoritarian hatred of evil and a delight in that particular for that particular. A delight in that, particularly a hatred of that which is evil, not which is human. So that's what often characterizes. As we might mention, we've been using the word sanctification. Especially, but the word sanctification and holiness are really virtually identical in the original state. They mean the same thing, but the thought was sanctification is to be set apart for a holy purpose. I know there's some exceptions, but that's a general rule that God has set us apart for a whole. That's what sanctification they're holding, this is. And even if we look at it, as you say, maybe 30, we can certainly understand that or we can say antinomianism rather than I heard that preached in the assemblies in our day. They, they call it Christian liberty and they close their eyes, Especially if it's somebody that has deep family roots, it's OK Push it under the rug. It's not OK. That's that's Nicolette, isn't it?

To call to combine Christianity with that which is evil and pretend that's not evil. Well, the Lord always gives us space for repentance suddenly, and it says in the next assembly here that I gave her space to repent, but she repented on. And so He's giving us space to repent when we discover these things. And that stirs our consciences. And there's the exercise of soul. He says, Repent, or else I will come unto thee quickly, and will fight against them, but with the sword of my mouth. He's going to ultimately use his word. And power to defend his own glory, and to defend his assembly. He that has an ear, let him hear what the Spirit says under the churches to him. That overcome it I will I give and you should to eat is not really in the text there will I give. Of the hidden manner, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth. You know, it's there's that sweet communion with the Lord. If there is repentance, then there is an overcoming in this matter of the liberal liberal liberality or. I don't know what a good word is for it, but license. License. License to allow the flesh to act in the presence of God is wickedness. It's wickedness. And so he says, repent. And. He says here it's a wonderful thing to be able to have a hidden man that a relationship with the Lord Jesus, communion with the Lord Jesus, to feed upon him and to be nourished in the words of life and truth and to have a sense of his approval and then in a future day a new name. A stone new name written which no man knoweth, say that he. So the Lord in the future day will reward those who are faithful and those that are overcomers in this kind of a situation. Whose approval are we looking for? Are we looking for the approval of our brother? Are we looking for the approval of the world? The lesson here in third of us, are we looking for the approval of a board? Actually the. The man that refers to the pathway of the Lord down here. It's often been explained upon the Lord in those three ways. First is your possible land redemption, then as the manna. Meditating upon. Is pathway down here in the world. The Lord was really a solitary man. No one understood him. It relates to pervasive the world was getting into the church and corrupting it with its ways and its philosophy and so on. The Lord walked through this world. In complete separation from all the evil around him. He suffered. In that way because. In a scene that was contrary to the nature of God. And. Yet he glorified his Father and every step of his earthly conflict. That's why we need the gospel. We need to meditate on the gospel. There we have. The exhibition of. The nature of God, the full revelation of the nature of God and manhood. We trace the Lord's pathway through the world. It's marvelous, the full of grace and truth. You reproved evil, of course and. We came under the. Persecution of man, but he was faithful to his Father. So we see it upon the Lord as the hidden manna. And I'm not sure if what the thought is here exactly the hidden manner. But if we share the rejection of Christ down here and we will, if we are faithful, we will have that memory in the in the coming days.

But we have. By His grace walked the path of separation from His presence in the world. Hidden man at the memorial. John was placed in New York. As a memorial, so we never get beyond that doing. We never, even though we talked about a progression, it builds one upon the other. We never get beyond Christ. Is it as a man here with God and man? It's a wonderful, wonderful thing, isn't it? Mr. Darby says. Paraphrasing, but he says you look at Christ and you can say that's the life I have. John's Gospel. That's what we get, isn't it? That eternal life which was with the Father manifest in this world. But in the epistles of John for second and third John, we get that life in the family. And I've often had to stop and wonder, why was it that John, who was the affectionate, this apostle that leaned on Jesus' bosom? Why did he give us the Book of Revelation, which is full of judgment and then read it? And we're not going to read about it, but it's full of judgment, particularly during the tribulation period. And I believe the answer is simply this. We have grapes. In the eternal life that came from the Father, the Lord Jesus is the eternal Son, taking man out into His person. We have grace and as children of God, as members of the family, we have the life of Christ, not

he and he don't, but we have eternal life, which is a Christian thing. That's great. If that's rejected, there's nothing left with justice. It's interesting to notice that manna was part of the wilderness journey, wasn't it? They were provided as God and says in the Psalms that called it angels food, many angels food. And so you and I in this world, we're walking through the wilderness scene that has no use for Christ. Man has rejected Christ, crucified the Son of God, and isn't repenting at all. But you and I as we walk through this scene. Can bear the approach of Christ and we can meet angels. We can have essentially more approval, we can have a sense of that which would nourish our souls. As we contemplate Christ Himself and his faithfulness even under death. Probably we need to move on here, perhaps to Thyatira. And what about the white stone here? Does anyone have a? Steve, do you have a son? I think it's the Lord's personal approval. You know, the white and black stones were used as in a way of, you might say, voting disapproval was black and white was approval. And so it's the Lord's personal approval of the path of one who's been faithful to him and a new name associated with that. It was refused in the Roman court system as well, wasn't it? And so when one was tried and there was a trial, the evidence was prevent presented. And then there was a judgment given as a jury would present a Blackstone or a white stone. And if it was a white stone, there was life and liberty. If there was a Blackstone, why it was the man or woman was guilty and there was judgment for it. But. Let us speak of private individual acknowledgment. Just think of it. God, the Lord Jesus who loved you, gave himself for you. We'll have the delight for this heart. Just think of the delight of his heart to give that light stone. And you say I accrued of what you did and how you bore the testimony to my name in this scene. I approve of what you did and how you did. It's remarkable that it said to this assembly. It's a dire circumstances.

Well, we see a. We see the Church now is controlled in large nature by the world and the principles of the world. And the whole system of christened on there really corrupted. With all sorts of error and. Departure from the truth of God and if that's accepted. So Satan has been successful. You might say polluting the whole the. The meal there, Matthew 13, the three guys are Neil and 11 working there. Underneath, and that permeating through the whole mass of the. A meal there is what has happened. Interesting about Satan has brought in through. Through men, through men that had a profession of Christ all sorts of error and. And evil doctrines even concerning the person of the Lord Jesus. Has been successful in that. Is that right? Just one inversion note. Before we leave. It says and hold us fast my name and that's not denied my faith. There was a contention for and we are the heirs. Of those who. I'll pass the faith. The truth of the person of Christ not denied his name in those days. And there were great councils and they were difficult times and some lost their lives to forecast those truths and we're thankful because they have them today. And a new name written which no man, no, I'll say neither received. The Lord cares about us individually. We are special to the Lord, each one. Not just a new group over there, you group over there, but the Lord has a special interest in each one of us. What fire tires you mentioned, as you mentioned, these continual sacrifice. This is Catholicism at its high point, isn't it? From roughly 500 or 600 to just before the Reformation, about 1500 and another, another meeting of firefighters burning incense. It's really the combination of paganism. Christianity and Judaism into a corrupt system, isn't it? As we mentioned in Pergamos, the world rules the church. In Thyatir, the church rules the world. And that's been the purpose of the popes ever since. That's interesting to notice that the first judgment that's given in connection with the Christian profession, Chapter 6, is that the Roman Church will rule Western Europe, will rule the United States of Europe or whatever it's called at that time. But it seems the judgment of God. And so here she sees control of the powers there, and the governments of Europe came under the influence of Roman Catholicism and she ruled that a brutal. Domination of those kingdoms that she had influence over. But it's interesting here that it's piece of these things say it's the Son of God. So the Lord Jesus is presented as the Son of God, and so largely his deity even is maintained in Roman Catholicism. They believe in the Father, the Son, and the Holy Ghost. There are other systems in Christianity that deny the Trinity, but in the Romans Catholicism there is an acceptance of the end. Perhaps I might even say a defensive the Trinity and the deity of the Lord Jesus. He is God the Son. But it's mixed, as our brother has mentioned. Matthew's Gospel chapter 13. I'm going to read it because I can't quote it.

Chapter 13 of Matthew, one of the women that Brother Eric mentioned earlier. Verse 33. Matthew 1333 Another parable. Spake me unto them, The Kingdom of heaven is light. Unto 1111 always is a character, a picture of sin. Which a woman took and hid in three measures of needle till the whole was 11. So the Lord Jesus gave these 10 little pictures, 10 little 10 little stories that give us different features of what Christianity would be like in the time of his absence. And this is one of them is that a woman would seize control and a woman you know is. In the Christian. Time is to be in a hidden place, in a place of submission, and it's those that are brothers, those that are men that are to take a prominent place, and the man is to come into the presence of the Lord with his head uncovered. The sister who represents Christ, the bride of Christ, in some sense she hasn't had covered because she represents the glory of the natural man and her head needs to be covered. And so there's this order, but it was reversed here. And the woman Jezebel was suffered, she called herself a prophetess to teach for the seduced my servants to commit fornication of ethane, sacrificed unto idols. And so there was a progression of evil under Roman Catholicism until the whole of it was corrupt, the whole of the Church at that time, and God had to come in and intervene. And so that's what we have in Sardis, the intervention of God. It's almost in the object of the Rome to rule. In a secular way, you read the history, you see that the folks really had control of the governments of Europe. That's what they wanted. They they wanted submission to the Roman sea. That was the object of the whole system, was to control the world, whole political system, and it came to pass in large measure. And. Although they have a. They have a very moral wound in the. Formation the woman is going to ride the beast in that coming day for the first half of the tribulation of the seven-year period, the last week of Daniel, the woman's going to ride the beast The woman is Catholicism is going to be revived. She's going to gain control the the secular domination of the of the western world will be. Will be completely dislodged and it should be destroyed in the center of the week. But. Of that system, I mean, but it goes beyond that though, doesn't it, John? The woman in Matthew 13 is the beginning of corruption. Jezebel here is the is the. Is the established corruption, but the heart of it is ecumenicalism, isn't it really? So it's not just Catholicism, but it's Catholicism having brought all our children back. It speaks about that in Revelation 17. So it's the ecumenical movement. They called it the one church. Well, that's what Kapoor, that's what the word Catholic means, doesn't it? The one church. But it's beyond. The following is a really incident. The harlot includes all of her children, all of her wayward reformed children coming back under her seat again. And they call it the great Church. God calls it a harvest. Those speakers that in verse 23 here I will kill her children with death. And all the churches shall know that I am he which searches the range of hearts. So what is it referring to? Her children? Well, they went out in the Reformation and broke away from the Roman Catholic Church. And there was a degree of life. And the truth of salvation by faith alone in the finished work of Christ was restored in some measure and justification by state. I know that they use some of these terms and they didn't understand the full import of it.

But those church systems, they, what we might call the Protestant churches, put this stuff, they were in pro, established in protest to the Catholics system, but they borrowed a lot of those things that she already possessed. They mimicked her order. They still had. A clergy system. They still had some of those features that the Catholic system had. They still had covenant theology. And so their children, they're not too far away from the mother, and so in the future day they'll join up with her again. Just a word from the last church that we were looking

at it, this one. It's easy to look at some of these things as we see their historic, historical significance and rightly solved and we can learn and we can profit, but there is that which is distinctly applicable. To the angels of the different churches in the day that we're living in right now. And so there's an Angel of the church in, in Hammer Bay. You would say there's those in, in other assemblies, those responsible ones and how they're to conduct themselves. So just one point that I'd like to draw out. In the previous church, as we were reading about, you haven't commented verse 14. I have a few things against these so that those are the ones in responsibility in the assembly. Thou hast there then that hold the doctrine of Balaam verse 15. Thou ask them that pull the doctrine of Nicolaitans. Those in the responsibility in the Assembly. Were called out and pointedly called out because there was that which was simply held in the assembly that was wrong. And so those that are in oversight, those that are the teachers are not just responsible that the outward is good. But as far as what is being held and they're responsible to know the state of the flock and to have a care and to make sure that those things may be appearing to be going on well. To be close enough to the sheet, to be close enough to those that are in that assembly that they can deserve these things. These ones were not in Pergamos and they were called out sharply. But it gets even worse. And so you could, you can see this, but it gets worse in thy Attire. We're reading about verse 20. I have a few things against the end. So this is, this is speaking to those, to that, to that Angel, to that one in responsibility I have. A few things against you, because thou suffers that woman Jezebel, which call it, calleth yourself a prophetess to teach. And so now we see the responsibility for those in oversight as far as what is taught. So as was mentioned as much we hear much of tolerance and acceptance and all these other ridiculous terms that are floated around in this world, perhaps a kernel of good in them, but misapplied. That's not to be what is to characterize the the assembly of those who are in responsibility held responsible before the Lord. There's a real. Care that they're exercising if not, they will be get called to give account so we. We need to take these words of the prophet. You need to take them to heart because the words of prophet are intended to distinguish they they hurt when they reply to each one of our hearts. They need to. We need to let that word sting. I was wondering verse 23 there where it says it will kill her children or death, is that referring to the second death? I would have to say yes. I believe it's referring to the tribulation period where he will judge all that is false and. There will be a separation, eternal separation from those that are false. They claim to be the Church of God. The Pope claims to be a direct defendant for Peter. He claims to have an inside track with the Lord Jesus and. It's a false claim. And so all of these ones, these false systems that are dead, they have what they think is life, what they present is life, but they're dead.

Let's just read it. I know chapter 3, verse one. I know that I worked about names about it. It's in our bed. So they profess to have light, but really it's that separation from God, His principles. I think it's an encouraging word here in verse 19. It's the most profuse commendation of an assembly in connection with their works. It says I know thy works and charity and servant and state like patient by work that allows to be more than the 1st. I believe there are real believers in the Roman Catholic system and the Lord. I believe this is a word to them specifically, that there are those that are in that system and are afraid to leave it, whatever it might be. But he sees that there is real life and that there's real service, there's real faith. And so it's in connection with that system and perhaps their services in connection with that system publicly. But there are real believers and the Lord sees it. And so we can rejoice and what is done for Christ. And while we may not be able to approve of the system, why we can rejoice, but there's something that the Lord sees that meet with His approval and the lives individually of these different ones. Now there's an important transition beginning with verse 24, isn't there? Maybe we should even go all the way back to. Verse 21 and verse with the Ephesians. Notice in verse five. Remember therefore, for once our fallen and repent. They fell, but there was room to repentance. Severna, there was no need to repent. There was nothing, no Lord reproaches them about. But in Pergamus, again there was a need in verse. 60 Is it 16 Yeah. Repent. So there's possibility of repentance back to the original, or else I will come unto thee quickly, and will fight against you with the sword of my mouth. But now in verse 21, I gave her space to repent of her fornication. And she repented not. This is what we call the ruin of the general testimony. The fall allows for repentance. But the ruin, Now with the ruin there's a separation of a remnant. Verse 24 But unto you I say, now I'm getting the county translation, the remnant in Thyatira. That's clearly the beginning of the Reformation. Sardis is really not the Reformation poster information, but this is really the beginning of the Reformation. They were still in the Catholic system, but they were starting to realize they needed to come out of it. People like John Huss and and Wickliffe and so on, the forerunners of the full Reformation and even Luther and so on. But unto you I say the remnant, and by a tyrant many as if not this doctrine, which have not known the depths of Satan as they speak. I will put on no other version but that would she have. But that would she have already hold fast till I come, doesn't speak of repentance. That speaks of the Lord's coming. So they look forward rather than backwards. And so this is a transition. There's a lack of repentance, there's the ruin of the general testimony. A separation is necessary and the remnant is the one that affects that separation and they are to look forward. To the Lord's coming rather than to look backward to to repentance. And then we have really three things here. The Lord's coming is mentioned in the last four churches. The remittance distinguished in each in the last four churches and we noticed 21N verse 29 just to get a little bit ahead, but. For time's sake, notice the difference now in the final formula. He that hath an ear, let him hear what the Spirit sayeth unto the churches. It's now said to the remnant, not to the whole. Whereas before it was he that had the ear, let him hear what the Spirit said under the churches, Now it's he that had been here. Let him hear with the Spirit says to the churches. A call to hear the Spirit comes after the promise to the overcomer. I guess I should have read that.

Of verse 26 is to the overcomer, so the call to he that had to hear after the overcomer is mentioned now verse 27 and 28. The whole church is not is not addressed now. Has been the first three churches. Now it's only to the overcomer that becomes. Notable. The other thing is that these four churches continue on to the end and so you can see today the Roman Catholic Church is still in existence. You can see Sardis or what the Reformation degraded into, the Protestant churches, the national churches. They're still in existence in Philadelphia. There are still those that are gathered by the Lord's name to the Lord's name, gathered by the Spirit of God through his grace, and then lay to see us what really is. To perhaps know the truth, know some of Philadelphia and take a Philadelphian position, you might say, and have the knowledge of some of the truth, but not the heart for it at all. We go on in the form of having Philadelphia power and strength, but really is obnoxious to the Lord. So this is the pattern we spoke about. We see in every dispensation at every. Type of the church history, we see the hall and the establishment, we see the fall, we see the decline, and ultimately we see the ruin of the general testimony, and then we see a remnant separated, and then ultimately there will be judgment. But that's a pattern that repeats over and over and over again. And yet, I might say, as far as dispensations go, every principle that man is tested upon is something that will be perfected in the Lord Jesus Christ. So he will have his church, won't he? There's a false church, there's an anti church. Whatever you want to call the apostate church is kind of a misdoer because to say you're a Christian, you mean you haven't given it up yet in a certain sense. But anti church is probably a better term. But nonetheless. There is a true church, and Christ will come and claim his own. But again, the end of this dispensation will come when that which has the particular calling of this dispensation Christianity. Is a little distinguished from that which was called out, but there are overcomers. There is a remnant now. There's always a moral remnant in every dispensation, those who act according to the truth they have. But we're talking about a positional remnant as well. It's important to be both. We can be in the right position, like they were in Malachi Day or in the Lord's Day, and yet still be morally all wrong. Yeah, yeah. In verse 28 mentions the morning stars that the Lord himself. That comes before the day dawn

there, Robert, doesn't it? The morning star three, the planet Venus, but. I've been reading a biography of the work in Angola and the brother missionary who was traveling. Many, many days by foot through Angola. For the first time early in the morning, he saw this bright heavenly body which he had never seen before. Beaming down upon him, he actually made us what it was. They had a name for it. It was really the Morning Star. There it was, he said. It was magnificent. And shortly after. The Dom came, so I think the morning star refers to the rapture. What we are looking for but.

The dawn will be the establishment of the Kingdom, and the Lord comes through judgment, puts down all opposition, and establishes this Kingdom that will be the dawn of the of the Lord's 7. Return. He's appearing to. To set up the millennial Kingdom. When we shall ring within. But it seems that they had a sense of that heavenly hope of being with Christ, and that was the Morning Star. I believe they realized that their home was not here. Above they could sacrifice everything and. So encourage young people especially to read church history. I understand when The Pioneers came out West that they would bring as many as three books. They couldn't carry much. You read histories of the Oregon Trail and so on. And then the often it said that people started out with organs and, and all these kinds of things all along the trail. They were thrown away. They just couldn't the, the, the horses or the oxen or whatever. They had the \*\*\*\*\*. Would die. They would lose their strength. They had to get rid of anything that was non essential. But they had their Bibles, that was essential. They had over progress, that was essential. They had Foxes, Book of Martyrs, that was essential. Read boxes both of barbers, you'll see what the Catholic Church really is. There's a book on the shelf, There's the story of William Farrell. And I believe that if there's any young person here, older one too. But if there's a young person that has not read the story of William Farrell, it's a must read. It's shows the darkness of this time that we were Speaking of Pergamus and Thyatira. Thyatira in its power, in the grip that it had on Europe. And how the Lord worked to deliver a small company from the collections of the Roman Church. This beloved brother, William Farrell has a tremendous story. And so I would concur. Read Church history and that is one of the books that must read. The Miller's Church History is a series, I believe, of lectures that Brother Andrew Miller gave years ago. It's a thick cook, maybe infantry quarters or so, but if you read one section at a time, it's very helpful and it helps you to focus on what is really what life is real and what is it that that Paul says to Timothy lay hold of? What it's really like. It helps you to focus and to recognize that we live in a wicked world of Christ rejecting and in history of those brothers that we're reading about here. That's our character, which isn't it? Some people like to look into their DNA and find out what their background is, but it's Christians. That's a real heritage. Some people like to look into their, their, their history of their family. Often it's not very pretty, but as Christian, that's a real heritage, isn't it? Church History. Close #258. 258.

Their sins. And being gone with the Lord. Where we shall be. Servant of the Dragon Ball. Dragon Ball. We are on our way to God, waking up our Lord to God. Oh, sweetheart. We are on our way to the door. We will hold our own your way to God.

Kentucky Conference: 2018, Seven Churches Revelation 2:1-11

## Reading

I'd like to suggest, brethren, that perhaps we might consider taking up Revelation chapter two and three, the seven addresses to the churches that the Lord Jesus addressed to his Saints. And we only have three reading meetings, so maybe. Two of those. Assembly addresses this reading meeting maybe 2:00 tomorrow and maybe three on the last. Via. A little difficult, but we live my exercise and suggesting it is there's a little expression that's used in verse seven, chapter 2 verse seven. He did half an ear. Let him hear what the spirit saith unto the churches. And that's good to be here to the Word, but doers of it all as well. And we live right at the end of the church period. We're living at the end. We're witnessing the. We're not at the beginning of the collapse of Western society. We're right at the end, just before Western society collapses and is judged of God. And we need to have a true sense of where we are in the Christian testimony. And so maybe this passage would be a help to understand those things. So perhaps we could read chapter 2 if there's the desire to proceed with that passage. Galatians, chapter 2. Unto the Angel of the Church of Ephesus these things, saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil. And thou has tried them which say they are apostles, and are not, and has found them liars, and as born, and as patients, and for my namesake has labored.

And has not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the 1st works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. And unto the Angel of the Church in Smyrna write these things, saith the 1st and the last, which was dead and is alive. I know thy works, and tribulation, and poverty, but thou art rich. And I know the blasphemy of them, which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried. And you shall have tribulation 10 days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death. And to the Angel of the Church in Pergamus right these things, saith he which hath the sharp sword with two edges. I know thy works and where thou dwellest, even where Satan's seat is. Thou hast holdest fast my name, and has not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Valen, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also sent them that hold the doctrine of the Nicolaitans, which thing I hate? Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. And unto the Angel of the Church in Thyatira write these things, saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first. Notwithstanding I have a few things against thee, because thou has suffered that woman Jezebel, which calleth herself a prophetess. To teach and to seduce my servants, to commit fornication, and to eat things sacrificed unto idols. I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death. And all the churches shall know that I am he which searcheth the reins and

hearts. And I will give unto everyone of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan as they speak, I will put upon you none other burden but that which you have already. Hold fast till I come. He that overcometh and keepeth my works unto the end. To him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a Potter shall they be broken to shivers, even as I received of my father, and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

The Book of Revelation is the only book of prophecy that's given to the church. All of the other books of prophecy in the Old Testament were written to Israel and for Israel. And we can use those scriptures. We can apply them to our needs and to our situations often times, And we know that they speak of the sufferings of Christ and they present the glories that should follow. But those scriptures were written to the Jews. They were written to Israel as a nation and to present their Messiah, and they ought to have identified him, being able to, uh, recognize him when he came because of those Old Testament Scriptures. But the last book of our Bible is the only prophetic book that is given to the church. And it's written in a very orderly fashion. And we know that the 1st chapter, it's a book of the judgment largely, but it presents the glories of Christ at the end. And the supreme blessing of the church at the end of it all, the church is going to be seen with Christ in the glory and that glorious scene at his side in perfect subjection to him and reflecting the glory of Christ. And so we're on the winning side, you might say in that connection. But in chapter one we have, if it's a book of judgment, we have the judge presented. He's introduced in all of his judicial glories, he's produced, he's introduced. He's the one that is the subject of prophecy and he's the one that is the that in all things, as we read on the card, that in all things he might have the preeminence. And so in chapter 2 and 3, then you have the church on earth and there's a sequential history that the Spirit of God brings before us. The Lord Jesus speaks of it. And those seven churches, those seven assemblies were in a line. You could trace them on a map. And you go north, you go from Ephesus north. And then those first three, and then you'd start to go down, down. And the last one would be Laodicea. And so in a very sequential, orderly fashion, the Spirit of God presents to us the truth that Peter speaks of. Judgment must begin at the House of God. And so every one of these assemblies, they had something that the Lord was addressing, and he addresses the oversight in the assembly. So those that were bishops. Umm, it's, uh, the same word, Bishop or overseer. He's a shepherd and he's one that's, uh, raised up of God in oversight in the assembly. And the God holds that one responsible or those ones responsible in the assembly for how it goes on. And so he dresses these things to the Angel or to the ones that are in oversight might just say to his introductory that these verses of scripture, these chapters are written in a symbolic style. God has written, uh, some of the books of the Bible are historical, first and second Samuel, 1st and 2nd Kings, first, second chronicles, but this book is written in a symbolic style and, uh, he uses the same symbols in the Book of Revelation as he used the spirit of God used in the Old Testament. And so if we know what those symbols mean in the Old Testament, then we can understand the New Testament. So let's not be, uh, afraid of reading this, uh, book. There's a blessing associated with reading it. And let's just read that in chapter one and verse three, it says, blessed is he that readeth, and that here they that hear the words of this prophecy and keep those things which are written therein for the time is at hand. And so there's a blessing for us if we read it. It's written, as I say, in a very orderly fashion. And so as we read it, we can understand the divisions in the book. Then we'll be able to appreciate what the Spirit of God was trying to communicate to the church. I didn't know it was written to the Angel of each church like you say, the representative or the responsible ones? I sometimes say who is responsible in your home assembly? Uh, there are those who are more responsible, but we all are responsible. And so it's interesting how it ends up in verse seven. He that hath an ear, let him hear what the Spirit says unto the churches. So it's addressed to us all, isn't it? And there's that for us all, the profit by.

Address to each of the churches begins with I know thy works. What is the significance of that? Go ahead, Brother John. I I'm. It's interesting that God in the end of Revelation 19 it says of the wicked that they're judged every man according to his works. Because that's the bottom line. Not our profession, but what we actually do. The Second Chronicles Chapter 7. Umm, in connection with that question, Brother John, it's, uh, Second Chronicles 7 and verse 16. For now, have I chosen and sanctified this house that my name may be there forever? And mine eyes and mine heart shall be there perpetually. Now I have thought of every one of us comes perhaps from a different assembly and there's different challenges in every assembly. And the Lord allows those trials to come in those testings of our faith. And, uh, but it says there specifically in chronicles that mine eyes and mine heart shall be there perpetually until the Lord, his heart is taken up with his people and he addresses these, uh. Saints in these different churches, because His heart was there, He loved them deeply, and it cost him his life to make Him their own. He it says that we're redeemed with the precious blood of Christ. What a price was paid to make us His own, and then to form us into a church. Christ also loved the church and gave himself for it, that He might sanctify and cleanse it with washing the water by the Word, that he might present it to himself. A glorious church, not having spot or wrinkles for any such thing. And so the Lord is forming a church, and it says in Hebrews chapter 12 That whom the Lord loveth, he chasteneth. And so he's working with each one of us individually, that there might be fruit for himself. And He's training us. He's conforming us into the image of Christ. But he knew the works. He knew what was done for his own glory. He knew what was done in disobedience to His word. And His heart was such that he loved his people, and he sought to correct those things that were. In disorder. So this first church, it's Ephesus means amiable or desirable, and the Lord loves the church. He desires the church. He's going to see the fruit of the travail of his soul. He'll be satisfied when he sees you and I in that heavenly scene. You're going to be satisfied, Desirable. But there were some things here that were going on. The works were there, but the heart wasn't in it. The affections, the best love. And I think the word could be translated the best love instead of the first love, the best love, the very freshest. Expression of affection for Christ had begun to wane and wane in the uh Church, and I believe this is just after the uh, the period is just after the Apostolic age. And so this is someone referred to it as the Second Epistle to the Ephesians, and it was written by the Lord himself. The heart was taken up with something else. The heart was distracted and the Lord was seeking to recall those Saints to Himself. Robert that, uh, in the seven churches. Is introduced with a characteristic of something that's mentioned in chapter one. Every one of them. And when we look at it in chapter one, it's evidently like you say, it's a book of judgment. Uh, John had known the Lord Jesus in life down here as the meek and lowly one, and now he sees them in a different character in a JA as a judge. And as such, he falls at his feet is dead. This is something that he had not known before. That's why it's called the revelation of Jesus Christ, because this is the way he will be made known in that coming day.

And it's, uh, wonderful, interesting that these characteristics that he's gonna take in the judgment of the world right now he's walking in the midst of the seven assemblies. What is he doing? He's judging, he's observing, and like you say, here in Ephesus, he sees. There's works. But the heart is gone. They doesn't say they lost their first love. They left it. Something more serious, really. Thessalonians, Chapter one. Interesting how it speaks of the Thessalonian believers. Uh, chapter one it says. In verse 3, remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ. Now you look at verse two of our chapter. I know thy works. It doesn't say work of faith. And thy labour, but it doesn't say labor of love. And thy patience, but it doesn't say patience of hope. Why is that? Because. The object. They lost sight of the object, the Lord Jesus. That left their first love so. It's the only Church of the Seven. Where he threatens to

remove the Candlestick. You're not amazing. Why is that, Brother Bill? The Lord will take us, isn't it and this is the beginning of the decline, isn't it of the whole prophetic history here is leaving the heart of leaving in heart the Lord and to say what you said there were says nevertheless, I have somewhat we notice in our King James that's italicized. It's inserted to put somewhat in there. It minimizes it, but it was a very serious thing. I have against it because I was left. I first love Christ the first love no longer has his place in the assembly and it is a. A warning to us, isn't it? Because we see this assembly was vigorous and dealing with evil and prosecuting what was wrong, but with all that side, the Lord Jesus did not have the preeminent place among them. That in all of our lives is the lack of affection for Christ and the lack of belief in the goodness of God, the goodness in the heart of God. And so this I sometimes wondered if the contrast, you know, it says, I think it's in Luke chapter 15, maybe verse 22 it says it speaks of. Bring forth the best robe and put it on him. And so the Lord has given us the best robe, the robe of righteousness. We're cleansed with the precious blood of Christ. God hath made him to be sin for us. Who knew no sin that we might be made the righteousness of God in him. We couldn't be better clothed. We're sons, we're heirs of God, joint heirs with Christ. He's given the best. God gave his best, the best of heaven, Christ himself. And he gave us the best robe. But now he wants the best of our lives, the 1st place. Not the last place, not the leftovers, His real desires. We read these passages of Scripture. I trust that it will have an effect upon us that the Lord valued having the first place in that assembly. He valued the affections that they had for Him they had been saved out of.

A wicked. Circumstances we might turn. I think it's chapter umm in the book of the Acts. If we turn, we'll see what kind of a place it was that they were saved out of. I think it's chapter, uh. 19 of acts. And umm, maybe just to get a little bit of a connection, uh, we'll read verse 15, Acts 19, verse 15. The evil spirit answered and said, Jesus, I know all I know, but who are ye? And the man in whom the evil spirit was, was leaped on them, overcame them, prevailed against them, so that they fled out of that house naked and wounded. And that this was known unto all the Jews and Greeks also dwelling. At emphasis and fear fell on them all. In the name of the Lord Jesus was magnified. Many believe that, and many that believe came and confessed and showed their deeds, and many of them also which used curious arts or the occult. Brought their books together and burned them before all men, and they counted the price of them and found it to be 50,000 pieces of silver. So mightily grew the word of God and prevailed so that it was a place that was, I believe it was the capital city of Asia Minor. It was, umm, you might say, the heart of the enemy territory. It was the place of place of moral and spiritual darkness. And the Spirit of God said, light, let there be light. And Paul was sent into that place, and he preached Christ, and there was great light. And so they had left all of that darkness, and like the Thessalonians, had turned to God from idols to serve the living and the true God and to wait for his Son from heaven. But now a little time had passed. Now the Apostolic age was over and now I believe it was from the Apostolic age until about 8167, something like that. So the first Church, this is representative that period of time and there was a decline. The affections had begun to grow cold. And our hearts, can't we just say it that after the recovery of the truth, we read some of the old ministry, we wonder if the devotion of the heart of those Saints of God. Mr. Darby and, and Mr. Kelly and all others, we read their ministry, Mr. Wigram, uh, Mr. Ballet and we, we think what men of God, what affection they had for Christ. And we look at our own lives and we say we don't have that same affection. And there are things that have come in and distracted us and we're not willing to follow the Lord with purpose of heart and cleave to him in the day that we live in. We'd rather have something else. And so the Spirit of God records this so that we can learn that these instructions. The Lord desired to have their hearts affections. And if you didn't have their hearts affections, He didn't have what he wanted. And he didn't want, he didn't need service. He didn't want service. If he wanted more servants, he'd make more angels. He didn't need their money. He didn't need, he wanted their heart's affections. And I think this is really the point in connection with this first church. And so he said, remember therefore, from whence thou art fallen and repent. Rethink this, turn around in the thinking and do the 1st works or else I will come under the shouldn't quickly. Shouldn't be in there. I will come into the. And we'll remove like Candlestick out of this place, except thou repent. So we know that there isn't an assembly in Ephesus. It's a part of the Turkish Empire. And, uh, there's no assembly there and it's taken up with the Muslim, the religion. And so the Lord has had to act upon this in his governmental ways. And may the Lord give us grace to search our own hearts and that our affections might be stirred towards the Lord Jesus. In these last days that we might not give him the leftovers, that we might give him the 1st place. Yeah, invitations again, there's the says he that happened here. That means to take it personally. If I we talk, we talk about emphasis being fallen. The Lord uses that expression. Do you ever look yourself on the nearest side I'm falling. We use that about when he described a person who has fallen. We we think of that person is really, uh, failed badly. And God says the Lord says this of the church. They're fallen. What was the problem there? Yes, they left their first love, but the fact is that when we cease to enjoy the Lord Jesus.

We misrepresent him as well, and the the Saints and emphasis were very active, but they were actively misrepresenting the Lord. And that's why he was talking about taking away the Candlestick, because when we're out of communion, when we have lost our affection for Christ, we cannot properly speak or act for Him. It's interesting that. Five of the seven churches he uses that word repent. Sometimes we think that's the word we use in the gospel. That's true. Medou we as Christians have to repent? Tell me about it, brother. Chapter 22. And uh. Verse 31 and 32. Luke 22 verse 31 The Lord said, Simon, Simon, behold, Satan has desired to have you that he may sift you as we but I have prayed for thee that thy faith fail not. And when thou art converted, strengthen thy brethren. And so his heart was turned away from the Lord in pride. He thought I can do this. All the other disciples were going to fail, but I can do this and he failed. He denied the Lord and there was deeper sentence, but uh, repentance to speaks of. Self judgment. We all need to exercise self judgment on a daily basis. We all sin and we all have thoughts. They're wrong thoughts and so we need to repent. But here the whole assembly was responsible. He's calling to those that were in oversight, but they were responsible for the state of the assembly. And if they were in a bad state, then the rest of the assembly would be in a bad state. And so they were responsible, he says to them particularly to repent. And so. We all need to repent. For that, repent means to rethink. And it says here and do the 1st works. Rather than there's things that are connected with first love. Taking time to cultivate fellowship with the Lord Jesus and I find what is a real killer is the lack of time we take to read the scriptures I'm talking about individually. And so I want to encourage young people to get into the word. Seriously, get into it. Take time. Set time aside. If you don't have enough time, make some time. Get up earlier in the morning, whatever it takes. That takes time. Sometimes, say my wife and I. What would happen, what would you say, if you came to our house and saw that? She talked to me every once in a while, but I really never paid much attention. Once in a while I give her a short, brief answer. Did you say that's a good situation? I think you shake your hand, your head and say something's not quite right there, and you'd be right. Brethren, the Lord is with us. He's in our midst, and he's walking in the midst, and He's observing and He sees this. So occupied with our business, our houses, our cars. Nothing wrong with them in themselves, but we don't have time. To listen specifically to him, to read His word, to pray as well. Brethren, take time to pray. Always was impressed with. A statement that I heard that Martin Luther made, he said I have so much work to do every day. I dare not take any less than three hours to pray.

Brother, no wonder God used that man. Why is it that we don't have time? We rush out of the house and say a prayer and we're rushing out. Let's take time to read the Word and to pray. Those are part of the 1st works, don't you think? Yes, there's a word before a pen, and that's remember. I was singing back in the second chapter of Jeremiah We're called upon to remember, but. This draws our attention to the fact that

the Lord remembered. We know that Jeremiah wrote and prophesied right at the end before Judah was taken into captive and Jerusalem was plowed under by the Chaldeans, and they were taken captive to Babylon. When the zero Maya 21 Says Moreover, the word of the Lord came to me saying, go and cry in the years of Jerusalem, saying Thus saith the Lord, I remember. The the kindness of thy youth, the love of thine espousals, when thou winest after me in the wilderness, in the land that was not sown. Israel was holiness unto the Lord in the first fruits of his increase. When was that? That was right when they went out of Egypt. It was very, for a very brief period of time, we know the wilderness was marked by failure, and as the kings of the end of the land was marked by failure. But here, right before they're taking capital, the Lord says, I remember, I remember at the very beginning when you left everything behind, the love of thine espousals. In other words, you said, I remember your first love. The Lord hadn't forgotten 40 years in the wilderness, all the history of the kings. He remembered it. It was so fresh and precious to him. And so we have to say sometimes in our life, don't we have to remember? Remember there was a time when we were enjoying the Lord far more than we are remembering. We are enjoying Him now, but it's the second time that the Ephesians were called to remember. If we go back to the second chapter of Ephesians. We know this great epistle that sets forth the purpose of God, our place in Christ. But in the second chapter. When he lays out to the Ephesians how they've sat together in heavenly places of the Christ, he says in verse 11. Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision, and the flesh made by hands, that at that time year, without Christ being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, but now in Christ Jesus, He who sometimes were far off, are made nigh by the blood of Christ. It's as if, as we come into the Epistle to Ephesians, we're standing on a mountaintop. And he says, look back where you were. Remember where you once were. Gentile dogs, you had nothing. You had nothing. Even a part of earthly blessing and religion with the Jews, you had nothing. Remember what you once had. And now this church that was so greatly blessed, they've fallen from the enjoyment of first love. And there they are on the bottom of the heap. And he says, look back up, remember from where you falling. Well, there is a possibility of the whole of the assembly, the whole of the Christian testimony being recovered at that time. And so he speaks to the whole assembly. He says, He that hath an ear, let him hear what the Spirit saith unto the churches. Now to him that overcometh will I give thee to the tree of life, which is in the midst of the paradise of God. And so there is a reward for the overcomer, one that wasn't overcome with the spirit of the age that was characteristic of the day that they lived in. There were some that had real affection for Christ and that were giving Him the 1st place, the very best of what they had in life, as it were, and they gave refreshment to His heart. You know, we sometimes come to the remembrance of the Lord and we wonder maybe what we might get out of it or something like that, but really we come into the presence of the Lord to refresh the heart of the Lord Jesus. Yes, our hearts will be refreshed as we think of Him. And of the love that was behind the great work that he did at Calvary's cross and, uh, the suffering that he went through with the price that we paid and how he glorified God as to the question of sin. And, umm, we are refreshed. But really it's the heart of the Lord Jesus that is refreshed when he has his people in his presence. And the heart of God is delighted when we, umm, give, uh, praise to him and to reflect upon the glories of his Son and the beauties of his Son. And as we pray to God, why?

He is, he has his portion, his heart, and so he speaks and he offers this as a reward, the paradise of God, a garden of delight. And he presents to them the thought that is possible. I've thought of it in this connection as a walk in the cool of the day with the Lord and the walk in fellowship with the Lord in the garden of delight. And it's possible for you and I to walk in with a conscious sense of the approval of the Lord. And in communion with him in this world, we might say two. I just was thinking in Matthew's Gospel chapter 13, some might wonder why he uses this little expression. He that hath ears to hear, let him hear. But the Lord uses it first in Matthew's Gospel, Matthew 13 and verse nine, who have ears to hear, let him hear. Isn't it nice, the Lord Jesus? Just call to us as individuals. You're saved by the grace of God. You come to the knowledge of the truth by the grace of God. By the grace of God, He has gathered you by His Spirit under the precious name of the Lord Jesus, and He has an individual call for your individual affection for himself. Let him hear. I like to think too, brother, and that the faith that we have from God. Is characteristically. And overcoming faith says in first John 5, this is the victory that overcometh the world, even our faith. And faith is focused not on what we are, but on who. He is. And it's so important to keep the focus, right? I find rather than that in the culture we're passing through here in the United States and North America that it's so centered on man and what you are. And I don't think that we can say that we're totally unaffected by it. We are affected by it. So I think the point is, is to recognize it. And to confess it to the Lord, but to keep the focus on who He is. It's not about what you are or what I am, It's about who He is. That's so important to keep that focus, right? Yeah, when you look at these. Uh, these progresses to the assemblies to notice first how the Lord presents himself to that assembly. He presents himself in different ways, teach assembly according to the need. And also there's a promise to the overcomer, which is true for all believers. For example, in, in Smyrna, there he that overcomes shall not be heard of the second death. That's obviously all believers. Why does he bring it in there? We'll get to that in due course. Because of the suffering. And they were faithful unto death. But here in the assembly and emphasis, the promise is to eat of the tree of life, which is in the midst of the paradise of God. If we could just go back to the first two chapters of Genesis. I'm sure this isn't new to many here, but I believe it makes the point. As to the need and emphasis and what was needed to correct it. Genesis chapter 2 and verse. 9. And out of the ground may the Lord God to grow every tree that is pleasant to the sight and good for food. The tree of life also in the midst of the garden, and the tree of knowledge of good and evil. But specifically says the tree of life in the midst of the garden, chapter 3 and verse three, as Eve is debating with the serpent why they shouldn't eat of it, she says, but of the fruit of the tree which is in the midst of the garden, God has said He shall not eat of it, neither shall he touch it lest ye die.

Well, we know God had not forbidden them to touch the tree of knowledge of good and evil. But that point aside, what did she do? What tree did she put in the midst of the garden? The tree of life? No, the tree of knowledge of good and evil. And it seems that's what they did in Ephesus. Christ is the center of the assembly and the focus, not our responsibility. Or are we pleading for irresponsibility? No, we failed greatly in it. But you see an emphasis. They were a very responsible assembly. They weren't LAX when it came to matters of discipline. They were not letting things go on that needed to be stopped, bad doctrine, etcetera. They were vigorous in dealing with that. And so it's a very great warning that we don't make a play for plea for being irresponsible. But Ephesus was, we can't, uh, help but be impressed as we read that they couldn't bear them that were evil. They wouldn't put up with it. Like Paul can see the Galatians who he gave space. No, not for an hour. But even that in itself is not the main focus. The tree of life is in the midst of the garden, not the tree of knowledge of good and evil. Oh, it's saying verse eight, it really begins this address to Smyrna. And Smyrna means sufferings and, uh, where it has the sense of murder. And so there was a, represents the period in the church history from 8167 to about 313, umm, when the, umm, Constantine made an agreement with the, or really, uh, announced that Christianity was going to be the, uh, Religion of the Roman Empire. So there was suffering, and it speaks of a time of suffering. He speaks and addresses them. These things say he that is first and the last, which was dead and is alive. I know thy works and tribulation and poverty, but thou art rich. And I know the blasphemy of them that are say that they are Jews and are not, that are of the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison. That you may be trying and you shall have tribulation 10 days. But be thou faithful unto death, and I will give thee crown of life. And so the

Lord Jesus knew that, umm, there was a need to have our hearts and the hearts of those that were in the church at that early period, to have their hearts turned back to Him and to have to be put in a place where they were dependent upon Him. They needed to depend upon Him. And he allowed ten days or 10 periods of persecution. And so historically, there were ten different periods of persecution of the Church in that period of time, and many of our brethren were murdered. They suffered. And the Lord knew about it. He knew and He had allowed it, that they might arrest the Saints from their slide in their affections for himself. So isn't that sweet to think of how the Lord allows difficulties in our lives, Different trials. That there might be more of a magnification of His grace in our lives and that our hearts affections might be taken up with Himself. There is a purpose of love on His part to allow the trials in our lives. Tendency to do that, doesn't it? It sharpens the focus and uh, you hear about persecution that's taking place in the world today. I remember hearing, I forget where I read it, but uh, I think it was over in China that they asked for believers in other parts of the world to pray for them and they specifically said don't pray that the persecution ceased. Because that's what keeps our testimony vivid. And that's the case, isn't it? It's, it's incredible how it does. And the beautiful testimonies that come from that part of the world. We have so much liberty here and we've been deadened. Oh, brother, Lord help us. Brother in Christ in Ohio, his name is Dan Strong. He runs a, a printing operation and I used to do business with him years ago, brought up in the Roman Catholic religion and uh, the Lord was working with him And after several years of working with him and giving him the gospel, other people in his life giving him the gospel of the grace of God, he came to Christ one day sitting in his car in the rain and on Friday night.

He took Christ as his savior and, uh, we began to read the scriptures together at a restaurant Tuesday mornings. We would get together and read the word and, uh, he was only saved maybe for three or four weeks. And he said to me, you know, he says, Robert, he says persecution really didn't work very well for Satan in connection with the persecuting the church. He really wasn't able to stamp it out, was he? I said, yeah, you're right. He wasn't able to stamp it out, he says, but you know, he thinks, I think that prosperity is working. Beyond his wildest expectations. I said, I think I have to agree with you that prosperity is working beyond Satan's wildest expectations. And so in the Western Christian world, we don't suffer persecution, but the Spirit of God records in the epistles to Timothy that they that will live godly in Christ Jesus shall suffer persecution. But we are able to live in such a way that we can slide in under the radar screen, so to speak. And not suffer the way other believers suffer in other lands, But we do have the liberty of living in a country like this, that it has safety. And there are laws that protect, protect those that are believers and all citizens and so on. But these dear Saints of God paid for their affection for Christ, and they paid for their confession that they belong to Christ. And so as citizens, heavenly citizens, they identified themselves. With the Lord Jesus, and they went forth unto him without the camp, bearing his reproach, and it cost them their lives. But remember here it says that in verse 10 He gives them an encouragement. Be thou faithful unto death, and I will give thee a crown of life. So God is going to look you and I over when we get to heaven. He's not going to look us over for accomplishments. And for all kinds of uh. Converts and all those sorts of things. He's going to look us over to see whether we were faithful. Be thou faithful, He doesn't say. Be thou successful. He says, Be faithful unto death. And I believe that there would be more enjoyment of the person of Christ, there would be more fruit for him, and there would be a happier spirit in the assemblies of those that are gathered to the Lord's name, if there was more faithfulness to Christ. Thing about. Verse 9 The blasphemy of them that say they are Jews and are not, but are the synagogue of Satan. Chapter 3 in the Address to Philadelphia. He mentions that again I will make them of the synagogue of Satan, which say they are Jews and are not. Brother Bill, can you help us on that? Bob, but I, I could just share a little bit what I, umm, have considered on that. And we might sound blasphemy as well. We generally think when we use that word, it's, it's uh, that which defames the person of the Son of God, blasphemous doctrine and so on. But the way it's used here is railing, isn't it? It's something that, well, you can't blasphemy me. I'm not deity. But the point is railing and it's hurtful words, things that were said against them. And we know that under the law, and you find that Deuteronomy 2720, it's very clearly clear that. If the Jew is walking with God, he will be blessed without word, abundance and material goods and large families and plenty of goods and, and, uh, it was a mark of God's, uh, provision for them. But that's not so for the faithful believer, is it? And so it was very difficult for the railing of those which say they are Jews, they took that place. They're not Jews, they're not, but of the synagogue of Satan. How important it is for us that we know what the Christian calling is. And it's not earthly prosperity. That's not a that's not a true that's not a true teaching. And so if there is a going on in faithfulness to the Lord that we find even that there is they the work with the enemy behind it which on the ninth verse, the next chapter which say they are Jews and are not but but do lie. Well, there was a time coming and then they would have to acknowledge what the truth is. But suffice to say, not only is it difficult enough when you're going through hardship and persecution.

But to have railing on top of it and to be treated as if you're not honoring the Lord at all. But maybe you got a little bit more on it, brother. Uh, like you say, the principle that, uh. Earthly prosperity and that's that's a kind of a thing that's going on in the world today. Prosperity gospel if you please God, you'll be prospered economically. Why that's not the case, Is it the fact that the Lord Jesus his life looked like a total failure. He died as a criminal. And there was no justification of his life. Before he died. God's answer is in resurrection. And so it was with the apostle Paul too. And so he tells Timothy in second Timothy, one, be not ashamed of the testimony of our Lord. Neither of me his prisoner. Paul, you're just a little bit too radical. Look, you got yourself thrown into prison. They're going to take you out and cut your head off. Wouldn't it be better to just compromise a little bit? And things will go well for you. And so. I suppose there is something, too, about Judaizing. The thought of Judaizing. It's always there. The going back to the Judaistic principles, brethren, what we've been called to in Christianity, somebody has said it's not an addition to Judaism, it's the opposite of it. So the Lord help us to keep the precious truth of. Scripture that we have been taught vivid before us not to go, not be affected by those that say they are Jews and are not. Would you say Jewish principles into Christian profession or the Christianity that they at the beginning of the testimony, we know that there was a mighty work of Satan to try to corrupt Christianity and Christianity as a person is the person of Christ and the work of Christ is complete. It's finished. We had nothing to it. And so we have in Acts chapter 15, just that little example that the Spirit of God gives us as to the work that was going on. Umm, false individuals. Paul calls them false brethren. At chapter 15 of Acts verse 1. Certain men which came down from Judea taught the brethren they were. They came to a Gentile assembly, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined to send that Paul and Barnabas, and certain other of them should go up to Jerusalem both. Under the apostles and elders about this question. And so there's really the work of the enemy is to seek to corrupt the purity of Christianity. The Judaism was characterized by an earthly religion, and it was an earthly thing. They had physical sacrifices and it was all temporal. It was only for time. But what you and I have is eternal, and it's connected with the person of Christ, the finished work of Christ. Grace and truth came by Jesus Christ. The law came by Moses, but grace and truth came by Jesus Christ, and the two don't mix. And so it's, uh, that's why brethren were gathered by the Spirit of God under the precious name of the Lord Jesus Christ. There is no other name that is worthy. And so we have and christened them all kinds of other names, all kinds of temples and tabernacles and everything else that are raised up and a priest priesthood, so to speak. All of those things were foreign to Christianity, but they began to make inroads very early. In church history, and I believe this is what the Spirit of God is addressing here, that there were those that were seeking to Judaize Christianity. Well, thank the Lord that we are believers, that we do have the heavenly umm, a heavenly inheritance, promises that are eternal,

and that we don't have anything in this earth.

Mention it, but in Ephesus one of the things he says in verse 6. Is that this style hats that thou hatest the deeds of the Nicolaitans, which I also hate. And that's repeated. In uh the address to Pergamus in verse 15 he says so. Hast thou also them that hold the doctrine of the Nicolaitans? Which thing I hate? It's been suggested that Nico means to dominate and dominate the lady. That's the beginning of the clerical system that is so common in Christian circles today. And they admit that it was taken from the Old Testament, in which of the 12 tribes of Israel, only one tribe was chosen to do the service of God. Of that one tribe, only one family could go into the very pre, into the holy place. Now that one family, only one person could go into the holiest of all. And so that principle of being a separated priesthood was begun. And he says, I hate that brother. And we do need to be exercised because. In verse six it's the deeds of the Nicolaitans, whereas in verse 15 as the doctrine. They first started practicing it, and then they came up with the doctrine later on. And it's so easy in our assemblies if we're not exercising the Lord's presence. Who are priests? Everyone of us. Every believer is a priest. So when they come into his presence, there should be exercise. There's no no gift needed to exercise priesthood. It belongs to all of us, but there is the tendency, oh, there's brother so and so and brother so and so. We just kind of leave it to them. They will take the lead here. And we do that and then later on we come up with a doctrine that kind of supports that. No, brother, and that is not Christianity. We are all priests and we need to be exercised in the Lord's presence. I I'm so enjoy it when there's liberty in giving out the hymns of praise to the Lord, those that get up and praise the Lord. Let's say Latin America rather than sometimes they stumble over each other and doing it and we have to explain to them that there needs to be the direction of the Spirit of God and to wait on the Lord. But sometimes I feel up here we go the other extreme. Silence. Long silences. How can we be so silent? In the presence of someone so glorious, Lord exercise his breath. In verse verse six in the new translation, it says He hath made us a Kingdom of priests under God and his Father. To Him be glory and dominion forever and ever. Isn't it wonderful to be able to go into the presence of the Lord without any fear, and to offer up a sacrifice of praise, the Thanksgiving of our lips? We know that audibly, the brothers in Christianity are the ones that give the audible praise and Thanksgiving to God, and the sisters can do it silently. And in the hymns, we oftentimes can sing a hymn that has worship and praise in it. But we stumble along, don't we, brother? We make mistakes. You know, my brother, my father-in-law, if you forgive me for just giving this little story, he umm. Had a man working for him, his name was Rolf. And uh, he came from Finland, never got his English quite right. And he would, he was a Carpenter and he would make mistakes every now and then and he would say, well, you know, the man he works, he makes a mistake. The man he know works, he no make the mistake. And so you and I that are trying to exercise our priesthood, we're going to stumble along a little bit here and there. And why do we make a mistake? God is God.

Man is man and every time I make a mistake. I quote the wrong scripture, whatever it is I think of that God is God, man is man. I thank the Lord that he revealed it, that I made a little bit of a mistake. And So what man he no work and he works. He makes a mistake. What man he no work, he no make the mistake. If you don't exercise your priesthood, brother, then you won't make that mistake and you won't have the communion with the Lord in connection with that priesthood. Me too, don't they? Yes. There, priestly, privileged. The suffering Church, you know, it's something that. Like myself, how can we even speak about what we know nothing of experientially, but I really appreciate how the Lord presents himself to the suffering assembly. These things set the 1St and the last, which was dead and is alive, or the Darby renders it that. The 1St and the last who became dead and lived. As he's their Saints of God went to be martyred, to suffer, and to die. The Lord could say I've gone before I have died and lived. And so there was one that was there and was on the other side waiting for them. And what a comforting way that this was that the Lord presented himself to them. Now I just noticed it on the Darby. Didn't notice it, but in the Darby translation there's two assemblies. Where the Lord doesn't say, I know thy works. The first one is Smyrna. And why is that? It's the suffering church is not the working church. And so the Lord takes account of it. And we know that Smyrna coming from myrrh, the sweet fragrance that comes from suffering. And isn't it a beautiful thing to see Saints of God that have suffered? And yet what God has worked in their souls is a fragrance and a beauty. That's only His work. It's not what they did, it's what He did in them. And so it is a great fragrance to them, to him. And so I just mentioned that because the, uh, there's so much emphasis often made on activity and all, but to see the suffering Saints of God and especially those for Christ, how much the Lord values them. And it will be with them, as it says in Isaiah, uh, how's it there? When now it goes through the waters, I will be with me. Maybe next time we can take up the. 224. OK, OK.

Richmond BC Conference: 2007, The 7 Churches Pergamos & Thyatira

## Reading

Verse 18. Psalm 119. Open thou mine eyes, that I may behold wondrous things out of thy law as the Lord's blessing. Revelation chapter 2. Uh, verse 12. And to the Angel of the Church in Pergamos right these things, saith he which hath a sharp sword with two edges. I know thy work and where thou dwellest, even where faith and seedeth, and thou holdeth past my name, and hath not denied my faith, even in those days where an antipath with my faithful martyr who was slain among you, where Satan dwelleth. But I have a few things against thee, because I'll have there then that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel. To eat things sacrificed unto idols, and to commit fornication. So half thou also them that hold the doctrine of the Nicolaitans, which thing I hate, repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that happened here, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and we'll give him a whitestone, and in a stone, and the stone a new name written, which no man knoweth, saving he that receiveth it. And unto the Angel of the church in Thyatira right these things, the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. I know thy works, and charity, and service, and faith, and thy patience, and thy works. And alas, to be more than the 1St. Notwithstanding, I have a few things against thee, because thou suppress that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants, to commit fornication and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and then that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death. And all the churches shall know that I am he which searcheth the reigns and hearth. And I will give unto everyone of you, according to your work. But unto you I say, and unto the rest in Thyatira, as many have, have, have not this doctrine. And which have not known the depths of Satan. As they speak, I will put upon you none other burden but that which she already. But that would she have already hold fast till I come. And he that overcometh and keepeth my works until the end. To him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a Potter shall they be broken to shivers, even as I have received of my Father, and I will give him the morning star. He

that hath an ear, let him hear what the Spirit saith unto the churches. We noticed the, uh, meaning of the names of the first two churches. Ephesus again means desirable. And we've noticed how the failure begins with decline in affection for Christ. What a lesson, a practical lesson that is for us too, isn't it? And then, uh, we noticed the seeds in that. We didn't really notice it, but in verse six, it speaks about those that thou hateth the deeds of the Nicolaitans, which I also hate. Those seem to be more serious seeds of decline that come out later on.

Smyrna then means Mer, as we noticed, or refers to suffering. And yet in that suffering there's great blessing. Because the priorities were correct. But Even so, in verse nine we read about that counter element. Uh, I know the blasphemy of them which say they are Jews and are not, but are synagogue of Satan. They're a formalized system which was perhaps originated by God at the first time, but they've combined with the world in some sense. And it seems then that though they, uh, they, uh. Knew the blasphemy of those that nonetheless the seeds were in place. And so as we come down to Pergamus, it's well known that the meaning of Pergamus is marriage. And there the professing church as a whole seems to enter into that position, which was perhaps represented first by those that say they are Jews and are not, but are the synagogue of Satan. It was an earthly system combined with some Christian teaching, but it was unfortunately a marriage, an illicit marriage. Between the true Church and the world. It was in the time of Constantine, when he was emperor, as you mentioned. Apparently Constantine's mother was favorable toward Christianity. Whether she was a true believer or not, we don't know, but she somewhat influenced him and. He allowed Christians to move around in his emperor a little bit more, uh, and as he saw them and became more acquainted with Christian principles and teachings, he could immediately identify that they were Christians were far better subjects in the Kingdom and in the empire than the, uh, the pagans who were always marked by uprisings and insurrections and, you know, this sort of thing. Christians were law binding citizens and they were, uh, quiet people and. And so, uh. To keep the Kingdom under himself and to establish his power, he put out an edict to, to force the, uh, the pagans to give up their Pagan religion and to become Christians. And so at gunpoint, or shall we say sword point, he forced all of those in his, in his, under his reign to take up with Christianity, whether they were real believers or not. And so the mass of profession began to really, uh. Mushroom here, where many, many people took up the outward sign of religion, uh, over sign of Christianity, but there was no inward reality. And so it led to the much marriage that you speak of where the church really married the world and the Christian testimony became greatly marred at this point. I used to puzzle at this expression in the 13th verse. Even where Satan's seed is. Thou dwellest even where Satan's seed is. But when you read the history that you're Speaking of, it's very interesting to see that when Constantine. Brought these things into effect. He set himself up as the head of the Christian Church, but he never relinquished his being head of the Pagan church. And that's what this the really the import of this statement is. And so it became an unholy alliance where these two things were linked together. And we find from secular history too and there's even carries over of it today in so-called Christendom where there were practices and festivals and things brought in. And introduced with the banner and guise of Christianity. That we're really and still are Pagan in their origin. But it was a very serious thing. And so he refers to it as dwelling even where Satan's seed is. And so we need to be very careful, don't we? The origin of something is, is important. And we need to be careful that we don't get caught up with things that are not Christian or biblical in their origin at all, but that were introduced even back at this time that are Pagan and of the world. Find confirmation of this So listen marriage and sporting as well. And umm comparing it to the doctrine of Balaam or what did Balaam do? Balum told the the enemies Bala of the children of Israel. To give their daughters to the throne of Israel and thereby become one with them and destroy the Israelites, separation from their enemies. And that's exactly what happened in the time of Constantine. And one of the very, he, he did, uh, try to do it to some extent with the sword, but he found something that was much more effective than the sword. And that was to combine Chris, as you mentioned, Jim, Christian, uh, festivals with Pagan ones. And so even at this time of year, Easter, we think of this, this time of year as Easter as a Christian time.

It's not really Christian at all. Uh, Easter is supposed supposedly linked with Passover, but it's not at all. The Passover is at least three weeks different from Easter. And so he used these different ways of joining the pagans with the church, thereby convincing the pagans to join the church and thereby bringing the church down to the Pagan level. Yes. They weren't asked to give up their, uh, their Pagan practices and their deities and so on. What they did was they Christianized them. They gave them some a Christian character to it. So the pagans were not so. Torn from, been taken away from their idolatry and so on. And so this is where idolatry and Christian things were married together. And that's an abominable thing. So the Lord has much to say to thee, to the, uh, Angel of the Church in this, uh, address. Good to point out too in this uh, umm, in connection with the Smyrna says in verse UH-10 right at the end of verse nine it says uh. There at the synagogue of Satan. And then in verse 10 it says, behold, the devil shall cast some of you into prison. And umm, I just go back and say this, that that the enemy of our souls is seen and is working in three different characters. One is Satan. He's the adversary. And so he's the adversary of the assembly because the assembly desires to honor the name of the Lord Jesus and only his name. And so he mounts up in opposition to that which names the name of Christ and would be for his glory. But then as the devil. He's really the tempter. You see that in, uh, Matthew's Gospel chapter four. He came and the devil came to tempt the Lord Jesus. And so if there the adversary couldn't do his work, there was going to be a more subtle work. He was going to be act as a tempter to try to seduce the church into unfaithfulness. And then the final character you find even at the very beginning in, umm, Genesis, where the, it was the serpent, the, uh. Deceiver, you know, he's he's the very subtle and as a deceiver. So we have Satan as the adversary, Satan as the umm tempter, and then Satan is a deceiver and in all three characters he shows himself in connection with the assembly and he wants to destroy that which has bears the name of Christ. But what a what a savior we have. He's over. We're able to overcome in all of those circumstances. In a certain sense, now we come to Antipas. It would be hard to be a martyr under these conditions, wouldn't it? You're dealing with such deceitfulness, and it looks like you're just in Smyrna. They said that the light was so bright that there were those that went to the state and they weren't sure that they were Christians at all. I believe they were, but still there was such brightness. But to lose your life under these circumstances, how difficult that would be. The enemy, the enemy of our souls, wants us to think that we're out of step. But if we're with Christ, we're not out of step. But it cost him his life to be a witness. It shows too in this portion that God is working amongst a difficult time. And we find at this time that Canon of Scripture is completed. You might say, uh, it's not that the books were not always always there, but we have them nowadays in the 66 books which they canonized at that time. And I believe that was a work of God during this time. Would that be connected with what he commends them for? There thou holdest fast my name, and has not denied my faith. So there was something going on that was of God, even though much of it was negative as far as their testimony was concerned. It's nice that you point that out.

The Lord does not present Himself to this church like He does in Smyrna. As a comfort, these in verse 8 to Smyrna, these are the ones who are under the terrible, terrible persecution. And he says these things sayeth, uh, the 1st and the last which was dead and is alive. What a comfort for those who are facing martyrdom and death, uh, that the Lord communicates to them as one who's risen from the dead. What a great comfort that is. But how does he present himself to these ones? These things verse 12 Say, if he which half the sharp sword. With two edges and so he is taking a position. As judge, as we see, this is really the context of these chapters, uh, but sharply opposed to the position

that they have taken and as if to suggest that to his own people, you need to use this two edged sword. If you have the word of God canonized all in 66 books, then why don't you apply it and so. Because there would be a practical application for us here today then. Is there a sharp distinction in your practice between you and this world, or are you mixed up with this Pagan world that we are part of that is around us now? Don't get the idea that this is a Christian nation or that the nation to the self-service is a Christian nation. If you think so, you're blind, very blind. This is not. We have a similar situation as they have here. And there is. We need to be separate. Uh, from this world, our, our path needs to be very, very separate. And the only way to do that is to have this sharp sword N is 2 edges. And it's often been said that that sharp sword with two edges can cut you and others. And these relationships that we have formed that trap us into, could we say Pagan, uh, relationships and, and practices and so on, things that dishonor the Lord. There needs to be that sharp distinction that comes in, will it hurt you? Will it hurt others? Yes. Is it worth it? It's for his glory. And that's what we have in the Book of Revelation. It's his glory. And we're moving on toward that in this book. And so may this be a lesson here to us that that Satan is seeking to draw us away from a position of being separated unto him. To a mixture that is abominable and it will be formed into a doctrinal, umm, not so much a doctrinal thing, but into a systematized error, which is the Nicolette thing and which he said which thing I hate. And so Satan, if he can, will form a system to lock you down. And so may the Lord help us to verse 16 repent. Find the Santan Holy Union creates a very quick degeneration from emphasis where we find, uh, commendation that they hated the doctrines of the Nicolaitans, as Resort himself did to verse 15 here and Pergamus where they had the doctrine of the mutilators, they no longer hated it. It was amongst them. So in other words, this union between the world and the church resulted in a loss of discernment. It's the deeds of the Nicolaitans, isn't it? In verse seven, First there were the deeds that they hated. They were still recognized for what they were, but now it's been formalized into a system and uh, uh, and it, and it doesn't even say that they hate it there in verse 15. So hast thou also them that hold that not the deeds That was true, certainly, but it's gone beyond that and become systematized, hasn't it? So that has cell also them that hold the doctrine of the Nicolaitans, which thing I hate. Often times the deeds start 1St and we think maybe it's not such a bad thing, but then it's not long if it's not judged that it becomes a systematized doctrine. And that's exactly what happened here. You might just mention too, it's been pointed out before, but it's been a help to me, uh, concerning Balum, there's three things that are mentioned in Balaam in the, in the second Peter, in Jude and also here. And each way he's mentioned a little differently. And second Peter, it's the way of Balaam. What is the way of Balaam? Well, the way of Balaam was that Balaam was simply a prophet.

Who wanted to make uh, uh, make money out of his gift? so-called. He was actually a demon medium. We would say today he used the Lord's name as some people do, but it was connected with demonism. In fact, he was surprised when the Lord met him, wasn't he? So he was actually a demon medium. All he wanted to do was make a healthy living and get advancement for himself by the use of his so-called gift. That's the way of Balaam. And some people look at these things, even religious systems to get ahead. That's their main purpose, perhaps to make money or at least to gain a place and position for themselves in society. That's the way of Baylor. When we get to Jude, we're warned, uh, about the uh, that we might just look at it verse 11 of June, the error of Balaam. Well, what's the difference between the way of Balaam, the error of Balaam and the doctrine of Balaam? Maybe some have clearer thoughts on this, but my understanding is that. The error of Balaam was the fact that he could not reckon on the grace of God. He thought that if Israel's sin that God's purposes would be frustrated. He could not see how a holy God could bring a sinful people into the land of Canaan. And so his error was that he did not reco reckon on God's sovereignty and did not reckon on God's grace. That was a great error, wasn't it? Sometimes we do the same thing. We say how can there be blessing? God is sovereign, brethren, isn't He? His purposes will not fail. He will have his purposes carried out in in the end. And so we cannot work against the truth because God will always, always end up on top, if we want to put it that way. And so the great error of Balaam was that he left out the grace and sovereignty of God. He reasoned for natural reasoning that this is the way it must sow. A sinful people cannot be blessed. But God's purposes cannot be frustrated, though many failed, there were those who were faithful because God always preserves a remnant as we had this morning. And now in our chapter here we have a third thing regarding, uh, Balaam that our, our brother Andrew spoke about, and I think quite correctly, the doctrine of Balaam. And what is the doctrine of Balaam? Well, he mentioned it for us, but just again, the doctrine was that he, uh, taught the, taught Balaam to corrupt the people of Israel. And thereby defile their separation. And he thought that that would be the end of Israel. Well, thank God, God's purpose is overruled, didn't they? But nonetheless, that's still the doctrine of Balaam that, uh, the people of God can be corrupted by, by, uh, falling in love with the, with the young ladies of Moab. That's what it came down to, didn't it? Uh, and thereby their separation was defiled and thereby they began to worship their gods. What a sad doctrine that is. Nonetheless, there were those that held the doctrine of Balaam who taught Balak to cast a stumbling block before the children of Israel. This was in the assembly, if we can put it that way. Remember, when we speak about the church here, we have to be so careful, don't we? It's not the body of Christ. The Spirit of God maintains that. It's the House of God or a candle holder. It's the House of God in the sense that it's been committed to man's responsibility. There is an aspect in the Word of God where the House of God is preserved by God's sovereignty, and that of course, can never fail. But there's another aspect in Scripture, in First Corinthians 3, for instance, where the House of God has been been committed to man's responsibility. And in that sense their cannon is failure. That's the sense in which we have the churches brought out in chapters 2 and three, isn't it? It's important to make that distinction. The church per SE never fails. But as committed demands responsibility. Indeed there can and will be failure, and we're called to be overcomers. I enjoyed somebody saying that he counterfeited John 14 six Balaam dead where the Lord Jesus could say I am the way, the truth and the life. He counterfeited that there seems something so heartbreaking about this experience with the children of Israel and that they're in the last encampment. They've gone all the way in this last encampment. They can look across the Jordan and see that land.

That was going to be theirs and to think of them falling into this trap, and I believe in the 1St Corinthians 10, it tells us that 23,000 fell in one day. Now there's 24,000 when you go back to the Book of Numbers. So there's 1000 that are unaccounted for. I don't know if anybody has a thought concerning that, but it's just an, it's not a discrepancy, but it's singled out 23,000 perished in one day. But I would just suggest that perhaps there were those who had entered in and they didn't suffer the consequences. So what did they do? Separate. No, they just went on to see how far they could go. And so the government fell and they did not get to go into that good land. I think Antipas is his name means against everyone and I, I think that really characterizes the stand that he took in a very difficult day. So if he's against everyone, it means the movement that Christianity was going at that time. He stood against it and that the world was coming in amongst the believers. He stood against the world. So he was against everyone and so you might say he was a ruler that had God's thoughts in a week and and terrible day. And so he was martyred for what he stood for. Now these other ones too. We want to remember that again. Uh, the the Spirit of God is addressing. The angels, he's addressing those who were responsible to be an encouragement to the flock of God. And so they're really the ones who took up with the doctrine, doctrine of Balaam, isn't it? They're the ones that allowed the commingling instead of being like Antipas against everyone. And so he's really rebuking the angels here, isn't he, for what they've allowed to come in and. And, and I believe it, it presents the responsibility. To, uh, those who in an assembly have been given the care, the responsibility to nurture and help along the flock

that these things that, that are being brought out in these three churches and in all the churches, umm, are really to speak to the conscience of. Our inability to maintain what the Lord has given us in our responsibility to do has an effect on those around us, and so this carries on through a whole period of time because those in responsibility would not stand for the truth and would allow the doctrine of Balaam to come in. That's part of the danger of the DOC doctrine of Balaam is that the teaching of the doctrine of Balaam is that it's OK. It won't, won't cause any problems. It'll be OK. You can evangelize the world better in this way. You know, the arguments go on and on and on, but that's really what, uh, historically speaking, Constantine did is that he, just as a doctrine of Balaam here, he told the Christians, this will be good for you. This will be good for the church. You won't have this, uh, persecution that was taking place in Smyrna. You can join in with our society. It'll be good for you. That's part of the doctrine available. It's alive. The the church, rather the Angel of the church is uh, held responsible and guilty here of two things. And the first one is in verse 13, which we said, is this the tolerating of unjust treatment of the faithful? We didn't, uh, defend the the individual. And exonerate. And then the second thing is in verses 14 and 15, they tolerated evil doctrine. And it's very interesting to see in this decline of the church and its testimony that in the first one, which we've already mentioned in verse six and the, uh, the Church of Ephesus, that they were such that they hated the deeds of the Nicolas.

There was a, uh, a righteous indignation against that, which was, uh, creeping in. But here these, uh, what the ones who constituted the Angel at this period, they tolerated the doctrine of the Nicolas. They, uh, doesn't say that they hated him like the others. And I think this is important to see that if there isn't a righteous hatred against it, it'll come down tolerating it. But notice it does not say that they they held it themselves. The Angel is not held at least pointed out as being guilty of holding the doctrine of the Nicolaitans, but rather allowing some in their midst to hold it. So while they said, well, we don't hold it ourselves. They did not speak out against and to silence those who did hold that kind of thing. So there is definitely a downward progression here. It's interesting too, that in Ephesus, as was pointed out this morning when he speaks of coming to remove the Candlestick if they didn't repent, but the word quickly really doesn't belong in the fifth verse. And it was pointed out, and I think rightly so, that God is very gracious and bears with weakness and so on. And we know in Ephesus, as we've said to some at some length, there was a lack of affection and so on. But when it's the deeds of the Nicolaitans, he said he, he tells them to repent or he's gonna come. He doesn't say quickly. But isn't it interesting in what we're considering now that as it had deteriorated to the seriousness of becoming a doctrine that he says, I will come quickly if you don't repent and I will deal with things. Just notice verse 16, repent or else I will come unto you quickly. And I believe Mr. Darby leaves that word quickly in showing the seriousness of what had taken place. And you know, false doctrine is so serious because it's often harder to take up. It's often hard to detect, first of all. It's harder to take up and deal with. Sometimes those that propagate it propagate it in a way that it's very difficult to to take it up and deal with it or with the individuals who are propagating it. And it often defiles and does more damage to more than false practice. Not that false practice and false deeds are not serious. And we have certainly plenty of scripture that shows us when there are actions. That are not right. They are to be taken up and judged for the Lord's glory. But when things become a doctrine then it becomes very difficult to take up and it defiles more and often in the end will lead more. Away from the path and away from the truth. And so there's an added warning here, not just that he'll come, but that he'll come quickly because it had deteriorated from simply deeds to A to a doctrine. Is there anyone here that can perhaps help out and explain to people that may not understand what the doctrine of the Nicolaitans were? We've talked about Nicolette and says this evil doctrine, what is it? I'm not supposed to hold it. And if I'm supposed to hate it? How do I know what it is? Do not break down the word. Break down the word into its two forms. Where we have, I mean, I'm not a Greek scholar by any means, but I've read a pamphlet, I think it's called The Deeds of the Nicolaitans, the nickel. There's two words, nickel and leitens. I think I might get it wrong, but nickel means Lords and laity. As a pupil, there were those that were taking the position as Lords over the people. In other words, put putting themselves in a position where they were above. The the assembly they were. Taking the place of what we could look at today with all due respect to their work that they do so the clergy system they took a place usurping the Holy Spirit and usurping the the gifts given to the Church as people who were. Were in the place of. Of direction, or you know, they took the place upon themselves as as the Angel of the church, so to speak. They were they were the ones that were. Doing ministry, clergy work, they separated themselves as a people more important than others in the work of the body of Christ. But it's and it's false, utterly false. There is no truth to that whatsoever. There isn't as there are people that are raised up that have gifts. There are people that are raised up because we know there's many gifts in the body, but there is nobody that is set up to.

To Lord over the people as a as you have in in Christianity Today we're one minister stands up and his responsibility is to the laity, the congregation he separates. His job is to minister well, we know that the truth of scripture that's not true at all. Every single blood bought believer has a right to be a priest. And so that has someone to say that they're above you in that I just suggest that there's commentaries on this. And, uh, it would be it behoove us to recognize that that, umm, these things are, are scripturally wrong. The scriptures for that that you're Speaking of might, you might want to turn back to first Peter 5. And this is Peter speaking to that exactly issue, uh, first Peter 5 and verse one, the elders, which are among you, I exhort who I'm also an elder and a witness of the suffering of Christ. Uh, verse two, feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but have already mined neither of being Lords over God's heritage, but being in samples to the flock. Verse six Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time. Part of the uh, the evil and the doctrine of the Nicolaitans was exactly what you were Speaking of. To raise oneself above the flock, to put oneself in the place of. Of authority, but also of power and, uh, respect, but taking a place that was not theirs to take. And so Peter's call and the call of these epistles, these short epistles in revelation over and over again, humility, humble yourself, uh, cast yourself upon the Lord. Uh, repent. In verse 16, as Bruce was mentioning, the Angel of this church was not guilty of the doctrine of the Nicolaitans, but they did allow. The doctrine of the Nicolaitans among them. And because they did that, because they allowed it in, they too had to repent. Our word Jesus have to say to them here, he's directly speaking to them. And he said that that, uh, in verse 14 now has there then that hold the doctrine of Balaam. And then in verse 15. Now, so hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. And so there was, uh, something, two things that they were holding that the Lord hadn't given them to hold. It wasn't of God at all. And so, you know, if we turn back to, uh, Second Thessalonians, I just wanna call to attention here. It says in, uh, Second Thessalonians chapter 2 and verse 15. Therefore, brethren, stand fast and hold the traditions or the traditional teaching which we have been taught, whether by word or by our epistle. And so the apostle Paul had spoken, he had ministered the truth of God, and he had revealed that mystery which was given him to reveal that the Church was a heavenly body and that it was to be separated under Christ. And, uh, so they were to hold that doctrine. And so whether by the word or by our epistle now we haven't heard, so to speak, we haven't heard the Apostle Paul directly. We've been able to hear an address this afternoon and we hear our brethren minister the truth of God. And we need to be very careful to take up and, uh, enjoy the word of God in connection with the traditional teaching of Scripture and don't go after strange things and try to develop strange new, uh, directions and try to dig up something out of the Scriptures that our brethren haven't taught. We're in the very last days and we have the revealed mind of God and we have very good ministry that we can read. And So what these deer ones had here, they were holding something in their hands that God had not given them to hold. Let's not be guilty of that at all. It was adding to what

God had given in Christ. And I believe that's why the over one of the reasons why the overcomer was to be one of the things he was given was to eat of the hidden manna. The manna speaks of the simplicity of Christ. It speaks of the the man Christ Jesus in this world, in the circumstances of life. Passing through this world in separation, the manna fell on the dew. It never touched the earth. The Lord Jesus was a man, was here in the circumstances of life, but he walked through this world in the power of the Spirit and in separation from it. He was wholly harmless, undefiled and separate from sinners. And it's interesting that the children of Israel, one of their great sins in the wilderness, was that they despised the simple manner that God gave for them in the way God gave it, in the simplicity in which God gave it. It was palatable.

It tasted like honey and wafers. It was nutritious. It satisfied their their souls. It tells us he satisfied their souls with the bread of heaven. But when they tried to do other things with it, beat it in a mortar, bake it, put it in ovens and whatever what happened, why it tasted like fresh oil. It wasn't palatable and it was a great sin. God didn't look lightly on it, but he says if you just seek to go on not adding to what I've given to you, not adding to the the truth which is in Christ, he said I'll give you to eat of that simple manna, the person of the Lord Jesus. It's very personal here, isn't it? It's hidden manna. It's personal communion and then this Whitestone speaks of the, uh, with this new name speaks of purity and this new name that no man knows saving he that gave it again, it's very personal. It's personal communion. I sometimes illustrate it this way when I enter the homes of the Saints of God. I find that often the man of the home has a little name that he uses to refer to his wife, something he calls her that would be very inappropriate for me or anyone else to use in addressing the woman of the house. It's something that's just shared between the husband and the wife, something that I say nobody else could use in addressing the lady of the house. And I thought of it in connection with this new name, how personal it is. Why, if I entered that home and addressed that man's wife in the way he addresses her with that little name of affection, it's why he'd say he'd, he'd tell me that's very wrong. That's something that's just shared between my wife and I because of relationship and because of our love for one another. Well, brethren, if we seek to go on, keep ourselves unspotted from the world, to not take up with that which is Co, which goes beyond what we have as to the doctrines of Scripture. And go back to the simplicity which is in Christ. Why we can enjoy this too, this personal feeding and of on Christ, this personal enjoyment of communion as we walk through a very difficult world. Another aspect of the overcomer in in this name that is given to them is that Nomad newest saving he himself. That's exactly the opposite to the doctrine of the nucleus. And Nicola, Lord of the people wants to have a name. He wants to be known as so and so by the people that the overcomer in this in Pergamus received a name from the Lord himself that no man would say. He himself and the Lord it was again, it was a place of humility. It was not a place of. Of having a name amongst the people. It says to him that overcometh verse 17, not to them that overcometh. The overcomer has always looked at it in, in that singular way. And so it's the idea of, uh, individual faithfulness in a time of failure and ruin and eating the man, the hidden manna is really in contrast to what the mass of the people were doing under the teachings of the doctrine of Balaam. And that was to eat things sacrificed to idols or I think it could be translated or, uh, to eat idle sacrifices. And so while the masks were eating those things, the overcomer was enjoying sweet communion that the Lord would grant. Is it worth it to be an overcomer to stand for the Lord and faithfulness at a time when all are giving way to the sway of the things of the world that's flooding into the church? Indeed it is. And then also the Whitestone, I think that's taken from the court of law, is it not, Wayne, when they would give a Whitestone or a Blackstone as far as the judges, uh, uh, either approval or disapproval of the individual when the case was decided? In any case, here the Lord pick, uh, at least the, yeah, the Lord picks up on this here and uses the whitestone that he gives to the overcomer. And it speaks to himself having a conscious sense of having the Lord's approval that you cannot trade or explain. And so the, although they're, uh, persecuted and, uh, reproached by the mass of those who have taken up with the name of Christ in the profession, there are those who are true to the Lord that were going on enjoying fellowship with him. And had a sweet sense of his approval. And that was enough. Isn't that beautiful? 1516 it it says repent is that repent addressing umm the VM14 uh uh uh, I I have a few things against D those that allowed umm this error uh those those that that exercises air to come in or is it or is it re re reflecting to those who were practicing the air? Do you understand my question yes, the Angel.

Yeah, he's calling the Angel to repent. He addresses the Mass in verse 17. He that hath an ear that's going to change. And Eric will probably mention that to us when we come to it a little later in the progression of the churches. But right now we find that the, uh, the call to the overcomer is put after a call to repent. So, so somebody gave us a practical in the here we are, We're in this room, we're in the day we live in, We're not in this day, but it speaks to us. What's the responsibility? To the Angel, what he's he says repent. What what's he saying to repent? Is he saying that this this those who exercise this error, you need to deal with them. You need to you need to address that problem that you might correct it is that what would have happened if they would have corrected, if they would have heeded to the to the Lord's call to do this, umm, he wouldn't have removed the Candlestick. I wonder if, uh, he is saying here that to the Angel that is the leadership in that gathering, Repent, or else I will come to thee quickly. That's that assembly and the leadership, and we'll fight against them with a sword of my mouth. He's gonna bring a controversy. He's gonna bring this to a climax, and it's not gonna be pretty. And so if we are as responsible persons in a local assembly are going to allow. These things going on, could we say under our nose and acquiesce over these things and say, well, you know, we don't want to offend the young people, so we just let this go on? He said, do you want me to come and fight against your children, against these persons in your gathering there? Uh, so how do you repent? It's gonna be hard because you've allowed it. And are you just going to read the riot act now? I don't think so. I, I, I bring this up because, umm, because I think it's important to recognize that the Lord has put those. That would be referred to as the angels here, those who have a care and a love for the people of God. It's not always an easy path and, and sometimes it, it may even seem controversial. And and so there there are those I'm I'm speaking, I'm speaking to others who, who may look over and say, Oh, your brother is your legal or your or why do you, you know, it's not that big of a thing. It is a big thing. It is a big thing to the Lord And, and I, I think it's important to recognize that that sometimes that these, these. These brothers in these different assemblies that have this responsibility and this care and a love for the Saints, sometimes the actions that they have to do are not easy to, umm, not easy to, to hear or not, not easy to see. But, but if one's gonna be faithful, if these brothers would have heeded and been faithful, it would have been a different story at the end, but it wouldn't have been pretty, as you said, it would have been difficult. But I just think it's important to understand that that God the Father requires of us, the Lord Jesus requires of us, uh, of, of those who, who have this responsibility to be faithful. Holiness becomeeth thy house, O Lord God, forever. Is it not a matter of us and them, but it's a matter of the Lord and the midst, isn't it? And so it's been said sometimes that if I refuse to judge myself, the assembly may need to step in. If the assembly refuses to judge sin, the Lord may well step in. And that's a serious thing, isn't it? And so in a sense, that's what we have here, isn't it? If the leadership refuses to step in, then the Lord will fight against them with the sort of of my mouth. But notice, as we've been seeing, they are called to repent the leadership. It's not the leadership coming down with a heavy hand and forcing something through as such, but it's. Them showing the place of those who have erred by taking the place themselves, that's such an important principle, isn't it? It's not by an iron fist. That's not Christianity. There is faithfulness indeed, but there's love. But I remember reading, I wish I could have quoted exactly. I think it was from Mr. Darby, but he makes that comment. He says the proper place for the leadership is to show those who have erred their proper place by taking it themselves. That's true repentance, isn't it? That's what they're called to do.

Well, I think that in the end of verse 17, we wanna move on. If I understand right, the hidden mana perhaps is a reference to that mana. That was that Omer of mana that was hidden in the ark. What a wonderful thing. And that's just what we were speaking about. It speaks of that individual communion with the Lord Himself. The Lord himself is the ark, as we well know from Scripture. The hidden man, it's not the manna that was open for everybody. We know that was true, but the hidden man is that. That the secret in that sense, uh, that the, uh, the leadership particularly, or the rest here in this case were to enjoy that was hidden in the ark learned by communion with the Lord Jesus himself, The Whitestone, the same thing used in judgment, or I understand if I think I have this right, also used in elections. They would take a Whitestone and write a certain person's name on it. And, uh, that was a secret thing. The elections were secret until they were counted later on. The secret of the Lord is with them that fear him and he will show him his covenant. Show them his covenant. What a wonderful truth it is, isn't it, brethren, We covet these things or ought to, but if we if we pronounce ourselves overcomers, we're about to fall, aren't we? But it's a secret. The secret is that we have that that secret between US and the Lord that we're walking in the pathway that pleases the Lord. That's a tremendous secret. And I think that's what's brought out in these two things. They hidden mana. And the whitestone a secret between US and the Lord, that were we have his approval. We have that in the deepest recesses of our heart, brethren. There's no pathway like that in all the earth. Well, then, the next church is Thyatira. The meaning, as I understand it, is burning incense. Incense was generally known as a Pagan thing. This is the triumph of the world over the outward church, if we can call it that. We see that the path of faithfulness has become narrower, narrower. The professing church has become more worldly. Or someone has said about Pergamus, it's when the church became worldly and the world became churchy, and that's that illicit marriage we were speaking about. It's not a true marriage. It's an illicit marriage. That's why fornication is spoken of in the end of verse 14 with Thyatira. It reaches a low point, doesn't it? The triumph is so great that as we'll see at the end of this, that the word to the overcomer, uh, the, the word of uh, in verse 29, he that hath an ear, let him hear what the churches sayeth under the Spirit saith unto the churches. It's no longer to all of the profession as it has been in the first three churches. It's only to those who have overcome. Look at verse 262728 are written specifically to the overcomer, the masses given up. This is what we call the fall of the church. This is the foundation for what we speak of as the remnant of the church, the remnant testimony which is so poorly understood. But the remnant testimony comes in when the Lord can no longer go along with that which claims His name. And this is the very reason why Israel, for instance, the two tribes were rejected. Why is it, I used to often wonder, why was it that the Lord allowed the two tribes to be carried away? Why would He do that? That's where the temple was, that's where the priests were, that's where the Shekinah glory was. And as a brother, we were speaking this morning. The Lord doesn't leave that place quickly. He, uh, he bore with a great deal for many, many years. And if we turn to the book of Ezekiel and we find, uh, that, that Shekinah glory, the Shekinah glory was the place where the Lord the, the evidence of the Lord's personal presence over the Tabernacle that leaves so slowly from that loved place in Jerusalem. But the time had come if we read that book carefully and read the book of Jeremiah, perhaps two of the most neglected books in the Bible. But if we read those books carefully, we see that the reason the Lord had to leave that place was because that which had His name was no longer faithful to him. He could no longer have His name identified with it. That's what happens here. And we know that later on, after 70 years, there was a revival in Jerusalem, and the Lord identified Himself with that remnant. But this is the beginning of the remnant testimony from henceforth. There's never the thought that the whole would be restored back to the pristine days of Acts. The Lord's coming is brought in now, and it's brought in for each of the last four assemblies. You notice that. Not to jump too far ahead, but our time is limited in verse UH-25. But that which ye have already.

Hold fast till I come. His coming is now mentioned in each of the last four assemblies. They look forward now to the Lord's return. There's never a thought that all, all the profession would ever be back together again. That's man's thought. That's not God's thought. He separates out a remnant at this point, just as he separate out, separated out of remnant in Israel's day. Would that be in verse 24 when it says, But unto you I, I say, and unto the rest. And that word rest could be translated remnant exactly. So what we have here is a further decline in the church's history in in testimony from what we had in Pergamos in Thyatira. We have a condition of things where the Angel of the church refused or did neglected to deal with the evil doctrines and practices that were going on. And so now what has happened is a system of things has risen up and he has. The Angel has merited, you see that brought out in verse 20. Thatwithstanding I have not a few things, those words, few things are not to be there, because he has a lot to say about this, uh, the evil that's here in this church, notwithstanding, I have against thee, because thou sufferers that woman, Jezebel. Those two words, that woman apparently have been translated in a number of other translations by wife. Buy one. So here now, uh, the Angel of a church is held and is charged with having married this wicked system. So what? First, the Angel in the at the beginning. Now just to go back over this, in the first church, the Angela church hated the deed of the Nicolaus and the third church, we find that they tolerated it as far as a system being taught among them and not didn't do anything about it. Now they're married to the thing and takes on a different name. Called that woman Jezebel, and of course that's taken from history of Israel. When Israel was, uh, took on idolatry in a wholesale way, Jezebel is guilty, you see, of bringing into the, uh, the 10 tribes there, the, uh, idolatry in a, in a wholesale way. And Ahab, who was married to her, was held responsible and accused of such by the Apo, by the, uh, the profit, Elijah. Just like to emphasize, I have great gravity against the not a few things great gravity. And so this woman, Jezebel, we say it carefully, but she was the most wicked woman in all the word of God and her system is well and healthy today. And we need to be aware, be aware of being drawn in to the the. Fornication of this world and all its varied forms. And the day is going to come when that system is going to be dealt with by God himself. But meanwhile. Let us keep far away from this system of things and you can always identify it as that which is putting out the light. That's what she did. Anybody that showed a little light away with them. And Elijah knew the issues, that if she said his head was coming off, he didn't call that into question and ran for his life. But it's scary if you want to look at it for what it is. But there is a path, is there not through this as an overcomer and to have his approbation in our lives and as you were mentioning, brother Bruce, to have a conscience that's void of offense toward God and man. The religious side of the world is really the most wicked side there is because it propagates itself as being the truth. But we often think of the raw side of the way. We think of the political side of the world, the social side of the world, and the raw side of the world and so on. But I just repeat, the religious side of the world is the most dangerous and wicked side that there is, and that's what Jezebel represents to us.

So this is the period in the Church of history which we might call the Dark Ages and so on, or the Catholic Church. Or, uh. Put out all their influence. You know, it's interesting to see the contrast between Pergamus and Thyatira. And Pergamus the world ruled in the church, terrible state of things. But in Thyatira the church ruled the world. This is the place where or the time and the period when the church entered into the political arena and controlled kings all across Europe. And so this woman as she controlled her husband. I'm talking about in history now, Ahab. So what we have here in the Church is history, that there was a time when the Church and all of their wickedness entered into political sphere of things and controlled the governments across Europe and kings were at her beck and call. Incredible. The rise of poker, isn't it? It is. Potpourri has strength, isn't it? There's an important distinction now that we have to make, isn't there? Think of a verse, uh, that's been helpful to me over in Matthew chapter 5, uh, distinction that Mister Kelly points out in his writings on these verses and, uh, Matthew chapter 5

and verse 13, Ye are the salt of the earth. But if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on the hill cannot be hid, neither do men light a candle and put it under a bushel, but on a Candlestick, in a giveth light unto all that are in the house. Let your light so shine before men. That they may see your good works and glorify your Father, which is in heaven. There's an important distinction between the word earth and world. The world is that general world we speak of, made-up of believers and unbelievers alike. And so we are indeed, as we often hear, we are the light of the world. We're to be a light to this Dark World. But what is the earth? Well, there's another term too, that's that's used in Scripture sometimes. That's the land, isn't it? The land is the land of Israel. The earth is the prophetic earth. That's the place where God's testimony has been known. And the world is the whole world, everybody in the world. So there's those 3 distinctions. The land is Israel, the earth is the prophetic earth. As we read in prophecy about the revived Roman Empire and so on. That's the prophetic earth. And then we read about the world, which is the whole world. And so there's a distinction now. Between being the light of the world, which is evangelical, and the salt of the earth. In other words, there must be that preserving element among the profession itself. Now we're called to be a preserved element among the Christian profession itself. That's the earth here in Matthew 5, verse 13. And so Jezebel, what we have in Thyatira. This Christianized system has so taken over the world that it's indistinguishable from the world, and it becomes really what we call the camp, isn't it? Isn't that what it's become? And so we read in Hebrews 13. I know that the situation is a little different there. It's speaking about coming out of the formalized system of Judaism. But in our day now, it's a similar parallel thing. It's not a question of coming out of Judaism per Southeast. But it's a, it's a question of coming out of that which has become Judaized, Christianity. Judaized. That's that system which we call the Catholic Church, of course, or the camp. And so we're called in Hebrews 13. Uh, let us go forth therefore unto him without the camp bearing his reproach. There's a distinction now between the camp and between the remnant. And brethren, these things are not well understood at all. I think one of the greatest principles or greatest movements in Christendom is back to what's called the, the historic church. A coworker I work with who's a believer mentioned that to me, said, yes, we're trying to, trying to get back to the historic church. I said, what do you mean the historic church? Don't you mean the scriptural church? Oh, yeah. He said that's what I mean. He has a master's degree in Bible, but, uh, he didn't mean that really. He meant the historic church. And there's a lot of interest in reading the fathers and so on.

The Reformation is being reversed, let alone the, uh, restoration of 170 years ago. That's being all reversed now. And the great trend is back to this great system, which here is called Jezebel. What an awful thing. So the truth of Scripture is that with, with Thyatira now there's the church has fallen. That's an expression you'll see even, uh, John Wesley wrestled with that in his day. Should he leave the established church or not? He wrestled with that. Well, he died in Anglican, but. He certainly was exercised about it. Mr. Darby and others in his writing speaks about the same thing. Are we to leave the professing church? And at least as far as the system goes, uh, what is the call of God? Well, the call of God now is distinct to a remnant apart from the professing church, because God can no longer be identified with that which is called by His name. How Historically we've seen the first two churches, they have a stopping point, but then then tarot here we find that it goes all the way into the tribulation. And so these next churches that we're gonna be looking at, we're in their day and age right now. That's correct. In the first three churches, there could have been a restoration back to the days of Acts. With Thyatira, that's no longer true. And so the last four churches go forward to the Lord's coming, and the Lord's coming is brought out in each of those churches. But the message to he that hath an ear now is only to the overcomer for the last four churches. It's no longer to the mask because that will not be restored. It'll only be those that hear the call. We've seen 22 in the appendix and #22 in the appendix.

Vestal Conference: 2010, Revelation 2:1-7

## Reading

172. Umm. Shall we pray? Father, we just thanked he again. For thy gift, for thy beloved Son, Lord Jesus, and the blessed privilege that we have to be and Thy very presence this morning, Lord Jesus. The Lord Jesus, we just looked at thee, and we consider some of the scriptures that were read this morning prayer meeting, lifting up, holding hands without wrath and doubting the Lord that we ask the blessing of these we consider. The portion in thy word that we lift up thy hands, as it were, asking in faith. Blessed thy word, Lord Jesus, and to bless us too for that which is needful. And we just look for thee too, Lord of the flesh may be kept in the place of death. And that thy Spirit may not will have free liberty, that that, that it may not be quenched in any way, that that will be able to use whosoever thou wilt to bless. So we just thank Thee, Lord Jesus, for bringing us together in this way. And blessing us 'cause we know that that delights to bless. So we're just thank thee again and looking for a blessing this morning. And I press precious and worthy name Lord Jesus, Amen. President, I wonder if we could, uh, consider perhaps, uh, Revelation Chapter 2 and Chapter 3. Umm, I know we only have three reading meetings, but, umm, if we took up two? Of the uh. Assemblies in the first reading meeting and then a couple more and then maybe try to get 3IN. Maybe in the last meeting we might be able to cover much of the subject of Revelation chapter 2 and chapter 3. We know that it's really the Lord himself addressing the seven churches and they're typical of the entire of the testimony in the umm, the, the Christian era. And so right from Ephesus down to Laodicea.

He addresses each assembly and those things that were of concern to him and those in connection with Philadelphia. He doesn't have anything to say that's critical of Philadelphia, but it was the work of God, no doubt, that began in the 1827 and that sort of thing, that era. But. It's important for us to know what era we live in, the time that we live in, and we're living right in the last days. And we need to know it, we need to feel it. We need to feel, umm, how the Lord feels in connection with the testimony that he's raised up in these last days. So I just suggest perhaps that we could read maybe chapter 2 This morning and then continue on if it's the Lord's will. Revelation chapter 2. Angel of the Church of Ephesus rite these things, said he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works and thy labor. And my patience, and how thou canst not bear them which are evil, And thou hast tried them which say they are apostles and are not, and hast found them liars, and has borne and has patience, and for my name's sake has labored and has not fainted. Nevertheless I have someone against thee, because thou hast left my first love. Remember therefore from once thou art fallen, and repent and do the 1st works, or else I will accomplish a deep quickly, and will remove thy Candlestick out of his place, except our pen. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that happened here, let him hear what the Spirit saith under the churches to him that overcoming will I give him to eat of the tree of life, which is in the midst of the Paradise of God. And unto the Angel of the Church in Smyrna Wright these things saith the 1st and the last, which was dead and is alive, I know by works and tribulation. And poverty, but thou art rich. And I know the blasphemy of them, which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried, and ye shall have

tribulation. 10 days. Be thou faithful unto death, and I will give thee a crown of life. It doesn't happen here. Let him hear what the Spirit saith unto the churches. He that overcometh. Shall not be heard of the second death. And to the Angel of the Church in Pergamus rite these things, saith he which hath the sharp sword with two edges. I know thy works, and where thou dwellest, even where Satan's seed is, and that. And thou hold this fast my name, and has not denied my faith, even in those days where an Antipas was my faithful martyr who was slain among you, where Satan's law. But I have a few things against the because thou hast there then that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to each thing sacrificed unto idols, and to commit fornication. So has thou also then, that hold the doctrine of the Nicolaitans, Which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear with the Spirit and under the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a whitestone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. And unto the Angel of the church in Thyatira right these things say, as the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. I know thy works, and charity, and service, and faith, and thy patience, and thy works. To be more than the first, notwithstanding I have a few things against it. Because thou sufferest that woman Jezebel, which call for self a prophetess, to teach and seduce My servants, to commit fornication, and to eat things sacrificed unto idols. I gave her space for repent of her fornication, and she repented not. Behold, I will cast her into her bed, and then that commit adultery with her into great tribulation, except they repent of their peace.

And I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and parts. And I will give unto everyone of you, according to your works. But unto you I say, and unto the rest of Thyatira, as many as have not this doctrine, and which have not known the depths of Satan as they speak, I will put upon you none other burden but that which ye have already. Hold fast till I come. And he that overcometh and keepeth my words works unto the end. To Him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a Potter shall they be broken to shivers, even as I received of my father. And I will give him the Morning Star, either half an ear, let him hear what the Spirit said under the church. So there are three main divisions to the book of the revelation and it's really the revelation of Jesus Christ as we have in the first verse that says chapter one and verse one, the revelation of Jesus Christ which God gave unto him to show unto his servants the thing, things which must shortly come to pass. And he sent and signified it by his Angel unto his servant John. And so it's really the revelation of Jesus Christ. And the Lord has desired that in the church period. One of the things that would characterize. Christianity is intelligent as to God's purposes in the earth and the intelligence as to the reality of the testimony that God has raised up to his precious name. And, uh, uh, those that would recognize his authority and recognize the value of the person and the work of Christ and, umm, that testimony would be, uh, visible in the earth. And so the first chapter presents to us really a picture of the judge. It's, uh, an introduction, perhaps the first, uh, three or four verses. And then you have the judge presented and, uh, how, umm, in all of his glory and all of his strength, umm, and his righteousness, he will come and cleanse the earth and righteousness, He'll cleanse the earth by judgment. But then in verse chapter 2, you have the second division of the book, chapter two and three. It's the church period. And the history of the church is given to us there. God knew right from the beginning. What the testimony would be like and what would characterize it at different stages and different eras. And we're right at the end of the church period in the latest scene era. We're just about to hear the voice of the Lord calling us home. But it's a wonderful thing to be able to, uh, trace the history of the church and to be able to, uh, learn something of the ways of God in each of those periods of time as he dealt with men in that testimony. And then you have the last. Division from Chapter 4, perhaps that right to the end and. Really, uh, takes up the judgments and how God will act in this earth. And, uh, men may think that they can act in independence of God and to walk in God's earth and conduct themselves in, in, umm, defiance of the authority of God and in lawlessness. But God is going to bring every sin into judgment and every sin and act of disobedience is going to be brought into judgment. And so here we have this, uh, testimony and, uh, as we have in chapter 2. And throughout the book, many symbols are brought before us. And so it's a book filled with symbology and the Lord is delighted to use those symbols to communicate the truth to us. And they're the same symbols, often times that are used in the Old Testament as well. So it's not new symbols that we find in the New Testament, but the same ones. And so he begins under the Angel of the Church of Ephesus, right? And so this first symbol really would be characteristic of those, uh, indicative of those that are. In oversight, perhaps in the assembly at Ephesus at the very beginning of the church period, those that were the most responsible, those that had received the most light as to Christian truth, and that epistle to the Ephesians had been written by Paul. Now you have the 2nd Epistle to the Ephesians, as it were, and it's written by the Lord Himself to the assembly in Ephesus.

Our brother this morning read in Acts chapter 20. It might be good to reread some of what he read. Acts chapter 20 and verse 36. And when he had thus spoken, he kneeled down and prayed with the mall. And they all wept sore and fell on Paul's neck and kissed him, soaring most of all for the words which he spake that they should see his face no more. And they accompanied him unto the ship. Well, Acts chapter 20 takes up, uh, this, uh, little assembly and emphasis and how Paul had addressed them. Uh, and he had addressed the elders of the church. It says in verse 17 from my lead as he sent to Ephesus and called the elders of the church. And when they were come to him, he said unto them, and we have his address there and how he instructed them. And, uh, the instruction is given because the Apostolic era was going to end. And, uh, Paul was raised up of God just as Joshua was raised up, that the enemy might be, uh, held at Bay and that the enemy was going to seek to destroy the new testimony of the Christian era. He was going to seek to, uh, corrupt it and return the Saints aside. And the apostles were used particularly at the beginning of the church period. To guard and to protect the Saints, as it were, and to warn and, umm, to instruct them and so on. But here in Acts chapter 20, the, there's a little picture given to us that the apostle Apostolic age was, uh, coming to an end. And here you have in Revelation chapter 2, perhaps, uh, umm, you know, the circa is probably the era around 100, uh, 8000, sixty or 170. That era and you have the Lord Himself now beginning. To address the state of things in the testimony and it's indicative of the whole of the testimony, not only the assembly at Ephesus, but here he addresses the whole and the one thing that he has to say, as we often think of in chapter 2 and verse 4. Here. Nevertheless, I have somewhat against thee, because thou hast left thy first love and the Lord knew that to outwardly things looked pretty good. It looked like the affections were still, umm, preserved for the Lord. It looked like there was a, a real devotion to Christ and service that says umm, uh, in verse 3 dollars born and has patience for my name's sake has labored and has not fainted. So it looked like there was real devotion to Christ. But really what he wanted most was the heart. My son, give me thine heart and the one thing that he wanted more than anything else and that he wants from you and I. Is our devotion, our hearts affections? And if he doesn't have your heart's affections, he doesn't have mine. He doesn't have what he wants in the Christian era. He wants your heart's affections. He wants to feel that he is the most important one, the relationship that we most value in life. He wants to feel the affections of his people. And so he felt it when the affections grew cold. And Ephesus means amiable. Oh, it's lovely, uh, that Christian era that as the church was being formed, a bride for the Christ. Members of his body, why, it was something exceedingly precious to him, and it still is. It's amiable to Him. All of God loves his people. The Lord Jesus died for us and loved us even unto death. And if there's one thing that he wants more in the day that we live in more than anything else is to have your affections in mind. When we look at the verses that Brother Robert read in uh again in Acts 20. We can see,

I believe, that the that the leaving of their first love had a. They almost already started even back then. Inverse, uh, in October. 20 uh 8/31 He had given the method specific warning. Paul had given him a specific warning box. 20 and 28 Take heed therefore unto yourselves, and to all the flocks over the which the Holy Ghost hath made you overseers, to be the Church of God, which he hath purchased with his own blood.

There was the basis of of the whole of God's work in in forming the assembly. That the word Jesus had purchased. The curse his bride with his own blood. And the Holy Spirit was working to. In the in the church to lay on the hearts of of. One, uh, one vitro to to make them overseers. It says here to feed the Church of God, not to be not to be somebody important, but to to feed the Church of God on the Lord Jesus Christ. And then he goes on to say, I know verse 29. I know this, that after my departing shall grieve as wolves enter in among you, not sparing the flock. And also even of your own selves shall men arise, speaking perverse things. Draw away disciples after them. Therefore watch and remember that by the space of three years I cease not to warn everyone of everyone night and day with tears. The enemy Satan does not want to see. First thing is going on happily together with their eyes on the Lord. And the All warns them here that even of their own, of their own selves, there would be men that would arise. They draw by disciples not to look at the Lord, but to follow them after themselves. And so we see in the verses that Robert read in, uh, in verse 36 and 37 and 38. That they were already sorrowing more for the fact that they wouldn't see Poles facing the game. Then they were concerned about. The direction they would be taking after after this, it seems as though they were. More concerned about Paul than about the Lord Jesus Christ himself. And that's the danger I believe, brother. That we have, that we can get our eyes even on faithful men of God. More than on the Word, Jesus Christ Himself. And I believe that's why in Revelation 2 we have that warning from the Lord himself, who walks in the midst of the assemblies that you have left your first love. Their eyes, they were doing all the right things here in verse 2, but not really for the right reasons, not really out of love and devotion for the Lord Jesus Christ Himself. We need to take these warnings and these things that are written here as a warning to ourselves today. Revelation is the, uh, the, uh, book that takes up how the Lord Jesus is going to. Take possession of that which is his by right that he won on Calvary's cross, and he's going to come back and he's going to cleanse that which he's going to take in judgment. But Peter says judgment must begin at the House of God. And there's a principle in Scripture that I take care of my own house first before I take care of any other business. And it's true with the Lord Jesus too. He's going to take care of his own house first. Before he goes on to take care of the rest of the business of this book. In in chapter one and verse three, blessed is he that readeth and they that hear the words of this prophecy. The whole book is prophetic. Even the addresses to the seven churches, they have a present application at any time in the history of the Saints of God. You'll find all of these conditions present, but they also have a prophetic character to them as well. And why does God give prophecy? Why do prophets come on the scene? He raises up profits in the time of the failure of God's people. That's when prophecy comes in. Why? Because He shows what he's going to judge, what is displeasing to himself, that those who desire to go on for the Lord can be separate from what he's going to judge and what displeases him. And really, if we can think of that book in this way, it's bringing out what He's going to judge. But what for you and me, that we would be separate from it now and we'd be a more holy people for His name right now in light of what he's going to judge.

And here especially when he deals with his own House of what he's looking for and what's pleasing to him and what is dishonouring to him, and to be an overcomer, to be separate and from that which would displease him. I was thinking too of of first love and you know, it's the very root of what springs forth and full bloom and Laodicea having left first love results in. The nauseous condition that the Lord finds and Laodicea. And what is first love? Uh, sometimes we perhaps think of it as that love which is first seen when they, uh, uh, the Lord brings a, a man and a woman together and they fall in love. Think of that first love. But you know, it's not exactly first in time. It's not first in the sense of being first in time. It's first in the sense that it has no other object than one person. And so first love isn't necessarily that which is first in time in a believer's life. But what develops and deepens as time goes on and every other object is eclipsed and the believers life in Christ alone. Is there that's first love, and how does it manifest itself in a believer's life? First love, having Christ only as its object rises up to every exercise that the Lord places before my soul and your soul from his precious word. I'd like to just look at, uh, the Song of Solomon in the 5th chapter, just to apply a little bit from that chapter and, and, uh, to first love. Song of Solomon chapter 5 and verse 2. I sleep, but my heart waketh. It is the voice of my beloved. That knock is sang open to me, my sister, my love, my dove, my undefiled, For my head is filled with dew. And the locks with the drops of the night. And she replies in verse three, I have put off my coat. How shall I put it on? I have washed my feet. How shall I defile them? And so there she is. She's in bed and she's sleeping. I sleep and she says my heart waketh. She's asleep. She's at rest, content, but her conscience isn't she. I sleep, but my heart waketh. There's something troubling her. She can't really get a full, deep breath. The conscience is a little picture of the conscience active. And so when he comes and seeks a response from her heart, as her brother was speaking about the response of the heart that the Lord's looking for. She doesn't respond and she says I've, I've put off my coat, I'm in bed. You know, when we're in bed, we're at rest. We have peace. Well, I have peace with God. I'm saved. Uh, I'm on my way to heaven and uh, I'm fit for glory and my sins have been forgiven, all washed away in the precious blood of Christ. Uh, leave me alone. Don't bother me. Uh, let me go live my life how I want now. Uh, I've taken care of the important thing. And she says. My, my feet are washed. I'm not walking in the Broad Rd. anymore. Uh, I'm walking in the narrow path, maybe even in the assembly, and everything's OK, you know? But she doesn't rise up in response to his voice. And you know, we can be in the same condition in the assembly, at peace with God in that sense, undefiled feet. And still the heart doesn't respond really and truly to the Lord. There is just this, uh, lying in the bed, so to speak. And the exercise is presented to our souls, and we pick up the word and we read it and we say. Oh, how I put off my code. I can't get out of I that's too hard to do for the Lord. I can't do that. Maybe another time come back some other time. You know we say to the word of God. Well, her response comes when she sees his hand by the whole of the door in verse four and my bowels were moved for him. I rose up to open.

To my beloved in my hands doth with myrrh, and my fingers with sweet smelling myrrh, while the hands speak of service. Well, those hands, that of his, he came into this world the eternal Son of God, and became a man. And he had hands and has hands just like yours and mine, and those hands are employed in a service of love. And what was the response of that to that service of love? They pierced those hands. They pierced those hands. And she sees those hands, as it were. And that's what we need is a glimpse of those hands that came in service of love to us. They're pierced for us. And she responds, and what happens speaks of her hands. Now her hands respond in like kind in service. But as our brother spoke, we can have all kinds of service, but not the right motives behind it, not it being Christ in a response to his love, but now there's service. Her hands drop with myrrh. It's our service in response to love. Now there's first love that is, so to speak, the motivation of what she's doing, and I think first love is really that. It's rising up in response. Devoted this to him, to every every exercise that he would place before our hearts from his precious word. If you just look at one verse and. First John, chapter 4. And verse 19, first John 4 and 19, the verse that I'm sure we all know we love him because He first loved us. We love him because he first loved us. That is, that is really where first love begins, I believe. Is to realize, uh and and remember. Daily that he first loved us. It all starts with Him. I wouldn't have any love for the Lord Jesus or for anyone else if I wasn't, if I didn't think about. His love for me, not that is the main person love, his love for for me. And the more I'm occupied with that I'm thinking of of him and his love. Then I will have the love for him that I should have and it that will that will that

should direct everything that I do. So the 1st works in verse five would be works that are motivated by love with Christ's holy as the object. It's not that they were lacking in works, but He wanted them to do the 1st works works back when their heart was holy for Him. Like just just look at Luke's Gospel Chapter 9 and Justice. Read a couple of verses there. It's UMM in connection with the Lord having the first place. It's Luke Chapter 9 and verse. Let's read verse 58. Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head. And he said to another, Follow me. But he said, Lord, suffer me first to go and bury my Father. Jesus said unto him, Let the dead bury their dead, but go thou, and preach the Kingdom of God. And another said also said, Lord, I will follow thee, but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back his fit. For the Kingdom of God. So we have this little statement that's used just a very few times, me first in Scripture. And often times that's really what hinders us in our spiritual life and in our the outflow of our affections for Christ. It's me first and we live in an age where it's me first. And it's sad to say the affections that the Lord desires, the devotion that he desires of your heart and mind often times.

And he gets the last place, he gets the leftovers, he doesn't get the 1st place. And then in all things, he might have the preeminence, that's what he wants, the 1st place. But how often in my own life I feel it is the affections don't flow forth because I've looked after my own things first. And then I'm too tired perhaps, and, uh, too worn out to give him the place that he really desires. And so this is what happens in connection with. First love giving him the 1st place is something else comes in, the heart is divided and uh, our brother, uh, Robert Muir brought before us in Acts chapter 20, uh, some of what would take place and I believe you have umm, umm, a little bit of it, uh, ministered on in Philippians chapter 2 in connection with what took place in Ephesus and umm. The instruction that's given there in Philippians chapter 2 is very instructive for us as well, he says in verse 2. Umm, Philippians 2 verse two, fulfill ye my joy that you may, that ye be like minded, having the same love being of 1 accord of one mind. Let nothing be done through strife or vain glory. That word vain glory means self ambition and uh, self promotion. Let nothing be done for self promotion, but in loneliness of mind. Let each esteem other better than than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. And so the Lord Jesus is presented. That's the perfect model in that aspect of things that he sought to the will of his father and everything I do always those things that please my Father, and so giving the Lord the 1st place. Was and not seeking a place for myself among the people of God in the workplace, in the family, whatever it might be, we need to be very careful. It's a weed that grows very quickly. If we desire to have a place of prominence in any sphere, it's always Christ that we want to exalt. God's going to exalt Christ in the glorious scene above. He's going to be in the midst in every eye that says in chapter one and verse, uh, seven, every eye shall see him. It's going to be Christ. The eternal scene is a Christ centered scene and God desires that the testimony, the Christian testimony, now be a Christ centered testimony. Scripture in Jeremiah the 2nd chapter. Jeremiah, chapter 2. We have a similar difficulty with the people of God. Can you find in this portion in Jeremiah chapter 2 and verse 13? The Lord says, for my people have committed 2 evils. They have forsaken me. 1000 They haven't forgotten me, but they have forsaken me, the thousands of living waters, and give them those cisterns, broken cisterns that can hold no water. Well, in the chapter that's before us. We have this situation with those deficits. Whereas we've had brought before us, there was work and there was labor and there was patience. We don't read that they'd have. They'd forgotten their first love, but they had left it. I remember before I was married, there was an older brother that came to me. At the time it meant something to me, but it means quite a bit more to me now. And my wife might labor ever so diligently in the home. She might work ever so hard. And she might be patient. But if she doesn't love me.

And that's what affected the heart of the Lord in the time of Jeremiah. And that's what we have here in our chapter. Robert, you brought that before us, the thought of the affections that the Lord desires. And here we don't find that they've forgotten the love of the Lord, but they had actively left it. And when there is difficulty in my life, if there's sin and there's failure in my life, what it is? It's an indication of something that is much deeper. And it's an indication that I have left my first love. That's a solemn thing as I consider the sin in my life and I consider the many failures in my in my life, they are an indication of something that's deeper. And it's an indication of me having left my first love. Verse 6 is a commendation, isn't it? It says, But this thou hast, that thou hatest the deeds of the Nicolaitans. Which I also hate. While they were zealous for the Lord, they were zealous for the glory of the Lord in some measure. And you and I can be zealous for the glory of the Lord in some measure as well. But that didn't fill the, what was missing, uh, but the Lord appreciated it. And so isn't it the kindness of the Lord to give them this letter, this encouragement, this, uh, stirring up. And the Lord desires to stir you and I up. It's because he loves us. It's not because he's, uh, trying to make things difficult for us in any way. No, He loves us enough to write to us and to exercise our souls to stir us up. And his brother was reading and the Song of Solomon, how he sought to stir. The affections of that one by putting his hand out by the hole in the, by the lock of the door and umm, the Lord knows how to stir your heart up in mind. And uh, the devotion of heart or the, umm, I should say, the zealousness was something that he appreciated it, but it didn't fill the hole. It didn't fill what he really wanted. And so we have here this, uh, call it says he that happened here. Let him hear what the spirit saith under the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. And so there was that encouragement to the overcomer that they would, uh, have that, uh, sense of, uh, his, uh, presence and that they would, uh, in a future day, umm, be in the paradise, in the garden of delight with the Lord and, uh, they would have communion with himself. And so God desires that even though it's a day of ruin, a day of failure, and why we might, umm, just be, exercise our souls in our own souls as to how cold we are in our souls ourselves. We may see it more in others, but the Lord values the overcomer. And if there is an affection that flows out from your heart or mine in the day of the weakness that we live in, why He appreciates it, and there's going to be communion with the Lord. He's going to. Reward that communion. He's going to give us a sense of his delight as we walk in his presence. When she we might say, when she. Got honest with herself. I have their repentance of, uh, ignoring the Lord. When we saw her. When she went to seek him. Not at all fair, my love. There is no spot. Indeed, he sees us as the fairest among women. Who loved the church and gave himself poor and sorrow in the past eternity. And desired it. Astonishingly enough that Umm wonders. His work is so at all fair, my love. There's no spot in the and he desires to have us.

And we too stay in bed and ignore him at times to ourselves. What's the time I'm getting at is she's asked, What is thy beloved more than another? And she can answer. She answers with great detail. You know, she's been occupied with him. She has seemed so much about him. She goes into this detailed description of him. And one thing about C. Speaking the Lord, finding the Lord, being occupied with him. As you desire that anything inconsistent with him he let go of. Judged. What do we find when we when we seek Him and find Him? Don't we find one dwelling in the light that no man can approach, unto which no man has been? Don't we find the one that dwells in the high and holy place with him also as a humble contract? The high and lofty one. What I'm getting at is what we find when we seek the Lord is a holy 1A Pure 1A. Righteous 1A just one, yes, a loving 1A Merciful 1. Now John puts. Characteristics of God before us in two ways. God is light and God is love. And you find all his attributes, you might say, listed under one of those categories, light and love. And the first thing you bring before us is so interesting and the apostle of love. Says This then is the message which we have heard of him, and declare unto you that God is light. And in him, there's no darkness at all. So the apostle of love, the one who loved his love so much and brings his love before us so much. Was. Fully

aware of that of His light, His Holiness, His purity, His truth. And our beloved is the High Alafia, one of the Holy One, and as we seek him and find him and. You might say invite him as the Lord Jesus said he that eateth me, even he shall live by me. It can be gone. Result is that there's you know conforming there is conforming more to this image that's just simply the result then we might say that testimony is the result of occupation with him. But just to point out that. And so much this inconsistent with him will be letting go of will be judging. Letting go of it, it was one of the beauties of the recovery. The Saints came together, especially those men. We all know their names, Sisters too, but they were enamored with him. If they were asked what, what is thy beloved more than another, they could answer. And they and they sought to judge and let go of everything inconsistent with him. And so they were conforming to heaven. As is the heavenly, such are they also that are heavenly. And it's and it's contrary to nature. Contrary to nature, uh. Sometimes the believer, if they're really occupied with Christ and trying to go on with Him, and they're contrary to nature anyway. I'm not saying we don't have natural relationships we have to take up with and so on. Those are important, but in their own personal time, what they're occupying them is the heavenly one. And if that's what they're occupied with competing on, that's what will be in their lives. That's what will be in their home. Not with any of this life, this world or something. So often just to just to point that out too, that first love wants everything inconsistent with him. To be, uh, to be let go of, To be gone. Solomon chapter 5 verse two. I noticed in Mr. Darby's translation the first part of that verse, it says I slept but my heart was awake. But we read the King James. It almost sounds like her, her heart could have been asleep and it woke up those of us who know the Lord Jesus as our Savior. Even though we have lost our first love, it affects you for him is still there. So our heart.

Is, in a sense, always awake. In that sense. Paul may have been afraid of that danger in Ephesus. I mean, he says to the Ephesians in the first epistle to Ephesus. He warns them. This in chapter 5 of Ephesus. Ephesians 14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and the Christ shall give thee light. See that as ye walk circumspectly, and so on. You know all knew his own heart. He knew how easily things can become mechanical. We may see the truth and and, uh, develop good habits and kind of fall asleep. Go forward getting that word to the Ephesians. I mean. Second, the 2nd of this may not have been written. If they heated that. Chapter one and verse six tells us that he has made us kings and priests, or a Kingdom of priests unto God and his Father. To him be the glory and dominion forever and ever. Amen. And so one of the things that characterizes the Church period is that we're all priests. And we're suitable as those that are the priests to, uh, OfferUp sacrifices of praise and Thanksgiving to God. I think that's, umm, Hebrews chapter 13 brings that out very nicely. In UMM chapter 13 and verse 15 by Him. Therefore, let us offer sacrifices of praise to God continually. That is the fruit of our lips giving thanks. To his name. And so that ought to be characteristic of everyone of us when we come into the presence of the Lord at the assembly meetings, whether sisters or brothers, The brothers give their praise and Thanksgiving. The worship of our hearts is audible in the presence of God. But uh, the sisters ought to come. It says, let no man come. Umm, empty. They weren't to come into the presence of the Lord empty. They were to be feeding upon Christ and, uh. Eating of the manna on a daily basis, and then when they came into the presence of the Lord, there would be something for him. He wanted the fruit himself. He wanted to enjoy the sweetness of having his people. In his presence. And there were those that were the deeds of Nicolaitans, uh, I believe Nico means to rule and umm, the rule of over the people. And so there were those that, uh, wanted a place of prominence among their brethren and a rule among the people of God. And they usurped the place of the Spirit of God. And he wasn't getting his place. He wasn't getting the fruit. And, uh, they suppressed the priesthood among the Saints of God. Wasn't it lovely, brethren, the privilege that we have in the Christian era? To bring our fruit, the Thanksgiving, the praise of our hearts, our hearts, our lips in the presence of the Lord continually, that there wouldn't be a break in it at all, that the communion might be maintained, that he might have his portion. Well, they saw that this was wrong in Ephesus. They saw it. They hated the the deeds. That the Nicolaitans had done, perhaps Speaking of the Lady, the clergy coming in, that tendency of the people of God to get lazy in their own souls. And not to give to the Lord what He really desired and then to let the work fall upon others. It speaks to my own heart, ought to speak to every one of us. Are we feeding on Christ daily? Are we seeking something of the beauty of Christ, something of the preciousness of the person and the work of our Savior every day? Something that I can enjoy in my own soul and maybe share with someone else? But if we're occupied with that less than one on a daily basis. Then when we come into His presence, why there be something that would flow forth from our hearts. And so we ought to be those that are brothers. I speak to everyone of us. You know, we get into a state of soul where we just like to let someone else do it. Just let someone else take part in the assembly meetings. Let someone else do it. But oh, how the Lord delights to bless just a little thing done for him, a little word said for him. And I just encourage the young brothers here. You know, there was a man that worked for Brother Hammer. His name was, uh, Ralph Koskin. He was an old Finlander and he never got his English quite right.

And uh, you may be afraid to say something, it ought to be done in the fear of God. Let, if any man speak, let him speak of the oracles of God. But, umm, there needs to be, there comes a time when we, uh, as young men perhaps, uh, take a wife and become more responsible in the assembly and so on. And we need to begin to exercise our priesthood in an audible way, perhaps take gospel meeting, whatever it might be. Sunday school work is a good place to start. But this man, Ralph Koskin used to say this. What man he works, he makes the mistake. What man he no work, he no make the mistake. What man he works, he makes the mistake. What man he no work, he no make the mistake? You're going to make mistakes, you're going to fumble a little bit. You're going to start a hymn or try to start a hymn. It's not going to start right. You may refer to the wrong versus scripture, uh, the wrong reference, whatever it might be, you'll stumble. And the Lord is going to teach us time and again that we're only men, that we're priests of God, but we're not perfect as we utter our utterances in his presence. But what a privilege it is to be exercised and to exercise our priesthood in his presence. Well, the. These brethren and EF Ephesus saw that the clergy was the wrong thing and they saw it to, uh, deal with it in faithfulness to the Lord. So there were some things that he appreciated, but as we said before, what he wanted was the first place in their hearts and the affections. Well, maybe we may we'd be exercise every one of us about this. The beginning of the church's history there was a, uh, a failure, sin that has uh. It was really characteristic. Of that which was to come, uh, later on and really fully developed in the church's history. And it's the, uh, sin of Ananias and Sapphira. They lied to the Holy Ghost. The Spirit of God had been sent down from an ascended Christ. And uh, uh, formed of that company of believers in that upper room, uh, united them together to their head in heaven and formed the body of Christ here in this earth. The Spirit of God was here present, and the Church was his habitation. And he was personally present there to conduct all that took place in the assembly. And when Ananias and Sapphira lied, uh, Peter says and, and uh, he, he puts it in the light that it should be put, he said, you've lied to the Holy Ghost. What they did in their action, uh, and God characterizes an act by its tendency in the scripture. Umm was not just to lie to Peter was really to deny, uh, that there was the Spirit of God had even come. If they really felt and knew that he had come, would they have lied? You know, would we if, if, uh, uh. The Spirit of God, if we could see him visibly, would we? Would we lie? God who knows and sees all things. But in their lie they really denied what had taken place in Pentecost, that the Spirit of God was even there. And Peter calls it what it is. They fell down dead. They fell down dead. That was in a day of freshness and power of the Spirit of God. Today he's very grieved because of the failure of the church and sin. And so there's much that denies the presence of the Spirit of God here, but he bears with it. He bears with it, umm, that sin became characteristic of the failure of the professing Church of God in this world. And our brother touched on the Nicolaitans and earlier it says, uh, that they had tried them that were

apostles, said they were apostles and were not and has found them liars. Paul calls them false apostles in Second Corinthians. And then we have the Nicolaitans and their deeds which they hate, as our brother brought out. Their name seems to indicate those who would take a place of authority, uh, among the people of God. And in Jude chapter four, I think we get them, uh, characterized or Jude verse 4, where there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness. And denying the only Lord God and our Lord Jesus.

Christ and so there are those who come in to that sphere of profession having an outward way tasted of grace, they turn around and deny it. Not only that, they take advantage of it. And, uh, so both of those things I believe are coupled together, that denial of the present, uh, presence of the Spirit of God in the assembly and setting up man's order in contrast to the order that the Spirit of God would. Established in the assembly, putting in man's ideas, man's uh, uh, agendas and uh, coupled with the teaching of turning the grace of God into a license for sin. That love just covers it all. And since we're saved by grace, aren't we free to just do what we want to do? And many doctrines that come out of that kind of a basis of teaching those things have really become characteristic of the profession of Christianity in this world. And so we see them in their roots and emphasis. We get them a little more full blown later on. We come to verse 15. So hast thou? Also them that hold the doctrine, the teaching of the Nicolaitans, which thing I hate so in Ephesus. They hated the deeds. They tried those who made pretensions. To be Lords over God's flock and refuse them. But we see the beginning of Satan's efforts in that way to displace the place that the Spirit of God had in the assembly. And it is the characteristic sin of the church, the church's history here in this earth. And it's really embodied in the clerical system. Seeing seen full blown. And that, uh, popish, uh, order of things that we see, uh, coming from Rome. And the Vatican will, will take that up, Lord willing, as we come to Thyatira. But I just want to mention that we see it in its roots with Ephesus. The Lord saw it and he, he points it out. But He knew, even though that they had refused it, that they hated those deeds. Yet the inroads are being made. And so when we come to the next church, we see what he uses to arrest the progress of what He saw taking place in Ephesus as well as. What he used to seek to recall them to their first love, and that is the allowed persecution. Might just say in chapter 2 here, umm, we have the Lord presented in different characters, uh, different, umm, ways in chapter 2, verse one, it's uh, the one that, uh, holdeth the seven stars in his right hand. The whole of the testimony was umm, and those that were responsible for guiding the a star is used to guide umm, in uh, navigation in the oceans and so on. And umm. So those that were raised up of God were really in his hands, as it were, and he, he was the one who walked in the midst of the seven golden candlesticks. So he's seen as the one who is, uh, right in the midst of his people and knows what's going on and, umm, upholds those that seek to guide in the assembly. And then in chapter 2 and verse 8 in connection with Smyrna, it's the one who is the 1st and the last, which was dead and is alive. And so he's the resurrected one that's presented to them there. And then in Pergamus verse 12, he which hath the sharp sword with two edges. And so his, uh, word had uh, been given up. Some of his, uh, the truth of God in connection with the truth of the word of God was give being given up. And so he's characterized by one that has the sharp sword with two edges. And then in verse 18, in connection with Thyatiris, the Son of God, who hath his eyes like unto a flame of fire in his feet. Are like fine brass. And so as the evil progresses, you see the, umm, character of what he sees. His eyes are like a flame of fire and his feet like brass. Nothing escapes his eye and he's firm in his, uh, course in his path and, uh, he desires us to walk in righteousness.

16 in the appendix.

Nsnose. We commend ourselves. Our loving God and our Father, we thank thee for the preciousness of our Savior, the Lord Jesus, and we thank thee for thy love. Lord Jesus, thou friend unfailing. We think of how my word tells us even in that epistle to the. Ephesians Christ also loved the church and gave himself for it. That he might sanctify and cleanse it with washing of water by the Word, That he might present it to himself. A glorious church. Not having spot or wrinkle or any such thing. We thank Thee, our God and our Father, for such a Savior, for such an object before our souls this morning that Thou was presented to us, and we think of how allow us to given us Thy word to just stir us up. And awareness too is necessary but to stir us up. And blessed Savior, we own this morning our coldness of heart, and how distracted, so easily distracted we are. And yet Thou knowest our hearts. Blessed Saviour, we long to give thee. The first place in our lives we long to give thee that first love. We long to give the the affections of our hearts in the scene that does everything it can to deaden the affections and to divide the heart. And so we just thank Thee for Thy precious word. We pray that by the power of the Spirit that the Thy Word might have free course and be glorified, that there might be fruit for Thee as a result. With a of our time being together here, these few precious hours together, we thank the our God and our Father for all of Thy love and for the provision here. We pray for Thy continued care and keeping in the precious name of our Lord Jesus Christ.

Vestal Conference: 2010, Revelation 2:8-17

## Reading

330. I'm sorry, I don't know anything different. So. Uh-huh. Loving God and Father, we ask for thy health now as we would open Thy word. We just pray that what is brought before us by the Holy Spirit will be that which we need for encouragement and help on our in our pathway. Thank you for time together Father. We thank thee for the encouragement that our brother and our to us and now we would just pray that they'll help us to keep our thoughts on the meeting by self. I think of the, uh, the heat this afternoon and thank you for this beautiful day. We just asked for thy blessing. Now as we're together, we pray in the name of the Lord Jesus, Amen. Amen.

I suggest perhaps starting at verse 8 and just reading uh down to the last verse in chapter 2. Revelation chapter 2. Starting with first eight. And unto the Angel of the church in Smyrna, right these things say at the 1st and the last, which was dead, that is alive. I know thy works and tribulations and poverty without rich, and I know the blast from eight of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be trying, and he shall have tribulation 10 days. Be thou faithful unto death, and I will give thee a crown of life. He that happened here, let him hear with the Spirit saith unto the churches. It overcometh shall not be first of the second death. And to the Angel of the Church in Pergamus right these things say, as he which hath the sharp sword is too a deep sleep. I know by works, and where thou dwellest, even where Satan's seed is. And thou holdest fast my name, and hast not denied my faith, even in those days where an Antipas was my faithful martyr who was slain among. You are saved as long. But I have a few things against thee, because thou hast there then that hold the doctrine of failure. Who taught Malik to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication? So hast thou also then hold the doctrine of the Nicolaitans, Which thing I hate? Repent, or else I will come unto thee quickly, and will fight against them with the

sword of my mouth. He that hath an ear, let him hear what the Spirit saith under the churches to him that overcometh will thy give eat of the hidden manna. And will give him a light stone, and in the stone a new name written, which no man knoweth, saving he that receiveth dead. And unto the Angel of the Church and thyatirite these things, saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. I know thy works, and charity, and service, and faith, and my patience, and my works, and the last to be more than the 1St. Notwithstanding, I have a few things against thee, because thou sufferers that woman Jezebel, which called herself a prophetess, to teach and to seduce My servants, to commit fornication and to eat things sacrificed unto idols. And I gave her space to repent of her fornication. And she repented not. Behold, I will cast her into a bed, and then that commit adultery with her into great tribulation, except they repent their deeds, and I will kill her children with death. And all the churches shall know that I am he which searcheth the reins and hearts. And I will give unto everyone of you according to your works. But unto you, I say, and unto the rest in thy Tyra, as many as have not this doctrine, and which have not known the depths of Satan as they speak, I will put upon you. None other burden without which you have already hold fast till I come. And he that overcometh and keepeth my work unto the end, to him will I give power over the 90s. And he shall rule them with a rod of iron, as the vessels of the Potter shall they be broken to shivers, even as I received of my father. And I will give him the Morning Star. See that happen here. Let him hear when the Spirit saith under the churches. Each one of these churches or assemblies, I think the word is ecclesia. It really means assembly or uh. They have a name, and the meanings of the names are very instructive. So Ephesus means amiable, and what is more amiable to Christ than the church? Purchased with his own precious blood as his own bride. And, uh, just that picture that we have in the Old Testament of, uh, Boaz buying his wife Ruth. And uh, he didn't have to lay down his life, but we know that the Lord Jesus laid down his life. Well, emphasis here is a picture of the church in its entirety and how precious it is to the Lord. And, uh, he loved it and he just wanted that return of love. But then you have here in verse 8, the address to the assembly in Smyrna. And Smyrna, I believe, means suffering.

And uh, so there's uh, this assembly, the period of time, there were 10 persecutions, It says in verse 10, at the end of it, it says you shall have 10 tribulation, 10 days. Be thou faithful unto death, and I will give thee a crown of life. And so the Lord in his wisdom, his kindness, his mercy, uh, that, uh, the testimony might be preserved and uh, that there might be fruit for himself. Glory for his name at the beginning of the church age allowed persecution, he allowed suffering, and umm, the Saints turned to the Lord. There's evidence as you read of the martyrs, Fox's Book of Martyrs and other books. Why they suffered, But there was real affection, a real devotion, a real faithfulness of the Lord because of suffering. And so they suffered in that period of time. And the Lord allowed it. And so in the day that we live in, oftentimes there is suffering in our lives and how thankful we ought to be to the Lord for what he allows in our lives. That just draws us to himself. And sometimes he takes something away. Perhaps it's our health, perhaps it's our work, Perhaps it's something that's being a hindrance to us. And umm, we get closer to the Lord, we have that distraction removed. Or perhaps as Paul had, he's, he cried to the Lord and prayed three times. That the thorn in the flesh might be removed and it wasn't. And, uh, the Lord says, Paul says himself that it was used of God for his preservation, that he might not be puffed up and proud because of his, uh, work among the God, the people of God. And so you have here the Lord Jesus addressing this, uh, assembly. And it's the next stage, the next period of the characterized the assembly after, uh, the. The period of first love was uh, umm, the love of the Saints had waned a little than the suffering. The persecution came and God allowed it, as I say, and it was for that there might be fruit for himself. Its significant in verse eight, at the end of verse eight that he says these things, say at the 1St and the last which was dead and is alive. He presents himself as the eternal one, but the one who is the resurrected 1. He went through death. He knew what it was to be persecuted unto death. Yeah, wonderful to have a savior that knows what suffering is. He knew when the church was going to be persecuted and, uh, in each one of these 10 persecutions, uh, periods of persecution, how much they suffered, some of them were going to be put to death. And, uh, they could look at the Lord and say he went through that. He suffered death. He was falsely accused. He was, uh, uh, barbarously, uh, treated and, uh, tormented. And put to death. But he's a risen Savior. And so he's presented here as the one who is alive. Resurrection is a real thing. And so he gives them this as an encouragement. And he tells them how he knows their works and their tribulation and their poverty. But thou art rich. And so they were persecuted. And from one place to another they went. But the Lord, you know, preserved some. And he preserved his testimony during that era. I noticed in the end of verse eight there in Mr. Darby's translation, these things says the first and last who became dead and lived. And that brings that out even better, doesn't it? I guess we can say that here in North America and the US and Canada, we. We really don't know anything about what this is like, this kind of tribulation and suffering and persecution that the assembly in Smyrna went through. But there are there are many countries where many of our brothers and sisters, right at this very moment, our brothers and sisters in the world are separated what these brethren and smarter did.

Almost 2000 years ago. I used to remember them in our prayers. If you look at Acts chapter 8, you see the limits that God set on things very nicely here. It's, uh, Acts chapter 8 and verse one. And Saul was consenting unto his death. And at that time there was a great persecution against the church, which was at Jerusalem. And they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles and devout men carried Stephen to his burial and made great lamentation over him. And so the enemy was allowed to do his work, but it only produced fruit for God. There were those that it was a great persecution, but you know, it says in verse four. Therefore they that were scattered abroad went everywhere preaching the word. That wonderful. You know those dear brethren, they were poor. They left Jerusalem with nothing. Perhaps the clothes on their back in a few possessions that they could carry. They were absolutely necessary to live. They had to leave everything behind. They were persecuted, but they were rich. They had Christ, they had eternal life. They had a home in the heavens. They had the risen Savior as an object for their hearts. And what the Spirit of God presents to them here is that it was worth suffering for Him. He suffered for them, and it was worth suffering for Him. Net Lovely. It's worth suffering for the Lord Jesus. Have you suffered for the Lord Jesus at all? Do you and I ever suffer for the Lord? Or would we rather escape some circumstances or some situations that we we or would be rather unpleasant? And our brother Bob has said, Robert has said quite accurately, that we're probably not going to suffer persecution to this extent and death and martyrdom in North America. But there are other ways that we can suffer for the name of Christ. We can suffer reproach. Just name the name of the Lord Jesus. In a public way. And so how infrequently we do it because we're gonna suffer. There were those there who, uh. Would have liked to have made Christianity into a religion acceptable to the flesh, to the first man, and uh. The that which God gave to the first man is a perfect religion is contained in the Old Testament, in the law, the Jews religion, but that's been uh, done away now. And, uh, the father seeketh, uh, those who will worship him in spirit and in truth, not after just the ordinances that men can appreciate. That have to do with sight and sound and rituals and on and on. But there were Jews here, uh, those which say they are Jews, which are really seeking to turn Christianity into a religion pleasing to the flesh so that they would escape persecution and, uh. That really has been done. Uh, Christianity has been turned into outwardly in a religion that can be. Pleasing to the flesh, and where the 1St man can enter in and take part and say I'm a Christian and I'm baptized and go through all kinds of things that seem very religious and satisfying to the flesh, and think he's accepted with God and suffer no persecution on account of it, because the world recognizes it and accepts it. And so there were those there who really were a plague to the suffering. At Smyrna. And. The Lord recognizes what was taking place. He calls it the blasphemy. The blasphemy and calls says they are of the synagogue. The end of verse nine of Satan who's the adversary of the people of

God. There's a correlation between Smyrna.

Where suffering is prominent in Philadelphia later on in chapter 3, where weakness is what is prominent, thou hast little strength. And there too, and the address to Philadelphia, verse 9, Behold, I will make them of the synagogue of Satan, which say they are Jews and are not but to lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee. And so both of these assemblies, neither is there a disparaging or a censoring word, so to speak, by the Lord. He doesn't have to say I have a few things against thee, or I have against thee this or that. There's nothing but encouragement to each of those assemblies. Suffering and weakness is acceptable in His sight. There's no censure for weakness or suffering, but they're both plagued by a religion that's pleasing to the flesh. Uh, Christianity made acceptable to this world. I remember when I was first saved and I went to one of the places my dad used to go to. Talking about making things acceptable to the flesh, They didn't. They didn't just have an organ there, they had a complete orchestra. Complete orchestra. So that wasn't worship, that was entertainment, really. Got bored with patience at the beginning of the Christian era. And so the whole of the book of Acts generally takes up God's ways in connection with the church at its earliest history. And his patience with those that were Judaizers, we might say. And yet his firmness with them that, uh, Christianity was not to be mixed with Judaism, that they were entirely distinct and that Christianity. Takes up with the person of Christ and that Christ is a heavenly man and that you and I are heavenly citizens. We're sons of God, heirs of God, joint heirs with Christ. Our riches are in the heavens. And so God did not want Judaism mixed with Christianity. But as her brother has said, Judaism was acceptable to the natural man because it gave him something to do. But Christianity, Christianity, the work is all done. It's done by Christ. We wouldn't want to add anything to it or take anything from it. And so the enemy was seeking to introduce or to corrupt the truth. And that was one of the tactics that the enemy had in the book of Acts is to corrupt the truth of God and to introduce false doctrine very, very early into the church period. But during this time of tribulation, if you look at first Peter chapter one, God not only encouraged them, the Lord Jesus himself with this letter. But Peter encouraged them as well, and he says in chapter one and verse seven, perhaps verse 6, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations or trials, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found under praise and honor and glory. At the appearing of Jesus Christ, whom having not seen ye love, and whom though now ye see him not yet believing, ye rejoice with joy unspeakable and full of glory. Well, the Lord was working with his Saints in the early period of the Church, and He's working today too. And our faith is tried in the fire, as it were. There are trials that come, and God is seeking in His grace, in his wisdom, in his love for us, that if there's anything that's mixed with my faith in Christ. If I'm relying upon the flesh in any way. That, uh, there's going to be gonna be tested in the fire and, uh, oh, how he loves us and how he delights, delights to have our faith in himself, not mixed with something else. And so today we have, uh, an age of prosperity and often times we're not as dependent as we ought to be because we have money in our wallets and things like that. And so how, how he delights to just, uh, have us to be dependent upon himself. And so the trial of their faith was precious to him.

Isn't that nice? When your faith is tested and when you have a difficult trial to go through and he's testing your faith, it's precious to Him. It's precious to him to see how you respond and how you trust Him for the trial that you're going through. I think it's important to remember when he does passes through a trial like that, it's not so he can find out what our response is, because that's because he knows what the end is from the beginning, so we can know what our response will be. Well, there's a special encouragement given here because many of them would be martyred. And uh, the encouragement is that be thou faithful unto death, and I will give thee a crown of light. And so their natural lives would be cut off just as the Lord's life was cut off. He was cut off in the midst of his days, says and Daniel and umm. The Lord Jesus was murdered as a young man and many of them as children during that time of persecution. Young people. And older people were persecuted and martyred. They were put to death. Some of them were burned at the stake, some of them were, umm, gruesomely dealt with torture. But uh, speaks of them at the end of the Hebrews Chapter 11. And, uh, they didn't accept deliverance because they would not deny the name of the Lord. And so they were faithful unto death. They were loyal to the Lord and to his name and to the confession that Jesus Christ is the Son of God. And that they were in relationship with him as the children of God and they wouldn't give it up. And so he says, I will give thee a crown of life. And so there's a special reward for those that are martyrs, those that give up their lives and their lives are naturally speaking put, uh, they're ended before the time in a cruel way. Why God has a reward. So what an encouragement it was to them, no doubt, to read these verses of Scripture. And to realize that the Lord would reward their faithfulness. It wasn't their motive to look for that reward, but uh, they were encouraged while they laid down their lives that the Lord would see things in the proper light and that one day it would be made right. That persecution is uh. Well, what we can read of it is, uh, really almost beyond what the mind can take in and, uh, what the Saints suffered. And there's none of us that would read it that say, I could never, uh, endure it. I could never go through that and be faithful to the Lord. And we really, you realize after reading enough of those accounts that it's only his grace at that time that would enable anyone of his own to endure that you can't, uh. Is it where? Plan ahead, so to speak and say, well, I'm I'm finally there. I've arrived the place where I could endure that. No, it's just His grace at the time. And yet it was limited. He says 10 days here and that persecution, there were 10 great persecutions corresponding to this reference to 10 days under the Roman Empire. Uh, over about 250 years, there were laws that were reprieves between them. The Lord knew how much his own could endure. And, uh, they thrived in between and they thrived under it. And, uh, all up until. Uh, about the time of the reign of, uh, Constantine. 10 tremendous persecutions that they endured, but you know, that crown of life is referred to in another place, and that's in the book of James. James chapter one and verse 12. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him. You know we read to we ought to lay down our lives for the brethren, and brought out in the previous meeting how the apostle did not hold his life dear, He laid it down for his brethren. He gave his life and service to Christ.

And he suffered a martyr's death too. But you know, you might not suffer a martyr's death, but if you endure that temptation, the temptations that can come and trials even in a land like this, uh, where maybe there's not persecution of being put to a stake, but they're scorning. There's a despising of a testimony for Christ and the individual life. There's a crown of life for faithfulness and enduring temptation, even if it might not end in martyrdom. And you know, it's I. It's almost hard to say this because it might seem to speak lightly of what those Saints of God endured beyond description, but. To, uh, be brought before council and say, either confess obedience to this idol and bow down and kiss this idol and renounce Jesus Christ or die. To say I'll, I'll never renounce him and be let out to death. Is an act of a moment, but a lifetime of enduring temptation and standing for Christ. Is precious in the sight of the Lord too. And he says there's a crown of life for that. Blessed is the man endure temptation. When he has tried, he shall receive a crown of life. I remember Bob Tony telling a story once somewhere in South America, I don't remember, maybe in Bolivia, I'm not sure where these, uh, terrorists came in and they wanted, and they came into the meeting room there and they wanted them to deny the Lord Jesus by stamping on their Bibles. So some of them laid, they went outside. They, they went outside the ones that were going to stamp on their Bibles, if I remember the story correctly. So they stamped on their Bibles. And

because they because they said if they did, they were going to be shot. So what ended up really happening was they shot the ones that stamped on their bibles and spirited ones that didn't. I could just, uh, diverge for a moment and something that maybe has come up a little recently in connection with the thought of persecution. This was a general persecution of the Church of God and the days of Smyrna. It was widespread and most of the church was under that, in that sphere of things of, of that awful persecution. And again, just to repeat something said in the last reading meeting in any period of the Church's history we will find. All of the conditions I believe that are given to us and these churches somewhere, but each of them also speaks of the general condition of the Church of God at a certain period in history. So Ephesus was that very earliest period and then followed by those 10 great persecutions under the empire, Roman Empire. And so on. And we'll, we'll go through them, Lord willing, but I don't believe in the day that we're in that the church as a whole, widespread throughout the world is going to come under a persecution in the way it was in the days of Smyrna. I don't believe Scripture bears that out again. Uh, the words of this prophecy refers to the entire book, including these two chapters. And it is true that persecution, uh, as it did in Smyrna has the effect. Of purging the Saints of God and that which is not real. Is is weeded out because that which is not real will never suffer for the name of Christ, and only what's real is left. It's a it's a trial of fire that purges away the dross, so to speak. And it's true that that is the effect where there is persecution in the world today amongst believers, and it has a purifying effect. But I don't believe that we're going to see a worldwide persecution of Christians again in that way. When we come to the Church of Philadelphia, the Lord says I have set before thee an open door and none can shut. None can open it. Only he, when he opens it, none can shut it. And.

It's a wonderful thing to trace the history of the Church of God. There's different historians that have given it to us. And at the time of the spread of the British Empire, in which it was said, it was an empire in which the sun never set because it spread around the globe. They had colonies around the globe. And the result of the power of that empire was a general piece. And it allowed the spread of the gospel in a wonderful way. And it really gave the underpinnings of the recovery of the truth of God that we know and enjoy today. And the Lord opened that door and he set an open door to the truth and in the lands. And under the governments where he has set that open door and the truth is spread, I don't believe anyone will shut it. I don't believe there will be a general persecution of the Saints of God where we will not be able to meet together and practice the truth of God that has been recovered in his grace to us. Now there has been a thought that has gone out and it's gained great momentum that when Christ comes again, he's not going to come again and claim a, a church and weakness and failure and and all these kind of things, but that. The Lord is going to allow worldwide persecution of the church, and it's going to purge out what's not real, and then Christ is going to come and claim His purified bride for himself. But that's not the testimony of Scripture. Scripture says evil men and seducers shall wax worse and worse. And really we get the last condition of the church, generally speaking, in Laodicea. It spewed out of his mouth that empty profession that's nauseous to him. I don't think a worldwide persecution. Is, according to scripture, that's going to purge the church so it's pure and ready for him when he comes. It's going to be an individual pathway. It's going to be enduring temptation, uh, for that crown of life like we have in James and those places where the Lord has set before, uh, us an open door and the, uh, opening up of the, of the truth of God and, and the way to practice it. And so one can sympathize and, and we all should feel it as we look at the condition of the Church of God today and all the sin that has come in and failure and weakness and the lukewarm state of things. And, you know, you could almost desire maybe the persecution would come in just to clean things up, just to bring us closer to the Lord. But the desire to have it so has given birth to the doctrine that it will be so. And it's being preached. And that has LED one more step. Then the church will go through the tribulation, or at least the first half of it, to purge it, and then we'll be caught up. You see, one bad doctrine leads to another. And I'm not saying that the thought or intent behind it was bad. But I don't believe it's according to scripture and I believe it leads on to bad doctrine as to the truth. Of what the church will pass through in this scene. To for the church to go through the tribulation means the church will suffer under the wrath of God, because the tribulation is the pouring out of the wrath of God. But Christ suffered that wrath for us, and to say that the Church will have to endure wrath is as much to say Christ didn't suffer it for us. No, we may endure chastening, we may endure temptation, we may endure trial. Will not endure wrath. We will not go through that tribulation. As you say the enemy's tactics in chapter 3 of Revelation verse 17, this is the tactic he's using now. Because thou sayest I am rich and increased with goods and have need of nothing. There was a man in Ohio that, uh, got saved a few years ago and, uh, his name is Dan Strong, Roman Catholic. He was brought up Roman Catholic and, uh, we did business for many years and, uh. He sat in his car one day and he got saved. His daughter had got saved and she sent him a Bible and uh. He became in earnest about his soul and he got saved and we used to get together and have breakfast together in a restaurant every Tuesday morning and, umm, he was only saved for perhaps three or four weeks. And uh, he said to me, you know. He said, uh, persecution didn't work very well, did it? I said, what do you mean? He said, well, persecution didn't stamp out the Christian testimony. And, uh, he says, but, uh, you know, the enemy has another tactic and it's working beyond his wildest dreams. It's called prosperity. And, uh, it's, it's really working very well. So I don't think he's gonna change his tactics. Now, this is a man that saved maybe three or four weeks. And he had that discernment to know that, uh, the enemy's tactic today is to lull the Saints to sleep.

And to occupy them with riches and goods and all those things that are brought out in, umm, Revelation Chapter 3, typically. But as you say, the persecution ended at the time of umm, Constantine, perhaps the, uh, uh, perhaps around the year 300 or 313, I think it was. And umm, so then they, that period of church, uh, church history, Pergamus begins. And it becomes a mixture of the world and the Church, a worldly religion. But what the Lord was seeking to preserve right now at this time with the persecution, was to preserve that testimony for Himself. What has been brought out by, uh, Steve and Robert is is borne out by the fact that when we look at Laodicea, not to jump ahead too much, but. There's really no mention of, uh, that kind of persecution. There's, there's kind of a false, uh, empty shell of profess profession of being, uh, an assembly. A third says I will do that out of my mouth. That's the false part of the way to see it. Umm. And then there are there are those who he says, those whom I love, verse 19 of chapter 3, as many as I love. I refuse to umm. And so on in first and then in verse 20, if any man hear my voice and open the door, I will come in and come into him, and we'll stop with him. And he was me, and to him that overcometh boy ran to sit with me in my throne. So on so there were those who were real and lazy part of the bride of Christ and and they will be they'll be fine. They'll they'll be taken up at the rapture. But the profession of of later the seat as an assembly has a testimony the Lord would have to do that as really no persecution. Spoken of there, and the Lord walks in the midst of the assembly, and he sees who is who, who is real and who is not. And he owed to his work according to what he says. Messages to the seven churches and kind of think to ourselves, well, yeah, they were wrong at this and they were wrong at that. And over here they they had this. That was wrong and we're OK. We're we're, we're, we're going on, we're by the praise of God, we believe we're gathered to the name of the Lord Jesus alone. But there's a danger for us to think that all these things that are brought out here in these seven epistles. Or for all the other Christians in the world. And we're we don't really need them because we're OK. Let's be honest with ourselves, brother. And I speak to myself first. We need these expectations that are in the 70s ethical and the word says here in each one. I believe through each one. He's 1/2 an ear. Let him hear what the Spirit says unto the church. Sometimes I wonder. If the Lord. To, uh, give us instructions to send a. Send uh to write to the to the assembly in Montreal or the assembly investor or wherever it might be. What would he have to say to us, President? So let's take to heart and apply these things to

ourselves, not to other Christians that we see around us that we think are on the wrong track. Maybe the Lord has unto the Lord has things for us to see.

To keep up on the right track following him. The last, uh, word that he gives to them is umm. Be thou faithful unto death, and I will give thee crown of life. Umm, he that hath an ear, let him hear what the Spirit says under the churches. He that overcometh shall not be heard of the second death. And so you might say, Well, why does he bring this in here? He that overcometh shall not be heard of the second death. Well, I wonder if it isn't that the fact that there was already false doctrine creeping into the church and umm, there were those that, uh, even in that day began to attack the work of Christ, the person of Christ, the finished and the holy work. And, uh, with question eternal security. And we have that even in the day that we live in those that would say that, uh, it's possible to be saved and lost again. And, uh, those kinds of, uh, false doctrines, but the Lord Jesus himself. I find this very comforting that in spite of all of the error that has come into the Christian profession, we can go back to the very words of the Lord Jesus and how the apostles have built upon His word as well. And umm, he that overcometh shall not be hurt of the second death. And so there is life. They were looking forward to life with Christ, to depart and to be with Christ. It wasn't going to be trying to hold on to salvation for themselves, but the work was already done. So I give unto them eternal life, and they shall never perish. Now you have this address to the church at Pergamos, this assembly here in the state of things for the next, uh, uh, couple 100 years, maybe 170 years or so, 180 years, you have, umm, Pergamus and Pergamus, uh, uh, the name means, uh, I believe twice married. And it wasn't just umm, uh, the church in testimony, uh, being associated with Christ himself, but it was. Uh, really, uh, the church joining forces with the world and accepting the protection of the world. And that's really a part of what, uh, brought down the, umm, umm, the, uh, time, the period of the Reformation. They joined with the world as well, didn't they? But here at the, uh, to escape the persecution perhaps, and, uh, to lessen the, uh, stress, they, uh, compromised. And, umm, uh, as brother Steve has alluded to earlier is, uh, Christianity became the, uh, accepted religion of the of the Roman, Roman Empire, and so here they joined with the world. It says, uh, I know thy works and where thou dwellest, even where Satan's seed is. And so the Satan seat is, it really speaks of the seat of the government of this world. And the enemy is the, uh, God and the Prince of this world. And he's behind the, he was behind the Roman Empire that were when they took the Lord Jesus and uh, in an unrighteous way, crucified him, the Lord of glory and in an unrighteous way, he's in the behind the scenes. Uh, moving men and, umm, a part of the government of this world, this world system. Now we know that the Lord is over it all, and I'll just turn to that in Roman in, uh, Revelation chapter 17 and verse 17. Revelation 17 and verse 17 it says, For God hath put in their hearts to fulfill his will and to agree, and to give their Kingdom under the the beast, until the words of God shall be fulfilled. And so all that men are doing in this world politically is being allowed of God and we may be distressed in some measures. We see the decline of the government in the United States and in Canada in the western Christian world. But God is allowing it and all that man is doing is only bringing forth the purposes of God. Things are being set up that the during the tribulation the conditions will be right for the judgments to be executed as the Lord has outlined them to be in this Book of Revelation. So in Pergamus we have the mixture of the Church with the world.

God hates the mixture, doesn't he? God hates the mixture. He hates the mixture. Keep thyself pure. That's for the individual. But when it comes to a collective testimony, there's responsibility. And so This is why he writes to those that are in oversight. In that assembly to the Angel of the Church of Pergamos, there were those that were responsible brethren at that time, and they were responsible for how the Christian testimony was reflected before this world. When Constantine had that vision. In a battle that he was in or he claimed to have a vision, we don't know that he really did, but I had a vision. And so he said of the cross and he heard these words in this sign conquer. And so he put the cross on the top of the Roman standards right there with the rest of the idolatrous symbols that were there. And he went on and he was victorious and, uh. So in, in, in the end, Christianity was adopted as the religion of the Roman Empire. Uh, Roman armies were marched through rivers to baptize them and make them Christian And, uh, the profession of Christianity swelled and all of a sudden these, uh. Brothers and sisters in Christ that had been so persecuted were now instead of being chased and hounded, they were at a different status. And those who had been leaders among the Saints of God were now welcomed into the courts of kings and given honors and given power and privileges and money. And all of a sudden, you know, to someone out there in the world, that was quite a thing to have. Well, I think I'll get religion too. And I think I, I can do that too. And, and pretty soon there was all kinds. Of unreality that just swelled into the ranks of professing Christianity, and it began to grow tremendously. There are some things of note, though. Here he does say, And thou holdest fast my name, and has not denied my faith. In that period of time there were some great councils of leaders of the Church, and discussions came up as two doctrines as to the person of Christ and the fundamentals of the Christian faith. And God overruled in those things, and they they held on. To the truth of Christ Person is the eternal Son of God, His incarnation. And his perfect manhood, his sinless humanity and so on, as well as the fundamentals of the faith of, of salvation and so on. But what was happening in the background was these, uh, uh, unbelievers coming in and bringing idolatry with them. They didn't leave their idolatrous practices behind and it wasn't judged. And instead the church began to go out and say, well, as one Pope said, uh. Uh, well, you can't stop them from getting drunk, but is it? They're gonna get drunk. Let's, uh, have them get drunk in the name of Christ and took their Pagan festivals and gave them Christian names and, uh, stamp Christ on all that idolatry, all that was swelling in even at the same time that those councils were held, that, uh, were overruled of God, that preserved the doctrines of Christ and the fundamentals of the faith. And so the Lord's seen with an unseen sheathed sword, He's about to judge this. He's not going to allow this to go on. And he says, repent. You've got uh, uh, those that hold the doctrine of Balaam, who's cast a stumbling block before my people to cause him to sin. What did Balaam do? He told Balak, if you can go get the children of Israel to sacrifice to idols and commit fornication, you'll bring the judgment of God down on them. And that's exactly what swelled into the church was idolatry. And they came in and got stamped with a Christian name. It's still with us today, brethren. These things are real. These things are very real and I know it's, it's somewhat mocked, but you know, Christmas is a Pagan, uh, holiday stamped with the name of Christ. It absolutely is. There is not an encyclopedia that you can pick up in the library. They won't tell you that. This is a common knowledge. Easter, Halloween, all of these things that were adopted by the church are just Pagan in their origins. Have they changed their character on the sight of God because of the years?

As God said in some spiritual alchemy that what was sin is not sin any longer. It's very real. And yes, as our brother said, it's not just Pergamus that needs to have these things applied. We do too. We do as well. Idolatry came in and got have the name of Christ stamped upon it. And the Lord says I'm ready to judge that. I'm ready to judge it. But he says repent. He calls them to repent. He desires to have a change among his people and to to see what he's going to judge and be separate from it for his glory. And he brings out here the fact that there was a faithful martyr in those days, one that wouldn't compromise, one that was faithful. And he says even in those days wherein Antipas was my faithful martyr who was slain among you where Satan dwelleth. And so there were those that were faithful, as you say, that wouldn't bow the knee to those that were idolatrous. And, uh, oftentimes. They were persecuted. He mentions one name and God in his grace, uh, in his kindness as an encouragement, I believe to us and others in different dispensation in different areas of the church history. And, uh, even at this end of the age period, perhaps, uh, brethren and, uh, China and other places where they're still persecuted to death, The name of Antipas

is there, Antipas, my faithful martyr. So God recognizes individuals. They're never forgotten. And so don't think that I'm just a person that's not gonna make a difference. None of us liveth unto himself and no man dies unto himself. It says in Romans, I think it's chapter 14. And so everyone of us makes a difference. And if you desire to walk faithfully with the Lord and hold the truth of God, enjoy the truth of God and to uh, uh, enjoy the things that have to do with the work of and, uh, the person of the Lord Jesus, you're going to encourage your brother. Be faithful in it. And the enemy is doing everything he can to get us to give up a little bit of Paul's doctrine. Just a little bit. Not all of it, but just a little bit. Now, if you just take a little bit of it away and soften it a little bit, then, umm, you know, the natural, the flesh will say that, uh, there will be more prosperity in the church. There'll be more, uh, it'll be more acceptable to the Saints and so on. But oh, how wonderful it is that all of God's truth is perfect. And it's, uh, that which nourishes us and. Paul could say to Timothy in chapter 2, second Timothy chapter 2 and verse two. He says the things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also. There are thou therefore endure hardness as a soldier, a good soldier of Jesus Christ. So isn't it nice this man Antipas is mentioned he made a difference in his life. In his testimony, his life was cut short because of it. But you and I can make a difference in the Christian testimony today if we're faithful to Christ, faithful to the truth of God, faithful to the Word, loyal to the Lord Jesus because he's worthy of being loyal to. We passed over it, but I might just mention in verse 12, just at the end of verse 12, it says these things sayeth he which hath the sharp sword with two edges. And so the real failure became came in because the word of God was set aside and your the failure in your life and mine. If there's failure in the assembly, failure in the home, whatever it might be, it begins because we set aside some portion of the word of God. And we? Walk in lawlessness. In our own wills. And so the Lord reminds them about his word. Cut two ways. It was sharp. 2 edged sword.

Now he mentions it again in verse 16. Repent, or else I will come unto thee quickly, and will fight against thee. Against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit says under the churches. To him that overcometh will I give to eat of the hinted manna. Well, the sword of his mouth, his word is not going to change. He's not going to compromise his word. And so they lived in an era of compromise as we do, don't we? That sort of you're a little slip. And then correction. Brother Robert is helpful. He says, I'll come unto thee quickly. But the sword, he says, I'll fight against them. Those that the Angel of the Church of Pergamos had allowed in and should not have allowed in. That which came in and should have been judged but was not judged. And it's the same with you and I. The sword is not against us, but against whatever we might allow in our lives. That's evil. Then the Lord applies it in that way. Judgment is behind us. But the sword gets applied to that which we might allow in our lives, and collectively as well. And so he says, I'll come unto thee, uh, fight against them. If they won't purge that out, then he's going to use the sword to purge it out, is really the thought. This is the birth of Christendom, which is a contraction for Christ's Kingdom. When the world and the church merged, so to speak, and the church became worldly and the world became churchy, and uh, you. It's that which the Lord spoke of more in connection with the Kingdom of heaven, of that mustard seed that grew into a great tree and the fowls of the air lodged in the branches. This was the beginning of its tremendous growth. We get its full growth in the next church, Thyatira. I'd like to make a comment in connection with the overcomer. The umm. In the first three churches that we have here, we have this statement, He that hath ears to hear, let him hear what the Spirit saith unto the churches, and then you have the promise to the overcomer. In the last four. You have the promise to the overcomer, and then you have the statement. He that hath an ear, let him hear what the Spirit saith unto the churches. There's a difference there. I'd like to turn to the Book of Numbers, just for a moment. Numbers, Chapter 13. I believe what as Justin brought before us, the disciples in the Gospels were faced with the overwhelming odds of of the world closing in upon him. The Lord Jesus could say be of good cheer, for I have overcome the world. And here in Numbers chapter 13. Which is really the first time in the Word of God that we have the thought of overcoming. We have umm and I'll read a few verses here. Uh, in verse 26. They went and came to Moses and to Aaron. This is after they returned from from spying out the land. And umm, to all the congregation, the children of Israel under the wilderness of Perrin and Kadish, and brought back word unto them, and unto all the congregation, and show them the fruit of the land. And told him, and said, We came to the land, whither thou sendest, And surely it blows with milk and honey, and this is the fruit of it. Nonetheless the people be strong as well in the land. The cities are walled and very great. And moreover we saw the children of Enoch there. And then the amount the Amalekites will the land of the South and the Hittites. And the Jebusites in the Amorite dwell in the mountains, and the Canaanites dwell by the sea and by the coast of Jordan, All these overwhelming odds against the people of God. And now we find in verse 30 and Caleb still the people before Moses, and said, let us go up at once and possess us where we are well able to overcome. But the people that went up with him said we are not able to go up against the people before they'd be stronger than we. Well, we could go on further and just see what transpired, but here in our chapter we find that every time there is that which is presented to the overcomer.

It's in connection with overwhelming odds that are absolutely possible to deal with in the arm of the flesh every single time. And I just enjoy how every time there is something that is presented to the overcomer, it's presented in relation to the difficulty that was there. Just for example, in the first example, we have Ephesus and we have the difficulty of how they left their first level. What's presented to the overcomer, that which is the most beautiful picture of. Of that tremendous love of Christ as seen in the cross. That is what's presented to the overcomers. So we have that in each case. Where there is something that is presented to the overcomer, it's in relation to that which is on their plate at that particular time. But I would just like to draw our attention to the 17th verse where we have in connection with, umm, those deer ones at Pergamos. He's at half an ear. Let him hear with the Spirit, dance under the churches to him, and overcome us. I will give to eat of the hidden manna. Yeah, we know. We think of the man that was was given to the people of God all the way through the wilderness, and then we think of that portion that was taken and put in the ark that nobody could see except God. And yet here, when there is this situation where there is overwhelming odds against the dear ones at Pergamos, what is presented to those that could overcome was that portion of Christ that only God could see. But those that would overcome, it's just like God says. Well, you know, I'm going to let you have a little look. And that which I enjoy, my beloved son, the Lord Jesus. And So what he gives is a little portion of the hidden manner that only he could see. You know, it's so beautiful to go through each of the overcomers and to see that which is presented to them is in relation, relation to the difficulty that was before them. And it's so beautiful that with overwhelming odds, that which is absolutely impossible for them to deal with in their natural in their natural flesh, they could go through with the Lord, just like the Lord could say to the disciple of the good cheer. I have overcome the world, just like Caleb could say. And he's still the people. Don't worry about the odds, the people. There in that day they, they took the difficulties and they compared it with themselves, but Caleb took the difficulties and compared them with the Lord. And the result was there was that overcoming spirit and there was great blessing brought. Well here in this portion we have that spirit, that portion of Christ that's hidden from all. And yet to the overcomer that's opened up and the overcomer can see that portion of Christ that God sees in His beloved Son. Just as thought as to the overcomer. I think that's beautiful, and we have to remember that the only way we can be overcomers is because the Lord Jesus himself has already overcome. Satan would like us to you know, he would like to twist our thinking into thinking, well, you can you can do something really wonderful for for the Lord. He knows he can't take our salvation away. So he. But he can twist our thoughts so that we get off track and he'll say to us, well, you can be a real hero, you know, amongst the world's people and, and be an

overcomer, umm, in your own strength. But it's not in our own strength that we can be overcomers. It's because the Lord Jesus himself has overcome. And in the 5th chapter, I I've just enjoyed noticing that the. In chapter 5. Where umm the end of verse five, one of the elders says to John, the uh lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof. I believe in Mr. Darby's translation it says that he is overcome. So as to be able to open the the book and to. The Lord Jesus has overcome, and if we're going to be overcomers in any way, it has to be in His power and his strength and because of what he has done. What more encouraging to, uh, a child of God and a condition of things like Pergamus where the worldly church isolates him and his desire to be separate from all that's going to be judged and all that dishonours the Lord. What more encouraging to him in walking and in a separated path despised by others than to feed on the hidden manna. The the Lord said, I am that bread from heaven.

The manna is Christ once humbled here. Christ come down into this world and walking a lowly path, and to have his own pathway opened up to the soul by God himself to see Him in all his moral glory. In his earthly pathway, he himself, who is separate from his brethren, was cast off and despised. You couldn't get a greater encouragement for one who was isolated by Pergamus. Nsnoise. Nsnoise. Alright, our God and our Father, we look to thee now and thank thee for thy precious word once again. And we pray that we might glean these things for our own souls, not only to be instructed as to uh, what has uh, befallen, uh. By people and all that has come into the profession to see what thou art uh, judging but to have its own application in our souls, each one of us individually and collectively. And we pray that we might be encouraged by thy precious word because the word to the overcomer. What more uh precious could thou uh, uh thing could thou give to us than thine only begotten Son who thou gave him calvers cross and thou thou it's given.

Uh, to us is the occupation of our renewed hearts. And so we pray that it might be so with each one of us in a real way to enjoy, to take up and, uh, and holy hands hold our precious Savior, whom we have heard, whom we have seen, whom we have looked upon. And our hands have handled of the word of life. So we commit ourselves to thee now in his precious and worthy name.

Christian Truth: Volume 28, Pergamos

The church in Pergamos (Rev. 2:12-17) settled down into the world, the scene of Satan's authority. This implies no outward or scandalous wickedness. Satan is quite content to see Christians becoming worldly. So long as they are untrue to Christ by admitting the world into their hearts, his object is gained quite as effectually as if he had betrayed them into the grossest sin. When the world, whether the religious world or any other, takes the place to which Christ is entitled, the ardent love for His Person and the bright hope of His return disappear, and coldness, deadness, toleration of evil, indifference to His claims, are sure to come in. Open evil may follow, but the mischief is done whether this is the case or not.

"I thought on my ways, and turned my feet unto Thy testimonies." Psalm 119:59.

"I am a companion of all them that fear Thee, and of them that keep Thy precepts." Psalm 119:63.

Girdle of Truth: Volume 7, Fragment: The Character of the Church

Rev. 2:8-11

The peculiarity of the church of Smyrna is, that it preserved its character before God. There is something very blessed in this state indicated. The end signifies that they would be able to go through death for Christ's sake and therefore the promise is, that they should not be hurt of the second death, but have a crown of life. The character in which Christ comes to them is remarkably blessed. There is none so high as that of the "First and the Last," because it is that which is connected with the Person of the Lord. His title of Alpha and Omega is connected with testimony, the expression of the "Word which was made flesh," &c. The "beginning and the ending" is connected with the human character; but the "First and the Last" implies something before there was a beginning, and after there is an ending.

Christ comes to this church in this divine character, "the First and the Last," because the Church is looked at as divine. The heavenly character of the Church is another thing-contrasted with the earthly dealing with the Jews, not brought out until Christ has taken His place at God's right hand. There is another thing also connected with this: there are certain persons got into the heavenlies, without being the Church. The Church is more than heavenly; it is divine-the mystery, His body; and it shows forth thus what Christ has been. It is a higher thing to be able to say, "I am a member of his body, of his flesh, and of his bones" than to say, "I am of the heavenlies." So here, Christ as the First and Last connects Himself with the Church as Son of God: and it is a higher thing for the Christian to be able to say, I am united to Christ the Son of God, than Christ •the Son of man-though He is both.

Girdle of Truth: Volume 8, Revelation 2:18, Notes on

These three churches, Thyatira, Sardis, and Philadelphia, have a peculiar character, the coming of the Lord being that which is set before them as the sustaining point of faith. In the three first there is a difference in the place where the exhortation comes in. "He that hath an ear," &c., comes before the promise, while in the three succeeding it comes after, as though applying to the faithful few, instead of being addressed to the whole Church. It is not a better state of the Church that is set before them, but the Lord's coming, There was much that He could commend in Thyatira; but there was Jezebel, a deliberate, settled form of evil, and those who were born and bred in the system, under the name, too, of a prophetess. Great tribulation for those who were in the evil, but destruction for those who were of it. The progress of evil, which corrupts that which God introduced, goes on till there is no remedy. It was so with Israel. There might be good in Josiah and Hezekiah, but the people "corrupted themselves more and more." God might go on rising up early and sending His prophets, but evil went on till ripe for judgment. And so will it be with the mystery of iniquity till destroyed by the brightness of His coming. And, therefore, He fixes the eye of the

faithful upon His coming. There was much to be gone through; but He says, " Hold fast that which ye have till I come." He holds out two promises-association with Himself in power, and the possession of the Morning Star. It is not enough for our hearts to be occupied with Him as our Savior; we must go on to contemplate our share with Him in the coming glory. We cannot apprehend the fullness of God's blessings till we know that the thought of His heart is to give us a place with His Son. "Father, I will that they whom thou hast given me be with me," &c., and John 17:26. We can only be thankful in proportion as we know our blessings. Our utter unworthiness is no hindrance. " The Morning Star" not only the glory of the day, but Himself, as the One we have been looking for through the night in that aspect. To be forever with the Lord is the best part of our portion. It is Himself we desire, and He will be ours, before the manifestation, as the One waited for. This hope is to keep us steadfast, " holding fast."

Sardis. The outward activity of life, yet dead. Works enough, but they were not perfect before God. It was not the soul identifying itself with Christ in the work, and if not done to God it is nothing. Only so far as Christ is the object in it is it worth anything. The works at Ephesus (chap. 2:23) the same as at Thessalonica, " work of faith, labor of love, patience of hope." The abiding power being that they were done in direct connection with Christ. Not the habit of doing much, merely from duty; but in the patience of hope. Not in the thought of how much there is to bear, but while waiting for Him who has the affections of the heart. All this was wanting in Sardis, and what was the result? The world's portion. I will come on thee as a thief. (See 1 Thess. 5:5.) Not upon the Church " as a thief," for we are children of the day. And that expression is used when He puts the Church in contrast with the world. Miserable portion for those who had a name to live!

Philadelphia. " I have set before thee an open door"-we see an amazing rising up of the power of evil-but " no man can shut it." So in John 10, when the shepherd is seeking the sheep nothing can hinder. " To him the porter openeth."-" The word of his patience." He is waiting, and we are to have fellowship with Him in His expectancy. We know He is not slack concerning His promise, but His long-suffering is salvation; so, while longing to see Him, we can be satisfied to wait. " The patience of Christ" (chap. i. 9) is not the patient waiting for Him, but this fellowship in His patient waiting. To such the Lord says, " I come quickly." I ask you, Would you like Him to come quickly? Have you so understood the things around you; have your hearts enough the sense of what they would be if God had it His own way to make you love His appearing? The promise to such is especial association with Himself. It is not only to be " a pillar in the temple of God," but of " my God," and " the name of my God"-" the city of my God"" my new name;" as He said, " I go to my God and your God, my Father and your Father." This is our greatest happiness. He gives us His PLACE. In Him we are brought into the holiest of all-to walk in the light as God is in the light-the Father in Him and He in us! And His place here, too, of rejection and hatred from the world.

I know some would be searching their own hearts. Dare you present your hearts before God? I know you cannot. It is only in Christ. There is no place at all for us before God except in Christ. How can there be? It is this " in Christ," or destruction. We can have no other place. In Him and as He is. It is our only place even now as to communion. Why do you not take it? How do I get into this place of goodness? Because He came into my place of badness. Where sin brought me, grace brought Him, and puts me where He is. He was with the thief on the cross, and the thief must be with Him in Paradise.

However bad I am, the unfolding of all my affections will follow the reception of His love and goodness. The consequence will be, that here we shall be pressed with all the evil around us: but " hold fast till I come." " My patience."

Bible Treasury: Volume 11, Smyrna and Pergamos: Revelation 2:8-17

The failure of man, of the church even, does not touch the source of divine grace. From Adam downwards everything that was placed in the hands of man has failed; but the very evil and failure has only been made an opportunity by God for showing more and richer grace. Also times of declension and unfaithfulness in the body give occasion for brighter manifestations of faithfulness in individuals, who might under such circumstances enjoy closer and more blessed communion with God Himself.

The Lord in these chapters turns His eye to that which should have been the place of righteousness; "but behold iniquity was there." Therefore it was necessary that judgment should begin at the house of God, and this at first in the way of testimony, for He ever warns before He executes judgment, and in judgment remembers mercy. We see that the Lord took notice of every circumstance, of every shade of conduct, in these churches. His love is not a careless love, indifferent about the ways and daily steps of His people, because He has secured their blessing at the end. Rather like a parent that could not be satisfied with knowing that his child must eventually inherit his property, He anxiously trains him up, watching every development of his mind and faculties, ordering all things in his education so as best to fit him for his future destination. There is great comfort in seeing that this is the spring of God's dealing with us; at the same time it should act strongly on our consciences to see how closely the Lord must watch over us, not passing over anything in us, but judging and disciplining us in all our ways and states.

We have to remember that the church, and indeed every individual, is set in the place of direct conflict with Satan, the more so from the high standing and privileges given to us in Christ. We know that Satan will be fully dethroned by-and-by, when God will establish His own kingdom and glory; and even now, in order to realize our blessing in the heavenly places, it is necessary he should be practically dethroned from our hearts through the power of the Holy Ghost; for although it is quite certain that he shall be bruised under our feet shortly, yet that certainty of Christ's final victory over him does not lessen his activity meantime, which is so great as to make constant watchfulness necessary on our part. Without this watchfulness we shall constantly be giving him a handle; for the flesh, by means of which he works, is still present with us. Perhaps we have often been surprised at grievous falls in ourselves or others; but if we fail to watch in little things, such will be the result. Habitual watchfulness in little things is the secret of not falling.

It has ever been in times of general failure that the promises of God have been most graciously brought out, and that His faithful ones have had increased communion, being thrown more entirely upon Himself. If we are ourselves in trial and exercise of soul, we may look for increased revelation of His love to our hearts; and this, not only in giving us clearer and firmer apprehension of the promises of God, but also a fuller knowledge of all that is in Christ, as suitable to be drawn out by our need. He that is faithful may always count upon this, and expect to find in trial deeper manifestations of grace. This principle is clearly seen in the epistles to the churches, both by the promises given to them, and the different characters in which the Lord presents Himself to them according to their circumstances of need. We saw the last time how the church in Ephesus began to fail also. Instead of being spoken to, as in Paul's Epistle, of the high and holy things connected with the

church at large, instead of being addressed as occupying the place of witness and testimony to others, their eyes had to be turned inward to their own state: a plain proof how much they had declined. But the Lord was still there, and brings out to the eye of faith "the tree of life." They had fallen from their first love, but He sets paradise before them, where there will be no declension.

In the case of the church of Smyrna, they had begun the downward course, but the Lord had arrested it by tribulation most graciously, for we go wonderfully quick down hill unless a strong hand stops us. They were in trial and poverty and persecution, and upon this, how does He reveal Himself to them? "I am the First and the Last;" One whom nothing can touch—no clouds, nor storms, affect; like the sun, bright before the storm, and bright after it; above and beyond it all! Yes, it might be said, this is true of Him, but the storm rolls over us and threatens to overwhelm us. But He reveals Himself not only as the First and the Last, the One therefore on whom we may lean for eternal strength, but also as "He which was dead and is alive," as One who had gone through it all, One who had entered into all the weakness and undergone all the trials, even unto death, and yet is alive. There was nothing He had not gone through; for death is the last effort of Satan's power; it ends there for the sinner as well as the saint. Satan has no power in hell—those who die in their sins come under God's judgment there. Satan may have pre-eminence in misery there, but no power. His reigning there is some poet's dream; it is in this world he reigns, by means of the vanity, pride, evil passions, and idleness of men; he is the ruler of the darkness of this world, not of the next.

But whatever may be the extent of power which he exercises against the children of God, we can be in no trial which Jesus has not been through, and met the power of Satan in it, and yet is alive. And now He lives for evermore, not only to sustain you while passing through the storm but to feel for you and sympathize with you, as having experienced more than all the heaviness of the circumstances you are in, and able to pity you with the utmost tenderness. He came into the very center of our misery; but the weakness of God is stronger than man, and though Christ was dead, yet is He alive. (Ver. 9.) "I know thy works." The Lord recognizes what He can in us. We may say our works are not what we could desire, and it is very true they are not; but the Lord knows them, and though it is right and useful to judge ourselves, so as to detect the evil and correct it, yet it is very unworthy to be always occupied in considering our works. The answer to all our thoughts and estimations of ourselves is, "I know thy works:" your business is to know Me. He presents Himself as our object, not our own works. "And thy poverty." Certainly riches never entered into the church of God without producing more trial and difficulty. You may see rich men giving their riches to relieve the poverty of others, and this is very blessed; but wherever the character of riches continues, it enfeebles the energies of the church of God.

Take notice too that Caleb and Joshua had to go round the wilderness with the rest, though not sharers with their unbelief.

We see in Pergamos that we have to separate ourselves from the evil around, though we may not be separated from its results. We may find ourselves in feebleness and weakness, as this church did; but our comfort, like theirs, is that the Lord says, "I know thy works, and where thou dwellest." God, in His grace, takes full knowledge of all that concerns us—not only of our conduct, but of the circumstances we are in—and this even when He has somewhat against us. There is great comfort in knowing this; for we may be placed, by providential circumstances or by means over which we have no control, in a place where Christian conduct is very difficult, and which it might not be right for us to leave, as, for instance, a converted child in an ungodly family; and the Lord will not only judge His child's conduct there, but He will take notice of every little circumstance which makes it trying. He just as well knew all the power of Pharaoh, and the details of his tyranny, as the cries and groans of the Israelites; and it may not always be His will to take us out of the trying circumstances. He may choose to have us glorify Him in them, and learn what perhaps we could not learn elsewhere. There may not always be opportunity for great works in the Lord's service; but He takes notice if we do but hold fast His name, and of the circumstances which may make even that measure of faithfulness difficult.

But the Lord not only threatens to fight against them, with the sword of His mouth, but encourages them with the promises suited to counteract their temptations. They were tempted to eat of things sacrificed to idols; but He promises to those that overcome, that He would give them to eat of the hidden manna. If they had grace to separate from the open evil around them, He would reward them with the unseen blessings of the heavenly places. They were tempted to deny His name and faith; but He promises those who should overcome this temptation to give them a white stone, and in the stone a new name written," which no man knoweth, save he that receiveth it." To keep them from slipping back into the world, to strengthen them in incurring, as they must, in separation from it, the disapprobation of so many, He promises them inward blessings to cheer their hearts. The white stone seems to mark His individual approbation; the new name, peculiar intercourse between Christ and the individual, different from that which all share alike—different from the public joy.

All the saints together will enter the joy of their Lord, and with one heart and one voice sound His praise. There will also be joy in seeing the fruit of our labor, as it is written, "What is Our joy and crown of rejoicing? are not ye in the presence of our Lord?" &c.; and in seeing the company of the redeemed, all according to Christ, in holiness and glory.

But, besides this public joy, there will be the private individual recognition and approval, the white stone and the new name. Christ speaks elsewhere of His own new name as Head of the new creation. There are old names belonging to the Lord Jesus, but His new name is connected with that into which His Father brings Him when all things which have failed in the hands of man will be established and developed in Him; and, having thus Himself a new name, he gives us also a promise of a new name. We are not only to know Jesus, and be known of Him, according to present circumstances, but to have a special knowledge of Him in glory according to the glory. Our souls must value His personal approval, as well as think of the public approval; the latter will be great, blessedness, but there is nothing in it that will stamp peculiar love in the individual. Glory will be common to all, but glory is not affection. The new name is the proof of Christ's value for one who has acted on the knowledge of His mind, overcoming through communion with Him. This will be met by special individual approbation.

There is the public joy and approval in various ways, the manifestation of our being loved of the Father as He loved Jesus; but there is also the special private joy of love for those who have to act in circumstances of trial and danger. When the common course of the church is not straight, nor in the full energy of the Holy Ghost, then we find the Lord applying Himself more to the walk of individuals than to that of the church as a body. "To him that overcometh." There is peculiar value in this. First, it takes us out of the danger which especially belongs to such a state of things, of every one walking according to his own will, and tracing out a path for himself, because of the unfaithfulness and disobedient walk of the professing body. What faith has to do in such circumstances is to lay bold intelligently of the Lord's mind and walk according to it, strengthened by the promises which He has attached to such a path as He can own.

This at once refers the heart and conscience to Jesus, and breaks down human will, whilst full of encouragement to the most feeble saint. And it is very precious to have thus the guidance of the Lord, and the promise of His peculiar approbation, when we are thrown much on individual

responsibility, as must be the case when the professing church has become mingled with the world. For then individuals who seek to be faithful must often have to walk alone, and endure the charge of folly and self-will, even from their brethren, for refusing to follow the beaten path. The natural tendency, indeed, will be self-will; and the only safety will be to bring the soul under the sense of direct responsibility to the Lord, by means of such warnings and promises as these, which both guide and supply strength to stand free from all around, whilst the consciousness that Christ marks and owns our ways will sanctify as well as encourage our hearts. For it must be joy to any one who loves the Lord to think of having His peculiar approbation and love—to think that He has approved of our conduct in such and such circumstances, though none may know of His approval but ourselves. But, beloved friends, are we content with the approbation which Christ only knows? or are we not too desirous of men's commendation for our actions, or at least that they should give us credit for our motives? Are we content, as long as good is done, that none should know but Christ even our motives? Are we content, even in the church, to by thought nothing of—to seek nothing but the white stone, and the new name which no man knows, save he who receives it?

How terrible must the evil and selfishness of that heart be which is not satisfied with the Lord's special favor, but seeks honor from man instead! I would ask you, which would be most precious to you—His public owning of you as a good and faithful servant, or the private individual owning of His love? We shall have both, if faithful; but the heart that is specially attached to Christ will prefer the latter, and there is nothing that will carry us so straight on in our course as the anticipation of this. I would therefore have you to rest especially on this promise. Whatever glorifies Christ is what we have to do with. We are to be as much separate from and above the world as Christ is—as He says, “My ways are higher than your ways, and my thoughts are higher than your thoughts.” So should ours as united to Him. All our conduct should be ruled by this: we are united to One who is made higher than the heavens, we therefore are so too. Most sublime truth! but most practical too—where it is realized, it must tell in every detail of life. How could one made higher than the heavens be seeking earthly things, riches, &c.! As some one has said, “If an angel were to come down here, he would be as willing to sweep the streets as to be a king.” Much more, then, one who has this personal intimate consciousness of union with Christ. The more of a servant the happier he is, because it would be more like his Master. But in seeking to be like Jesus, we must remember that there is much difficulty: we have Satan always to resist us, we have to overcome in various circumstances and trials—not only to contend with, but to overcome; so that it is not all joy, though we are set in so blessed a place.

To keep the flesh mortified is the great thing in these practical difficulties, and nothing will do this but living communion with the Lord. We must be watching its first strivings, or, before we are aware, the flesh will be giving a handle to Satan. If we are holding fast (as the faithful ones in Thyatira were commanded) that which we have in the Lord, then Satan will lose his power over us, and then all is joy—even suffering for the sake of Jesus will be joy. But if there be not the every-day commonplace diligence to break the power of the every-day commonplace difficulties, we shall have to contend with the flesh instead of Satan, with whom our conflict ought to be; while it will also give him power to come in, and then we are not ready to meet him, but have to get the armor in order ore we have to begin to fight. I pray you, beloved friends, to attend to this, for if we fail in this daily judging and keeping down the flesh, we lose the power of overcoming Satan, and at least only stand our ground, and prevent his gaining advantage over us, instead of gaining ground on him. We are unfaithful to Christ when it is so, for we have the victory in Him, and we owe it to Him to gain ground upon the world; where Satan reigns, to stand in such a position as to be able to go forward and win souls from Satan, instead of only standing on the defensive.

I ask you, in the name of the Lord's love to you and because of the privileges that belong to you, to judge yourselves, to look if the flesh be so judged in you, that you are ready for the battle; or whether Satan would find the flesh so alive in you, that it would be a handle he could use against you.

But while thus judging yourselves, remember that your souls, in the midst of whatever failure and humiliation, are to rest on the joy of His perfect righteousness, though to have overcome will add to our joy on the day of His appearing, and bring more glory to Him now. The Lord give us to find Him in all circumstances to be just what we need, and so enable us to walk in the Spirit as to discern all the grace and suitability which are in Him for our every necessity, and to understand and feel in our own souls the fitness and power of His promises.

Bible Treasury: Volume 17, Morning-star, The

This is an exclusively New Testament designation of Christ, and of course in relation to His coming to receive His own for heaven. In Rev. 2:28 He promises the overcomer the “morning star,” besides power over the nations and judgment of them in the day of His public and earthly glory. Even in the kingdom of God there are heavenly as well as earthly things. There is the “day” when the Sun of Righteousness shall arise unto Israel then fearing His name with healing in His wings. The wicked shall be trodden down as ashes under their feet in that day. But the Morning Star is not for Israel. It is for the faithful now, for Christians while Israel are still unbelieving. It is for those that watch in the night before the day. Being children of light and of the day, it is not for us to sleep as do others, but to watch and be sober. To such will the Lord give the Morning Star—Himself on high before the day; so that, when He shall appear, then shall we also appear with Him in glory. With this agrees Rev. 22:16 beautifully in its season. 2 Peter 1:19 had shown the all-importance for the saint meanwhile to have, not only the prophetic word as a lamp shining in the squalid place of the earth, but the heavenly hope—daylight dawning and the daystar arising in the heart. For that hope is pre-eminently for the affections as a practical object and power.

Bible Treasury: Volume N10, Christ's Secret Approval

In the message to the church in Pergamos (Revelation 2:12-17) the Lord is seen exercising a special form of judicial power, as “He which hath the sharp sword with two edges.” We read (Heb. 4) “The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” And the Lord is here presented as having this thoroughly piercing power, which judges and discerns the secret workings of the heart and conscience.

"I know thy works, and where thou dwellest even where Satan's seat is." That is where the church now found itself, "where Satan's throne is"—in the world, for he is the prince of it. And the faithful may find themselves there too, if the church be there. (Caleb and Joshua had to go the whole round of the wilderness with the rest, though not sharers in their unbelief); we have to separate ourselves from the evil around, though we may not be separate from its results. We may find ourselves to be in feebleness and weakness, as the faithful in this church did; but our comfort, like theirs, is that the Lord says, "I know thy works, and where thou dwellest."

God in His grace takes full knowledge of all that concerns us; not only of our conduct, our ways and conditions, but also of the circumstances in which we are, saying as it were, I know that you are where Satan's seat is, and this, even when He may have "somewhat against us." There is great comfort in knowing this. We might be placed, by means over which we had no control, in a very trying position, but in one which it might not be at all the mind of the Lord that we should quit, where Christian conduct would be very difficult, as, for instance, a converted child in an ungodly, worldly family, where there is nothing of the Spirit of Christ. The Lord would not merely in such a case judge His child's conduct as to those things in which she might have failed. He would do that indeed, but He would also take the most thorough knowledge and notice of the circumstance in which she was; yes, of every little circumstance that rendered it trying. He just as well knew the power of Pharaoh, and the detail of his tyranny, as He did the crying and groans of the Israelites. "I know," He says, "that he will not let you go." There is, indeed, great comfort in thus seeing the Lord's perfect knowledge as to where we dwell, because it may not be always His will to take us out of the place, nor yet to change the circumstances in which we are. He may choose to have us glorify Him there, and learn through them what perhaps we could not learn elsewhere.

We are too apt to think we must do great works in the Lord's name in order to glorify Him; there may not always be opportunity for this (there does not appear to have been opportunity for great works in service without to this church). He takes notice if we do but hold fast His name amidst circumstances which make even that measure of faithfulness difficult—"Thou holdest fast my name, and hast not denied my faith," etc.

The Lord gives His people all this encouragement, and yet says, "I have a few things against thee." In the first place they were slipping back into the world, some of them having already fallen into the habits of it, eating and drinking with the drunken; and secondarily, they were beginning to allow of evil in the church, through pretense of liberty. He therefore warns—"Repent: or else, I will come unto thee quickly, and will fight against them with the sword of my mouth." Worldliness characterized the danger of this church, and it required the sword with two edges to cut between their evil and the circumstances in which they were; if this were not effected, it is, "I will fight against them with the sword of my mouth."

But at the same time that He thus warns, there is plenty of encouragement given—promises suited to counteract their temptations. Were they tempted "to eat of things sacrificed unto idols" with the world? The promise to "him that overcometh" is "I will give him to eat of the hidden manna." If they had grace to separate themselves from the open evil He would reward them with the unseen blessing of the heavenly places, there should be this feeding on "the hidden manna." Again, were they tempted to deny the name and faith of Christ, the promise given is "a white stone, and in the stone a new name written which no man knoweth save he that receiveth it": to keep them from slipping back into the world, to strengthen them in incurring, as must needs be in separation, the disapprobation of so many. He promises them inward blessings to cheer their hearts.

The "white stone" seems to mark the individual approbation of Christ; the "new name," peculiar intercourse between Christ and the individual, different from that which all shall share alike, different from the public joy. There is a public joy. All saints will together enjoy the comforts of Christ's love, will enter into the "joy of their Lord," and with one heart and one voice will sound His praise. There will also be joy in seeing the fruit of our labors, as it is said, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" And again, there will be another joy in, seeing the company of the redeemed, all according to Christ's heart in holiness and glory. But besides this public joy, there will be Christ's peculiar private individual recognition and approval—the "white stone," and the "new name which no man knoweth save he that receiveth it."

Christ speaks elsewhere of His own new name as Head of the new creation. There are old names belonging to the Lord Jesus, but His new name is connected with that into which His Father brings Him, when all things which have failed in the hands of man will be established and developed in Him; and having thus Himself a new name, He gives us also a promise of a new name. We are not only to know Jesus and be known of Him according to present circumstances, but to have a special knowledge of Him in glory according to the glory.

Our souls should value this personal approval of Christ, as well as think of the public approval. The latter will be great blessedness; but there is no peculiar affection in it, nothing that stamps peculiar love on the individual. Glory will be common to all, but glory is not affection. This "new name" is a different thing; it is the proof of Christ's value for a person who had been faithful in difficult and trying circumstances, for one who has acted on the knowledge of His mind and overcome through communion with Him. This will be met by special individual approbation. There is the public joy and approval in various ways, and the manifestation of our being loved by the Father as Jesus is loved. But this is not all that is given for our encouragement in individual conduct through trial, failure and difficulty; there is also this special private joy of love.

When the common course of the church is not straight, not in the full energy of the Holy Ghost, though there may be a great deal of faithfulness, yet there is danger of disorder. We find that the Lord then applies Himself more to the walk of individual saints, and suits His promises to the peculiar state in which they are. There is a peculiar value in this. It takes out of all fancied walking (the especial danger which belongs to such a state of things)—each according to his own will chalking out a path for himself because of the unfaithfulness and disobedient walk of the professing body. What faith has to do in such circumstances is to lay hold intelligently, soberly, and solemnly on the Lord's mind, and to walk according to it, strengthened by the promises which He has attached to such a path as He can own.

This at once refers the heart and conscience to Jesus, whilst full of encouragement to the feeblest saint. And it is very precious to have thus the guidance of the Lord, and the promise of His own peculiar approbation—so peculiar that it is known only to him who receives it, when the course of the church is such that one is thrown greatly on individual responsibility of conduct. But then, whilst it gives us strength for walk, it puts the soul in direct responsibility to the Lord, and breaks down human will. When the professing church has become mingled with the world, "eating and drinking with the drunken," those who seek to be faithful must often have to walk alone, incurring the charge of folly and self-will (and that, too, even from their brethren), because they refuse to follow the beaten path. And indeed it is quite a real danger, a natural consequence that, when the common course is broken up, individual will should work. The natural tendency would even be towards self-will.

Our only safety is in having the soul brought under the sense of direct responsibility to the Lord by such warnings and promises as these, which both guide and supply strength to stand free from all around, whilst the consciousness that Christ marks down our ways will sanctify as well as encourage our hearts. For it must be joy to any one who loves the Lord Jesus to think of having His individual peculiar approbation and love, to find that He has approved of our conduct in such and such circumstances, though none know this but ourselves who receive the approval.

But, beloved, are we really content to have an approval which Christ only knows? Let us try ourselves a little. Are we not too desirous of man's commendation of our conduct? or, at least, that he should know and give us credit for the motives which actuate it? Are we content so long as good is done that nobody should know anything about us?—even in the church to be thought nothing of that Christ alone should give us the “white stone” of his approval, and the “new name which no man knoweth, save only he that receiveth it?” Are we content, I say, to seek nothing else? Oh, think what the terrible evil and treachery of that heart must be that is not satisfied with Christ's special favor, but seeks honor (as we do) one of another instead! I ask you, beloved, which would be most precious to you, which would you prefer—the Lord's public owning of you as a good faithful servant, or the private individual love of Christ resting upon you, the secret knowledge of His love and approval? He whose heart is specially attached to Christ will reply—the latter. Both will be ours if faithful, but we shall value this most, and there is nothing that will carry us so straight on our course as the anticipation of it.

Words of Faith: Volume 1, Hold Fast Till I Come

There is a great difference between a ship steaming along on a peaceful sea, or even bearing up against an adverse wind, and a ship at anchor in a storm, where all depends upon good anchorage ground and strength of cable. In the one case, headway is being made, and a distant port is in view. In the other case safety is alone in question, and all depends upon the “holdfast” until the storm is passed. In the former, all is energy to propel forward; intelligence and strength combine to make advances. In the latter, all is passive endurance and tenacity. The strain is entirely on the cable, on that which holds the ship in position in spite of rolling waves and raging winds.

To apply our simile: It is the difference between the earlier and later day of the church's history, and it is to the principle of passive endurance in the church that the Lord appeals, when in Thyatira, in immediate connection with His coming, He says, “Hold fast till I come.” It is no longer “Go ye into all the world and preach the gospel to every creature,” and, “be witnesses unto Me, both in Jerusalem, and in all Judea, and unto the uttermost parts of the earth.” The period for the extension of His kingdom in the world, in its present character, was over, and even the time for the exhortation, “That thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth,” was gone by.

The candlestick has been removed, and the church's history has closed in complete failure. Recovery is out of the question; rebuilding the church, not to be thought of even. All is hopeless, irremediable ruin. Not merely had there been failure in first love, but spiritual adultery, and children born of it, characterized that which had been “espoused as a chaste virgin to Christ.”

In the midst of this wide-spread scene of desolation, where the power of evil was paramount, and “Satan's depths,” though “not known,” were carrying all before them, “the Son of God” appears, and, to the sorely pressed remnant of “His own,” exposed to Satan's pitiless malice and opposition, like a ship at anchor in a stormy sea, says, “I will put upon you none other burden; but that which ye have, Hold fast till I come.” They had something to “hold fast” to—something of His on earth to keep for Him until He came. Amid all the surging of the angry waves around, in spite of all the coldness and insincerity of others, the word was “Hold fast till I come.” As to all their own interests, “An anchor of the soul sure and steadfast, and which entereth into that within the veil,” made all secure above, but the “hold-fast” was down here, for His interests on the earth.

As they bent all their energies to “hold fast,” His coming was to be the one and only outlook of their faith. The storm and the difficulties would only increase till He came; but the trial and the sorrow would all end then, and He Himself, as “the Morning Star,” with a share in the kingdom He was coming to establish, should be their reward.

Sardis, Philadelphia, and Laodicea are not successive phases of the church, but collateral ones, flowing out of Thyatira, and running down with her to the end. From Thyatira on, the coming of the Lord, in view of the kingdom about to be established on earth in the church's place, with this principle of “holdfast,” or “patience of hope,” characterize true christian position.

In Sardis it is “strengthen the things that remain,” and “hold fast;” with His coming brought in as a warning, rather than an encouragement. Completely worldly, save a “few names,” He would judge her like the world, coming “as a thief”—when least expected.

In Philadelphia, though words of approval take the place of those of warning and rebuke, the word still is, “Behold I come quickly: hold fast that thou hast, that no man take thy crown;” with His coming, so to speak, brought nearer, as more encouragement was required, and even, in some sense, deserved. It is as if He would say to His people's strained and yearning hearts, “Hold fast just a little bit longer, I am coming in a minute; I see the strain is almost more than you can bear. You have kept my word, and not denied my name.’ I know it all. I see your little strength,’ and that you are keeping the word of my patience,’ enduring much while you hold fast.’ Yes, the storm is increasing, but do not be downhearted, I will take you away to be with Myself before its last and final blasts break over the dwellers upon the earth,’ and sweep all before it. Behold I come quickly:’ look up, look up; see the crown I have in My hand; do not lose it, just hold fast till I come.’ ”

In Laodicea there is nothing to “hold fast” to—nothing of His He cares to have retained. Even the knowledge of Himself, as poor sinners needing salvation and a righteousness better than their own, is not possessed. No sense of need that He alone can meet. “Wretched, and miserable, and poor, and blind, and naked,” as they really are, and possessing nothing for eternity, they feel it not. Interests of His they have none, and hence no need of comfort and encouragement; nothing to which His word “hold fast” could have an application. For what they possessed Satan would leave them in the undisturbed possession of. No opposition, from a hostile world, that had crucified their Lord, knew they, for no faith to be tried had they, and worst of all, no heart.

His coming is not alluded to, save by implication; as it were, He says, “I am coming, but rich and increased with goods, you know nothing about it, or, at least, if you know, you care nothing about it. You have no need of Me, and I am about to spue you out of My mouth;’ already

am I outside you, though in grace I do, for the moment, stand at the door and knock,' to see if any will hear My voice, let Me in, and thus be saved to have part with Me in My kingdom."

Such is the closing phase of the professing church-a scene without one redeeming feature, or one bright spot in it, save the grace that bears with it up to the last moment. Gladly the heart turns away from it even to.

Thyatira to hear again those soul-stirring, soul-sustaining words, "Hold fast till I come."

If, while waiting for God's Son from heaven, we at all realize what it is to be in a world of which Satan is the god and prince; if we are awake, in any measure, to the apostasy that is setting in on every hand, and that we are living at the very end of the dispensation, amid the ruin of the church; if, by grace, we are in any little degree standing for Christ's name, truth, and interests on the earth, in spite of opposition and misinterpretation, not to speak of coldness and indifference; if, in lowliness of soul, and according to God, we feel the pressure of evil and Satanic working that would corrupt God's house, rob Christ of His glory, and souls of their blessing; and if while following "righteousness, faith, charity, peace, with them that call upon the Lord out of a pure heart," we are seeking, at the same time, to care for all the "poor of the flock," we shall surely feel the need of all the help and comfort that can be supplied by these blessed words, that come from Him who sits at the right hand of God, "Behold I come quickly!" "HOLD FAST till I come!" C. W.

Present Testimony: Volume 12, 1861, Ephesus and Smyrna, Remarks on the Addresses to

There is a whole class of subjects, connected with that thread of truth that runs right through Scripture, which demands consideration from those who desire full light in reading the Revelation.

For instance, "He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2:1), would raise the question of-

1st. The connection between light and the means of displaying light.

In following this out practically and according to Scripture we should have to look carefully at the one candlestick of the sanctuary (Ex. 25:31); at the ten candlesticks of the temple (1 Kings 7:49; 2 Chron. 4:7); at the one candlestick of Zech. 4:2-14; at the seven candlesticks of the Apocalypse (Rev. 1; 2; 3); at the seven lamps of fire (Rev. 4 and 5); at the two candlesticks (Rev. 11:4); and at the light and the means of displaying it of the golden crystal city (Rev. 21, 22:5).

What was common to them all? What was distinctive and peculiar to each phase of the one common truth?

I may note here, the difference between three words, which is according to classical Greek, the Greek of the LXX, (speaking generally), and the Greek of the New Testament.

The words for candlestick, candleflame, and lamps, are three- (candlestick) occurs twelve times in the New Testament, and is always rendered "candlestick" (see Matt. 5:15; Mark 4:21, etc.; Heb. 9:2; Rev. 1:12, 13, 20; 2:1, 5; 11:4); (candle-flame) occurs about fourteen times, and is always rendered "candle" or "light" (see Matt. 5:15; Rev. 18:23; 21:23; 22:5); , lamp (Matt. 25:1, 3, 4, 7, 8; Rev. 4:5; 8:10). Again, that which in Rev. 21 and 22 would correspond to the candlestick as the means of upholding the light, would be the New Jerusalem herself. But the "candleflame" is the Lamb; the , light diffusible (see, also, Rev. 18:23) is the glory of God (21:23 and 22:5).

As connected with this subject, the word , light-giver (Phil. 2:15; Rev. 21:11), may be compared with 2 Cor. 4:4,6. There is, at this present time, a fountain of full-bodied light (2 Cor.) which it diffuses; it has reflectors now down here (Phil. 2), and will have them in perfection hereafter (Rev. 21:11).<sup>1</sup>

Again, the connections of the word , star, are of much interest.

Leaders in evil (Jude, ver. 13) are compared to wandering stars. See, also, Rev. 8:10, "There fell a great star from heaven, burning, as it were, a lamp.... and the name of the star is called -Wormwood," etc.

And "I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace," etc. (Rev. 9:1).

So far as to what was evil. A star might be an evil ruler. And mark, here, the connection of the star with the lamp.

On the other hand, as to the seven churches, among which the Lord walked-the candlesticks rested on the earth. But the seven stars were His (3:1), and held in His right hand (2:1).

Himself, in one of His sweetest names, is "a star" (Rev. 2:8, and 22:16). "The bright and morning star."

We read that God made the sun to rule the day; the moon to rule the night, the stars also. A created. star (Matt. 2:2,7,9,10) ushered Himself into the world, and so waited on His grace, that it guided the Magi to the spot where He was.

Himself, ere day dawn, will appear to us that watch for him-harbinger of and guide to the place of full blessing.

The stars would seem to be almost (if not quite) always emblems of government (Rev. 12:1), and that, too, during the night.

Surely, it is the grace of Him who has provided the New Jerusalem to be the light-bearing body (for the heavens, during the thousand years, while Jehovah-Shammah (Ez. 48) shall be on earth; and then for heaven and earth), which alone has kept a record of the light between both man and Himself, throughout the history of man's eventful pilgrimage upon earth. But, secondly, another question might rise theoretically here, viz., "What is light?" It is, however, in fact, raised a few verses lower down, in our chapter, viz., in the promise, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (ver. 7).

This passage leads us to two others, the contrasting of which together elicits, as is oft the case in Scripture, much new light.

"The tree of life, also, in the midst of the garden, and the tree of the knowledge of good and evil" (Gen. 2:9)-a part of Eden's fair scene, is one of these passages, and is obviously connected with the hope held out in the promise (ver. 7), a sort of counterpart, in God's paradise, to something which was in the paradise made for man. On the other hand, by way of contrast, that which was altogether prohibited in Eden, is conceded in this promise to the overcomer. But (1 John 5:4,5), there is no means of overcoming but faith; no overcomer but he that believeth that Jesus is the Son of God.

This leads us, at once, to another verse (John 1:4) "In Him was life; and the life was the light of men," part of the glory of the Son of God. There are two ideas common to both these two passages (Gen. 2:9, and John 1:4), which are pretty nearly these, "continuity of being," and "intelligence"; in other respects the difference between the two verses is infinite. God, who is a source that giveth unto all, is the Author of order, not of confusion, as saith Paul. He formed a scene, and placed a creature in it, in blessing, with a high measure of intelligence in that which was good; and continuance in that state hung (for his breath was in his nostrils, his life like a vapor, that passeth away, and he is gone) by the fiat of the Maker of all, upon ignorance of evil. This was man as a mere creature.

It gave occasion, however, alas! to one who had broken all order before, and was become a destroyer and a liar, to show himself. And after he had done his worst, the Son of God, in whom is that life which has not only continuity in it, but the eternity and moral characteristics of God, came in with His light, which has the intelligence of discerning and judging the evil of all that is out of God's order, and is the revelation of a new and a divine system of light and life. The Lamb is commissioned to take away the sin of the world, and is the Son of God; He that baptizeth with the Holy Ghost.

This leads one naturally to the principles of Rev. 2:7, "Eating of the tree of life in the midst of the paradise of God."

As to Eden itself, I notice that "the tree of life, in the midst of the garden," is named (Gen. 2:9) before "the tree of knowledge of good and evil." Afterward (ver. 17) the prohibition is merely as to the tree of the knowledge of good and evil; and it is not until after man, neglecting the light which he had as a creature (viz. that obedience was his duty) had disordered his whole being, that he is judicially shut out from the tree of life, lest he should eat of it and live forever (3:22, 24), in his then state of sinfulness.

The connection of these two principles "Life" and "Light," runs right through Scripture, and on the correct application of them all blessing hangs.

With the fall (Gen. 3) man lost all his intelligence as a creature of God, and forfeited; too, the life he had. His life was a forfeit, and the intelligence of good changed for the knowledge of good and evil.

The expression (John 1) "in Him was life" is to be noted. There was, IN Him the Logos, life. As the Logos, or Word, He was the intelligence of God, as well as the One through whom any partial expression of anything in God which He was pleased to make was made, as in creation, providence, economies, etc. But these were not the light, though they gave light to a certain extent, but they were not in Him. "IN Him was life." IN Him was-not what could and would pass away, as the first creation, providence to a wicked world, economies, but what could not pass-life: eternal life. The entity and very being of Him was light. Wherever He was, the who and the what He was gave light. Creation speaks of eternal power and goodness; providence speaks of patient goodness amid rebellion throughout time. But neither of them express and present that which displays the divine character and being itself, or which throws out into full light the enormity of rebellion against him. Rebellion against infinite power and wisdom is madness, although He that has the power be ever so patient and good towards the rebel as a rebel; but rebellion against One that is merciful, compassionate, and full of pity, is base and shameful to the rebel. In His days of humiliation; when upon the cross; in the days between His resurrection and ascension; and, now ascended; wherever He, of whom we speak, is found personally present, there there is the Life which is the light of men.

The shortcoming of the light in creation and in providence is plainly seen; the former is enough to condemn a man in nature; and is constantly so spoken of, as in Rom. 1, a man worships his own conceits, surrounded by a circle of testimony to the truth, that there is but one true God. Providence, on the other hand, is the patient goodness of God to a world of sinners, and has for its basis, the very fact that caused the destruction of the former heaven and earth, viz., man's incorrigible badness (comp. Gen. 8:21,22, and 6:5, 6, 7).

In Eden, the seat of the life and of the light of intelligence was in man; so, also, the responsibility was in a fallible one, who was only a creature. The blessing was human, and the keeping of it trusted to man.

But now, the seat of life is in the Son of God, and so, also, the light shines down from Him; He who is infallible; Who is the same yesterday, to-day, and forever; the Creator of all, is now the Creator anew, Head and Source of a new creation (Rev. 3:14), life-giving Spirit (1 Cor. 15:45), Giver of the divine nature (2 Peter 1:4), Planter, through the word of His grace, in poor sinners who believe, of an incorruptible seed (1 Peter 2:23), for He is Redeemer as well as Creator (Eph. 1:10; Col. 1:20, 21). Opener He of wells of living water in the hearts of poor Samaritan women, of water that springs up into everlasting life (John 4), giving forth, out of the belly, rivers of living water (John 7).

What can be more exquisite than the Lord Jesus' conduct with the poor woman taken in the very act of adultery (John 8:1-12)? What more precious to the soul of a poor sinner, of a saved saint, and of Him the Savior, than that that scene should be the proper scene to introduce the announcement, "I am the light of the world" (ver. 13) Ah! what is light to a world which is in darkness, save Himself, in whom is eternal life, and who can give it freely to the poor sinner; who alone could say (John 11:25, 26) "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (v. 21, 24. See, also, 17:3; 1 John 1:5; 4:15, 16; 5:20).

Note that, in the letter to the church at Ephesus, we have that which corresponds to the two trees in the garden of Eden: The light of intelligence in the address, and the power of continuance in the promise: viz., 1st., Christ, as the holder of the seven stars in His right hand, walking in the midst of the seven golden candlesticks; and, 2ndly., the Spirit promising to give to the overcomer to eat of the tree of life, which is in the midst of the paradise of God. 1st. The light of the testimony of finished redemption spread abroad; and, 2nd., the practical hearer of it to enter into God's joy in the Fountain of life.

These are the termini of the Christian race-course. Behind me is Christ; and I am in the light of His sympathy, risen from the grave, fruit of the finished redemption; that is, the terminus from which I start: the terminus or goal toward which I run is the scene of God's delight in Christ as the tree of life in the midst of His own garden of delights.

Am I in this position as a mere man; drawing my strength from myself; trusting to my own intelligence, and the life of the living soul, and the power of its continuance? If so, all will be failure; for it will be, after all, but the trial of man, which always ends in failure. But, thank God, it is NOT so: I have an ear to hear Christ's gift. And, in the power of that grace, I can say, that if the beginning and the ending of the course both tell of creature-failure, both, likewise, tell of how God, in redeeming love, can triumph in the midst of creature-failure.

Light; its connection with life; Christ the alone organon of eternal life to man; and that life, the light of men, we have already looked at. The Christ, life-giving Spirit-or the Organon of eternal life-is not, however, all we have to look at, because we have to ask "Who was this second Adam? Who was, personally, this Son of Man?" The Son of God became Son of Man. And that which the Son of Man displayed, was that which had been, and was true of Him as Son of God.

3rdly. In other words, that which has been under consideration, leads to the question of the connection of creation, providence, and redemption, with the revelation made by God of Himself, with his motives, thoughts, plans, and counsels therein. This would naturally divide itself into two parts, viz., redemption; 1st, in the gradual historic development of its various parts (used as the gradual development of it has been made, in time, for a testimony for God in government and in grace, before men, principalities and powers); and 2ndly. In the display of it when, being perfectly accomplished, it will fill heaven and earth with a fullness of God, that will force down into the pit below all that is not, in spirit, heart and principle, identified with God, though the molding of that which will then fill the heavens, will differ from the form and fashion of that which will then fill the earth. The Spirit, all-pervading, in these scenes, will be the power to make God all in all in heaven above and on earth beneath; but this will in nowise prevent the phase of the heavenly sphere, as a whole, telling out a tale fuller than the earth can tell out, and one of higher and more lofty themes too. When I read the address to Smyrna, as from Him that is "The first and the last, and who became dead and lived," (v. 8); who encourages to be "faithful unto death [of the body], and I will give thee a crown of life" [in resurrection-glory]; and who, by the Spirit, promises to the overcomer, that he "shall not be hurt of the second death,"- I get much of this third question suggested to me.

"The First and the Last." The mercy of the 'Lord (says David, Psa. 103) is from everlasting to everlasting. The eternity behind me is more difficult to realize than the eternity which is before me. For I, according to the eternal life which the anointed Son of Man has already communicated to me, have tasted mercy, and learned, through grace, many of the rich provisions for the future, which revelation points out by the word, as forethoughts of God for His people. To trace the stream from its source outward, and study its goings, and the amazing benefits it confers all through the wilderness, until it comes to the rich, land, its own land, is a pleasant study. But the source, the spring, there it has been ere ever I was, there it is-who can follow it up, and who can search it out to perfection? I know, however, now, One-a man-a living man, upon the throne of God and the Father. Revealer He of the Father; and in whom dwelleth all the fullness of the Godhead bodily. When I go forward into the history of the future-God's history- there, this same One, who is now upon the throne, is to be seen, the same yesterday, today, and forever! Inside of all that faith can realize as its own scene, is Himself the Center of all; above all the wide universe this One, is recognized as Head; and beyond all creation wide there He is. I look forward and see marks connected with Himself-and own Him as the last. And because I know Him as He is, and the future is connected with Him as He is, I can apprehend many, many a detail rich and glorious about it. But if in grace he became manifest in flesh so as to be able to say, He that hath seen me hath seen the Father also; and if all that He has been and is, as Son of Man, is the perfect presentation of God and the Father to us-this is only so, because He, as God, was manifest in the flesh; and ere ever He became manifest, so that man could look upon, handle, see Him: "He was with God and was God." I look back, then, and in so far as I rightly know, the only begotten Son of the Father, Him, who came full of grace and truth, and who manifested the Father, so far can I apprehend something about Him, as "the first" in the highest thought which it presents. I say the highest thought, because "in all things," He has "the pre-eminence." He is first, and has the pre-eminence in every way. It must be so (Col. 1:15-19). He has the pre-eminence in many ways. Who but He could sit upon the Father's throne? Who, but He, as having divine glory, could be worshipped as Son of Man; as our Lord and our God? Who had the pre-eminence in sorrow? Whose sorrows were like unto His? Who will be anointed with oil of joy and gladness above His fellows, save Himself? In all things, in every way, the pre-eminence is surely His. And He can stand now MORE than half way across the gulf of time: individually He is altogether on the other side of the gulf: is He not to faith, too, on the other side of the gulf, and we in Him there? There He stands and speaks to a people who are passing through a measure of the experience of death and resurrection, through the deep floods of which He passed all alone. He speaks to them of His own strange mystery and experiences: He, the First and the Last (strange mystery, but true) became dead! and (then) lived! And He speaks to them of a crown of life being ready for those who will drop the body in faithfulness for His sake, and how Himself will be their shelter from the second death.

Oh, that we knew better how to see everything in His presence! Knew how to see ourselves (so little in ourselves) the care of such an one as He! Knew how to spread out our experiences of sorrow in His presence who suffered so much! Knew how to see time in the light of eternity; and Satan, the world, and the flesh, in contrast with the sphere in which Father, Son, and Holy Ghost, will fill all in heaven above, and in which faithfulness here unto death will win there the crown of life, and shelter from the second death.

As a practical word I would ask my reader, instead of murmuring to man when under trial and endeavoring to escape the cross, to turn to the Lord Jesus alive, as Son of Man in Heaven, and to enumerate to Him all the contrasts between what His sorrows were, with what ours are. And oh, how little will our own then seem!

Christian Friend: Volume 8, Morning Star, The

"I will give him the morning star." And who is it that sees the morning star? He who watches while it is night. All see the sun in its brightness; but those only who are not of the night, yet knowing that morally it is night, and are looking for the morning star rise, and those only, see the morning star, and get it as their portion. They are children, not of the night, but of the day, and therefore look they for the day. When the star rose that hailed Jesus, who was born King of the Jews, there were Annas and Simeon waiting for the consolation of Israel. And who were Anna's friends in that day of darkness? Simply those who were looking for redemption in Israel, and to them she spake of Him. In them was

made good that word in Malachi, "They that feared the Lord spake often one to another." We see they knew each other, and they enjoyed the comfort in spirit by the truth of Jesus of what follows in the prophet: "To you that fear my name shall the Sun of righteousness arise with healing in His wings." These were a poor despised few, who were but little known, and less cared for; but they were "waiting" for redemption in Israel, sensible of the ruin and of the evil, because alive to God's glory and to the privilege of being His people. In them, feeble as they were, we find a much brighter mark of faith than we do in Elijah when he was calling down fire from heaven. They were not setting the temple right, but were speaking together of God's thoughts. Elijah was setting outward things to rights, but had not faith for inside things.<sup>1</sup> In God's unfailing grace to the remnant he had no just confidence.

Law was the measure of his apprehension; but the Annas and Simeons had the secret of God in their souls ("The secret of the Lord is with them that fear Him, and He will show them His covenant"), and were walking in the narrow and silent path of faith; not setting the temple right, but speaking to all that were waiting for consolation in Israel. But were they content with the state of things? No; but in separation from evil they waited for the consolation of Israel, which could alone set the evil right. And just so it is in our day, the Christian cannot change Jezebel, nor can he be mixed up with the mere temple worshippers, the so-called religious systems of the day. He walks, while leaving them to the judgment of the Lord, far from violent attacks upon them, in quiet separation from all the evil, patiently waiting and watching during the long dark night of sorrow for the morning star of the day of glory. "To him that overcometh will I give the morning star," and this morning star is Christ Himself. And He is in this way known to those who, though in the night, yet are not of the night, being children of the day. The morning star is gone before the world sees the sun, before the sun rises, before the day appears. But before the sun rises, there is the morning star for those who are watching in the night. The world will see the sun; but the morning star is gone, so far as the world is concerned, before the sun rises. So we shall be gone to be with the morning star before the day of. Christ appears to the world; and when Christ shall appear, then shall we also appear with Him in glory.

There are three passages which refer to this morning star, to which it is important to refer you. In 2 Peter 1 he says: "We have also a more sure" (that is, confirmed) "word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." Israel's prophets had prophesied the full day of blessing on the earth, saying, "Arise, shine, for thy light is come." "A king shall reign in righteousness." And their testimony was confirmed to the disciples by the vision on the holy mount. They prophesied, too, of events coming on the world which marked out its judgment in all its forms of rebellious will and power, of Nineveh and Babylon, and the beasts which should arise upon the earth of Jerusalem and its portion as departed from God; and judgment was thus pointed out, so that there was a warning light which, in the midst of the darkness of this world itself, gave a light which recalled him that gave heed to it to avoid the crime of human will which led on to divine judgment. And this they did well to take heed to, until the daystar arose in their hearts, because it was the light in a dark place. But the daystar itself was something yet more excellent.

The prophecies, indeed, are plain; their warning clear. They guard me from being mixed up with the spirit of the world, whose judgment is announced. In Revelation 1 read of unclean spirits like frogs going forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. If I do not even exactly understand who and what the frogs mean, still the grand import of the prophecy is evident; they are not the power of good; they lead the kings of the earth to the battle of the great day of God Almighty. It is thus a light shining in a dark place, the night of this world's history on the absence of Christ. But the morning star is Christ Himself, as we see in Revelation 22 He is the bright and morning star. He will be the Sun of righteousness to the world when He appears; but then there will be judgment. The wicked shall be as ashes under the soles of the feet, as stubble, and the day of the Lord as fire. But the star appears to them that watch before the sun appears to the world; for as I can understand by the prophetic warning, that this dark place is going to be judged; that "the night is far spent, and the day is at hand;" yet so it is night now, whatever people may think. And I want the morning star in my heart (the hope of Christ before the day coming to receive the Church to Himself; for the morning star is given to them that overcome) to cheer my soul through the long and dreary night, which is yet darker now than it was then, but still far spent, as the darkness of the night always thickens till again the dawn of another day rise beyond on the other side of heaven, and the morning star appear to fix the eye of the watchful and waiting soul, and cheer the heart with a sure and certain hope. And what, then, do we want of the things of this dark place, which is now under judgment for having nailed God's Son on the cross? Do not you, therefore, be seeking the riches, the honors, the power of this world on which Christ is coming to execute judgment. One ray of the glory of Christ will at once wither up all the glory of this defiled world like an autumn leaf. Do not you, therefore, go on mixing yourself up with the world, heaping up riches. What will you do with them when Christ comes? Remember the Lord is at hand. But do I keep separate from this world merely because it is going to be judged? Certainly not. My whole portion for time and eternity is in Christ; the daystar has arisen in my heart. I am separated from the world by affection, and not by fear.

We have the coming of Christ as the morning star, as a distinct thing from the sunrise; for when the sun rises upon the world, it will be for judgment. (See Isaiah 2, Malachi 4:13) But beside and before all this we have our portion in Christ; we are not of this world, we are redeemed out of it, and belong to the Lord Jesus Christ, and shall join Him on high before He is manifested for the judgment of this world; and, therefore, the thunders of judgment cannot touch us, because we are seated with Him in heaven, from whence the judgments come. In Revelation 4, we have a most blessed and comforting picture of the position of the Church. There are the twenty-four elders sitting on their thrones, round about the throne from whence the thunders, the lightnings, and the voices come; and they continue perfectly unmoved. But was this insensibility? Certainly not; for when God Himself in His holy character is mentioned, immediately they fall down and cast their crowns before Him; neither is this holiness the cause of any fear, when the living creatures proclaim the threefold holiness of Him who sits upon the throne; it is their worship breaks forth, and they fall down and cast their crowns before Him in the full sense of the blessedness of Him who sits alone upon the throne. Christ, then, is this morning star; and if the day has dawned, and the day star has arisen in our hearts, we know our association with Christ Himself, as within that place from which the judgment proceeds.

At the end of the Revelation we have the place of the star again. (22: 16) The Lord brings us back from the prophetic testimony to Himself — "I Jesus have sent mine angel" — "I am the root and the offspring of David" (this is in connection with His being source of promise, and heir of it, as King in Zion, Rule thou in the midst of thine enemies'), "and the bright and morning star." But the moment He presents Himself as the bright and morning star, "the Spirit and the Bride say, Come; the Holy Ghost in the Church says, Come." This response is what is connected with Himself; the mention of Himself attracts and awakens the answer of the Spirit. This is the character in which the Church herself has to say to His coming. God, in the love of His own heart, has associated the Church with Jesus, and the very mention of His name awakens the cry, "Come!" for it touches a chord which gives an immediate response; and therefore He does not say here, "Behold, I come quickly!" The question here is not when He will come, but that it is Himself that is coming. He does not speak of His coming — blessed though that thought

is—but He reveals Himself; and this it is that awakens the response of the heart by the power of the Holy Ghost. We are for Himself, and shall be with Himself. It cannot be anything short of this, for He calls us “His body.” What a glorious place this is! Not merely wonderful, but glorious identification with the Christ of God! No explanation of prophetic scripture, however nice and true it may be, however useful as a solemn warning as regards this world, can ever take the place in the soul that is taught of God, of knowing its living union with a coming Jesus, of the present waiting for Himself. No mere explanation of His coming as a doctrine is the proper hope of the saint. That hope is not prophecy; it is the real, and blessed, and sanctifying expectancy of a soul that knows Jesus, and waits to see and be with Himself.

The bride alone hears the voice of the Bridegroom, which at once calls out the expression of her desire of His coming. To this He responds, assuring her of it, and then the revelation closes, leaving this as her own expectation, whatever He may have previously communicated to her concerning the judgment, to which she does not belong. The Lord Jesus is represented as departing Himself, and coming and taking His bride to be with Him. Then, when the world is saying, “Peace and safety,” sudden destruction cometh upon them, and they shall not escape.

Paul closes (1 Thessalonians 4) with these words, “So shall we ever be with the Lord.” And is that all? Yes, that is all; for to the heart that has learned to love Him He can say no more. Then he adds,<sup>2</sup> “Of the times and seasons ye have no need that I write unto you.” Ye are the children of the day, you wait for that. No explanation of this as a doctrine can ever reach the heart. You cannot make a person understand a relationship; to understand it he must himself be in it. An unquickened soul may understand, in a manner, what prophecy means; but nothing short of the sense and taste of being connected with Christ Himself can give the desire of His own personal coming. And why? Because for this the relationship must be known. In Revelation 22:16 the relationship is known, affection is awakened, and there is the immediate response. Take a case: A woman is expecting her husband; he knocks at the door; not a word is uttered out of his mouth, but his wife knows already who it is at the door; for it is he whom she loves that is there; and thus the natural feelings proper for a wife are awakened, when the chord is touched by that which acts on them. But then the link must be in the heart, the affection must be there to produce the response; the chord which vibrates with this blessed truth must be there to be awakened by it. There is such a consciousness of union with Jesus, through the power of God’s Spirit, that the very moment He is spoken of in this character the chord is touched, and the instinctive cry is, “Come!” No amount of intelligence merely will produce this. And what a difference between expecting the Lord Jesus, because He has made me and His saints a part of Himself and His bride, and looking for His coming to judge poor sinners. Now mark the practical effect of this looking for Jesus. It takes us clean out of the world up to heaven. If my heart is right in its affections for Him, I am looking, too, straight up on high to take notice of the things around me. Plenty of things there are around in the world, plenty of bustle and turmoil; but it does not disturb the blessed calm of my soul, because nothing can alter our indissoluble relationship with a coming Jesus, as nothing should divide us in hope.

To see this coming of the Lord Jesus for the Church changes the character of a thousand scriptures. Take the Psalms, for instance, those which speak about judgments on the ungodly, such as “the righteous washing their feet in the blood of the wicked.” We are not the persons who say this; it is the language of Jews, and of godly Jews too, who will be delivered through the rod of power smiting their enemies when all the tribes of the earth will wail because of Him. But do I want my enemies to be destroyed to get to Christ? Certainly not. I shall leave them to be with Him. (It is a sorrowful thought indeed, though we recognize the just judgment of God, that such judgment will be accomplished upon those who despise Him and His grace) But as for me, I am going straight up to Christ in heaven. My place is in Him while He is hid in God in the nearest and most intimate union. I belong to the bride, a member of His body, of His flesh, and of His bones. When we have hold of this blessed center, Christ, and with Him, therefore, of God Himself, then every scripture falls into its proper place, and we get a spiritual understanding by the Holy Ghost of things in heaven, and our connection with them, and things on earth, and our separateness from them; and above all, our hearts get into their proper place; for, being set on Jesus Himself, we are waiting for Him. When He shall appear, we shall appear with Him in glory; but we shall be forever with the Lord.

May the Lord give us such an apprehension of redemption, and of our position in Him, as may so fix our hearts on Himself, that we may be daily walking down here like unto men that wait for their Lord, who has promised to come and take us to Himself, watching in the midst of a night of darkness, aware that it is the night, although we are not of the night; but watching and waiting for the day, having the morning star arisen in our hearts. May the Lord keep us from idols; and, above all, from aught that savors of Jezebel, that we may be in dread for fear of grieving Him in any of those things which have come in to spoil and corrupt that which He once planted so beautiful, to be for the manifestation of His glory in this dark and evil world.

J. N. D.

The Remembrancer: 1908, "What the Spirit Saith Unto the Churches"

EV 2:1-7 It is good to be occupied with spiritual affections, or rather with the subjects which vivify them, with those things which are not seen, which God has revealed to us, and which are of the world to come. The Holy Spirit presents to us many of those things which we shall enjoy later, in full measure, but which are for our present enjoyment.

That which the Spirit says to the churches is for the peace and the joy of the children of God. The Spirit says, "He that hath an ear, let him hear what the Spirit saith unto the churches:" not merely what is said unto one church, but to all. This, therefore, concerns us individually, for it does not say, 'A' Those that have ears to hear,' but "He that hath an ear, &c." According to His faithfulness, the Lord Jesus takes cognizance of the present state of the church. That which is in question here is not accomplished salvation, but the particular state in which the church is found, or even the state of such and such an individual, as we may judge from verse 2: "I know thy works, and thy labor, and thy patience," &c. At the same time, Jesus is there revealed to us as judging the state of those to whom this is addressed. There are also particular promises fit to sustain the remnant of faithful ones, in the midst of the special circumstances by which their faith is tried. The promises which are presented here, differ from those which are made to the church in an absolute and general manner. They apply also to the church, and the church enjoys them. However, they have particularly -as their object to sustain faith in the circumstances in which we may be found, whether as a remnant in the midst of the unfaithfulness of the mass of the professors, or as faithful in the midst of the trials which we are called to pass through. Now, for the conflict, we need discernment, in order to understand where the conflict is found; what is its main point. Faithfulness is found in contrast with the evil which the Lord reveals, because we are on God's side in this world.

We need to understand that the interests of Christ are our own—that His battles are our battles; and the more we lay hold of this idea, the stronger and happier we are. (Ex. 17:16.) Happily, in Jesus these things do not fail us. Although Jesus identifies Himself with the church, He nevertheless judges the state of the church.

Christ manifests Himself here as judge, but in love; not as in the latter day for the wicked, but as a Priest who discerns all in order to remedy the evil.

You will find in Leviticus that, after the consecration of the priests, all the things as to which it was a question of being clean and unclean are presented together. It was they who were to know how to discern between the clean and the unclean. The priesthood had to discern everything. And it is also what belongs to the Christian, not as to one who fears the imputation of sin (although he has a responsibility), but because he has been anointed by God to distinguish between good and evil, according to the holiness of the service of God.

That is why Jesus takes to Himself this character of authority; that is the general idea which He gives of Himself. "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks." (Ver. 1.)

We find in all the addresses to the churches these words, «I know thy works," He takes cognizance of all that is done. It is very comforting that God has put us in such a position; and we are responsible according to the grace of the position. This responsibility increases according to the measure of grace in which we are placed. A servant and a slave do that which the master demands; but the child enters more intimately into the interests of the family, and he is responsible according to the position in which he is placed. It is good that we too should consider ourselves under this point of view. An Israelite might have done things which a priest would not have dared to do; many things were required of the priest for the service of God, to which no other man among the people was bound; then he was to discern good from evil, according to his nearness to God, as the anointed of God. We ourselves, also, are priests. We have the knowledge of good and evil—a privilege acquired through sin at the beginning; so that this has been our ruin, but, at the same time, a thing which proceeded from Him who willed it thus—a thing good in itself, and which we possess now according to the intelligence of the Holy Spirit, in virtue of the obedience of the second Adam. When Satan led away Adam to infringe the prohibition which God had made him, Satan added, "God doth know, that, in the day ye eat thereof"—of the tree of the knowledge of good and evil—"then your eyes shall be opened, and ye shall be as gods knowing good and evil." The word adds, "The Lord God said, Behold, the man is become as one of us, to know good and evil."

Two things are always found, as in the garden of Eden, responsibility and life—the two trees. Adam acted in his responsibility, and failed as to it, before having life. This is why God must needs drive him out of Eden, because God did not permit that he should have life together with sin. There are the two great principles, responsibility of good and evil, and life: Christ alone has reconciled them. When the law was introduced, it presented responsibility, and not life. The law places man in responsibility as to his salvation; but instead of life, it pronounces condemnation and death. Christ, on the contrary, takes the responsibility on Himself, and becomes at the same time the source of life. Christ took upon Himself our responsibility before the judgment of God, and has placed us under a much higher responsibility—responsibility according to that life which He has given us. Consequently, He judges Christians, not to condemn them, in their every-day conduct. But treating them according to the holiness of this life, He judges their walk, that grace may always be given them, according to their need, and to maintain them in communion with the Father and with Himself. He intercedes at the same time for His own before God, not to obtain their justification, which He has perfectly accomplished, but to take them out of their difficulties and maintain them in the path of faith.

Jesus, therefore, takes notice of the state of the church and says, "I know thy works." It is not to condemn, but it is as being Priest, and thus having to manifest the new man according to all the grace which is given him, and we shall see how far this responsibility goes.

Verses 2, 3. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience. and for my name's sake hast labored, and hast not fainted." Here are many excellent things, and one might have thought that there was nothing but approbation; but it is not so. "Nevertheless I have somewhat against thee." Christ cannot come down from the height of His love. He would have fruits according to the love which He has for us. A worldly person would say, Is it absolutely necessary that I should do that? Have I need of these things? Am I bound to do that, as a Christian? But the love of Christ cannot be content without seeing fruits. It is like a father who loves that his child should succeed, that he should bear fruits capable of rejoicing him, and in keeping with the love which he shows him. The child may be slothful or lazy, but the father devotes himself to him; if there is not a response to the care taken by that love, neither is there contentment on the part of the father. If there is not with the conscience of that love, the same ready response as at the beginning, there is not the sound which goes to the heart of Jesus. It is better not to play at all than to play false tones. One has abandoned one's first love, and there is not that love which responds to love. Jesus is not a hard Master; He only requires these things from us in love. He says, "I have somewhat against thee, because thou hast left thy first love." It is something which does not suit the ear of Christ, something which is not in tune: it is the first thing of which Christ takes notice—"thou hast left thy first love." They had patience; they could not bear them which were evil; they had labored for the name of Jesus, but—"they had left their first love." If love is wanting, something essential is wanting. The heart has begun to be occupied with itself. A wife may do for her husband all that she did before; work as much, be wanting in nothing as to her duties; but if the husband does not find in her that which satisfies the heart, all is wanting: the wife has ceased to be occupied with him in the same manner.

We love something, and if it is the affections of faith, Christ is the Object of them. As soon as he ceases to be the Object of our thoughts, the thing is seen; He at least perceives it. After being delivered, we are full of love, and we only see the light. We think that sin is dead within. In the measure that the heart is filled with other things, the springs of this love are weakened; and if we ask ourselves, Do you still think as much of your Savior as when you received Him for the first time into your heart? We notice that we have left our first love. I can be occupied with good things; I may seek souls; but if I no longer think as much about Jesus—about what He is for me—all is marred. If I am before God, I am always little in my own eyes; I feel myself responsible to God, and I am nothing. I judge myself, there is love; but if I, get far from Him, I think of myself, and weakness increases. There is no longer the same discernment. There is no longer the same love. One is no longer at a height to view things as Christ views them; one is not at a height to shew grace. This is the leaving of one's first love, and of the patience of our hope.

The apostle Paul, writing to the Thessalonians (chap. 13), reminds them of "their work of faith, and labor of love, and patience of hope, in our Lord Jesus Christ." In the church at Ephesus are found works, labor, and patience; but they are no longer the work of faith, the labor of love, the patience of hope. The Lord says to them, "Thou hast abandoned thy first love." Each one of us can address the same question to himself,

" Am I as much occupied with Christ? Have I not left my first love?" And, if we are in this state, cannot the Lord apply these words to us? " Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Verse 7. " To him that overcometh will I give to eat of the tree of life." It is not with us as with Adam, who had only a responsibility of obedience: our responsibility refers to a conflict with Satan; and the proof that we are the strongest is that we can conquer the power of Satan. We may fail, it is true. If we were in no wise in the conflict against Satan, it would be because we had not life; but, besides this conflict in principle against him, one must also conquer in the details.

The tree of life, which is here referred to, is no longer in man's paradise, but in God's. In Eden, the paradise of man, there were two trees. Satan succeeded in entering there, and all was marred; but God's paradise was arranged by Him and for Him, after all was lost, and that by a work of love and glory, which causes the other to be forgotten. The paradise of God is a work of grace, which is the consequence of what it is God's good pleasure to do when man has failed. The paradise of man was a test of what man is; that of God is the consequence of the fact that Christ has resisted and overcome all evil. As the other was the place where the responsibility of the first Adam was— responsibility as to which he failed—we are placed with the life of Christ in us, and put to the test in the midst of evil with that life, not as men, but as Christians. The world thinks to be put to the test as men, but they are mistaken; the Christian alone is put to the test, in order to manifest in the world a life which is not of this world. Now let us, see how Christ introduces us into the midst of all that.

The question is not, if I conduct myself well, I shall be accepted. No, it is not a question of that. The world thinks that it is a question of a conflict, destined to satisfy certain demands of God; it is an error. For the Christian, the conflict is the exercise of the power of the Holy Spirit in him who has already eternal life, who obtains the victory over the world, of which Satan is the prince and the head. In order for us to enter into the conflict, it is necessary for Christ to take away all our sins; for if any remained, it would be with God that we should have to do. The difficulty was found on that side, and it is the practical state of souls not set free; but we must be without sin before God; and being His in this world, and He being for us, we can enter into this conflict—where evil does not enter at all, where flesh cannot subsist—and there have the victory over Satan.

Christian Treasury: Volume 6, Behold, I Come Quickly

Rev. 3:11, 12

The Church's hope is to be with the Lord in heaven, and the Church ought to be looking for it. Surely the cry is now going forth, "Behold, the bridegroom cometh; go ye out to meet him." I ask you, have you gone out? There were those who not only believed when they heard the cry, but went out. Have you left everything that you know—not what I know—to be contrary to Him? If so, you need not be afraid. Be assured that anything your poor will wants to keep is not worth keeping. It is gain to go out from all to meet Him, gain to be in the path of the Lord.

Has that cry filled your heart? Do not be content with saying, I have oil in my vessel, and it does not much matter where I am. The Lord grant that may not be your feeling. He has saved you that you may think of Him. He wants you to go out to meet Him, to value this precious thought of His coming. Now, are you keeping His Word? You know. This is a question between your own conscience and the Lord.

When you have kept what you do know, you will know more, and find it joy and liberty to be serving Him.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." This is a precious word. The Lord does not speak of coming like a thief, as He does to Sardis which had taken the world as its mistress; the unpurged world was allowed the place that belonged to the Lord. Here He comes as one who has a crown to give. The Lord Himself coming to meet us is the jewel He has given us to keep. The Lord grant us to hold that fast, that it may not be taken away from us.

We are weak now, but the Lord says to those who are content to be weak now, "Him... will I make a pillar in the temple of My God." A pillar is the emblem of strength, that which supported the temple, contrasted with weakness. It is a very hard thing to be content to be weak. It is comfortable to feel the world's strength under us. But if we are content to be weak now, the Lord tells us what He will do for us then: "Him that overcometh will I make a pillar in the temple of My God."

For those who have thought of Christ now, Christ will think of all the joy He can give them then. The Lord grant that this may be our hope while we wait for Him!

Bible Treasury

Christian Treasury: Volume 8, Indifference - Neutrality - Self-Assertion

W. Trotter

Revelation 3REV 3

It will be found that these three—indifference, neutrality and self-assertion—are the great leading features of the professing Church, fully developed in its last phase. Those whose eyes are both opened and anointed at the present time see very distinctly how rapidly the growth of these evil principles is being developed. So all the elements which will reach maturity in full-blown Laodiceanism are being rapidly hurried to the front. But to see this in the midst of the clouds of dust which Satan is perpetually raising, there must be that which Scripture describes as the "senses exercised to discern both good and evil." Heb. 5:14.

The first great mark of infection with this evil principle is the indifference to Christ as Lord, which very plainly displays itself, though in a form and guise which deceive the unwary. It is true that in terms the authority of Christ is not denied, but practically it is not recognized. And,

moreover, there are various shades of this, as of every evil thing, but the question is not the amount which may be accredited to us, but whether we are through grace entirely apart from it ourselves.

Has He not recently, as our Lord, given a very solemn proof of His authority as well as His right to sift and try and test that with which His name has been and is still associated on earth? And are there not many ways and forms of saying to Him, "What doest Thou?" Now what shall we say to the Lord's contention, the Lord's test, the Lord's voice like many waters, and the Lord's eyes as a flame of fire? Alas for us all if our eyes are not open to see this, and if we can rise no higher than men and their ways!

It is solemn to remember how the road has been prepared so that His way should not be perceived. The enemy has skillfully set traps to catch the feet of the saints of God. It is well for us to remember the character of his opposition now. Violence and corruption are the two great weapons by which Satan has wrought from the first, and the last is the more to be dreaded, because more subtle. "The wiles of the devil" have now to be withstood on God's ground, and we need the whole armor of God, buckled on, and the spirit of dependence maintained in order successfully to resist the foe.

Where this is not the case, as the story of the Gibeonites in Joshua sorrowfully illustrates, we fall a prey to the corrupting wiles of the devil. It will display itself where the battle rages most fiercely. In Laodicea there will be an indifference to Christ as Lord, which is deeply heartbreaking. There will be a lack of conscience and spiritual affection which would secure His blessed name from being associated with that which is repugnant to Him who is holy and true. And last, where this corruption gains entrance, there will be exhibited an antagonism to His thoughts and mind which is most solemn to contemplate.

The next characteristic mark of the professing Church in its closing state is neutrality, "neither cold nor hot." It is very solemn to see that indifference to Christ is the producing cause of this lukewarm state. In Laodicea He is outside, and they are neutral inside!

The saints, if true to Christ, would be intolerant to evil; patience and long-suffering would assuredly mark them in their actions as well as in their spirit. But where these blessed qualities are pleaded for a toleration of sin, and a course of action is attempted to be founded or based upon this, it is clearly the spirit of this neutrality concerning which the Lord says to Laodicea in His indignation, "I would thou wert cold or hot." Moreover, on heavenly ground there can be no such principle. "Art Thou for us, or for our adversaries?" is the abiding illustration and witness of this great fact.

May I not appeal to another solemn witness of what I am setting forth? If the history of God's testimony during the past century be prayerfully read and pondered, it will be seen that at this very day the fruit of this principle of neutrality abides. Oh, for eyes to see and hearts to feel for Christ in all this. Then it will be clear to us as taught of God that the path of safety is the path of faith, and that holiness is, as it were, the very pavement of that way, and that Christ's company is enjoyed by those who walk in that way. This and this alone can suit Him, and He gives us to know how blessed it is for us.

We rejoice that "there is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it." It is a divine path because it is above the wisdom and knowledge of the most acute creature. Moreover, this wisdom cannot be procured by man as such, for he "knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof.... The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." Job 28:7, 8, 13-15, 19

Such, then, is the nature and value of the path of faith and wisdom in God's estimate of it. When He further proclaims its character to men, notice His words: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

The last feature in Laodicea, which I will notice here, is the miserable self-assertion and self-complacency evinced in the language, "I am rich, and increased with goods, and have need of nothing." Oh, imagine such words, and the blessed Lord outside! This is the full development of Laodiceanism. It is found alongside indifference to Christ and a luke-warmness which is neither cold nor hot. Does it not become all His saints to guard against this spirit?

God calls it "miserable, and poor." How soon any of us might be corrupted and infected with it. Things which are all right in themselves may be used by Satan in his wiles to ensnare us with this spirit. For instance, if ourselves, our service, our work, our usefulness, are before our eyes instead of Christ, how soon the spirit of Laodicea will enfold us in the meshes of its self-complacent net! Christ alone is our safety and rest. To keep His Word and not deny His name is within the reach of "little strength." Yet, it is also our preservation as our comfort and joy.

May the Lord in great grace preserve His own in this day from the principles we have been reviewing. May He also in sovereign mercy rescue from their power and influence any who have fallen under them.

One would not doubt his natural existence because he had a headache. Neither should he doubt his spiritual existence because his heart is not as happy as he wished it were.

Correspondence, Beginning of the Creation of God, The: A Reader Inquires

Question: "What does 'the beginning of the creation of God' (Rev. 3:14) mean? Jehovah's Witnesses use it to prove that Christ was a created being. Is there a better translation of this?"

Answer: The above translation of Rev. 3:14, as quoted from the King James translation, is good, and true to the original text. It is really a statement of transcendent beauty when seen in its proper connection and meaning. It is found in the Lord's address to the church in Laodicea—that church which depicts the last stage of Christendom—which had given up the Church's heavenly calling and had assumed a great place on earth. By their own estimation they were "rich, and increased with goods," and had "need of nothing," albeit Christ was standing outside. They were the very antithesis of Him whom they were to represent down here. Therefore the Lord presents Himself as the "Amen, the faithful and true witness." He was everything that the Church should have been, but was not.

"All the promises of God in Him are yea, and in Him Amen." 2 Cor. 1:20. Every promise was affirmed in Him, and will be confirmed in Him. Everything is made good in Christ. In contrast with an unfaithful and untrue Christian profession as the light-bearer in this dark world, He only is "the faithful and true witness." Then comes the statement that He is "the beginning of the creation of God." Adam was the beginning of the first creation of men on earth, but, alas, all failed in him, and the first man came to his end at the cross, and has been set aside. "The second man is the Lord from heaven" (1 Cor. 15:47), and when He came forth in resurrection He was "the beginning of the creation of God." As the risen Man He is the head of the Church which is His body, and He is the head of a new race. Therefore it is beautiful to see that when man had failed in everything committed to him in responsibility, all is made good in the second Man, as "the beginning of the creation of God."

We do not hesitate to call any teaching that uses this verse to indicate that the Lord Jesus was a created being, a "doctrine of demons." It is wresting the Scriptures to their own destruction. He, blessed be His name, is the Lord from heaven, the creator and sustainer of all things; but He became a man, and in His death all of the first creation, of which Adam was the head, came to an end. He came forth in resurrection as the firstborn from the dead (the place of pre-eminence), and is "the beginning of the creation of God."

We would add a word of caution here against having anything to do with the "damnable heresies" of the Jehovah's Witnesses, either in receiving their literature, or in listening to the propagators of blasphemies against the Person of our Lord and Savior Jesus Christ. The Spirit of God has addressed an epistle to a sister, in which He enjoins her not to allow such teachers to enter her house: "If there come any unto you, and bring not this doctrine," (the doctrine of the Father and the Son) "receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." 2 John 1:10, 11

Questions and Answers in Christian Treasury, Questions and Answers: "They Are Jews"; Miraculous Power After the Church is Gone?

QUES. What is meant by saying, "they are Jews" in Rev. 3:9? Are they not really Jews?

ANS. They are the concision, not the circumcision. They are the pretended successional religion and this God did not want. They may have been Jews, but Christ does not own them. The object is to show up successional religion in contrast with spirituality.

QUES. Do you expect miraculous power to be largely put forth after the Church is gone?

ANS. On the devil's side, I do, especially since after the Church is gone there will be "signs and lying wonders." The same words are used in 2 Thess. 2:9, as to antichrist, as are used by Peter in Acts 2:22, to show that Jesus was a man approved of God. These three words are: miracles and wonders and signs. Another thing that makes it more striking is what Elijah did to prove Jehovah was God of Israel. This is done also in Rev. 13 where antichrist, the second beast, makes fire come down out of heaven. Satan will do the same in a lying way, of course. Mesmerism is more connected with infidelity. When Satan is cast down from heaven, he gives up his anti-priestly character, then there is only left to him to be anti-king and anti-prophet. This second beast merges then into the false prophet. He has two horns like a lamb. J.N.D.

The Revelation of Jesus Christ, Revelation 3:12, No. 6: The Revelation of Jesus Christ

## Chapter 3:12

We will linger a little longer on this precious, verse. If you refuse all the names of a divided Christendom, you will then have to bear some name of reproach. He knows it all, He feels it all. Was He not called Beelzebub? He says,, of the overcomer, "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

Oh, how dear to His heart are the overcomers in this day. What are the names and honors of Babylon, compared to the holy delight that awaits us in the city of His God, the new Jerusalem? Not titles emanating from Rome?, or this world's universities, but "coming down, out of heaven, from my God."

Titles may come from heaven or hell, which would you prefer?

Let it be well remembered, that again it is only the overcomer that is expected to have an ear to hear. And "he that hath an ear, let him hear what the Spirit saith unto the churches." This address then, to the angel of the church in Philadelphia, is the special word of the Lord to the churches or assemblies in this day. And the overcomer, whose ear is open, will thus know the mind of the Lord at this very time.

The church, as it was in the beginning, has failed.

Thyatira, or Romanism, as Jezebel, has failed; Protestantism, or Sardis, has failed; all have failed as a testimony for God on earth. Now in Philadelphia, there is an entire change; it is no longer a church, or assembly, or church principles, but Christ in His personal glory and purity: "he that is holy, he that is true;" and He on whom the sole government rests. Thus the Spirit sets the Lord Jesus before us, and thus He speaks to us. Now in this day of utter ruin and departure, is your ear open to Him, or closed?

It will not do to rest now on church principles; we must have to do with the Person of Christ; and, whatever weakness, there must be the reality suited to Him. If there be an attempt to set up an imitation of the church, it will fail. It is a feeble remnant, or a single overcomer, who has Christ alone.

From this hour may He be the one blessed object of our souls; and our ears be open to hear Him.

Verse 14. We now come to the very last stage of recognized Christendom; after this it becomes Babylon, or the beast. "And unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

When all have failed, He is still the Verily, the Amen. All the purposes of God are fulfilled in Him, the last Adam. In the past eternity, He said, "Lo, I come to do thy will, O God;" and He is the faithful One. In the end, in the midst of all that is false, He is the faithful and the true witness. In all things surely He has the pre-eminence; He is "the beginning of the creation of God."

Now He speaks, may we hear His judgment on a boasting Christendom. "I know thy works." Unconverted, proud men, may boast of being the true church. He says, "I know thy works." Is there a secret thing unknown to Him? He says, "Thou art neither cold nor hot: I would thou wert cold or hot." Surely, it would be more honest to make no profession of Christ, than whilst making such a profession to be utterly indifferent about both His blessed Person and His holy teaching. No one can fail to see the increasing indifference about Christ.

How is it with the reader? Is your time spent in idle gossip, or pleasures, or zeal for forms of godliness, denying the power, and with no heart for Christ? If so, let us further hear the word of the Lord. "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Yes, so far from the world being converted, the lifeless professing church is to be utterly rejected, as nauseous to Christ; and for these very reasons—"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

What a description! And mark, these words are spoken to the angel of the church in its last state, to that, or those, who should truly represent the assemblies of God. Do you say, Well, the angel means the clergy and ministers of these days? It may be they think so, and take this place. But if this is so, then what words, what a description of the clergy? "Wretched, and miserable, and poor, and blind, and naked." We must not forget the few names of Sardis known to Christ. But if these words of Christ are addressed to a proud, boastful clergy, of these very last days of Christendom, is it not awful, and high time to awake from the fatal slumber? There is not one thing about these that Christ can approve. No, these are marks of the unconverted. They are wretched, miserable, poor, blind, and naked. If these lines should ever meet the eye of one unconverted clergyman or minister, do ask yourself, Do these words describe my real state? When you think of death and judgment, are you not wretched and miserable? As to all enjoyment of the present favor of God and true riches, are you not poor indeed? As to all certainty as to where you will spend eternity, are you not utterly blind, not knowing whither you are going? And as to the righteousness of God, are you not naked? Can you say the righteousness of God is upon you? No, but you are naked, and unfit for the presence of God, and yet you are boasting of riches and increase of goods!

You hope to acquire righteousness by works of law, and this you preach to others. Do you not see that you cannot do this without rejecting the righteousness of God, accomplished by the death and resurrection of Christ? What is the death and resurrection of Christ to you? What is it to you that the holy One has passed through the fire of divine judgment, a sacrifice for sin? Jesus says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." You must admit you have not got it yet; your seeking it by works of law is the proof you have not got it; no, you are naked; He says so, and He does not counsel you to seek to be clothed by works of law, or ritualism: you must come to Him for divine righteousness. Do you say, And must there be no practical righteousness then? Yes, He says, "and white raiment, that thou mayest be clothed." Divine righteousness, justified, accounted righteous before God first, then practical righteousness before men—white raiment. There never is, or can be, the latter without the former, and in this divine order. And then "anoint thine eyes with eyesalve, that thou mayest see." Do not rely on the teaching of man; for the natural man, however educated, is not, nor has, the anointing of the Holy Ghost.

We must not, however, limit these words of Jesus to the clergy of this day. Are they not of vital importance to all who make a profession of Christ—this boasting Christendom—about to be cast off forever as God's witness on earth? Are you trusting in its boasted riches, its vast machinery, prosperity, and worldly power? Do you think outward prosperity in this world an evidence of divine favor? What a mistake! No; Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Be in earnest, and change your minds on this matter. Chastening is rather a mark of divine love, as in Heb. 12

Oh, poor deceived Christendom, do not vainly suppose the Lord is with thee, and approves thy doings. No; He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Thus, in the very end there is nothing of a corporate character the Lord owns as a whole He is outside, but knocking still. Oh the riches of His grace! He seeks the individual communion of His saints. This must be so, until we meet Him in the air, as revealed to Paul. (See 1 Thess. 2:19; 3:13; 4:15, 18; 5:23.)

In this last stage there is no body of Christians owned as such; and to get the end, as to believers, we must go back to Philadelphia; and for this reason, the coming of the Lord is most distinctly brought out in Philadelphia, but not named in Laodicea. Until He comes, if any man hears the voice of Christ, he will then cease to be a Laodicean, and no doubt will be caught up to meet the Lord; but the mass of Christendom, unconverted Laodicea, will go on to the full-grown Babylon, as we shall see further on in the Revelation of Jesus Christ. Thus we know that they who are not Christ's will be left behind, as surely as all that are Christ's will be taken up to meet Him, and be forever with the Lord.

It is also remarkable that the promise to the overcomer in verse 21, is so worded as either to be adapted to the individual overcomer until the Lord come, or to the overcomer who shall be saved during the terrible crisis that shall follow when Christ comes, not to take His saints, but to reign with them, as we shall see at the completion of the first resurrection. (Rev. 20:4.)

Are these things so? Have the seven stages of Christendom run their course? Is it a fact that any day the Lord may come; and all who are His be taken up to meet Him, and all the rest of Laodicean professors be left to, then, worse than Laodicean darkness? To which state do you answer—that described in the address to Philadelphia, or that to Laodicea? We do not ask to what body of people do you belong, but what is the state of your soul? Mark, the case is revealed in the clearest possible way. There is nothing our Lord Jesus blames in the former: there is not one thing He approves in the latter. Christ is everything to the soul in one state; He is nothing to the soul in the other. You cannot be in both these states. Which are you in then? Are you about to be caught up to be forever with Him who loved you, and gave Himself for you, or left to be punished with everlasting destruction at the coming of the Lord, with all His saints? You may succeed for a brief moment in your worldly designs, you may hate and despise the true followers of Christ with little strength; but do you know what awaits them? We will pass on next to the

The Revelation of Jesus Christ, Revelation 3:7, No. 5: The Revelation of Jesus Christ

We now come to the sixth stage, or epoch, of the history of Christendom. And whilst Popery and Protestantism still continue to the end, yet, in the address to Philadelphia we get a new display of the Spirit's energy. In the midst of, and succeeding, that which had a name to live and was dead, the Lord Himself (not any ecclesiastical system) is presented as the object and center of attraction to the children of God. Yes, while Romanism and Protestantism are running their course of failure, there are those found whom the Lord can address as the angel, as representing the church.

May our eyes be opened to behold Him, and our ears to hear Him. Thus He speaks to us. " These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." You will notice, this is different from the revelation of Jesus as Judge, in the midst of the churches, in the first chapter. In the midst of all the failure of the church, He is revealed to us as He that is holy, He that is true. It is not the church, but Christ Himself. Are we occupied by, and attracted to, Him, or associated with that which is set aside? What a relief to get away from man, the spoiler, to Christ, the holy; from the modern Babel of confusion and falsehood, to Him that is true. Such is, in this stage, the action of the Holy Spirit to lead souls, not to ecclesiastical systems of religion, but to Christ Himself. Oh, are we attracted by the moral excellencies and glories of Christ? Are our hearts satisfied with Himself? What can we want beside?

The heart may be satisfied with this blessed revelation of Jesus Christ, in these last days of failure and declension. But, you may say, I am so perplexed with the present state of the house of God. What discord and divisions! What is he, and who is he, that can undertake the government of the present state of the church? Well, there is no emperor, king, prime minister, episcopal archbishop, pope, council, or conference, revealed to us in this address, in the sixth stage of the church's history. Therefore we must conclude that to none of these is committed the governmental power to rule the church of God in these days which succeed the Reformation.

Truly, we need the revelation of the right Person to govern the church on earth in these last days. This is exactly what we have revealed. Eliakim, the son of Hilkiah, was over the household. (2 Kings 18:18.) "And it shall come to pass in that day, that I will call my servant, Eliakim, the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand.....And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open," &c. (Isa. 22:20-23.) Yes, the holy and the true is revealed to us, and the words spoken by the prophet to Eliakim, the son of Hilkiah, are applied to Him in these last days of Christianity. Have we really understood this?

Have our eyes been taken off every human form of government and assumed authority over the house, to Christ Himself, the true Eliakim? Oh, how we pass over that which is of the utmost importance. Is not Christ over His own house? The key of government is on His shoulder. When all has failed, He faileth not. Thus is He revealed: oh, that in peace we may thus know Him, and own Him. If not, we shall either go with the crowd, or be utterly discouraged, in these days of human folly and division. He has all wisdom, and all power. His love and patience never fail. We cannot trust the church. We may trust Him for the government of His church, or of the few who desire in all things to be guided and governed by Him, as distinctly and implicitly as we own Him for our salvation. All is on His shoulder; all in His power. May our hearts evermore confide in Him. Surely this revelation of Jesus Christ is most precious to our souls.

And He says, "I know thy works." Is not this enough, however misunderstood by the world or the church? What is the state of soul so precious to the Lord Himself in this day? Is it great display in religious activities? Is it great power and display in those He thus addresses? Is it because they have great power of miracles or preaching, as in the first stage of Christianity? No, He names not any of these things. He says, " Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." How far do we answer to these three things? Are we conscious how little strength we have? Well do I remember a dear laborer of Christ saying—not, I am thankful I can preach to great crowds, and do great things—no, but, " I am thankful to find I cannot sometimes speak a word for Christ to souls I meet in the train, or elsewhere: thus I learn I have no strength; and if I do speak, it is Christ speaking by me." And can we say, though all else seems gone, Yet we have the word? Jesus says, " My word." Yes, Lord, we have Thy word. Oh, how the name of Jesus is denied in all kinds of ways. One was speaking of the mighty power of Christianity—one who would entirely ignore the divinity of Christ, and deny His atoning death. What a contrast to the state of soul here described. Well, there is the contrast between the mighty power of Christianity without Christ, and Christ in felt, confessed weakness. But we shall see more of this boasting in the last state of Christendom.

Jesus says, " My name." Have you denied it, and taken some other name? or can you say, That precious name is all to me, and I am ashamed of every other? If this is so, He will not forget it.

Verse 9. Now Jesus lets us know that at this time, as in the second stage of the church's history, there is a great increase of Satanic Judaism, or ritualism. He declares it all a falsehood, a lie. It is really appalling to see its rapid increase. He knows, and He says, " Behold I will make them to come and worship before thy feet, and to know that I have loved thee." All is in His hands, and nothing disturbs His peace, and His peace He gives to these weak and despised ones. All ritualism is that God may love them. May He open the eyes of many, and show them that the true spring of all acceptable service, is to know that He has loved thee. Yes, to know that He has loved me. Have you the blessed consciousness that Jesus speaks to you, when He says, " I have loved thee"? If you have not, what is all your pretended early holy communion? Is it not, as Jesus says, not communion with Him, but like those who " do lie"? It may be said, How uncharitable! Is Jesus uncharitable in telling us the truth?

Mark how intensely individual all this is. Can Jesus say to the reader, " Because THOU hast kept the word of my patience"? Oh, think of His patience during these centuries of confusion and folly. He waits the Father's will, and then He comes to take us to Himself. How full is His word of this blessed hope. Are you keeping His word? Am I individually keeping His testimony in His patience? If so, He who speaks to me, says, " I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.:? " And when he was come near, he beheld the city, and wept over it." (Luke 19:41.) If Jesus wept as He thought of the near judgment of Jerusalem, ought not we to weep at the near judgment of Christendom? That judgment shall: as surely come, as the past judgment did on Jerusalem. And He will keep His word to every saint waiting for Him. He says it; that is enough for my soul.

Verse 11. And now He says, "Behold, I come quickly." For the first time He thus speaks, in the days of Philadelphia. Oh, what words from His heart to thine and mine. His coming quickly is thus connected with, not keeping us through the world's trial, but from it. Does He not know what His words mean? Yes, He will come quickly, and take us, all who are His, to meet Him in the air, and so shall we ever be with Him. If He

is coming quickly, how would you desire to be found when He comes? Say, if it is to-day—for He quickly comes—how would you be found? Oh, what a purifying hope His words give: "Behold I come quickly."

He now says, "Hold that fast which thou hast, that no man take thy crown." What have you got to hold fast? If you are only hoping to be saved, then plainly you have nothing to hold fast. Have you really the certainty that your sins are forgiven, for Christ's sake; that you are justified from all things; that you have peace with God; that you are brought into favor in the Beloved that you are the object of the everlasting love of God; that you have the knowledge of His blessed will, in the midst of all the dark confusion of the last days; and all this, and much more, made known to you by the Holy Ghost dwelling in you? Then hold fast what God has given you, in His own sovereign love. Let no man take thy crown.

And again, it is not the assembly that over-cometh, but "him that overcometh." We can only overcome as we lean on God, in these days of ever-increasing difficulty. But how suited the promises to the day in which we live. Do you say, Everything seems going to pieces, and the believer who would overcome seems shut out in isolation? He says, "Him.... will I make a pillar in the temple of my God." Do you say, My heart is so deeply grieved with putting out and going out? He says, "and he shall go no more out." How precious to the weary heart! No more excommunications, and no more evil, from which to separate.

Blessed scenes of everlasting purity—and so near. Oh, awake, my soul, and wait to see Him. All will be well.

The Revelation of Jesus Christ, Revelation 3, No. 4: The Revelation of Jesus Christ

### Chapter 3.

We now come to that which succeeded Jezebel or Popery (or rather the period of Thyatira)—the address to the angel of the church of Sardis. This surely brings us to the period of the Reformation, or its result, commonly called Protestantism. The Lord continues to address the angel, those that represent the church, whether true or false. Is it not a sad fact in Protestantism as well as in Popery, that many take that place, yea, call themselves the church, who are not in the New Testament sense Christians or saints at all; who have not even the mark of the little children, whose sins are forgiven for His name's sake. (1 John 2:12.) But as they take that place, they have its responsibilities. (Matt. 24:48-51.)

Now, notice how striking the revelation of the Lord Jesus is, in this the fifth epoch of the history of Christendom. He presents Himself as "he that hath the seven spirits of God, and the seven stars." The so-called protestant churches failed to own, or even know, that He had sent the Holy Ghost in all His infinite fullness, and that the ascended Christ had all-sufficiency of gifts to bestow for the church. Colleges and education have taken the place of Christ, and the Spirit, to the unspeakable loss of the church. But let us hear the Lord's own judgment on Protestantism. "I know thy works, that thou hast a name that thou livest, and art dead." What solemn words! And do they not most accurately describe the true condition of a lifeless Protestantism—masses of people professing to be Christians, but without a particle of spiritual life? Awake, O reader, and inquire is this your case? Have you passed from death unto life? Are you a child of God, or still a, child of wrath, deceiving yourself with the imitations of Judaism? What are all your works, and sacraments, and prayers worth, if still on the way to endless woe? The Infinite, the first and the last, says, "I know." We cannot deceive Him. There are still the remains of gospel light in Protestantism, and He says, "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." Your works may have the greatest approval before men. How dangerous the flattery of men, deceived likes yourself! But let us get before God, and there try all our ways and works, by His holy word.

Verse 3. "Remember therefore how thou hast received and heard; and hold fast, and repent." What was received at the Reformation, the beginning of the fifth stage of the church's history? The scriptures, the very word of God in the mother tongue of the people, so that all could now read the inspired word of God. Are we continuing to value the word of God? This is what the Lord bids us hold fast. Another thing of unspeakable value was received—justification by faith. Thousands received, not the mere doctrine, but the blessed enjoyment of the certainty that they were accounted righteous before God on the principle of faith: and thus they had peace with God. This was the gospel they heard and received. Have you received this in the power of the Holy Ghost? Then Jesus says to you, "Hold fast." Yes, hold fast this blessed certainty received again at the Reformation.

What is the actual state of the Protestant churches as to the enjoyment of this blessed certainty, of justification from all things, made known in the gospel? Take the most favored, the Established Church of England. Her Articles prove how she once received and held this truth, and the all-sufficiency of the Holy Scriptures. The writer happens to be staying in a large village for a short time, where there is no Romanism, and no Dissent; yet, in visiting amongst the poor, he cannot find a single case, where a person enjoys the certainty of justification, of being accounted righteous before God. We will just look at a sample visit. The writer called on two very aged people, who were very anxious to be saved, and had been so for many years. They appeared to be much in the condition of Cornelius, when he sent for Peter. After a little conversation, I said, "Well, you are getting far advanced," (one was about ninety-three,) "do you know the Lord Jesus as your Savior?" They both replied, "We hope so, we are doing our utmost, we pray much, and Mr. comes and administers the sacrament to us, but (one said) I really do not know whether I am saved; I do not think the Lord answers my prayers, but I do my very utmost, that I do." The other said, "Yes, we strive our utmost," and much of the same kind.

As it is a fruit-growing district, and many were gathering cherries, I said, "Now if a man brought us a sieve of cherries, and gave them to us to eat and enjoy, just as we sit here, would you say, I am striving my utmost to get on that tree, and gather some cherries; I must do my utmost to get those cherries? Would you not be rejecting the gift, and despising the kindness of your friend? The man has been on the tree and gathered the fruit, and now freely gives to us, Do you not know that Jesus is the Man that has "been on the tree, to bring us the gift of salvation? He has been nailed to the tree. He has "borne our sins in His own body on the tree; He has bowed His head there, bearing the load of our guilt and sin. And now the fruit of His death He freely gives to us. even eternal life and salvation. If the cherry gatherer goes to the tree and gives you the fruit, you have it. You have not to strive your utmost to get to the top of that tree there, to cat the fruit. You have not to pray for cherries when they are freely given to you, have you? You have not to strive for, or pray for salvation, when it is freely given you by the Man that has been nailed to the tree."

The eyes of the old man of ninety-three gladdened with joy as he said, " I never saw it in that way before!"

I said, " If Jesus were to come into this house and tell you your sins were forgiven; that you were justified from all things; and that you had eternal life, would you not believe Him?"

-"Surely I should, oh yes, sure."

"Is it not the same when He speaks in His word to you? Now hear what He says: 'Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' (John 5:24.) You hear the words of Jesus, you believe God that sent Him."

" Surely I do," said the old man.

"Then does not Jesus tell you that you have eternal life?"

Much more followed as to justification from all things, to all who believe the message of God. (Acts 13:38, 39.) But is it not terrible to tell these anxious souls to strive, and pray, and take the Lord's supper as a sacrament, in order that they may be saved in the day of judgment? There are villages in England in which the sound of the true gospel is never heard. She has received the scriptures, she has them still; then the word to her, and all Protestant countries, is " Hold fast and repent." Yes, God calls on them to repent. And if not, the doom threatened in 1 Thess. 5:3 will come upon them. " For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Thus also the Lord speaks to Protestants. " If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Ver. 3.)

Shall we stop our ears, and refuse to hear the strong disapproval of Protestantism by the Lord? Looked at as a mass, there is not one word of approval. Is there nothing true or real in all this vast profession? Hear Him speak. He says, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Is it not exactly as Jesus thus describes Protestantism—a few names? Do we belong, do you, do I, belong to the few approved, or the many disapproved? The Lord search the heart of every reader of these lines. The Lord knoweth them that are His, and surely it is high time that every one that nameth the name of Christ should depart from iniquity.

Again the overcomer is addressed before him that hath an ear to hear. That is, in these days none are expected to have an ear to hear, except the overcomers. We are surrounded with ever-increasing religious sensuous delusions, infidelity, worldliness, and the powerful fashion of this world. " He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." You know the particular dangers and temptations that beset your path. Would the Lord say you are an overcomer—the white raiment is yours? When many, who are now written and regarded by men as Christians, shall be forever blotted out, your name is written where it shall never be blotted out! Will your name, as an overcomer, be confessed before His Father and before His angels? Is it not time to awake and be in earnest? If you are an overcomer, and the Lord has opened your ear, then hearken not to what the pretended church says, but hear what the Spirit saith unto the churches.

Thus we have the very judgment of the Lord on the result of the Reformation, as He sees it in this day. It is important to notice that Sardis (or Protestantism), like Thyatira (which had Jezebel, or Popery), runs on to the end, to the coming of the Lord. But there is a distinct action of God, by the Spirit, as well as outward characteristics, which mark each epoch of the seven stages of the history of Christianity. The special action of the Spirit of God was in the Reformation. Not only was Popery left aside, but God was no longer using simply a remnant, that is, the Waldenses, &c, as He had done. Thus the Sardis epoch succeeded that of Thyatira. In like manner we shall find the sixth stage, as described in the address to Philadelphia, will succeed that of Sardis, which, though it runs on to the end, yet is practically, as a professing mass, given up to superstition, infidelity, and worldliness. The overcomers are alone excepted. It is no longer, as Thyatira before it, regarded as God's witness on earth. This gives very great interest to our next inquiry as to the closing stages of the church's history.

Plain Papers to Dwellers on Earth, Dwellers on Earth, Plain Papers to: No. 5

We will now trace the history of these people through the Book of Revelation, and see what their end is. Oh may the unconverted, who read this, take the solemn warning pointed out in these scriptures. I rejoice for your sakes to think that it is yet the clay of grace, and that the way of salvation is still open for all; but we know not how long it will be open, it may close at any moment, though it is not yet too late. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.)

In Rev. 3:10 we have this class of people mentioned for the first time. The Lord is there addressing the church in Philadelphia, and He tells them, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." There is a time of trial coming on the earth, and on those who dwell there; but it will not touch those who are faithful to Christ. They will be kept out of it, altogether out of it, because the Christian is not of the world. (John 17:16.) So he is not (or ought not to be) mixed up with its pleasures or interests, and will not then share in its judgments. Here we get mentioned the two classes we began with, but what a marked contrast! This time of trial will be bitter indeed; it will come after the Lord has taken His own people out of this world to be with Himself.

In Rev. 11 we see two witnesses " stand-ins " before the God of the earth," and they go forth and preach and testify against those who dwell on the earth; for their testimony is that the Lord is the rightful Owner of the earth; and it " torments " these people (ver. 10) because they are dwelling on it, and taking possession of it for themselves.

Satan is spoken of as " the god of this world " (2 Cor. 4:4), though it is really the Lord's. (Psalm 24:1.) Satan is a usurper, and so are these dwellers; for they think not of Him to whom it rightly belongs, but possess it for themselves; and thus work Satan's will, though they think they are only pleasing themselves.

These witnesses then testify that He is the "God of the earth," and that He will take possession, too. They continue 1260 days, clothed in sackcloth; thus showing their sorrow at the state of things, and bringing down instant judgment on any who dare molest them.

When their allotted time of 1260 days has expired, the beast—an agent of Satan—makes war against them and kills them, and heaps upon their dead bodies great indignities; they are left lying in the streets three days and a half.

Now is the time of rejoicing for those against whom these prophets preached, and verse 10 tells us they send gifts to one another as a token of their joy, and they think themselves secure, when lo! "the spirit of life from God entered into them [the dead bodies of the prophets], and they, stood upon their feet; and great fear fell upon them which saw them.. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them." (Vers. 11, 12.)

Then there was a great earthquake; the rest of those who were not slain by it, were affrighted; and well they might be, for in chapter viii. 13, an angel proclaims with a loud voice, "Woe, woe, woe, to the inhabitants of the earth"—three solemn woes; and in chapter vi. 10 the voices of those who were slain for the word of God, and for the testimony which they held, cry to God to avenge their blood on "them that dwell on the earth;" now their prayer is heard. Ah! well may they tremble, it is too late for them to escape; they refused Christ, and the way of salvation through Him; then they refused to hear the two prophets; now the third woe of chapter viii. 10 is about to come upon them, the coming of Christ, chapter xi. 15—not the coming of Christ for His own (see 1 Thess. 4:13-18)—that will have taken place before the events of this chapter occur at all—but the coming of Christ with His saints in judgment (see 1 Thess. 5:1-4; 2 Thess. 1:7-10), yet mark, even in their fear, to whom do they give glory? It is to the "God of heaven," not to the "God of the earth." They acknowledge Him, but as afar off, not as the, possessor of the earth.

We have seen how this class of people refused the testimony of God's two witnesses; what else befalls them? Turn to chapter xiii. 8, there we find them worshipping the beast, and, through the beast, doing homage to Satan himself, the usurper of the earth; the one, too, who in verse 6 blasphemes God, and His name, His tabernacle, and them that dwell in heaven.

In Rev. 13:14 we read that Antichrist—the second beast spoken of in this chapter—deceives "them that dwell on the earth." They would not believe the truth in the day of grace, therefore now they are given over to believe a lie. As it was in the history of Cain, so here: it is self-will that is their ruin. In 2 Thess. 2:8-12 we have a history of this same time, "that wicked " being the Antichrist of Rev. 12:11-17.

Chapter xviii. 2, 9 explains how those who were the inhabitants of the earth were mixed up in the wickedness of Babylon.

And now we have come to the end of their history, to their final judgment; and yet, before that judgment falls, God deals again in mercy towards them, for in chapter xiv. 6, 7, He sends forth an angel to preach the "everlasting gospel" to those who dwell on the earth: its message is this, "fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This will be a very different gospel from that which is now being proclaimed. At present it is the day of grace, but when the events of Rev. 14 take place this day of grace will be over, and the everlasting gospel will go forth, which proclaims God as the Creator; the gospel that is now preached proclaims Him as a Savior. After this gospel has gone forth, the Lord, the Possessor of heaven and earth, will come and take to Himself His great power and reign on the earth for 1000 years. His kingdom will be set up; the Jews will acknowledge Him as their King; Antichrist will be cast down, destroyed "with the brightness of his coming" (2 Thess. 2:8); and the true Christ will reign. Satan will be bound for the thousand years (Rev. 20:3), and all wickedness will be kept under, for instant punishment will fall on all unrighteousness. Then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9.) All will be peace and harmony (Isa. xi. 6-9), evil will not be allowed; righteousness will prevail; cruelty, injustice, or oppression will not be permitted.

When the millennium or thousand years are over, Satan will be loosed again, but only for a little season; then he will be cast into the lake of fire. (Rev. 20:7-10.)

We have seen how the dwellers on earth worshipped the beast; in chapter xiv. 9-11 there is a fearful description given of the judgment of those who did so. And what of the earth, their dwelling-place? Cain's posterity perished in the flood; now we find by comparing Rev. 13:8 with chapter xiv. 9-11 that those who dwell on the earth, and worship the beast, have their portion in the lake of fire. The earth itself is burnt up (see 2 Pet. 3:12). In Rev. 20:11 the heaven and the earth flee away from the presence of Him who sits upon the great white throne. From Job 15:15 we learn that "the heavens are not clean in his sight," and we know from 1 John 5:19 that "the whole world lieth in wickedness," or, as it should read, "in the wicked one," that is, Satan. Here in Rev. 20:11 both heaven and earth flee away at His presence.

Then we read of a "new heaven and a new earth" (Rev. 21:1), and 2 Pet. 3:13 says, "wherein dwelleth righteousness;" no longer keeping down evil, as it was in the millennium, for here there is no sin, so righteousness no longer reigns over but dwells on the earth.

Let me in closing remind you, that the Lord is coming quickly for His saints (Rev. 22:7, 12, 20), and then all these solemn events will follow; but there is yet hope for the sinner, and we can still draw your attention to the latter part of verse 17, "And let him that is athirst come. And whosoever will, let him take the water of life freely." J. R "

Questions and Answers on Scripture: From the Bible Treasury, Promise in Rev. 3:10?, The

Question: (1.) Rev. 3:10.—The promise here seems made to a particular class described as those who have kept the word of Christ's patience, and who appear to be contrasted with those who "dwell upon the earth," which, I presume, expresses a moral condition. If this be so, on what ground can the whole Church take this promise to themselves? Some of them, it is sadly to be feared, have practically forgotten that they are "strangers and pilgrims," and are too much at home in the world to have been much exercised in keeping the word of Christ's patience. And yet one cannot but hope some of these have truly bowed to the name of Jesus, and it may be, did at first "run well." The promises to the few who had an ear in Laodicea are yet of a different character from those made to some of the other churches. The white stone and the hidden manna, for instance, express an intimacy of communion with the Lord which one does not get in Laodicea, so that it is a difficulty to me how

the whole company of believers at this moment may take all these precious promises to themselves, irrespective of moral condition. It is not forgotten that all the promises of God are Yea and Amen in Christ Jesus. Still the specialty of these addresses to the churches must be intended to teach something. Those who are "saved, yet so as by fire" (though immeasurable grace to be saved at all) do not seem to be in the same position as those to whom "abundant entrance into the everlasting kingdom of the Lord" is vouchsafed. Further, is it quite clear that the "keeping from the hour of temptation" means removal from this present scene? In John 17, when the Lord prays that His disciples should be "kept from" the evil of the world, it is plain He does not mean that they should be taken out of it.

Answer: (1) A human attempt at precision sometimes leads us astray. The blessing meets the particular want of the Church and characterizes the ways of God towards it as to the encouragement needed for its faith; but this does not mean that that Church exclusively has the blessing. Thus in Laodicea he that overcomes will sit on Christ's throne—the lowest degree of promise, I apprehend; but this does not mean that only they will; for all will. Escaping the hour of temptation is not true only of Philadelphia; all who have died in the Lord before it comes will have escaped it. But this characterizes the blessing of Philadelphia, because they come so near towards it that a promise to escape it is of the greatest value to them—a cheering and welcome message and truth in their weakness and consciousness of the power of evil and little strength. Others than those of Ephesus will eat of the fruit of the tree of life, others than those of Smyrna will not be hurt of the second death; but those were the suited encouragements to lead to overcome in the states and difficulties there described. We must seek elsewhere a positive revelation on the subject, and not draw conclusions, nor, I would add, the least weaken the warning; for the warning applies to the state in which Philadelphia is. A like conclusion has been drawn from "all those that love his appearing," and "to them that look for him will he appear;" but all the wise virgins were awaked to look for Him, and even others too. We must distrust conclusions from Scripture, however man's mind enters into them. Those in Laodicea who open to the Lord reign with Him; and He enters in and sups with them, and they with Him—have their part with Him in fellowship and joy under His reign. I do not say there may not be specialty in results which take the shape of reward; but the promises apply to the state of the church in which they are found, and woe to him who neglects them so applied, not to the exclusion thereby of others. Thus in Thyatira the whole millennial blessing of Christ Himself and the reign are promised, because it is the close of the ecclesiastical system, and the whole succeeding blessing is substituted for it: Christ, the heavenly Christ Himself, and the kingdom of power and judgment, for those who had been oppressed by the idolatrous rule of Jezebel. The quotation from John 17 proves exactly the contrary of that for which it is cited. That to which etc applies, they are to be kept wholly out of: they are not to be taken , but they are to be wholly and absolutely ; so here wholly and absolutely not 'through' and 'in.' but .

Questions and Answers on Scripture: From the Bible Treasury, Those Who Say They Are Jews and Are Not?

Question: Rev. 3:9. What is meant by "those who say that they are Jews, and are not but do lie?" and what by their homage before the representative of the church in Philadelphia? S. Y.

Answer: It is a synagogue of Satan, as we are told here and in chap. 2:9. The existence of a party among the professors of Christ, who abandon walking in the Spirit, and take the judaized position of antiquity, historical continuance, saving ordinances, and priestly order. As a matter of fact this was openly advanced in the second and third centuries when heathen persecutions also raged; and it broke out afresh in the nineteenth century not only for Great Britain and her Colonies but the United States of America, Germany, Holland, &c. It was Satan's effort, when it began; and it was realized afresh when God's grace was recalling the faithful to Christianity and the Church in their true and heavenly character as in the Spirit. But even those so misled are compelled to feel and own that, as far as man can judge, the love of Christ rests on those who utterly deny this retrogradisin from heavenly relationships to "the weak and beggarly elements" which dominate them. The grace and truth which came through Christ are as far as possible from fine buildings, fine music, and fine sermons. For we are not of the world, but above it, and go along with His reproach. How far and in what way the adversaries shall come to do homage, it is not for us to say. Even now the most prejudiced feel in their conscience who they are that have His word and His love abiding in them.

Fragments Gathered Up, Revelation 3:8

Rev. 3:8 tells of the Lord's love to the church. Nothing marks the low state of things more than this, that the thought of legality is connected with God's looking for works. It is not so at all. Christ desires that the life he has given should appear. If you say to Christ, I will give no works, He says, you do not care for My love. If we really cared for His love, we should wish to hear Him say, I wish for this thing—that thing. It is the jealousy of His love that cannot bear that another should be in our hearts in His place

Questions and Answers on Scripture: From the Bible Treasury, Why Is the Same Word Translated As "Burning" and "Refined"?

Question: Rev. 1:15; 3:18: why should be translated "burning" in the first text, and "refined" in the second? Other versions, down to the most recent, vary the rendering in the two places, so that there most likely is a modifying cause which forbids the same force to be given to the word in both cases. May we have this cause explained, unless we can get a rendering that suits the Greek word in both texts? M.

Answer: The contextual aim differs like the phrase, though the same remarkable word reappears. But in chap. 1: 15 it is part of the Lord's judicial attributes, not only "eyes as a flame of fire," but "feet like brilliant brass (or copper), as though they glowed in a furnace," penetrative and firm unsparingness to the last degree in judgment of responsible man. They were as though red-hot in a furnace. In chap. 3:18 the scope is wholly different; for there the Lord counsels the angel of the church in Laodicea to abandon his self-satisfaction in their empty riches and acquisitions, and to buy of Him what is alone genuine wealth before God, "gold tried by fire," His own righteousness to suit His nature and presence; as also the white garments figure the practical righteousnesses which become the saint. The justified must be righteous. But so distinct is the connection that it is extremely difficult to suggest one English counterpart to both. For it is in the one text, and in the other. This modifies the rendering of . It is true that copper or brass, as in the altar of Burnt-offering, also represents divine righteousness; yet this, not as

meeting God's nature on high, but rather as dealing with man's responsibility on earth. "Fired" as in a furnace or out of fire is literal, but would be somewhat harsh.

Bible Herald: 1877, "My New Name."

The question "What is our Lord's new name?" (Rev. 3:12), is not answered in so many words in the book of "Revelation," but we think that, in substance, the answer is to be found there.

Is it not remarkable that in the book of "the Revelation" we get the new name of ARNION (Lamb) applied to Christ, and that it occurs twenty-eight times in the Apocalypse, as we have seen in the preceding jottings, and is found as a name given to HIM nowhere else in the New Testament?

When the same writer, St. John, speaks of Jesus as presented to the Jews in the Baptist's preaching, He is termed AMNOS (the Lamb), and when in the Revelation, Jesus is spoken of as the Lamb, the word ARNION is used exclusively; and every scholar knows arnion is a diminutive, and hence a word of disparagement. JESUS, the personal name of the Lord on earth, was nailed over the cross as a name of humiliation, scorn, and rejection; the world treated God's AMNOS as ARNION; and God opens the heavens to the Prophet of Patmos, and by him shows to the Churches, as He shall one day do to the world, the One who was treated on earth as (i.e., as a diminutive creature, a lambkin not worth looking at) "in the midst of the throne," and "the book" of the title-deeds to the world's dominion given by GOD into His hands!

The whole action of the Apocalypse, is in connection with the enthroning of ARNION on the throne of God—as He is now on His Father's throne as Son—and Christ's promise "I will write upon him my new name," seems to be fulfilled in the end of the book, when His "faithful" followers have the name of Arnion written upon them, and they are called "The Bride, ARNION'S Wife" (Rev. 21).

The places where the word "Lamb" (Arnion) occurs in "Revelation" are the following, as above: —Rev. 5:6,8,12,13;6. 1, 16; 7:9, 10, 14, 17; 12:11; 13:8, 11, 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3.

In "man's day" the "Lamb" was treated as "small and despised," "a worm and no man;" but "in the day of God," He and His people shall be in the ascendancy and angels and redeemed men, the earth and the heavens, shall conspire to praise and exalt Him. "Let us go forth therefore, unto Him without the camp, bearing his reproach;" and, when the day of His manifestation in glory arrives, "we shall be glorified together."

Dartmouth Conference: 2013, Revelation 3:7-8 Philadelphia

#### Reading

A long night waiting to see the movie Sterilize. All right, I'll glad to learn this appetite before the sun stands forth. The Majesty 208. Oh my God. Leaving you may hold our time in time for different time until I don't see it. Umm. 1St time uh. Call. 206. Uh, unchanged. All my Grange just as long as. Completely what I have to do OK, right here we are getting. Part in the middle. My hands are in the brothers page instead of. And close down. A great song and woes up and now I can't imagine the great news. Hmm. The portion that we might take up subject to my brethren's approval. The address to Philadelphia in Revelation 3. I know it's a passage we've had before us many times in the past, but it seems more and more that it's appropriate today. In the first time we had especially the Lord's coming brought before us, and in the second hymn we had the Lord's provision for us, by the way. And both, I believe, are given to us in that address. I believe it's one of the most encouraging things that we have in the whole of the Bible as to being faithful to the Lord and being encouraged in these last days. But would I really think of that? Well, everyone's happy with that Revelation 3 and. We might read from verse 7 down to the end, of course, of the. Passage to do with Philadelphia down to the end of verse 13. Revelation chapter 3 reading from verse 7 to the end of verse 13.

And to the Angel of the church in Philadelphia, right these things, that he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man open. I know thy works. Behold, I set before thee an open door, and no man can shut, for thou hast a little strength. And has kept my word, and has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee because. Because thou has kept the word of my patience, I also will keep thee from the hour of temptation. Which shall come upon all the world, to try them to dwell upon the earth. Behold, I come quickly hold that fastest thou hast that no man take thy crown. Him that overcometh will I make a pillar in the temple of thy God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, And I will write upon him my new name. He either half an year let him hear what the Spirit saith unto the Church. We might mention just a few things as a. Bit of an introduction to the passage. Pardon a personal reference, but I can remember when I was a teenager, a brother in the Toronto meeting came up to me after a reading meeting and he said Bill. I sometimes think that we're almost past Laodicea these days. And I nodded wisely, not having the faintest idea of what he was talking about. And so. We know that these seven assemblies all existed at the time that the Apostle John wrote the Book of Revelation, all reasonably close together in what was then Asia Minor, now part of Turkey. And. No doubt they bring before us the fact that if God is going to. Give John a revelation of the awful judgment that was going to come upon the world, particularly the world that is known in the Gospel, because that is primarily what we get in revelation, the judgment of God on apostate Christendom. We know from Peter's ministry that judgment must begin at the House of God. And so before the Lord enters into details of judgment on an ungodly world, He gives His judgment as to. The condition of that which professes the name of Christ. And no doubt these assemblies existed at that time, each one with its own particular character, and the voice to them was to be listened to. He that hath an ear, and hear what the Spirit saith unto the churches or assemblies. More than that, at any time in the history of the church, either an individual or an assembly, a group of believers could read these. Conditions in these various churches and get benefit from them. They could say, well that's something we need to look into or that's something that is an encouragement to me and so on. But you and I in these last days know that these assemblies have a prophetic character. And. It's wonderful in that sense to live in these last days because I believe God did not allow the Church to see the prophetic character of these seven assemblies until right at the end.

And of course, there's a very good reason for that. It would have destroyed the hope of the Lord's coming. We know, for example, that Ephesus having left its first love, the first assembly mentioned, is the condition of things shortly after the Apollo passed off the scene, and then just briefly, Smyrna, the time of savage persecution of believers during the second and third centuries under the Roman Empire. Pergamos, though the condition of things that began to develop in the time of Constantine, when Christianity was made the official religion of the Roman Empire and where it became relatively popular to be a Christian. Although it's questionable whether Constantine ever was a real believer, but we leave that. And then of course, Thyatira was the full blown effect of all of that, Uh, no doubt representing Roman Catholicism and what took place during the Dark Ages. And at that point, as we're the Lord says, things have gone too far, there's no hope of full recovery. And so thiataraga goes on to the end, and it's here with us today. But then Sardis brings before us not so much the Reformation, but the result of it, because the Reformation was a work of God, but productivism was not. And Protestantism duplicated many of the errors of Romanism, but without the hierarchy of. The Pope and Cardinals and all the rest of it. And so, Sardis, is Protestantism. Thou hast been named, Thou liveth spend our dead. But then we thank the Lord that back about 180. Years ago or so, God and His wondrous grace began to work in hearts. To restore to us the precious truth of the Assembly. And so we find a condition of things that we can call Philadelphia. And then of course, Laodicea is the end result of the church, which is so nauseous to God because it's outward pretension without inward reality, and it will find it full of expression in the false church after the true church is called home. Although we see Laodiceanism today. And so it's important to recognize that the. Beautiful character of Philadelphia here. Is something that each one of us can look to and seek to follow after these last days. And I'd make one more little remark, and that is. Let's not try and label any particular group as being Philadelphia. I believe that's important. It's clear that Thyatira is Roman Catholicism, no question about that. It's clear that Sardis is Protestantism. But in Philadelphia, in Laodicea, it's rather a condition than a discrete group of individuals, and it's something that the Lord desires for himself. And as I said earlier, I believe it's some of the greatest encouragement as well as, of course, some warnings, but some of the greatest encouragement in the whole Bible to read what the Lord is able and willing to do in these last days if you and I are willing to follow Him with a full heart. In each case in these letters. The Lord presents himself to the particular assembly He's addressing. He presents himself in accordance with their condition. And, uh, here the 1st. Aspects of this character that's mentioned is bullies.

Less significant because. You know, there's, uh. There is, uh, something that, uh, Mr. Darby said that is often quoted and sometimes, uh. Uh, either refuted or argued against. And that is that God's principle of unity is separation from the, you know, holiness means separation. But that is how, uh, I mean, we're just speaking about history here. And whether we say that the brethren in the early 19th century represent Philadelphia or not, what we do know about them is that that was, that was what they practiced separation from ease. They came out and apart from what they. Saw as ecclesiastical people. And that's in keeping, you know, if you, if you look at John 17, we know what that is, as the Lord was framed there for the Father as he was about to leave the earth. When I was a young Christian I read this. I always thought this was a prayer for oneness. And I, I think it's commonly thought that way, that it was a prayer for oneness, but. Years ago when I met some brethren in in Palmyra, ME area, I looked at this passage again. And I realized that this prayer is a prayer for sanctification. If you read it carefully, that's what it is. It's a fire for sanctification in three ways. Through his name. Get that, uh, to keep them in his name. That's verse 11. And uh, sanctify them through thy truth. Thy word is truth. And his glory. But if you look at versus 19 and 20 and 21. I believe that it would be proper to put verse 20 in parentheses. So that you could connect versus 19 and 20 and 21. And it would say, for their sakes, I sanctify myself that they also might be sanctified, separated, you know? Through the truth that they all may be one. Sanctified through the truth that they all may be 1 So it's a prayer for for sanctification that would result in oneness. And so this notion that God's principle of unity is separation from evil is not something that the brethren just came up with it. It's what the Scripture teaches. And beginning with the calling of Abraham to call him out, that principle is seen again and again when evil comes in God. Calls out. What's wonderful about verse 20? That's where we got included. You know, this verse is a really wonderful verse. Because verse 20 is how we in this late day got included in that prayer. He says I'm not just praying for these that are here with me, these my disciples here, but I pray for all of them who will believe on me through their work. Through the word of his disciples. And that's how we believe, isn't it? We have their word, we have their testimony, and it is the means by which we were born so much later. It's through their word that we believe, and so the Lord included us here in verse 20. But getting back to the point, it's sanctification that they may be one. And so you get here. The first character he presents himself is that he's holy. I think that's very good. It never was it more needed than today, because as we all know, the character of the world around us is becoming very, very unholy. And it's always the general character of the surrounding world that affects the people of God so that we're liable to be drawn into it. And when sin is so rampant in the world, we too can get a rather casual view toward it, can't we?

And so we need to be reminded that there is one that is holy, one that is true. I suppose in Second Timothy two we have pretty much that same thought. Described there, I believe, the days in which we live and departing from the truth and so on. Umm, and it speaks of in verse 20, a great house, and I think that would bring before us Christendom in general, where there are those who are real and those that are professors only and so on. Umm but take note of verse 19. Foundation of God stands short having this seal. The Lord knows them that are his and is our part. You might say our responsibility that everyone that name is the name of Christ for the Lord. I believe it could be depart from iniquity and then in verse 21, it speaks about a man purging himself from those vessels that are through dishonor and uh, verse 22. They also use for less, but umm, notice that that burst continues, but follow righteousness, faith, charity and peace with them that call on the Lord of the pure heart. So it's a matter of, as you say, when it is, uh, sanctification, but unto the Lord, if we look at Hebrews 13:13 and uh, with them that called on the Lord of a pure heart. So he doesn't want us though, he doesn't want us to get out of the world and go and live in a cave or something like that. He wants us to find those who have a true desire to all of the Lord. And uh, as we had that verse before us this morning there in Malachi, those that fear the Lord spoke often one to another. And, uh, that's what the world delighted in. He, he wants to see those that are true and those that fear the Lord, uh, to be together and, and, uh, be encouraged and so on in these last difficult days. I do see sometimes a character in some that they. They're, uh, somehow so disappointed with other Christians that they go off by themselves, you know? And it's a spirit of things. Umm. Not much, not much different than I think Elijah when he said only I am left, you know, it killed all your prophets and I'm the only one left. And uh, if I'm not mistaken, that's the only sin of an Old Testament St. that's important or spoken of in the New Testament. It's a terrible sin of pride. And I think also, uh, it's pretty sure it's been a long time since I remember looking at stuff, but I think the word Pharisee means separation. Something to that effect has something to do with separation and Pharisees, you know? Where the holier than thou? You know, separated but but not separated under the law. And that's what you're getting at. It's not merely separation, it's separation unto him. And there's going to be others. We're guaranteed that there will be others that we can go on with. And that's a wonderful thing. So setting yourself apart, that's that's not the thought at all, is to be separated so that you can be in communion with the Lord and you're guaranteed that you'll be in communion with others as well. Brothers heads, uh, uh, Bill. Dad was one of the three, uh, friends of Joe. And uh, his name means most separated, but he, uh, he faced his judgment, umm, or his discernment on tradition that you might mention that. Oh, hello, Bob. I'm sorry. Go ahead, though. Go ahead. Just, uh, a thought as to this concept of holiness. We, umm, it's a character of the

Lord that, umm, we have here in our portion, but it's a character that the Lord would have us to have. And so we have in the maybe we could look at first Peter, just for a moment. First Peter chapter, chapter one.

We go through the 1st chapter, but just to lead up to in verse 13, it says grew up the loins of your mind. And that that's a preface to what we have in the 15th verse where he says but as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written be holy for I am holy, which of course is a quotation from Leviticus. But as a as we consider this. Umm umm. Uh, an incident comes to mind that umm. I appreciate it when my children were younger. We live in a Maple Bush and we tap trees. We've got some help now. The Alan help us with their treats that that produce a bit of stuff too. But back when my children were younger, we would gather the SAP and we would take it over to the Millers and they would boil it. So we we boil stuff the easy way. We tap the trees, we gather the South, but then we take it over to the Miller's and invariably when I was. Driving by the barn on our way to dump off the set, our children would say, Dad can we go in the bar? And, uh, I would reluctantly say that they could go in the barn, but maybe just go in the door. And, uh, it's interesting that, uh, my children could win the barn and they would come out and they would smell just like a cow. And I bring them home and they troops into the house and my wife would say, what have you done? And here's my children. Uh, you know, they didn't have to look at a cow. They didn't have to touch a cow. But they came out of the barn smelling just like a cow. And that's the concept. Of association of evil. Again, I repeat, they didn't have to look at a cow. They didn't have to touch it going. At that, they came out smelling just like a cow. Isn't that interesting? While the Lord's desire is that we would bear that character, that He has a holiness. Holiness and righteousness are different. Righteousness happen to do with our act. Whereas holiness has to do with our thoughts. Righteousness has to do with our path. But holiness has to do with our thoughts. Sorry, I got you wrong. No, that's very, very good, Dave. And I think as we said a moment ago, all of this is the most needed. I would just make one further comment on the whole question of separation from evil and whether Ted touched on it. And that is that whenever there is separation from evil, unless there is a real separation, not from something, but unto someone. The whole matter of price can enter into the picture. It's very interesting that the brother who wrote an article way back in the 1800s entitled Separation from Evil, God's Principle of Unity, and it's a superb article. But some years after he had written it, a brother who edited a periodical decided that it was good enough to put in the periodical, and it fell under the eyes of the very man who had originally written it. Of course, both the man who had written it and the editor of the periodical knew each other, but the original author wrote to the editor pretending he was someone else. And he said, Mr. Editor, you have put a paper into your publication that while it is very, very good, he said, and everything that it says is true, he said, I would judge it to be slightly unbalanced and one sided. And then he proceeded to add something to it. Grace, the power of unity and gathering. And I enjoyed that because. Separation is necessary, but if we're not careful, we can allow what we witness against to assume such proportions that it almost eclipses what we witnessed for. And Christianity is positive. We have to deal with evil. We have to separate from. And I say again today it is most necessary more than it ever was. But separation from evil never attracted a soul to Christ. It might help us soul who was already attracted.

It might be something that was good for someone who had already known the Lord. But what brought you and me to Christ in the beginning? It was a realization that first of all, we were sinners, but secondly, that here was one whose grace and love reached out to us while we were sinned. And so we need to remember that the very name Philadelphia means brotherly love. And so in all that we read here. Yes, we find the strongest language as to the need for separation, and that is most necessary. But let us remember that it is separation under Christ, and the whole character of that Blessed One ought to be manifested, as Dave has said, first of all in our thoughts, and then in our walk and our ways down here. Sometimes the question arises, should I do this? Should I do that? Should I go here? Should I go there with regard to this matter of holiness? And as there's been, uh. Conferred separation starts in the heart, and if it's in our hearts we're separated unto the Lord, then that's going to guide what happens right now. I got a question for for brother Dave. Your children, when they smelled like cows, did they think they smelled like them? I had no concept lesson. My brother watched that that if you grew up in a room that was full of garlic. You would not be able to discern the smell of garlic. So, uh, we're not really the best judges, are we? Of what we smell like, so to speak. And, uh, it's good not to, uh, get angry with your brethren if they give some indication that maybe you smell like a cow. Might be good to pay attention and consider where you've been, what you've been up to, right? I always enjoy in Scripture how the Lord presents himself as the source of all strength for his people. He doesn't give us something else. He doesn't give us doctrines. Sometimes he doesn't even present his word or the Spirit of God. He always presents himself, especially in the in the Old Testament, in the titles of El Shaddai and all these other things. And even here we see that he says these things. Say if he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shut up and shut up and no man open it, He presents himself. Not something else that we can lean upon and rely upon. They're just taking back the, the Peter, umm, in the sense of this aspect of holiness and righteousness. We have none in ourselves, nothing that we can count on ourselves to even approach that. And it hits at that in Peter where he says in verse 14, he says as obedient children in verse, it wasn't read, not fashioning yourselves according to the former lust in your ignorance. That's all we have to offer is less ignorance. That's the best that we can do. But yet it says He is He which hath called you is holy. So be holy in all manner of conversation. There's no doubt there. If He's holy, He gives us everything that we need to be the same as Him. He provides it all for us. It's not a matter of us earning it. It's not a matter of us on some level or studying to be holy. We are holy as long as we're in Him. He presents everything that we need, all the strength that we need to be holding. It's a matter of. Being obedient children to that, realizing that that's what his standard is and that's how we have to work and give us everything to do that. But yet where we fall is in that little line. Obedient children. Same as Dave mentioned, his children were told they can go to the barn but not go in. How many times have we been to the barn? But yet taking that first step in and because of that, we read the, the situation that we find ourselves in, even just that one little step, we end up smelling like cows because. That's the way it is. Present, uh, the Lord presents himself and we have a desire to be near him, right? And we have a desire to be a communion with him. And that is the desire that has got to be the motivation for holiness, the desire to be with the Lord, the desire to be in communion with him. If our desire for holiness is motivated otherwise that's Pharisees.

But going on to the next thing, and you've mentioned it, Brian, it mentions here the key of David, he that hath the key of David. There can be different thoughts on that. I would suggest something I've enjoyed in my own soul. As we know, it's a reference to the 22nd of Isaiah. And there are two men named in that chapter. One man whose name was Eliakim, and another whose name was Shepna. Both of those men were prominent in Israel. Both of them took a place of honoring the Lord. They were men who were present when the. Syrians came against Jerusalem in the time of Hezekiah, and Shebna was one of those who listened to the harangue by Sennacherib's emissary, and so on. But there was a very different character inside with those men. Shevna had his eye on present things. Eliakim had his eye on the Lord and non eternal things if we could use that expression. I know they were Old Testament people, but at the same time we find that at the end of that chapter in Isaiah. Eliakin is so closely connected. With what is prophetically said of Christ, that it actually talks about Eliot Kim in terms of his having the key of David, even though as it goes on, it's very obviously Christ that is in you. It talks about the one who will be fastened as a

nail in a sure place. That could be none other than the Lord. But Eliakim was so closely, at least in the mind of the prophet, connected with Christ. That the Spirit of God is able to put them together in that way. Christ has the key of David in the sense that he is the one who is the rightful king. He is the one who has the right in the coming day to take that place of power and authority over all things in this world. But who will be with them in that day? You and I? The Lord gives you and me the privilege now of living for Christ in such a way that we can be closely identified with Him. Remember while reading of a. Dear brother who lived way back again in the 1800s and someone made a remark about him said every time I see that man, I am reminded of the Lord Jesus Christ. In more recent years, although before my time, there was a brother in the Toronto meeting by the name of Gosby. I knew one of his daughters, but he was gone long before I was around. But my father told me that. When he was lying there in his casket many, many years ago, and of course, neighbors and friends came in as well as believers, and one of his neighbors stood by the casket and as they were chatting together, he pointed to Mr. Gosby's body in the casket. He said, you know, he said that man never sinned. That man never sinned. I don't think my neighbors would say that about me. If I were in the casket, I hope they would, but I don't somehow think they would. But here was a man who lived next door to him, and not just for a month or two, but for a number of years. And that was the testimony Mr. Gosby bore. Well, I say that to show that what God looks for in you and me as a character that simplifies the character of Christ, the key of David. And so if he's the one that has the key to that rightful place. God has given you and me the privilege of being so closely associated with Him and His character, and want in our character and want that we resemble that in Christ.

And what's the result? We will find that there will be doors that will be open to us, wonderful doors, and there will be some that will be closed. And we have to remember that. We've talked about that a little more later perhaps, but the key of David now others may have different thoughts. I'd be glad to hear them. But I just mentioned that is what I have enjoyed in the connection with that expression. Just to mention opening and shutting. It says I have set before thee and opened door, and no man can shut it in the next verse. But in verse seven it says the Lord openeth and no man shutteth and shutteth and no man openeth. You and I are not living in Apostolic days, and if we pretend to be like those in Apostolic days, we will be disappointed. If we attempt to restore the power and position of Pentecost. It won't work. We have to realize that we're living at the end of a ruined dispensation where the church outwardly has failed, where it is broken up outwardly into many different groups, where it has become, I think Dara referred to it there in Second Timothy, a great house. Much that is wrong in practice, much that is wrong in doctrine, and the need for separation is there. There are doors that are going to be closed to us today. If we want to be faithful to the Lord, we say, why can't that door be open to me? Others are going through that door. It seems to be open to them. And I have to say, that door is close to me if I want to be faithful to the Lord. But thank God there is. A door and there are doors that are open and the Lord says no man can shut it. Oh, the devil is trying to shut every door that would be opened to the honor and glory of Christ today. God says that I have opened it. Christ says if I have opened it, no man can shut it and I say that to encourage each one of us here because. In these last days, as Ted referred to it a little, there are some who are throwing up their hands and saying no use, what can you do? I'm just going on alone. There are others who are saying, well, it doesn't matter much where you go or what you do, After all, it's the last days. We know what things ought to be, but you can't do that in practice anymore. There is an open door, and God will never show you and me truth in His Word. And then make it impossible for us to act on it. He will never make the circumstances of our lives so difficult that I have to say, well, I know what the word of God says. I know what I ought to be doing. But because of the circumstances of the position in which I am placed, I can't do it. I don't believe the Lord will ever put us in that situation. Now don't misunderstand me. I have no doubt that dear John on the Isle of Patrick. It seems as if he were all alone and he probably could not break bread even though the word of God told him to do it. Others have been put in prison and we're all alone in a prison cell. And there were things they couldn't do. If you read Hebrews 10 and 25 to someone in prison and said, now what about it, Paul? It says not forsaking the assembling of yourselves together. Now, Paul, you're not carrying that out. No, God had allowed a circumstance where he couldn't carry that out, at least for a while. But I'm speaking in general terms that God will not allow the condition of things in this world to become so difficult. That you and I can't carry out what we read in the word of God. Go back for a minute to uh, where it says he that is true. What does that mean? Because it's true. I asked that question because I'm going to answer it so.

What does that mean though? He that is true? You know in English we have the word true. We have the word truth. TRUTH. And uh, we also have the words real and the reality. And I think our concepts of those aren't quite the same, right? The truth and reality, we don't quite think of them as the same truth. We think oftentimes as a body of knowledge or. Uh, something having to do with? Whether what you said actually was what happened and what isn't right. But in Greece, that word. Greek didn't have those two words. In Greek, the concept of it is something is true. It means it's real. That's not a hard stretch for us, but there there weren't two separate words but but there is in English. That is what the Greek word means. It means is real. And uh, you could. In fact, when the Lord says I am the way, the truth and the life. You could actually read that in English as I am. The way the reality comes alive. Or when it says thy word is truth. Perfectly acceptable in English to translate that as by word is reality. Because that's exactly what that word means. Well, that's nice because it says he that is real. That is real. And uh. I. You might think of this as being in contrast to being hypocritical. You know, Hipp, hypocrisy isn't just saying one thing and doing another. Any kind of show is hypocrisy. Uh, perhaps uh, even showing more affection for the Lord than you really have, so that you try to display that to your brethren. That's hypocrisy. And uh, when the Lord called the the Pharisees and scribes and hypocrites, as I understand that hypocrites was a word for stage actors in that day. That's what they were called, hypocrites, and they were made these big masks in order to amplify the effect of their voices. And they not negatively, but that's they were referred to as hypocrites. That's just what they were called. And so when the Lord said the hypocrites, it was as if to say, you actors. Your show offs and uh, I think it's quite interesting. He says he's holy and then he says he's true or he's real. If you read about the Lord in the gospels, can you think of anything that he showed more Uh. Shall I say, uh, anger or, uh, he was appalled. What was more odious to him than hypocrisy? You ever noticed that it seemed hypocrisy seemed to be the thing that just he had no tolerance or at all was hypocrisy. He just, it was so just obviously so distasteful to him. Because that's his character is he's real. He was genuine. There was no and he would have us to have that character as well. This is about the first Excuse me, go ahead. He says about the Pharisees there too. Do what they do. Don't do what they do what they say. Don't do what they do. Yeah, I was just going to mention, uh, that thought and truth and reality, and it reminded me of when the Lord stood before Pilate. In John 19 I'll just read this here the Lord says to this end was I born, and for this cause came my into the world, that I should bear with this unto the truth, let's say reality. Pilots answered. Pilots said unto him, What is truth? What is reality? Isn't that the world? They don't know what reality is? They don't know that the things that are not seen there in general. The things that are seen are only temporary. And that whole idea is being challenged today in many circles, and sad to say, it has invaded the profession of Christianity. At least that is that you can have your truth and I can have my truth. And even though they contradict each other, well, that's all right. For you, it's your truth, and for me it's my truth.

But that which is true by definition excludes that which is not true. And so. Uh, we are told today to be tolerant. But when it comes to divine things, there are absolutes, aren't there? There are absolutes in truth. Man doesn't want to admit today that there are any absolutes.

Everything is relative. Well, there are things that are relative in life. There are things that we have to be careful about, trying to be so dogmatic about that we fail to see the broad picture. But when it comes to the Word of God, there is absolute truth which must be recognized. And we cannot play with it in that way. We can venture, we might say, to think outside the box, as people say, but if we could say it with all reverence, we can't think outside this box. No, all our thoughts must be subjected to the revelation that God gives us in his precious words. And of course, as we had brought before us, that word is in its essence Christ himself. Christ is the wisdom of God, Christ is the eternal Word. And if we want to have the truth as to everything. It comes down to his person, doesn't he? That's why the Lord Jesus said to Pilate. Everyone that is of the truth heareth my voice for Pilate. He was in a position of power and authority. The Lord was before him from the human side as. A poor prisoner, but who was afraid of pilots who got knocked out of balance? Pilot. And that's the result of the truth being not merely spoken with the mouth, as David mentioned. Being lived down in practice, that's what counts in your life and the true Philadelphians. Lift out that Crest. Truth doesn't simply hold it in his head. A far truth too, should give the believer peace. There's only one way of salvation, we can be sure on it. And there's lots of decisions people make in life they've already made for us. You don't have to decide well, is it right? Exactly. Find it in the Word of God. We can be sure we're on the right path and we can have peace about it because God says it. Speaking is a uh, patient is a wildly cold and I believe he's got. We've got a lot of us Christians looking at each other rather than at the word. And to the point where we might say, well, what do you think about such and such a thing doing it? They're not doing it or whether that that type of thing. And there can be a danger of us looking around. Uh, looking around. In with good intentions, trying to find a group of Christians that are that we might. Umm outwardly think are carrying on umm meeting together in this way that we're reading about in Philadelphia. But if we're only looking at the people, we're going to get disappointed. And then Austin says that too. Umm, those who might want to take their place at the Lord's table don't you're going to be disappointed. You're going to look at in the year other people who meet here and, uh, get disappointed. But to look at the work with the word direction and, uh, thinking of the, the apostles when they. Said to the word, wherewith thou that will be prepared. They asked him about it, they didn't go around and he didn't tell them to go into the city and look for a place that mettled the all the both occasions. To to go into the city, and there will a man meet you. And follow him into the house. And they found the place where the Lord was going to meet them. It was a man who met them and brought them into the house.

Here is that and uh, so we don't need to be looking at each other as believers and seeing. Me trying to determine whether you're measuring up. They would standard or not, we need to be asking award and I believe that's what is meant in that verse that I think Carol referred to as Timothy calling in front of the word as a pure heart. The disciples were really wanted to know where they should go and take care of the Passover, and they asked where to close them, and they found the place not by their own looking around, but by the mass of that. Uh, they existed. With the Lord now, umm, he often told it to me, John, uh, seven and uh, Bruce 17 And uh, I'll just read it. If any man will do his will, uh, he shall know of the doctrine or teaching, whether it be of God or whether speak of himself. Now I was just thinking of, uh, you know, like we know, uh, that Greek word is intuitive knowledge is keeping the soul. We know because we have the Spirit of God and dwelling in US. And, uh, My wife, well, I went through some turmoil as to what decision I should make make, uh, it's. Such an earth moving decision. And but I had all this turmoil about whether I should do it or not. And so the Lord brought me around to the point where as I was losing anxious and I had anxiety about it and I didn't feel right about it. And the Spirit of God just spoke to my heart. And if you have turmoil above it, then it's not the Lord. Struggle, you know. And it's just just to give it to the Lord. And then that goes away. And we read in umm. I was just thinking umm. And I'll just leave it as quickly as in first, uh, uh, Corinthians in chapter UH-10, uh, verse 13. There's no temptation or trial taking you. Man, but God is faithful who will not suffer you to be content above what you're able, but you'll with the trial also make it a way of escaping that you may be able to bear it. And I was just thinking of all the young people. They're going to secular schools and I'll tell you, they're made to March, uh, with the, uh, with the, with the world and the like, with the Sodomites, you know? Blunt and uh, they're, they're breaking. They actually are breaking down the doors. Suzanne and I were talking about this last night. Do you get, they've broken the door down. They're even in the process of breaking it down, but they're just taking over completely where they're, they're going to make Christianity, umm. Umm, illegal and uh, there's even a, a 24% now, umm, declaring, uh, I don't know if it's past or not, but uh, declaring fundamental Christianity, so-called, umm, a terrorist organization. You know, that's, that's almost hard to believe in Christmas, but umm, our young people that are really most affected by this. Even more than us older ones. Bill, we are a terrorist organization. Knowing therefore, the terror of the Lord, we persuade men. So I guess our time is up. Perhaps we could sing together. Hymn #24 in the appendix. 24 in the appendix. Nothing but Christ is on. We train the gifts on Christ goes living bread with staff in hand and people's dog. Nothing but praise the Christ before. 24 in the appendix. Nothing. No problem. With the Grand Theft Auto, grave is on the ground.

Oh God. And I'm crazy. Long for me. All where was the beginning from? Umm.

Dartmouth Conference: 2013, Revelation 3:8-10 Philadelphia

## Reading

34 We're not of the world which faded the way we're not of the night, the children of day 234. We're not of the world. We've taken the world away. Technology, that one, God love God. I continue to tell us our starving of the truth, where it's where it's where it's raining, where strangers thunders on their own heads and we have to have a little bit of a little alone. Uh. Ah, shall I pray to sail our guardian, and how to God we are on behalf of. Life. I'll scream by praying deeper I'm alone from Thailand before I go. After Friday, my day was so proud of my life, but it's raining down the road now. In my opinion, I love you. Lord, save it for my operation. It's more. Than anything leaving me. And soon shall we enter our all problems widening. The ground beginning crying, growing. And fall along with them and fall over and further around and the background. Remember now they need to give you all the Lord's Lord beating the eye and the blindness and the blind singles representation is not good proof will be the end of the end of the tune of it to be. We get very far into the address to Philadelphia this morning. And exposed. We should start with the eighth verse. Would that be about right? Revelation 3 and verse 8. Our Revelation chapter 3 reading from verse 8 down to the end of verse 13. I know thy works. Behold, I have set before thee, have no man can shut it, for thou hast a little strength, and has kept my word, and has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not but to lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold, I can quickly hold that. Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is through Jerusalem. Which cometh down out of heaven from my God. And I will write upon him

my new name. He didn't have an ear. Let him hear what the Spirit says under the churches.

We already mentioned the open door, or perhaps as you should read more accurately, and opened door. That is, the Lord has opened it in connection with the fact that the Lord opens and no man shuts and no man opens. But it's very significant. I think it's said to every assembly here in Revelation 2 and three. I know that it works. Sometimes said in a positive way, sometimes in a negative way, but here I believe it's in a positive way. I know thy works. It's very, very comforting and real, a real encouragement in these last days if you're really seeking to please the Lord. The pathway is not going to be very popular, and sad to say, it won't always be popular with others that profess the name of Christ, even other true believers. If we really want to do as it says there in verse one follow him that is holy and him that is true. We may well find that we're misunderstood. We may well find that we are not very popular. But we'll have to be content with the one who says, I know thy works. In that connection, I'd just like to read a verse from Second Timothy 2 That I believe bears on this. Second Timothy 2 and verse 8. And I'm going to read it the way it is in the Darby translation because there's a very slight difference here in the King James. It says, remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel. And it's always good to remember the resurrection, But I don't believe that Timothy needs to be needed to be reminded so much that the Lord rose from the dead. The J&D reads. Remember Jesus Christ of the seed of David, raised from the dead? According to my gospel, that is the Lord Jesus as far as this world was concerned, we could say, speaking reverently, his life looked as if it were a total failure, didn't it? He got absolutely nothing in this world. He was rejected even by his own followers, rejected by the very nation that. He had come to save, misunderstood even by, as we say, those that knew him, betrayed by one of his own followers, and eventually cast out and crucified, totally rejected. We would say that life was a failure. A clear Apostle Paul could have thought the same because in the 1st chapter of this same official He has to say all day which are in Asia be turned away from me. We thank the Lord that all Paul's laborers weren't in Asia. But at the same time, it must have been very difficult for him to look back on a life of probably unparalleled service to the Lord, and then to find many of those with whom he had labored turning their back on. Where shall we say is the reward for a light? Live for the Lord. It may have to wait till the glory. The Lord Jesus, if we could say it reverently, had to wait for resurrection in order to see order to see the fruit of his sufferings. Paul will have to wait for a coming day to see that reward for living a faithful life for the Lord. And you and I may find ourselves in the same position. And so we're reminded here. I. Know thy words. We may have to be content with that, as, uh, our brother Ted brought before us this morning, and it's very good. According to the same chapter of Second Timothy. There will always be the wit then, until the Lord comes. I don't believe we'll ever have to go it alone, so to speak, but we may have to be content to wait until the glory to get the approval and the reward for being faithful to the Lord.

OK. Uh-huh. I'd just like to, uh, ask a question that I may, and that is each of these, umm. Each of these pistols is a seven assembly. It starts off for his address to the Angel of the. The assembly and wherever and that was somebody to clarify what is referred to by in terms of angels or the account. Well, there have been. Different process to that, and we don't want to be too dogmatic about it, but it seems from the way it is presented here that it would bring before us those who, uh, uh, well, let's put it this way, Those whom the Lord would look to as being responsible, uh, particularly in an assembly. On the other hand, we don't want to carry that thought too far because that doesn't let the rest of us, as it were, off the hook. Carry the thought of those in a position of eldership and responsibility. To an extreme and you end up with potpourri where a hierarchy simply says this is the way it is and this is what you do and those underneath obey. The New Testament doesn't teach that. Carry the thought in the other direction. To an extreme and you end up with every man doing that which is right in his own eyes. Both are wrong, aren't they? God has given authority in the church. He's given responsibility. And so he looks for those in responsibility as to the character of things that they have allowed within the sphere that God has committed to them. And that's a principle that works throughout the Word of God, whether it's a master. Over servants, whether it is parents in the home, whatever it might be, if there is serious disorder and confusion within a sphere of authority, God looks to those whom He has placed in positions of responsibility. As to what they have allowed there and so I I would suggest that thought. I don't know. What do you think, Stan? Do you have any thought on it? No, that's what my thought was too. I would have a good verse in that connection, I think in Hebrews 13 and verse 17. It says there obey them that have the rule over you or the guide over you. I think it could read and submit yourselves for they watch for your souls as they that must give account. So they that must give account are those who have the responsibility in the assembly. So there's, as you say, there's authority, isn't there in the assembly. And we should be willing to submit ourselves, uh, one to another. Hmm. Do you agree with that, brother Ted? That's, uh, what I've thought over over the years and in, in various, uh, settings. I would, uh. Just umm, read Mr. Darby's note on the word umm. It's found actually in a different verse. And, uh, but what he says of this, read what he says. Umm, and that is the meaning, I believe of quote, Angel, the symbolic quote representative of the assembly seen in those. Responsible in it. Which indeed all really are as as you alluded to, hence the and to you, and to you each and the rest. So he sees it as symbolic of those who would bring bring the word of God to the assembly.

Oftentimes in Scripture, in the Old Testament, the angels were messenger. I'm just thinking what it says in Second Peter or First Peter chapter 5 verse 5. And, umm. Likewise, the younger submit yourselves out onto the elder or those that have the guidelines suppose nay all of you, uh, be subject for umm, the subject, uh, one to another and be close with humility for God resistance and proud and give grace to the humble. And I was just thinking of the responsibility of those who have the guide over us. They're much, much more responsible than. Those who are under the guide. Hmm. And so their accountability to God is uh, so, so much greater. And, uh. They, uh, have the guide over us then. Where to submit but also there's to submit. To us, and we're all the submit to one another, not just, uh, submit to one authority, but all of us have to submit each other to ourselves. So. Those in a position of responsibility are not infallible, are they? And we can't use that, as we said earlier, as an excuse to go wrong. And I had a brother once call me in very strong words that the Saints would only learn to submit to elders. There'd never be any divisions anymore. Well, I respectfully suggest that that is not quite true. Sometimes. The elders can be in the room, and sometimes it needs others to turn to the Word of God and bring it before them. That's recognized in Paul's ministry, too. He says. Receive not an accusation against an elder, but in the mouth of two or three witnesses. But it could be that it would happen that way. Rebuke not an elder sharply. That's the Darby translation. But nevertheless, there might need to be a review. And so the Word of God is so beautifully balanced in the mouth, and it's striking in that 5th chapter of First Peter that the 1St 4 verses are involved in telling the elders how to carry out their responsibility and with what character they should do it. Showing, I believe, that there is that which would commend itself and that which might not. So the word of God is is very beautiful. Directions. Yeah, I was just noticing those versus, umm, brother Bill that in that, uh, fifth chapter procedure and I think it's worth reading them. Because it brings out what uh. What? First Peter, five and one, the elders which are among you. I absorb who I'm also an elder and witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. See the flock of God. Taking the oversight thereof, not by constraint, but willingly. Not for filthy liquor, but have already mined neither of them words over God's characters, but being examples to the plot. So it seems to me that the elders are being, uh, exported here by a theater to. To, uh, feed. The flock rather than to rule or being words over them. Umm and I. They suggest that if we. If the those who are in a place of

responsibility. Our exercise before the Lord about feeding the assembly and being an example, for example, to them, to the rest of the assembly, then things will go as they should. MMM. And there might not be.

Uh, there might not be those situations that sadly result in division. MMM. And, uh, when it says the samples to the block, I heard one brother one say that, uh, it's like, do you like a, a head sheet? Rather than being like a shepherd. So you know the the reef sheet would take the lead to do what? To follow the shepherd. So umm, you can't. A shepherd really can't be an example to the flock, right? Get down on all fours and so on. So, uh, you gotta realize that you're just, you're just the sheep too. And, uh, take the lead to follow the Lord, not rule over some of the language in the King James, as we know, was because of the context in which it was written. Umm and they were trying to maintain that that structure rule, but the Lord said you know it shall not be so among you. He said this is the way they have authority in the world, right is. Fair enough, though I can't think of the scripture, but he says but it shall not be so among you. Those that are are going to be uh, uh. Uh, the in the lead you have to be what is we should look at that Saint Matthews. If you know that the, the, uh, those who rule over the nation. Exercise authority over them. You know someone else where that is? It's important because the Lord said it shall not be so upon you. And that was a word right from the Lord on this very issue of rule. Well, we don't want, I don't want to take up the plenty of the masks. Good brother. What's that? Matthew 20? Is it in Matthew 20? Verse 25 Right Exactly. You know, they would, they too would just ask us to be put in certain positions and that's a naturally what we desire, you know, in our ambitions is to have position, be recognized as having position and so on. Umm, so he speaks to that, that tendency in our flesh to want to be in a position of authority and so on. And he says, umm. Verse 25 You know that the Princess of the Gentiles exercised dominion over them, and they that are great exercise authority upon them, but it shall not be so among you. But whosoever will be great among you, let him be your minister or your servant. And whosoever will be chief among you, let them be your servant. So. And then he he sets himself as an example. And it's interesting because there's a scripture that says that he's going to come forth in service. I mean, what's it going to be like to have the Lord come out and. Service, I mean, what will that do to pride in any ambition for position. But you know, in our day we don't have apostles to a point elders and it's even questionable when when the apostle appointed Aldous in each city whether that was a public thing. I mean, there is no there's no reason to assume he set them up in front of the assembly and said these are your elders. I rather would think he went to them individually or or collected a few and laid the responsibility for the care of the assembly on them. What good would it do to set them up in front of the assembly? And and ordained them, so to speak. I believe he he went to them in private and and laid the responsibility because that is really what is seen in the New Testament for elders and overseers is responsibility. And when he says to Timothy that one that desires that he says what desires a good position. He says no. He says desires a good work. So, uh, but in our day, we, we don't have an apostle to a point. And so we who take responsibility do what we rise up. To take responsibility. That's the only way it can be. And, uh, if it's done in the right spirit, it's beneficial to the assembly. And those that go on well are those that recognize the benefit of having those who watch over their souls. There's no reason to have a problem. I mean, the, the issue arise when there's someone who wants to have power and authority that causes trouble. And there's no shortage of history of that. And the same thing happens when those who were rebelled.

And usually the rebellion is because they want. So either way, it causes trouble. But if it's more like a family, you just recognize there are those that are ahead of you, there are those you need to take care of. There are those that are on your side. You look at the block on the wall here, you know every block has blocks below, blocks beside, blocks above, and even the ones up at the top have blocks of side. And if you're in the assembly. And you're not in submission. You know, you should be able right now to sit here and think about those that to whom you're in submission. And if you're not in submission, if you can't think of those for whom you are in submission, you've got a problem. You've got a problem because if you're really built up in an assembly. You're in submission, I'm in submission. I know I'm in submission. So I contain them right now. So we all should realize that it is, uh, brother builder, uh, Herman brought out it, it really doesn't say the submissive submit to one another. I mean, in a way that would be very practical, but the thought is to be clothed with humility and, and in a sense to submit. I mean, there may be times when even a young brother has the Lord's mind. I need to recognize that. But in a general way, there is this stance and authority in the assembly, in the it's not profitable for anyone to be. Trying to rebel or kick against that. Hmm if it actually was apparently there's a verse in umm in Acts chapter 20 which is in sheds a lot of light on this. That's chapter 20 verse 28. It says take heed therefore unto yourselves until all the Plaza over the which the Holy Ghost needs to overseers repeat the Church of God, which he had purchased with his own blood. So that's the important part of the business. Right in it in uh, Mr. Darby's translation says among whom? Not over whom? Over which, but among whom? The Lord has placed all the elders and the overseers among flock. They're sheep too. And it's the Holy Holy Ghost, the Holy Spirit that has from that verse, I take it that has. LED those brothers to. Take on your responsibility of being, of doing that work as as that's my life, that's the work. If not. It's not, uh, the assembly deciding we're going to make brother so and so the elder. After God leading one another to take on that responsibility and again here in that verse that, uh, Ruth has pointed it and it's defeat the Church of God. And it also reminds us that he the word himself has purchased it with his own letter belongs to him, not not to us. Yes. In the, in the Old Testament, you know, is, is very interesting. Uh, picture there when there was rebellion against Moses, the Lord told them, you remember to take the staff. He, he had all the, the rebels take their staff and they took errands rod and they, they put them in the temple, right? And, uh, and Aaron's rod butted, but you notice it goes on to say that it, it was, it sprouted almonds. Well, almonds are food. And I've always enjoyed the fact that really, God, uh. UMM identifies authority among these people by those who feed and nourish. That's the that's the sign of of real authority. Hmm. Well, going on with the rest of the verse, it says thou hast a little strength. And it's kept my word and not denied my name. This does not mean.

I do not believe that the Philadelphian has a little strength and those who are perhaps not walking so faithfully. Have much strength. We don't want to be critical of anyone, and we're thankful for everything in this world that names the name of Christ. But at the same time sometimes in being faithful to the Lord. We may. And I confess that I have occasionally done it myself, cast envious eyes at the amount of work that is being done by some large Christian organizations in this world. I'll never forget what our late brother I say. Our late brother Harry Hay has been gone for over 50 years. So kind of dates on us, but I remember his staying in an address. He said, brethren, do you think in a coming day that the Lord is going to say to me, well, you were just a little bit too careful to follow my word. You should have sidestepped it a little bit from time to time and you could have done far more work for me and been far more use as a believer in the world. He said, do you think the Lord will ever say that in the coming day? You know he will know the Lord values our obedience now as we've been hearing. It has to be done in the right spirit, not in a slave issue, adherence to some kind of a legal standard that we have set up. That's not the thought, but the character of the one that the Lord approves of here and whom He says has a little strength. It's not in comparison with that which is around us, but rather in comparison with what God gave at the beginning. What did God give at the beginning? Marvelous blessing. Thousands saved at one preaching of the gospel. Tremendous unity among believers. Were there problems? Yes there were, but there was the power of the Spirit of God manifested there to deal with them. You and I can't expect to bring that back again. We can't expect to see the power of Pentecost and

the condition of things in the early church duplicated today. And to think that we're going to do it is to be unintelligent as to the mind of God. God doesn't work that way. Everything that God has ever set up has failed. And when it has failed, God never restores it to his original state, but he does permit. Those who wish to be faithful, to answer to everything that he gave right at the beginning, that's what if we could name a name in the Old Testament, Hezekiah sought to do. That's what they sought to do in Ezra and Nehemiah's time. They sought to go back to what God gave at the beginning and to give expression to it. And that is what I believe is entailed in the thought of a little strength. It's not having the power of Pentecost. It's not competing with what may be done, uh, uh, shall we say, in an organized way among others, but it's rather seeking, as it says here in the end of the verse, to keep His word and not deny His name. The Lord values that, and I say that to you and to me, each one. That is a paramount importance in these last days. Somebody made the remark this morning that we can get our eyes on others. And if we can do that, Satan's got a wedge in the door and he can persuade us. Well, because of this and that and the other thing, I can do that which is contrary to the word of God, because after all, well, everything's in confusion and we can't expect to see things done properly. The confusion is here, the failure is here, and we're part of it. But God would not tell us to keep His word. The Lord Jesus would not tell us not to deny his name if it were impossible to do so. I'd like to say one more thing too. On the question of denying his name, someone might say quite legitimately, I don't know any true believer that would deny the name of the Lord Jesus Christ.

Yes there may be a Peter who under the pressure of circumstances and not walking with the Lord and being taken up with perhaps a certain amount of pride in his own uh faithfulness that denied the Lord with oaths and curses even there might be a Bishop Cranmer back in the 1500s. Who, under the pressure and threat of death by being burned at the stake, denied the Lord temporarily? But he regretted that, went back and was faithful to the Lord and endured that kind of a death. I don't believe any true believer could deny the Lord from his heart, but denying his name I would just suggest. You have that verse back in the Psalms that was magnified. Thy word above all thy name. And without wanting to go into a long explanation of that, I believe we find in the Word of God that the name of Christ is not. If we could say it reverently, just to me it embodies everything that is in connection with that name. He is the eternal Word having John 17. Thy word is truth, and so to deny His name means to deny that vital truth which is connected with His name. We can say that we value his name, but if I am deliberately and willfully not working in that which I know to be connected with that flex name, am I right in saying that I'm denying his name? What would you say, Dave? Is that right? That's right. I was just thinking of some, uh, 119. Psalm 119 and. I was just thinking about how David, uh, you know, he, uh, hurt the one of the police, the Lord and, uh. Umm. Verse 128. Therefore I assume all my two steps concerning all things to be right, and I hate every false way and umm. You know that, uh. David hated every false leg and, uh, this Psalm here, it has 176 verses and, uh, 174 of them versus extol the virtues of God's will and, uh. I don't know which tube that don't excel the virtually a little bit worse, but it's just so lovely as a Psalm and. It's so edifying. And, and I was just thinking of Second Samuel. I saw the second kings. I just had some questions to ask about this concerning. Talking about and. That Kings chapter 4. And of course we know that Elijah has such a lovely picture of the Lord and, uh. They need God's salvation. But anyway, uh, verse 38. Umm. And he lastly came to games to build all. Now Gilgal is a place where we know that, uh, they had to go back after, uh, to put the Knights in the West. That's when they're first circumcised. And it's a lifelong, umm, state of soul to be in repentance always, you know, and we have to score accounts and we, no one will do something wrong. We have to go to work about it. And then to our brother and we offended them in any way. But, uh, Gilgal was the place of humility, you know, And every time that they didn't go to Gilda, they suffered defeat, no matter how many men were against such a little army. But anyway. He likes the game again to go, go, And there was a third of the Millennium, and the sons of the prophets were sitting before him. And he said unto his servant, set on the great pot, and seated the pottage for the sons of the prophets.

And one went out into the field together herbs, and found a wild vine, and gathered thereof wild wards, his flat full, and came and shred them into the pot of pottage. For they knew that they're not. So they poured out for their men to eat. And it came to pass as they were eating our bodies, that they cried out. That they cried out and said, Oh, thou man of God. There is dirt in the pot and they could not eat their but, he said. Then, uh, bring meal and he cast the pot and he said, uh, pour out for the people and they that they may eat and there was no harm or evil thing in the pot and, uh. Verse 42 And there came a man from bail, Shalisha, and uh, brought man of God bread of the first groups, 20 loaves of garlic, full of ears of corn and husteria. And he said, Give unto the people. That they may eat. And the serves are as we're just talking about price. There we came to serve, and his servator said, What should I set before and hundred men? And said again, Give the people that they may be so. Thus saith the Lord, They shall eat, and shall leave thereof, or those they should be well satisfied, I suppose, to say. So He said it before them, and they did eat. Unless there are beautiful things there according to the word of of the Lord. I'm just wondering what the great thought would be. I asked the Lord and uh, the answer. I got this. I trust it was from the Lord. The great thought would be great house. But, umm, you know, there's all kinds of, uh, things in here which would be too lengthy to pick up the content, but it's a good portion of scriptures are, especially in these last days when we. Things are getting so deceitful everywhere. Especially Psalm 119. You you can see a clearer picture of the world and his will. Thank you. Well, there could be many different meditations on this scripture. I suppose as you say, Bill, if we get bogged down in it, we'll spend the rest of this meeting on it. But I just mentioned a couple of things, perhaps. Uh, uh, again, it's what I have enjoyed and that is that there was a dearth in the land. And sometimes there can be a dearth among the people of God in spite of the fact that we are, if we could say it, in the right place. As you said, they were in Guildhall and it was a place of self judgment. Although don't forget, there were two guilds in Israel, not just one. Hilgall and second things too, is not the Gilgal on the Bank of the Jordan. Uh, but anyway, just for what it's worth, uh, but uh, at any rate, it's not critical. They were in the right place, but there was a dirt in the land. But Elijah had faith that the great pot could be brought out. You might have said, bring a little one. There isn't much to put in it, but when Christ is before us, we don't have to be concerned about that. But there was always the work of the devil and this poor man that went out and gathered these wild gourds, he didn't realize what they were. And it's noticeable that he shred them into the pot. And when you shred something, sometimes it's hard to recognize what it was originally. So nobody picked up on it until they started to eat it. And that's the way the devil does with bad teaching and bad doctrine today. He shreds it in. He doesn't bring it in one big lump or people would immediately recognize it, but he shreds it in. And the antidote was the meal. And I just suggest this very quick thought because I don't think we should spend a lot of time on it. But the meal would speak of Christ in manhood, the perfection of Christ. God revealed in Christ in manhood is the antidote to the evil that the devil brings in, because Christ is revealed in the word of God as that precious truth. But what happens? They're still hungry, people are still hungry and they have to wait for the man from bail Shalisha. And what does he bring? Bread are the first fruit. Speaking of Christ in resurrection and.

I would suggest that Christ in his perfect manhood. Now I don't want to carry that thought too far, but Christ as he was revealed down here and all that He was. Is the antidote to that bad doctrine that was shredded into the pot. But they were still hungry. And the believer today that seeks to feed only on Christ and manhood will still be hungry because our new life is connected not with the Christ in this world, but with a risen Christ in glory. They weren't filled until, typically speaking, they fed on a risen Christ in glory. And so when the man from veil, Shalisha.

Brought those lobes apart. It wasn't only that everyone was filled, there were leftovers. You and I will never exhaust all that. There is an arisen Christ in glory, not for all eternity. I just suggest that as a brief thought. As I say, there are other things that could be connected with this. Maybe just to add to that, umm in connection once we had earlier with oversight. Had both from Peter and from the apostle bringing before the elders in Acts and Robert brought out that what characterized good oversight was food. Hmm. Well, in the fortunately just had there you have the the man from bail Shalisha. He comes with two things. One, it's body load that's good for the present. And they came from they, they came from the corn. But then he brings corn as well. And that's food for later on. And So what characterizes good oversight is giving nourishment to the people of God, something for the present, but also giving something that they can chew on a little bit later. Excellent. Well, going back now to Revelation 3. Verse 9. Is a solemn verse that I. Suggested, sometimes misunderstood, and the language is extremely strong. I will make them of the synagogue of Satan, which say they are Jews, and are not but to lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Right from the very beginning of the Church's history. Judaizing principles were the bane of the church, weren't they? If we could say it kindly, those things. Dogged Paul's footsteps wherever he went. Sad to say, it was the Jews that generally resisted the gospel. Yes, sometimes the Gentiles did too, but the Jews generally resisted the preaching of the gospel. And then even after people were saved, it was Judaizing principles. That were constantly a problem, but going back to a system of law, the going back eventually to beautiful buildings, to a ritualist, a ritualistic form of service, and all of those things that had characterized Judaism later on. It was musical instruments and beautiful music and singing, robes, images, everything that God had given them in the Old Testament and eventually done away with. And yet. They're still with us today. And I would suggest that. There are those today, even dear believers, who, figuratively speaking, are saying they're Jews for two reasons #1. All the principles of Judaism have been imported into Christianity. And what is even more significant, although it's nothing new, but it's taken off in the last few years in so-called reformed or covenant theology. It has been a way of thinking among believers that says we have to straighten the world out, we have to reform the world, We have to bring everything into line so that God's Kingdom can be set up. And therefore we ought to be involved in politics, we ought to be out there dealing with.

All the evil in the world. And that has become very, very popular. I say again, it's nothing new. It goes back 500 years, but it's become very, very strong and very, very forceful in the last 25 or 30 years. God says you're saying you're Jews, but you're not. The Jews were given the mandate to go out with the sword and deal with unbelievers. They were given the mandate to straighten out the world. But that isn't what you and I are told to do. There will be a day when we will reign with Christ. The Corinthians tried to do it ahead of time. And Paul has to say, now you're rich, now you're full. Your brain is things without us. Paul says I would to God ye did reign, that we might reign with you. I want to reign too, but you're going ahead of the time. Christ is absent, Christ is hidden, and you and I in that way are not to be in this world as anything but ambassadors. And I would suggest that that whole principle is bringing in. But the saying that they're Jews but are not but do lie. And God uses very strong language. He calls it a synagogue of Satan. Why is that? What would you say? How could he talk like that? How could you apply that term if we can say it possibly even to those who are true believers, not for the believers themselves, but for the system. We want to be clear on that. A synagogue of Satan, Why? Because Satan knows that if he can get the believer today. To give up this heavenly calling, to use the words of another. When the church loses the sense of its heavenly calling, humanly speaking, it loses everything. And it happened, as we said earlier, in the time of Constantine, it looked like a good thing on the surface. Believers, suddenly, instead of being persecuted, we're in positions of authority and responsibility. Why not? We can govern the world on Christian principles. But when the believer tries to work with the world to straighten it out, the world can never work on Christian principles. The believer has to come down to the world to work on its principles, and the church loses its testimony. And that's what happened in the dark ages, and it's happening today among dear believers who are in many cases with a very, very good motive and perhaps even with a good conscience, not understanding the heavenly calling of the church. Really seeking and throwing all their energy into trying to straighten this world out and John says by the Spirit of God that is the synagogue of Satan, not because. God identifies those people with Satan, but it's a work of Satan to drag the church down from a sense of the heavenly college and to get it involved in trying to straighten out the world. I'm having trouble finding it, but when Paul wrote the book of Galatians, he referred to the persuasion of the Judaizers. He said this persuasion is not of him who calls me. Well, if it's not of the Lord, then it's got to be of the other source, right? So the synagogue of Satan, I mean, I think what that speaks to is that Satan is the teacher. And, uh, you know, and, and, and he was stirring up the Judaizers. Probably without them knowing or understanding it, but being influenced by Satan to persecute the name of the Lord and to persecute his work, to persecute his people. And, and uh, and it's an opposition to the work of Christ. Religion in general is always that way. And, uh, five and eight, brother, what's that? Five and eight relations. So you, I mean, you have that first mentioned with Sardis in chapter 2. And, umm. I assume during that period the the suffering of of the insurance is not only from without, but from Judaizers within as well. But then you get here to Philadelphia and. Know that, uh, it's those who would come apart from what man is built and come apart from the confusion and to be gathered simply for the Lord's name. We're suffering persecution by that system, which really was Judaism in a, with a, with a Christian label, as you say.

They worship, you know, I've, I've always wondered why they worship it and cause them to worship at your feet, but that's because they're going to be seated with the Lord. They're not going to be worshipping the Saints, but the Saints will be seated there with the Lord. So when they and the Lord will show his favor to us, right, because we'll be seated there with him. And so they won't be, so they will be worshipping would be worshipping at the overcomers feet. They wouldn't be worshipping the overcomer. So you know. Are we right in saying that if the Lord gives by his maxless grace, anyone to adopt Philadelphian character? They won't be there in the coming days saying to someone who perhaps didn't see I told you so, no. It'll be all the glory to Christ, won't it? But God will, I believe, manifest what had His approval. And in that sense, I believe there will be a sense of loss. And we get that in First Corinthians 3. If I have deliberately and willfully turn my back on what I knew the Word of God taught. If I have willfully turned my back on that which I knew to honor and glorify the Lord in order to have some kind of a place or position in this world. In order even to do what I felt was more work for the Lord. I believe there will be in my soul a sense of loss in that day, and the Lord will say, I want you to know, Bill, what I approved of, even though you at that time thought that perhaps it wasn't worth paying attention to. It's a very, very strong current in this world today, though so-called reformed, her covenant theology growing by leaps and bounds. And as I say again, we are not here to be critical of anyone, but only to sound a warning because that whole spirit can be so persuasive and it looks so good after all. Here you, you should be voting for the man that is going to stand up for Christian principles. You should be voting for the man that will be more favorable to Christianity. And we can be thankful for it. I can still remember in India when the Congress Party that is presently in power in India won the last election in India. This would, oh boy, it's probably 10 years ago now. And. Brother V Israel, now with the Lord called me from India. Well, we almost, we hardly needed the telephone wire. Uh, he was almost shouting at the other end of the line. My brother Bill, the Congress power won the election. Well, he was so thankful because he knew it would mean less persecution and more liberty for believers. We can be thankful for that. I thank the Lord almost every day for Stephen Harper, even though I know he has to compromise but. I trust and I believe that he is the Lords and I thank God for him, but at the same time. He's having

a rough time trying to maintain his Christian principles, the whole tide of things going the other way. And I believe you and I are to stay out of that arena, aren't we? We're to follow our rejected Christ. We have a heavenly calling. And our character here is that of an ambassador. And we'll be far more effective in this world, have far more clout, if I could say it, by acting as an ambassador. Than by trying to jump into the arena and straighten things out. The ambassador. From Canada, uh, in Washington doesn't vote in American election, so. One or the other way around. Would you go up on Capitol Hill and get involved in a big demonstration if there were one? I don't think we'd do that either. We shouldn't. Thank you. And it's beautiful to see the expression here of the Lord.

Uh, at the end of verse nine and to know that I have loved thee. That in no way implies. Implies that the Lord loves anyone of his children anymore than another. I don't know whether it's an irreverent connection, but in John chapter 10 we don't need to turn to it. The Lord Jesus says, therefore doth my Father love me because I lay down my life that I might take it again? We might say, could the Father love the Son any more than he did in a past eternity? Could you measure the love of. God the Father for his beloved Son, and say that he now loved him more. I don't believe we can make that statement but. The Lord Jesus coming into this world as man and submitting to the death of the cross, giving up his life that he might take it again. Gave the father a fresh motive for that love that wasn't there before. And in that sense, I believe. If you and I are faithful to the Lord here in a day when it is very difficult and it's going to get more difficult. And I, I say it kindly to some of you young people because you're facing challenges and opposition and things that some of us in our generation never had to face. Whether Stan and I, if he won't mind my saying this, we're kind of reminiscing a little back a couple of days ago and saying how different the world was since we went to public school and high school. And what a change there has come. And you're going to have a rougher time than some of us ever have. The Lord says there is going to be a special reward if you are willing to remain faithful to me in spite of all the opposition and in spite of everything that's going on around you. I sort of enjoy brother Bill connecting his expression has kept my word in the eighth verse and then the tenth verse, because thou hast kept the word of my patience. If you connect that with John 14. The Lord Jesus there says in the 23rd verse. Jesus answered and said unto him, if a man loved me, he will keep my words. And uh, it's often been pointed out that, umm, it says in the 21st verse, he that has my commandments and keeps them, he, it is the love of me. So there are certain things the Lord has more or less told what he would like us to do. And uh, we, we take it as sort of a command. But then there are other things that, uh, perhaps he hasn't made very plain, but. If we're close to him, we'll understand his mind. And he says there, if a man loved me, he will keep my words. And so I think it's nice in our chapter here where it says, thou hast kept my word. How do we keep it? By keeping close to him and, uh, enjoying his love. And then we'll keep his word and the word of his patience. And I suppose, uh, the word of his patience could be connected with, umm, the 2nd Thessalonians chapter. UH-3. Just a verse there. Second Thessalonians chapter 3 and verse 5. The Lord direct your hearts into the love of God and into the patient waiting for Christ. So perhaps his patience here in our chapter would be connected with his coming because it says you're the love of God and into the patient waiting for Christ. Just suggest that. And it is patience in the day in which we live. I believe the word of His patience would bring before us that the dispensation of grace has gone on for almost 2000 years already. And it was the proper hope of the believer at any time in the history of the Church to expect the Lord at any moment. But now, as we see ourselves nearing the end, it's hard to see. Things go on and on, and it's hard to see.

The tide of evil rising in the world, there's a real temptation to get in there and try and straighten it out because the believer having a new nature, the the life of Christ, the unrighteousness, the lack of reverence for the Lord himself, the open floating of the authority of God's word. If it gets to us, perhaps in a way that we say we've got to do something about this, this is going just too far. Well, in one sense, it's good to feel that way. It's good to remember that there is a day coming when the Lord will come, and during the Millennium righteousness will reign, but not until then. But at the same time, keeping His word now is the word of His patience, isn't it? And we need patience simply to go on in a pathway of obedience, even though we see the. Tide of evil and the confusion and difficulty in the world just rising higher and higher. We see that in David in the 73rd Psalm. He saw all the wickedness, and he saw that all the wicked seem to be in the top of the heap and doing well, almost upset him. Then he said, I went into the presence of the Lord, and I understood their end. The Lord will speak. Is there a time up? 301. Reading verse three, The Thorn and the Pistol. Around us may grow. We would not lie down, even on roses below. Yeah, it's not our portion we seek not arrest. So we find them forever where Jesus is left 301. Grass get not here. When I wanna play ground movement is strong.

Dartmouth Conference: 2013, Revelation 3:10-13 Philadelphia

## Reading

188. The last two verses. Oh Lord, how precious is my power? Oh 100,000. 521. Right. Hurry. No, no, no, no, no. Yeah. We invade the our pregnant now across the land. Lord, let us pray. Oh Lord, in the evening, in my own, bring me. Oh wow, that's come. I'm pushing it every day. Grateful hearts reading heaven to bring it to me. Could we also sing the last three verses of one 68168 beginning with verse three? What is lost in this world when compared to that day? What is was in this world?

Oh yeah. And it's got the address of Philadelphia. Would that be all right? We did talk a little bit about it, but not the whole verse. From 10 the 15th yesterday. Reading from Revelation chapter 3 verse. First is 10 to 13. Because thou hast kept the word of my patience. I also will keep thee from the hour of temptation which shall come upon all the world. To try them that dwell upon the earth. Behold, I come quickly. Hold up fast which thou hast, that no man take thy crown, Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name. He has passed in years. Let him hear what the Spirit said under the Church. As we were saying in the last reading meeting yesterday. Keeping the word of his patients. I believe. Has the significance of going on faithfully for the Lord, even though it may seem a long and difficult pathway. We find earlier in the address to Philadelphia that what the Lord values is those who keep His word and do not deny His name. And yet, as we find the days growing more difficult, it really becomes a matter of keeping the word of his patience, doesn't it? Because we see the tide of evil, as we mentioned before, getting greater and greater in this world. And perhaps what is equally distressing, if not more so, the weakness and perhaps unfaithfulness among the Church of God. And we realize that we're part of it. And sometimes. We lose our patients, at least I do, and we want to have something happen right away, and that can have two effects, I would suggest on our hearts. On the one hand, it can result in our trying to, if I could use the expression, whip up some enthusiasm and whip up some kind of energy for the Lord with human energy, and that won't work. It'll only last for a little while. Human energy can't do what the Spirit of God. Wants to do. The other effect of losing patients can be that we start trying to. Or rather, we start. Losing heart, losing confidence in the Lord and just kind of, if I again, could use a common expression, just hunker down and say, well, I'm just

going to crawl into a hole and wait until the Lord comes. And neither one is right. We can't do with human energy what can only be done by the Spirit of God, but neither is it a day to be discouraged. I've often thought that in Second Timothy where the apostle Paul after he says all day which are in age of return, there isn't one hint in the whole book of discouragement. Tears being burdened, concerned, yes, very definitely, but not even the slightest hint of discouragement. And so it ought to be today. And so there's a value in keeping the word of his patience. And God would call on every one of us to do that.

How long the Lord will leave us here, we don't know. It's hard to imagine things going on too much longer. But we know that our dear brethren of past generations said that 40 years ago, 50 years ago, when events in the world at that time seemed to point to the very near return of the Lord Jesus. But whatever time He chooses to leave us here, we can have the assurance that He'll give the strength to keep the word of His patience. The encouragement is because. Because thou has kept the word of my patients, I also will keep thee from or out of the hour of temptation. We have no doubt that that refers to the tribulation. And you and I know that there are many dear children of God today, even those who are, uh, safe children of God in the sense that they're real, who are persuaded that they will have to go through the Tribulation. Some are even making preparations for it, laying aside. All kinds of provisions in order to survive that awful time. I say it very kindly. Many are going to get a certain amount of surprise when they're caught up when the Lord comes. And in no way does this scripture imply that only those who have kept the word of His patience will be caught up when the Lord comes. Afterward, they that are Christ that is coming, every believer will be caught up when the Lord comes to take us home. For those who have kept the word of his patience, I believe will have the sense of it in their souls ahead of time. And that is why they are allowed to keep or not allowed, but that is why they keep the word of his patience. Because hope is dependent on faith, and if I have real faith that the Lord is going to come and Take Me Home, then that hope will sustain me. And in that way, I will have the strength and what it takes to go on for Him. Whatever time He chooses to leave us here. I won't get discouraged on the one hand, nor will I feel that I have to jump in and, as it were, uh, get things going with human energy. But we can have the absolute assurance that the Lord is going to keep us out of that hour of temptation, though we see that brother Bill in connection with some Old Testament things, Noah, uh, knew ahead of time what was going to happen, didn't he? And he was preserved from that hour of temptation. And then Enoch was, uh, taken away before the judgment and Rahab and even a lot, although he was a worldly Christian. Uh, he was preserved from that terrible judgment that fell on Sodom too. So it's nice to see that in the Old Testament, uh, those who had life or faith, umm, although how weak it was some, in some cases still, uh, they were preserved from the judgment, weren't they? And I suppose that there will be some when the Lord comes, who will doubtless be saved, as it says in First Corinthians 3, Yet so as by fire that is just pulled away before the judgment comes. Poor lot so immersed in the affairs of Sodom, that it was only with great difficulty that the Angel persuaded them to leave. And of course his dear wife. She was so reluctant to leave that she disobeyed the command and looked behind her. And we know what happened to her turned into a pillar of salt. And of course, some of, uh, Lot's family left behind too. Very, very sad. Well, we thank God for the lots of this world that will be saved yet so is by fire. But isn't it wonderful to keep the word of his patience as Abraham did? He didn't have to go through all that being. I know it's sort of helpful sometimes to see other scriptures that give that same thought about the church not going through the tribulation, but I've been held by an expression in Second Thessalonians chapter 2. The Second Thessalonians chapter.

I'm sorry, uh, fir First Thessalonians chapter 5. And verse 9. It says for God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. And as I understand it, their wrath is referring really to the tribulation, isn't it? And salvation would probably be going beyond the salvation of the soul. That would include the salvation of the body, Yes, and also a similar verse in Romans chapter 5. Romans chapter 5 and umm. Uh, verse 9. Much more than being now justified by his blood, we shall be saved from wrath through him. I think it's a similar thought, isn't it? Hmm. OK, And uh, if you were about to mention Second Thessalonians 2 also brings that before us because we don't need to go do it in detail, but they're the dear Thessalonians. Saints were persuaded that the tribulation had come upon them. And Paul has to point out that that day shall not come, can come except there be a falling away 1st and that man of sin be revealed and so on. And of course, the same thought as you brought out Standard in the 13th verse. We are bound to give thanks all the way to God for you, brethren, beloved the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, and so on. So the Church will definitely not go to the tribulation. Will be an awful time, as it says here. And it's very significant, the wording. It says it shall come upon all the world to try them to dwell upon the earth. And there's a difference, a slight difference between those two expressions. The world refers to the whole world, the earth, I believe more to the prophetic earth, that is that part of the world which has known the truth of the Gospel and we know that. The most severe judgments, the most severe time, will fall not only on a phosphate Israel, but ultimately on that part of the world which has had a Christian testimony. God is going to bring together that Roman Empire again and put it together in a different form, but largely the same peoples that were there when the Lord was crucified. And they are largely those who have known the gospel. And had an open Bible and the testimony of the word of God and they'll be tried very, very severely. But again, we say, of course that apostate Israel will fall upon it more than any other. But that isn't particularly the subject of revelation. And so here it talks about those that dwell on the earth, earth dwellers, and it's those who have set out to make this earth. The object and the horizon of all of their thoughts and have forgotten God. And so that awful time will envelope the whole world, but it will fall particularly on that part of the world that is known, the gospel. They that dwell upon the earth is uh, an expression peculiar to revelation, isn't it? You get it quite a few times. And I was thinking that, umm, uh, Mark was speaking this morning about the importance of walking with the Lord and these earth dwellers. Their characteristic is found there in Philippians chapter 3 and verse 18. I just read it for many walks of whom I have told you often and now tell you, even weeping, that they are the enemies. Of the cross of Christ, whose end is destruction, whose God is their belly, whose glory is in their shame, whose mind earthly things. It seems to me that sort of defines who these earthwellers really are. I was wondering if umm, versatile Matthew. Matthew 3. There's seven.

The way you saw many of the paracetamol baptism. Regeneration of Viceroy who have warned you to please. Begin the Tribulation. I guess I would take that as a general term, uh. Because we know when the Lord Jesus came initially he preached the same message that John the Baptist had preached, namely the Gospel of the Kingdom. And of course the Lord was there. To set up that Kingdom had Israel accepted him. But I believe brother, in the sense that you put it, put it out, it is true because. When the Lord does come to set up His Kingdom, He will in fact, as we know, purge out from it all. Things that do offend and everything that is not according to His mind will be taken away. And only those who are looking for the rightful King and who have real faith will survive that tribulation and go into the Millennium. Now we know many of them, of course, will suffer larger than along the way, but God is going to. Purge out of this Kingdom all things that do offend, and so the Lord here is warning the scribes and Pharisees. Of course, this is John the Baptist's words, not the Lord, but I believe in that sense it was the judgment that would attend the coming of the rightful king. So in the broad sense of the of the word, I feel that yes, it would be. Because that time had been prophesied in the Old Testament, the Day of the Lord. And we know that of course, the day of the Lord does not merely include

the tribulation, but ultimately the whole of the millennial period plus the judgment at the end of the Millennium, so that I believe it would include it. Would others see it that way? The old saying goes silence and flies consent. I. I was just thinking of the. 2nd Thessalonians in chapter 2 There umm, I always understand that the general lab and uh, but umm, it's all intrinsically connected, umm, for sure umm. And I know the uh in second. 2nd Thessalonians chapter 2 doesn't include the Jew, umm speaking about the profession, Christians and. We don't know for umm, but anyway, umm. Verse five, uh, remembering not that when I, I was yet with you, I told you these things and now you know, uh, what withholdeth that he might be revealed in his time. Umm, for the mystery of iniquity does already work. Only he now left the left until he be taken out of the way. And of course we know that that is the Spirit of God until he meet the Spirit of God, be taken out of the way, God the Holy Spirit. And he's going to be working. No longer on the earth, you're going to be working from heaven like. Before the day of Pentecost. And then that shall be revealed when the Lord shall consume that the spirit of his mouth and shall destroy with the brightness of his coming. And then you can read on and it's just terrible how those that seem to well, perhaps just to keep on reading and. Even him who's coming is after Satan, the working of Satan with all power and signs and lying wonders, and with all deceitfulness of righteousness in them that perish because they receive not the love of the truth that they might just say. And for this cause God shall send them strong delusion that they might believe alive. And of course.

This is a terrible verse to even contemplate after the rapture that they all might be damned. We believe not the truth, but had pleasure in unrighteousness. Oh, what a terrible day it's going to be. Uh. I guess you could say that those in Revelations, uh, they're the same as those ones that dwell on the earth, Uh. The earth Earth flowers are all through the scripture, aren't they? From Genesis to Revelation. And it's significant in that passage that brother Stan read in Philippians 3. It doesn't say that those individuals are the enemies of Christ. Ultimately they are, but what was the crux of their problem? They were enemies of the cross of Christ. I'm sad to say there are many today that are deterred from really becoming true believers in the Lord Jesus because it means following a rejected Christ. The cross has been a hindrance to many and I suggest for our own exercise that that's why it's put there in Philippians Written. Written to an assembly of believers. Because even a true believer can hesitate to take up the cross and follow him even to a believer can mind earthly things even a true believer can have. His belly as his God, that is being self-centered and thinking only of his own ease and comfort. And so is the voice to all of us. Are you and I taking up the attitude and spirit of the world around us? But here evidently. Or, or in Philippians 3. Evidently there were those who hesitated to accept Christ, who hesitated to come to the Lord because of the cross of Christ. And so it is. Well, if you and I are heavenly citizens, then that's where our thoughts should be, That's where our affections are, where your treasure is there with your heart. One would think that, uh, when the rapture takes place. There's gonna be. Several. Many. Maybe even ones we know. Maybe some from our own families. Who? Who had heard the gospel and didn't receive it? And you would think that, uh, when the rapture occurs, they'll go, oh, they grew up. I mean, you think that, wouldn't you? And, uh, and maybe they regret that they didn't. Save the gospel. Umm, I believe Brother Barry Norm Berry process. It commended itself to me. That isn't gonna be the case. That's what the passage that was read in Second Thessalonians of speaking about. That you can't believe because of sight, that's not safe. And uh, so what's gonna happen? You, you think it'd be impossible, that they wouldn't think that, but that's what the strong delusion is for. God is, in a sense, going to prevent them from believing. Because they saw the rapture, they're going to be sent a strong delusion that they might believe a lie. Why? Because they did not receive the love of the truth. They heard the gospel. But they didn't, uh, receive them and they're not going to get the chance to believe it because of what they see with their eyes. So I, I just put that out. It means itself to me that that's what there's going to be this strong delusion that they should believe a lie that is to prevent them from entering in because they saw their eyes. I understand the original, it's not a lie, but the lie, is that right? There is no A in greed. There is no indefinite article.

I think the Lord Jesus in the sense. Spoke of this kind of roundabout way in the in the John 17. Where he speaks of. John 17, verse 14. And we spoke about in in Thessalonians where it mentioned until the man as soon as revealed and the church will be taken away. There's a natural law that says 2 objects cannot occupy the same space at the same time. And the Lord, I believe in his wonderful wisdom, is very careful that those who are in the church and those who are not. At a certain period in time, will not occupy the same space because it's impossible for them to do so. And this is, I think is what he speaks of in verse 14. He says, I have given them my word, and the world has hated them because they are not of the world, because I am not of the world. I pray not that thou should take them out of the world, but that thou shouldst keep them from the evil. And some have even said that it says from the evil 1. So it's sort of a a prophecy of in light of what we've been talking about in Thessalonians of the Lord himself in the sense of saying that yes, we're not of the world and we should not take the instantly out of the world. But there will come a time when that evil one appears that those who are not of the world and those who are true believers will have to be taken out of the world. So that he and all his, if I can use the term fullness, can be revealed to the world in who he really is. And, uh, the Church in no way shall impede that, uh. His umm, total revelation according to the will of God in any sense. So the wonderful thing to know that the the Lord doesn't want us to have any part in the world that would umm succumb to the total evil that it goes to come to in those days. Another thought that I've had about the church not going through the stipulations is that this is the the church. Is the bright? And, uh, as we read in in season 5. That, uh, Christ also loved the church and gave himself for it. And, uh, I don't think any of us who are husbands would wanna have our. Our bride going through. That kind of. Any kind of judgment or you know, even even witnessing it. Umm, And so I don't know if that's the right thought or not, but it, it just seemed to me that it seemed to me that the worst would not put his bride through witnessing the fibrillation that's going to go on in this world after the reference. I I was just thinking, I read a little article before I come up, umm, about a interface, uh, uh, service, umm. And the man that's sponsoring this? Umm. Umm, just after I was saved, uh, he was very active in the denomination I, I attended and umm. He, umm, he was real positive because I would look at him and I wonder. Everything said and it was revealed by the things that he was talking about that this man really doesn't know the world at all. And uh, when I was talking to his wife and she was the same friend of mine as him, umm. She said, oh look, my husband, he used to believe that at one time he was uh, brought up, uh, you know, brethren so-called, so-called brethren church in umm. Australia and I said, oh, and he doesn't believe that now. And it was just like, oh, it was such a shock to the system. I can weaken my knees because I but I'll just read a little bit here about this interface. Service the faith traditions that we have identified are those as those would like to include in the service, uh, our aboriginal, big mob, Baha'i, Buddhist, Christian, Hindu, Islam, Jain. I don't even know if that one is Jewish, Native American, Shinsuke, I don't know about that. I don't know what that one is. So Rascal.

So after asteroidism, whatever that is, but you know, they're all going to have light candles and some beautiful music and play beautiful music and. But. That's what's happening today. It's all coming together. And, uh, Satan is a great unifier and, uh. And they're working for a World Peace, umm, and uh. So that there will be peace all over the world and all people will be one. Instead of theme is one world, one people, one religion. It's almost hard to believe you're at that point in time where. All the Christmas just falling away. Well, they want that because they're earthquakes. That that's why they want that. That's the whole point. And if we see the heavenly calling of the Church as uh. Robert was

bringing out. It solves all of those problems for us because prophecy relates to the earth and to God's dealings with the earth. We are a heavenly people. The tribulation is the time of Jacob's trouble. As we get in the Old Testament, it's not the time of the church's trouble. The Lord may allow you and me to go through difficulties down here, and He has allowed His Saints to suffer many difficulties, even to the point of martyrdom, all down through the ages. But He will not deliberately allow His people to go through that which is meant to try them, that dwell upon the earth. That is not the horizon of our thoughts. That is not where we belong. We belong to heaven. And so when God begins to deal with this world as this world, He takes His bride away as we had before He takes them. And that perhaps brings us to the next verse. Verse 11. Behold, I come quickly. If you notice the Darvey translation though, and it's very beautiful, the word behold is not there. It's. Simply, I come quickly. If we were to go on to Revelation 22, there we get it. Put in that way, Behold. And the word Behold, I believe, is meant to call attention to the fact that here is one who has something to say. We get it in the address to Laodicea. Behold, I stand at the door and knock, and so on. But to Philadelphia, there is no need for that to behold. You and I can understand that in natural terms. If our spouse or one of our children or a good friend were at some distance from and perhaps had their mind occupied with something else, we might call out some kind of word, even their name, in order to get their attention and then give the message. But if they were right next to us? And we were in intimate and enjoyable fellowship with one another. There wouldn't be the need for that, would there? There wouldn't be any need to call out something to get their attention or to call out their name. Why? Because they're right there. They're enjoying our fellowship. And we would be able simply to turn to them and say, I'm coming quickly. And that's the sense I believe in which we get it. Here I come quickly. On the one hand, there is the word of his patients. But on the other hand, there is the encouragement. I come quickly. That shows us that the Lord isn't going to delay one moment. He's not going to stay His coming one moment longer than His necessary. Now we know that time has gone on. I can still remember my late father-in-law, Albert Hagel, some of whom will remember him here. And I will remember when he wrote down January the 1St, 1970. And he shook his head. I was there. We were at a New Year's meeting together. And he shook his head. He said, I can't believe this. I never in my wildest imagination thought that I would ever write that date.

I remember well his giving and address to young people 30 years ago, young people in their teens and early 20s, and he told them. Quite automatically too. I was there. He said. Young people, you have already lived more than half your lives. But he was wrong. That was 30 years ago. Those young people are some some cases pretty close to being grandparents now. Some of them are, at least in my case anyway. And the Lord still hasn't come. What do we make of that? He still says, I come quickly. And as the Lord has prolonged the day of grace, what is the reason? Oh, we are to account the long-suffering of our Lord is salvation. He will shorten the tribulation so that man would annihilate himself. Can he lengthen the day of grace so that more will be saved? I'd love to think that he does. You and I may look at the magical year of 2000 and say, well, what's happening? The Lord ought to be coming, and now it's 2013. Ah, the Lord is long-suffering and not willing that any should perish. And so I say again, whatever time He leaves us here, He will give us all the grace and whatever is needed to follow Him with a full heart until He comes. But the message is still, especially to the one who. Wants to have that Philadelphian character. I come quickly. This was said almost 2000 years ago, yes, when he said I come quickly. But really the Lord's coming has always been a present hope, hasn't it? And it just seems like, as you say, it was a word of encouragement, because he goes on and says, hold that fast which thou hast. So even for dear brethren that lived 1000 years ago or even more, the Lord would say, I come quickly, hold that fast which thou hast. Well then on the other hand, I suppose there are some will say, well, maybe the Lord won't come for another thousand years, but. I think, uh, if we look at the way things are in the world today, we know it can't go on much longer. The Lord has given us a sense that we're right at the end because what follows and we don't have time to look at it, but the, the, uh, Church of Laodicea is certainly the condition of things that we see around us now. And at the very beginning of the next chapter, it says, uh, the Lord says to umm, John, he says, come up, hit her. And that's what the Lord is going to say to us very shortly. Shortly, isn't it? And then I know the, umm, the word umm, uh. I come quickly. Umm. Well, the translation would say I'm coming soon, which, uh. Completely loses the sense of it because like. Still mention there, umm, he's gonna come, uh, exactly when the last one is saved, when that last one comes in the door and that last one might be saved this afternoon and umm, and then he's gonna, he's gonna give a shout because there's no longer any rest to be in this world and he wants us to be with him, you know, more than we want to be with him. He has that desire that. That eternal love. And so it's going to happen. As soon as the last one comes in the door. Didn't you say so? Yes, very definitely. I don't believe the Lord will delay one moment longer after the last one is safe. I was thinking with respect to your comment that Brother Robert gave about the bride, and if we, uh, were to, won't need to turn to it, but uh, in Revelation 19, we read about the marriage supper of the lamb following, uh, following, uh, that is the appearance of the Lord Jesus coming out of heaven. So it's obvious that as a, uh, bride has, uh, already been taken up. And umm, I was thinking too in John 14 verse 16. He was about to go away to his father. He says, I will pray the Father and he shall give you another comforter that he may abide with you forever. Even the spirit of truth. So it identifies there that that's the Spirit of God. And that's peculiar to the day of grace, isn't it, that the believers indwell by the Spirit of God. It wasn't true in the Old Testament. The Spirit of God came and it went, uh, and I believe, uh, can be corrected if I'm wrong, but it seems to me in that tribulation period, it'll be similar.

Similar way that the Spirit of God will act, but we were talking about, uh, Second Thessalonians chapter 2. About the one that restrains until he be taken out of the way, well, uh, and then the wicket one will be revealed and so on. And so comes the tribulation period. Well, if he's taken out of the way and we are still here and then he's left us behind. But uh, that would be in contradiction to what we have in John 14. He said there, uh, the Spirit of God will abide with you for sure. And so I suppose we could say it this way, that when the church is taken home, that's when the Spirit of God will go and that restraining power, that holding back a measure of the evil in this world, uh, will be taken out of the way. And then it will come in like a flood and that restrain will be removed. So I think these are. Are wonderful because, umm, we do not look for tribulation. We don't look for that time of Jacob's Provost and said, uh, it's primarily, umm, for the Jewish people and so on. It will be taken away before that. And that's why I believe it says for those, uh, in Tesla Andica who were going through tribulations and so on, Paul brings before them in first Thessalonians for the coming of the Lord Jesus. And he says, So shall you ever be with the Lord? Wherefore comfort one another with these words. So we look forward to that event, which are our comfort, not to trouble, but the event of the return for what she's expected. Next thing we can say that we look for as though to make up the body of Christ, and then it's good. Well, there's responsibility connected with that privilege, isn't there? If the Lord says I come quickly, then there's the responsibility to hold that fast, which we have that no man take our crown. And it simply says, hold that fast which thou hast. That is, I believe the Lord is saying, you and I are responsible for whatever He has revealed to us. Some may have more than others. God holds us responsible for what He has given us. And so you may see and I may see another believer who is going on with something which I feel to be contrary to the word of God. And yet the Lord might seem to be blessing him or her in their Christian lives and in their service for him. Well, they may not know what you know. And on my part. I may go on with something in my life that some others could not go on with because they may have more light than I do. Well in one sense it's God saying I hold you responsible for what you have. It's something of the same thought in Second Timothy 2 where it says. Follow righteous faith, charity, peace with them to call on the Lord out of a pure heart. One who calls on the Lord out of a pure heart doesn't necessarily know

everything. He may not even have the full sense of the whole truth of God, but he hasn't turned his back, willfully turned his back and resisted that which the Spirit of God is seeking to bring reported. And so we're responsible to hold fast what we have and how important that is. God will hold you and me responsible for what He has revealed to us. Someone else. May not have as much though or to hold them responsible for what he has given, but there will be a crown and God I believe will have a Philadelphia right to the end.

We just trust that you and I will be part of it, because if you and I fail in holding what we have, the Lord is able to raise up others. The Lord is able to raise up others who will take that crown. And it would be very sad if there were those who had had so much of the mind of God, so much of the truth of God revealed to them, who lose that crown because of unfaithfulness and a desire to be. Earth dwellers. And then we see others whom the Lord is raising up. Well, it's a very searching thought to each one of us in this. I'm just thinking we get that brother Bill and Ezra 7, We don't have time to look at it, but, uh, when Ezra and those who are going with them to Jerusalem, they were weighed out so much gold and silver and so on. But then when they got to Jerusalem, there was the weighing in of the gold and the silver. So the Lord is way to us those precious things that he has given, but there's a day coming when we'll have to give an account of what he's given us. Yeah. And we don't really have truth until we walk in and do we? We have that expression again in Second Timothy, chapter 3, the things which thou hast learned and hast been assured of. I may learn something if I listen to it being ministered, or read it in God's Word, or perhaps in some good written ministry, but I'm not really assured of it until I walk in it. And I don't believe that God will allow me indefinitely if I could use the expression to carry the theory of the truth of God in my head. Without the practice of it in my walk. Uh, in that connection, maybe turn to averse. This is only one verse that is very similar, uh, Luke chapter 8. But this verse with variations is repeated, uh, five times in the gospel. But this one will do for our purposes. Luke 8 and verse 18. Take heed therefore, how ye here. For whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have. I would suggest that that's a universal principle in the things of God. We are among those who have. If we have learned something of what God gives us in His Word, do we walk in it? Then we'll get more, and that hath shall be given. But whosoever hath not, that is, if I refuse to walk in it, if I think I can carry it as a theory in my head, we'll find that what I seem to have will be taken away from you. And that's a very, very solemn thought. I believe sometimes we can value the things of the Lord in a certain sense, and we can admire the truth of them and others, and we can see someone else enjoying them, and in a certain sense we can enjoy hearing them. But if I fail to walk in the good of them, I'm going to find that I'll eventually lose it. And so it's a very, very solemn thought, because the loss is not merely a loss for time, but a loss for all eternity. And we need to bear that in mind. And so going back to Revelation 3, hold that fast, which thou hast. The Lord wouldn't tell us to hold something fast if there weren't the danger of it being taken from us. And we say again, the devil is working overtime today because I would suggest, among other things, that he hates the truth of the one body almost more than anything else. It would almost seem as if Satan will not that he in any way likes to see blessing in the gospel. But it almost seems as if you'll even tolerate blessing in the gospel if he can take a good shot at the truth of the one body. And so we need to hold fast not only the truth of the one body, but everything that God has given to us, because there is every attempt being made today to take it away. It brings, uh, Satan hates everything, and that brings any glory and honor to the Lord. Hmm.

Well, verse 12 brings us to. The Overcomer. And it was mentioned over lunch the other day, but it might be good to mention it again just so that we see it in the first three of the. Addresses for these seven assemblies. We find it, said, He that hath an ear, let him hear what the Spirit saith unto the churches, addressed to the entire assembly, And then there's a word for the overcoming. But in these last four, Thyatira, Sardis, Philadelphia, and Laodicea, the Word, he that hath an ear, let him hear what the Spirit says unto the churches, is at the end only to the overcomer. And I believe there's a reason for that. When the church had gotten as far as the state of things in Thyatira, the Lord, as it were, said, there's no hope of restoring things. In the first three the Lord was calling. And exposing the state of things with a few to expecting restoration. But Thyatira has children and Perpe perpetuates itself, and God doesn't look for recovery. And so the condition of things in all of those last four go on to the end. There will be a thyroid when the Lord comes. There will be a a Sardis respectively Roman Catholicism and Protestantism. Thank God There will be a Philadelphia when the Lord comes, and there will also be a letter to see it. But the Lord speaks to the overcomer because it is possible to be an overcomer. And let's never lose heart in the difficult days in which we're living. God would not tell us to be overcomers if it were impossible to do so. And I would suggest that the encouragement given here in this 12th verse is perhaps some of the greatest encouragement. In the whole Bible. Quite a few years ago now. A brother in an assembly, a local assembly, was making a remark relative to the fact that wouldn't it have been nice to have lived in the early days of the church? Wouldn't have been It had been nice to have lived when all believers everywhere were one. Wouldn't have it have been nice to see the wonderful power of the Spirit of God demonstrated, the large numbers that were being saved, the relatively rapid expanse of the Church of God. And an older brother sat there, and after the first brother was finished, he quietly said with a smile on his face. I wouldn't trade. I wouldn't trade. Why'd you say that? Oh, he went on to say. He said the light shines brighter as the day grows darker. And while it would certainly have been wonderful to have lived in Pentecostal and Apostolic days, yet there is a very special privilege according to those who are in the last date. And he said, if you and I are willing to follow the Lord with a full heart to keep his word and not deny his name. The word to the overcomer is some of the most wonderful encouragement, and you see it in the Old Testament, don't you? When Josiah kept the Passover right at the end of Israel's history, just before they went into captivity, says there was no Passover like that since the days of Samuel. Marvelous. But then things got even, shall we say, further back in the days of Ezra and Nehemiah. There they kept the Feast of Tabernacles, and they read in the Law that they were to dwell in temporary dwellings called booths. And they did so, and it's recorded that they have not done so since the days of Joshua. And so very often there is something about that character of things amid the opposition and the darkness and the difficulties that stand out in the mind of God and have a very, very special quality that was not there right even at the beginning of things. And so.

There's a wonderful encouragement that God gives us. I was just thinking of John on the Allopathmos when you were speaking. The airless anger and the It's in the first John chapter 2. I just think of the Spirit of God, be his and him, you know, and. Umm, so many, uh, people that don't know what they're saying. But anyway, verse 27 but the anointing which you have received with him abide within you. And you mean not that any man should teach you, but as the same anointing teaches you of all things and his truth and there's no lie and even as it has taught you. Or you shall abide in him. And now, little children. I don't know if we're literally supposed to be there or not, but and now little children abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming. Here's my comments. Especially the last month you've seen before him as it was coming. You know, but let me change. Revolver, you're going to change something like this with his glorious body, and that's what we wait for. Would you think that that means? There could be some Christians who are going to be more counties. They're going to be doing things. Go ahead, Dave, you've got something on that. Oh, no, I don't read. Go ahead, do I? I was just having another problem in connection with the overcomer. Go ahead. Well, I believe you're right, Bill. I believe there will be a sense of loss and a sense of shame. Every dear believer, no doubt, will rejoice when he hears that shout. But as we mentioned earlier, it may well be those who are earth dwellers and as such are not really looking for to come and to be snatched out of the fire, so to

speaking, the way Locke was taken out of Sodom. Was a blessed thing, But what a sense of loss, what a sense of shame to be so admired, perhaps in the things of this world that I'm not waiting for or looking for the Lord. And then suddenly I have, as it were, to be yanked right out of it, away from something that was so absorbing my mind and my heart that I had lost the sense and the expectation of the Lord's coming. I believe I'm sorry I had digressed it. On that part you had. Oh, go ahead, Dave. Wait a minute. I just couldn't find the verse. No, no, no, no. Let's just appreciate, uh, what The overcomers here. That, umm, often the overcomer in, in these various churches, uh, what, uh, what is promised to them is in contrast that often the difficulty where you have, you know, umm, the loss of first love. Well, the overcomer there and he gets an appreciation for the, the greatest display that there ever was of love that as seen in the tree of life. I've just thought of it here in connection with the overcomer. It says that the, in the overcomer who I make a pillar. You know what that's in contrast to? A little strength. You don't think of a little strength being a pillar. You know, I have something interesting in my work. I have some men that work for me. And, umm. I have one that, uh, I'm very, very nervous when he's working on a table saw. I have a three horse table saw. It's a piece of wood gets jammed and a three horse table saw, it'll fire that piece of wood right through the wall. And I'm always worried about the men. Sometimes when they're behind the table soft, they're running something through it. I'm really worried about this one person. He's very careful, but I'm, I'm always a little bit worried about him waiting on the table saw. Now there's another man. I don't worry about him at all, people thought. You know the reason why he's cut his finger off.

I don't worry about him at all. You know, it's just exactly what the table saw can do, and he's very, very careful with it. Well, I just thought of here, the overcomer. Who appreciates a little strength and deals with that? What what happens to him? Oh, he's made a pillar. He's made a pillar in the temple. I just really appreciate that in connection with the overcoming. Very lovely. Keep on going to date because. It says and he shall go no more out. The two Philadelphians today. He may have to go out and it's not easy. He's called upon, and we get it in Second Timothy, to purge himself from vessels to dishonor. He's called upon to separate from that which does not honor the Lord. Sometimes it's not easy because in separating from evil, it may end up separating. In some cases from believers that we hold dear and love as true members of the body of Christ, the emphasis is never and we emphasize that on separating from another believer. It's rather that he, that him that name, the name of the Lord, depart from iniquity. But if I as a believer associate myself with iniquity. Another believer in separating from iniquity may end up having to be aloof from me too. And so it's very difficult sometimes. Won't be wonderful in that day to go no more out. And so I like that comment, Brother Dave, that the reward is commensurate with what the faithful one has had to go through down here. The martyrs crown in Smyrna. Be thou faithful unto death, and I will give thee the crown of life. There's a contrast there. And so on. And so in every case it's relative to what the believer in that particular situation has had to deal with in this world. The reward is a contrast to it. And so it is all the way through here. There's such a steadfastness in the Lord Jesus. That's unexplainable to us in our normal state of mind and and the sense of way that we do things. I think it comes quite evident in these two verses, both 11 and 12. And once again, he gives himself as the source of all things. It's not dependent upon us, but yet it reads that way, like hold fast, hold that fast which thou hast the bottom line of what we hold fast. Is it not Christ himself, no matter what doctrines may this may ask or confuse us or whatever. The bottom line is we have one who holds up. In hands that cannot be shaken or moved. And So what do we fear of these things? We know him, He holds us in his hands and He'll never let us go. And that's why it's just him that overcomes. Will I make a pillar in the sample because something you have to work for nothing that we can do. He does that for us. He gives us that same steadfastness that the character of himself. And I was just thinking what Bill read there a while ago. You think of man and and in the world and how that you try to unify themselves. And perhaps they can get together in the same room and they can light their candles and they can do their dances and all that. But the bottom line is they still come as whatever doctrine they hold. Gather together for that one moment. When that moment's over, they all go back to what they had and what they helped, and they still can't see eye to eye unless they come together for these little gatherings. But He had an dimension of the one body. What keeps us together is not what I hold, not what you hold, but what Christ holds, who He is, and what He holds for us. That's what unifies us. It's the secret of God that brings us together. It's nothing that each of us brings into that lake. This is what He brings to us. It's a wonderful thing to think about that when he says that it's the person, the Lord Jesus Christ himself that tells us that him had overcome. I will make another in the temple of my God and he shall not so no, no or no no more out what confidence we have in him. What a joy it should bring to our hearts to realize that he's the one that says these things, the one that holds us in his hands and will never let us go. That's very that's very important Brian the power to for us to overcome. By the Spirit of God dwelling in us, not by our own power or determination or. Resolve or whatever you want to call it, the power of the server. Our time is pretty well gone, but just a comment or two on the last part of the verse. I will write upon him the name of my God. Beautiful. There are many names in this world that are excellent in Christianity.

The name of my God will be written on you and me up there in the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God. The New Jerusalem is a picture of the church, isn't it? In that day every will believe, every true believer, a part of that church will be seen in glory there. And we see that very clearly brought out in the vision John had of the New Jerusalem and Revelation 21. And then finally, I will write upon him my new name. We don't know what that new name is, but some have postulated that it's Son of Man. I don't know, it could very well be. But at any rate, you and I will bear that new name. Why? Because the Bride of Christ is so clearly and definitely associated with him in that day that they are one, just as you find in the book of Genesis when God brought Eve to Adam and says. And he called their name Adam. So we'll be in that day when you and I are so closely associated with Christ that we will bear the same names He has. We've seen 224. So that we never might forget what Christ has suffered for our sake. To save our soul and make us eat of all His glory to our faith. Keeping this in mind, press on to glory in the pictures Crown. 324. So that we know I forget. That. From her heart say we do anything good and that may not come. To me, oh, come on. And the floor in the middle of the earth and anything, but I can't say anything. And someone else management changes. Blood range by a pleasure. But I have some of my activities with me so. Work on Friday afternoon. We're ready to start today. So I don't know the administration. 'S now I'm saying it's raining for every day. I won't go wherever we're going to spend. I don't know what I can see. And. What I am? Uh.

Lorneville Conference: 2017, Revelation 3:7-8

#### Reading

4. 4305. 1 3/4. 03030. The readings, something that we've often taken up before, but at least. In my memory, we've often taken it up before, but I feel the need of it again, at least in my own soul, and I wonder if others would agree. The address to Philadelphia in Revelation 3, and if time permits, perhaps going on to lay a Don't think anyone would argue that we are living in the last days, and Satan seems to be doing a

great deal. And discouraging those who have known the truth of God and had it available to them for a long time. We're thankful for so much interest in the truth in different parts of the world where perhaps at least as far as we know, they haven't known that truth as well as some of us have here. But there seems to be a need to, uh, encourage our own souls, those with us who live in lands where we have. Had the truth and have been able to have it before us for a long time.

What my brethren think about that? They could be very appropriate, brother. Thank you. Revelation chapter 3. And maybe we could just start out by reading the address to Philadelphia, which of course begins with verse seven and then down to the end of verse 13. And again, not to intrude if some other brother has something because there are several reading meetings, but I would suggest the possibility of time permits of maybe going on to Laodicea. But we'll see how we get along. Maybe some brother could read it for us. From Revelation chapter 3, starting at verse seven and going on to the end of verse 13. And to the Angel of the church in Philadelphia, right these things, that he that is holy, he that is true, he that has the key of David, he that openeth, and no man shut it, and shut it, and no man open it. I know thy works. Behold, I am right before thee an open door, and no man can shudder. For thou hast a little strength, and has kept my word, and has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do not. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee, because thou has kept the word of my faith. I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly, hold that fast which thou hast. That no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name. He that hath an ear, let him hear what the Spirit said under the church. Might just make a brief comment or two as an introduction. We know, of course, that these assemblies, detailed to us in Revelation chapters two and three, were actual assemblies that existed at the time that John wrote, and in that way John addresses them. Each according to the state that they were in and as we noticed in verse 7 here, and the same is true of all the others. He addresses the Angel of those churches which I believe would speak. Speak of those and responsibility and those assemblies. And anyone at any time in the history of the church could read these addresses and. Be alternately encouraged or perhaps exercised. By what is written here. The Lord though, and we need to recognize this, appears to these assemblies as a judge mainly. Revelation is a book of judgment, but before God brings out all the awful judgments that will take place. On those who have rejected Christ. And of course, Revelation is mostly the judgment of God on apostate Christendom, although it includes others, but it's mostly directed against apostate Christendom.

Before God deals in judgment with those that are lost, we read in Peter that judgment must begin at the House of God. And so God gives his estimate of what he sees in that which professes to bear his name. And so there is plenty of encouragement here, but in ways that. Shall we say, relate to the Lord as a judge so that you don't get a lot of the grace of God brought out here or the Ways and Means of recovery and so on, as much as God's estimate of what he sees and what his, uh. Feelings are about it. Of course, in the larger picture, we know that these seven assemblies represent a panoramic history of the professing church right from the time that the apostles were taken away until the time that the Lord comes, and so we see various epoch. Excuse me? Various epochs in the Church's history represented by these seven churches in the chronological order in which they're given. And so I believe Philadelphia brings before us the results of a wonderful recovery that God graciously gave back a little less than 200 years ago, a gracious recovery of the truth that had been given at the beginning. And there is an open door given for those who are willing to walk in it. And it's a tremendous encouragement, isn't it? Tremendous encouragement. Uh, but there are warnings too, which we need to take to heart. And so the address to Philadelphia is God's estimate of that which seeks to. Which seeks, as we read here, to keep His word and not deny His name. And it is a tremendous encouragement for you and me in the last days. As the Lord gives us the opportunity to answer to what He has given us and what He is doing here in the address of Philadelphia. Certain characteristics of the various churches that we. I noticed that Sardis, uh. We are losing up their first love. Delta seems like a new departure. Umm. A lot of individuals are mentioned in the previous churches, but this is really a collective movement. Uh, spoken to a church and uh. Now we have to be very humble about this. Because, uh, we're part of the ruling of Christendom today. But the Spirit of God can begin to work a time by 5/18/30. In a remarkable way, Uh. To recover much through. But I haven't been, uh, very recent in the systems event in Christendom generally. And, uh, it was characterized by a return.

Not to a Apostolic power or gift. But a return to the principles of the truth that has been given to us at the beginning. That which was from the beginning. As the fossil joint management. Uh, we are to, uh, return to. Uh, large measure in the earlier churches. There was a partnership from the Apostles, Doctrine and Fellows. And then when you wrote it in the speech. Every century after the apostles we see departure had come in many of the truths the apostles thought were not being held. So in memory of a few, uh, work of the security costs. To recover. Those troops to restore the church to its primitive, not the primitive power of position. That was according to. Non lying in the beginning. Unless we have portrayed in the. In the future of Philadelphia. Of course. Uh, no problem and relatively low. And that was certainly characteristic of the early brethren. But there are so many instructions for us. From his church. That, uh, encourages is our brother will instead, and also warning us because the Judaistic tendencies would still be manifest. That's no problem with many of the churches. Judaism. Judaism, uh, principles and practices. Brought him to the Church of God danger in Philadelphia that happened in too dangerous that happening among us. So there are these exploitations too, as well as the encouragement. With great UMM privilege and UMM, and as exemplified in Philadelphia. Comes with great responsibility and. So we're we're not responsible to keep the assembly ourselves or the responsible to the Lord as the head of the assembly individually. And then as we come together collectively, we will be in this frame of his thoughts. But the there is that sense goes with it of our responsibility about that continued day by day. Yes, that's. Very, very true. And uh, so it says at the end, He that hath an ear, let him hear what the Spirit says unto the churches or the assemblies. It starts with us as individuals, doesn't it? And then when individuals seek to follow the Lord, they find that the Lord has worked in the hearts of others in order to provide a collective testimony. And, uh, it's a privilege to be part of that, isn't it? I would mention. Too, and I think it is important to see this. Brother John has mentioned, for example, Sardis and Thyatira Sardis pretty clearly. His Protestantism, the result of the Reformation, which was a work of God, but Protestantism was not, as John has said. After the Reformation, much of the of those who threw off the yoke of Roman Catholicism ended up. Uh, breaking up international churches and small groups and uh, uh, in some ways duplicated the errors that they had departed from.

Thyatira is pretty clearly Roman Catholicism, no question really about that, but Philadelphia and Laodicea are more a state of soul. If I could say this and I remember an old brother making the remark, he said I would not want to go around and say that we are in a Philadelphian state. But he said what an awful thing if we're not. But it's a mistake to equate Philadelphia simply with those that are gathered to the Lord's name. We trust that we do maintain a Philadelphian character, but it is more a state that seeks the Lord, seeks to live up to the light that the Lord has given us, seeks to honor His word and not deny his name. And of course, if there is that real devotedness and real exercise in the heart, I believe God gives more light as we go on. But it is a wonderful encouragement to us in these last days. As John has been bringing out

to realize that God has been pleased to make available to us all the preciousness of the truth that he gave at the beginning. Not the power, no, a little straight, not the power of Pentecost, but the enjoyment of all of the precious truth that God gave right at the beginning. That right, Right, Wally. I believe that's very good. I was noticing that the one that's deep. Is holy and is true. Now this is the person that we need to be listening to. He that is holy, you know, one that is holy is one who not only abhors evil. But he loves that, which is good. And of course, this is true of the Lord Jesus. And He is the one who is true. I was noticing that first John 5 and verse 21 St John 5 and 20. And we know that the Son of God is come and has given us an understanding that we may know Him that is true, and we are in Him that is true. Even in his Son, Jesus Christ, This is the true God of eternal life. The Lord Jesus could say I am the truth. How wonderful it is in a world in which we live, when we may pick up a newspaper and we don't know exactly what to believe because we're hearing much of fake news today. We can sit here in a meeting like this with our Bible open. And we can listen to him. It is true the Lord Jesus speaks to us through His Word, So what a wonderful privilege is ours to be gathered here and to have His truth unfolded to us. Through His Spirit, the Holy Spirit. And that's particularly. Apropos in the day in which we are living because. We are living in days where many people are saying there is no true standard of holiness. There is no absolute truth. Truth is whatever works for you. And you can have your truth and I can have my truth. And even if they contradict each other, well, I that's all right somehow. That works for you, so you you go along with that. But truth by definition excludes what is not the truth, and holiness excludes what is unholy, isn't it? And so, as you say, Wally, the Lord has to be the reference point, whether it's holiness or whether it's truth, and in every moral and spiritual consideration. Thy word is truth, isn't it? Do we get in John's Gospel? There is absolute truth, there is absolute holiness. Not that you and I ever attained to it perfectly down here, but there is one to whom God?

Refers our hearts and causes us to look and in a world around us with a shifting morality and rather unusual ideas of what is true and what isn't true, and ideas of truth that can change with whatever situation arises. How wonderful to have that on which we can rely, as you say, and which is clear and definite, the Lord Himself and His precious word. And they stand for all time, no matter what man is doing. The Lord Jesus himself said in John 14, I am the way and the truth and the life. So that's one where Jesus himself, who is uh, as well as pointed out. In in the first verse that we read, the wonder was the one who was holy and true. He is also as we read. These are these chapter one at the end of Ephesians 1. In verse 22 we read that God has given Him to be the head over all things to the church through the assembly which is His life full of dependence. Fill us All in all. If he is the head over by a believers and then he is also the head over each individual assembly. We're reading about Philadelphia in particular and the other and the head over each local assembly that has gathered to designate in the name of the word, Jesus Christ in the world today. Hmm. And as having him as head over each assembly to his assembly localized. And we have. OK, our view course is going to fall back in. On him and allow him to be. In fact that sometimes we I believe we get in the way of allowing him to. I'm ahead of a local assembly. He has the answer that we often are trying to find the problem. He is the answer he has. The mind that he is, the mind of God. He knows. He knows the beginning to the end of every situation that might arise. YW instead of trying to figure out answers ourselves, get down on our knees without him to show it to my key of the head. But I'm going to provide some explanation of what the seven years desire. Well, we find that expression here in Revelation and, uh, I believe it's simply the thought of perfection in power and intelligence, uh, God. Always acts in Trinity and. The order normally is the purposes and councils originated by God the Father, carried out by the Son, but the Holy Spirit, the power by which they are carried out. And so we know, of course, there is only one Spirit of God, but I believe the number seven simply indicates the, uh, perfection of power, uh, to be able to carry out what God is intending. I don't think it it's any more than that.

Instead of branches. Candlestick itself and then it speaks of kind of seven divine attributes of the Holy Spirit, the Spirit of Wisdom understanding. Yes, I believe so. Yes, it's, it's, it's expanded here. And of course in the Old Testament, they didn't know as much about the Spirit of God as we do, but uh, yes, it's, uh, it's, it's, uh, referring here, of course, to the Lord himself. And, uh, the power that would rest in him. Yes, that's very good, Matt. Is the Spirit of God has seen and operating in a different way of like anything that was going to say in the this was recalled. It's not the formation of the lobby of Christ last year. Open and shut it and shut it. OK, Sir, Well, we kind of need to be applied back to the gospel and, uh, I think it's, uh, at this place the Lord had spoken already opened the doors and different places for the gospel and, uh, be open to the door. No man can shut it. Uh, but in relation to the Church of Philadelphia. There was a uh. A manifestation. Of the truth. That was opposed to. The whole system of man's warriors. It was half really a. A movement that, uh. Condemned the whole. Uh, structure of the man's religion. Non interference and the things we've got. It was now a work of the Spirit of God and. There was an incitement to hypothesis. Uh, that we're looking for no one before. Uh, the early residents, uh, had. Corporate meetings. The Castle of. I'm, uh, very welcome to my sister, uh, environment and, uh. Lady Powers Court Lady's power support. Movement in those early years to understand. The meaning of prophecy before it was shrouded in confusion, it was. No, uh, understanding of the position of the Church of God distinct entity with a heavenly holy and non Harvard as a world system and this is not understood or the position of the Kingdom of God and so on in those early years amongst the those that were just coming out from the systems of land. That we're seeing the truth. Of the of the of meeting the numbers of the body of Christ. These truths in relation to uh. Church of God and its position in this world.

And, uh, for God's purpose is in regard to like the establishment of, uh, the Kingdom and power and glory, uh. Basically information of Israel being historic to me to say. Uh, Laurie, Minnesota. Position in the Millennium, all of these rules have been lost in Christmas, but they were revised. They were recovering as though it was early days. You might prefer to be like the CEO David is an openness kind of nomad each other for the street and the opening company through subscriptions and and the relation of the church and Israel was a real divine opening there. And the more intended blessing and that all of Christendom. Under uh Isaiah 57, umm 15. We can replace that. Name the holiness of the water season there, I think. But then in the state of Seoul with those umm. There will be any president. Uh, Isaiah 6715. I don't see it behind. It's lost in one that inhabits eternity. His name is holy as well as a high and holy place. With him all the visitors of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the conviction. It's almost, you know, if you say somebody something is holy and true, it's. Seems like the grass. A brass wall, unroachable but here in Isaiah. We see the approach. I worked with the grace of God in our souls, in our hearts, and that contrite, humble. Spirit and then it has revived the spirit of the humble. I'm not sure what that means, but maybe there's a net debt in the necessary work of uh. I got 30 work on the soul of uh. Restoration. I'd really rather it's really we're a temporary, I believe, uh, there's surely no MO far more than diversity, but it appears that it means that this early brethren, we've had that spirit about themselves and how wonderful it is for us too, to find our way to that contrite and humble period. Well, I believe the reviving brother Dave spoken up there, of course is ultimately a reference to Israel, isn't it? Uh, not to get into. A uh. Shall I say an exposition of Isaiah? But. Isaiah 4957 is really God's those chapters. It's God's controversy with Israel for rejecting their Messiah and. Of course, that includes the 52nd and 53rd chapters, with which we are quite familiar, and so in that sense. There will come a day when Israel will take that humble and contrite spirit and they will be revived. They don't have that spirit, many of them today, but having been brought through the tribulation and then having been thoroughly and completely devastated by all that goes on in a coming day, they will humble themselves and recognize their Messiah, the one that they rejected so long ago.

But it's the same principle, I believe, and it's a good thing to remember for us. Uh, Brother John was bringing it out and it's often forgotten today. I say that to my own heart that it is a mistake to try and assume the power of Pentecost. It's a mistake to try and think to ourselves, well, now. Everything has reverted back to the way it was at the beginning. And if I can say this and it's true, sometimes there gets to be the thought among those who seek to walk in the truth. Well, the great House of Christendom is in a big mess, and there is a lot of bad teaching out there and a lot of bad behavior. But thank God there's one corner of it where things are done right. And by implication, even though we don't say it out loud, the thought is. That's where we are, as gathered to the Lord's name. No, brethren, 1000 times, no. The failure will be most evident where the truth is sought to be maintained. And if there is an attempt to try and set up and display the same position, the same unity, everything that God gave at the time of Pentecost, it will not work. We have to be in the position of recognizing the failure of the church. Once we're in that attitude of soul, we don't limit what the Spirit of God can do. And we have seen wonderful blessing. And there is wonderful blessing today too, not only in the gospel, but there are those today that are laying hold of the truth that have never had it before and are grasping it with their heart and their soul and enjoying it and walking in it. I trust we are too, but the thought must remain in our souls. It is a position of humility, recognizing the failure of the Church and the failure of which we are part, and so we mustn't forget that. Second Timothy. Two, uh, of stocks have been closed. Is that all on the board have a secure heart? And I believe that's what those brethren were doing, uh. And the Word answered them by the Spirit of God. Expressing them to start meeting together together. So the name of the word Jesus Christ. And I believe every Christian today. That needs to every one of us needs to call on them all on the Lord end of a pure heart and know his direction, not just not to pretend that we are something already. But but to be in a in a state of humility where we. When we realized and and confessed that. That we have a failure rather than respect for part of that failure, but as we call the Lord out of a pure heart and this applies to every believer, not just so that's in this room. I believe that's the Lord will enjoy that believer and lead him to be gathered in the name of social working. Meet Willie Guy in touch. And the meat where he teaches away and I think a meat person. Is one who's willing to sacrifice their own will, their own way, for God's way. God's desire today is exhaust no other name but the Lord Jesus. And I believe that the assembly today ought to be a little preview. Of the Millennium.

Because we know during the Millennium, it tells us that the, uh, the haughtiness of man will be. Downtown, the lofty looks of man will be humble, and the Lord alone will be exalted in that day. And that's exactly how it ought to be in December today. And it's our privilege to consult Christ. And God appreciates that. And. I believe. It's only by His grace that we're able to do this. But to exalt Christ? To make everything a fit. And I think this is what we're seeing in Philadelphia. Tells us here that they. You had a little strength, you know, and yeah, to the world. Didn't look like much of that movement or testimony. But God appreciates that which the world does not. We need to look at things from God's perspective. Not from a worldly perspective, because the world wants to resolve man and God wants to consult man. But to keep his word and not to deny his name. That's a challenge that some might throw up their hands from the Spirit and say well. That's too much. We live in such a wicked world. How are we supposed to fulfill this? Well, the fact is, God never asked us to do anything. But what gives us the ability to do it? He loves us too much to ask us to live for Him and to follow Him if He don't give us the strength and the power to do it. So we need to bank on that, you know, and lean hard on him. And if he opened the door? There's nobody that's gonna shut I I notice here it says no man can shut it. But I notice that Mister Darby's translation. No one. I'm sorry, Not even Satan. That's what he's trying to do today. English has monitor Christ collective testimony to crisis. Hmm. With respect to the Church. I believe next to Christ himself that the heart of God is the church is dearest to him. It's our privilege to seek to. And they'll act on the principles of God's Word, and we can't take any credit. And like other days says, there has to be a humiliacy about the whole issue. But the Lord is high into them that are the humble spirit, you know, save such a few of the contract spirit. Like you mentioned a little bit, uh, while you're speaking out there, but, uh. We can't, uh, we can't go back to. The way things were in the first of Acts, when the the church was born, that power that was given then, we don't have that today. We're in the day of weakness. But uh, I was thinking of Haggai chapter 2. And uh, there is a parallel there because. Uh, when they rebuilt the temple. It was in weakness the remedy and. They went back to build it and uh, those that remember the first temple, they wept. When they remembered the former glory of the first temple, but the younger ones that were building that temple, they wept too when they realized that they were building up. Something that God took pride in, God took, appreciated, and God glory did not. But even though we're in the day of weakness today, we can't go back to Acts. What doesn't diminish is God's glory. Reading there in the Haggai chapter 2.

Verse 9 This is the glory of this latter house shall be greater than the former says the Lord of hosts. And in this place like his peace said the Lord of hosts. What a wonderful promise to them and the Lord delighted in that and I believe in a day of weakness, uh. The Lord can be more glorified if we seek to go on for Him then in perhaps the day of prosperity. So it's encouraging to see that even though that we are in a day of weakness, we should be living for the for the glory of God, should be first of all in our lives. And he can take pleasure in it and he will give peace and he'll give prosperity to us. But it's seeking the Lord's prophet first. It's His Holiness. This is truth, it's his righteousness and we are gathered to him and I believe that there's much blessing today among us if we seek to to honor the Lord in our pathway. He did the he needed the exportation, he died. He was a lawful that really brought me for them. Uh. That was spoke to their, uh, their conscience. Umm, they were back in the right place. Philadelphia. They were back in the right position, but they weren't in the right state. As you read the 1st chapter of the API, you'll see that they were devoting much of their time and energy. To the brinks of, uh, this life and their homes which they were renovating and, uh, making very comfortable, but uh, totally neglecting the House of the Lord and the Lord's interests. They were in the right place, but they weren't in the right state. And so the Lord raised up KDI with those memorable words. Consider your ways. And he spoke nearly together pointedly to them, dealt with love, and they listened to him and he said. In a short time that they resumed the work of building the talent, uh, and, and in these states, mainly because of the prophetic, uh, uh. Processing prophetic uh. That's a huge, tremendously of the, umm, the profit, ABI. And, uh, and then we establishment of the house and how hard came in and and. Exercise in their conscience any day. Restore their reiteration. Pretty good. Well, we, Al, we have the key of David here in our chapter, and it's already been alluded to. Some may wonder what that expression means. It's taken from the book of Isaiah, again, the 22nd chapter of Isaiah, and there we won't take time to read it, but there were two men in that chapter, one man by the name of Shebna. Had a prominent position and this was in the time of Hezekiah and. Uh, he was for a while used of the Lord, but then he too departed in spirit from what he ought to have been doing and ended up, uh, doing the very kinds of thing that they were doing in Haggai's time. And in that sense, he was, he was, uh, he ended up a failure. But then there was another man, Eliakin, who was faithful. And the Lord. Gives testimony to Eliakim as to his faithfulness and his reward. And the Spirit of God, if we could use this expression, just slides right from Eliakim right into that which could refer only to the Lord himself. And then talks about the Lord who was the going to be the nail in a sure place, and who was to have the key of David, who would open and no man could shut, and so on. And again, no doubt referring to the millennial day.

In the future. But what I believe is significant there is that there was a man, a faithful man, whom God could, as we say, almost identify with the Spirit and the attitude of Christ himself. And that's what the Lord looks for. And so we emphasize, and I think it's important. Philadelphia is

not positioned. It is a state of soul. It's a state of soul, it says. Brother Robert was bringing out a calling on the Lord out of a pure heart, not setting my will against that which the Spirit of God seeks to bring before me. And when I'm in that state of soul, the Lord will give me more and more and more. And so the key of David is held by the Lord. But those who seek to honor him in the day of his rejection, and are willing, if necessary, to swim against the current, they will be identified with him. And as Wally was bringing out. It's really here. An opened door, an opened door and no man can shut up. That is, I don't believe God will ever give us truth from his Word and then make it impossible for us to walk in it and carry it out. There are those today who will look at the truth of God and say, well, it's good and it's scriptural and it's nice, but. Doesn't work today. You can't carry it out today. You can't put it into practice. It just doesn't work. I remember talking to a sister, I say a dear sister, she wasn't gathered to the Lord's name, but she knew the Lord as her Savior. And she said something like that to me. I replied to her, well, I said, did God really give us something in His word that was going to be so difficult that a believer had to look at what God had told him to do and had to say? Because of the day in which I live, I can't do it. Does God really do that to us? Does God, if we could use the term I trust with all reverence? Does God mock us as believers by setting something before us that doesn't work? Well, she kind of backpedaled a little bit and more than a little bit and said, well, no, no, I guess not. Well, I said, where is the problem then? And she was forced to admit, I guess it's with us. I guess the problem is with us, and that's the way it is, isn't it? And so the thought in our hearts ought to be. Here is one who is holy, one who is true and graciously at the end of a ruined dispensation he has. Said is an old brother used to tell us, I want something for myself right at the end of the ruined dispensation, and I am going to restore the opportunity for them to walk in the good of all the preciousness of that which I gave at the beginning. Now he looks for those who say, yes, Lord, I'm willing to walk through that open door and willing to walk in the good of it. We've got this question. You mentioned a couple of times that the church is not going to resist, go back to the state of Pentecost and we've looked in, in Revelation of its Old Testament scriptures. Are there any other New Testament scriptures that would tell us that or any other, any other new tax descriptions that we would point to? That would tell us that God is. The days of Pentecost, uh, and, and the power of the church that way are, are are not gonna be restored.

Am I clear in my question or very clear? Well I believe right here in this chapter all we see it where the Lord says in the next verse in verse 8. Thou hast a little strength. God doesn't say that at the time of Pentecost there was real power, there was demonstration of power and there was a unity that does not exist today. And if we go back to the 20th of Acts, I would suggest we see it again. Where the apostle Paul predicts what is going to happen and he says in Acts 20 and verse 29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock also of your own self shall men arise, speaking perverse things to draw away disciples after them. And then he says in verse 32, And it's very important, he doesn't say, I commend you to the church. No, I commend you to God. And to the word of his grace, because when we get to second Timothy and we don't have time perhaps to go into all of the scriptures that would speak to this when we get to second Timothy. In, in, in first Timothy we find in chapter 3 and verse 15, and I know we're jumping around here, but in first Timothy 3 and 15, we find a House of God, which is the Church of the living God, the pillar and ground of the truth, the church. The assembly is equated as to those that represent those that are part of it to the House of God. And the assembly is the filler and ground of the truth. What do we get in Second Timothy? No mention of the church, not even mentioned in the whole book. And when the house is mentioned, it's not even called the House of God. It's simply termed a great house. And it tells us there that in verse 20 of chapter 2, there are not only vessels of gold and of silver, but also of wooden diver and some to honor and some to dishonor. And what does it say? Get out there and try and clean up the whole house and straighten it out? No. Verse 21. If a man therefore purge himself from these, that is, from vessels to dishonor, he shall be a vessel unto honor sanctified, and meet for the master's use, and prepared unto every good work. So I can't leave the great house, nor is there any instruction to try and straighten out the whole of the great house, but rather to purge myself from that. Which is not of God, and so. To try and pretend that we have the power of Pentecost and that we can re establish the position and the unity the way they did in the beginning. To use one of our good writers, and I believe he made the point well, he said to try and do that will result. And these are his words, not mine, he said. There will be nothing but a mess and a failure. God will not take that place with us. In order to have His strength, we must be in the place of His mind, and that is in the recognition of the failure of the church. And that's always God's way. When Israel failed, God didn't restore them back to the way they were at the beginning. He never healed the division between the 10 tribes and the two tribes when they were carried back into captivity. God never brought them back and made them a sovereign nation again, But as we've been reading in Haggai, He brought them back and gave them the opportunity to answer to everything that God had given at the beginning. And when they did so, they found that the Lord was the same. And there was even more faithfulness than there had been in some of the best days of the kings. It says about Josiah's Passover that there had been no Passover like that since the days of Samuel.

But when you come to Ezra, Nehemiah's time, you find they kept the Feast of Tabernacles in a proper way, and it hadn't been done like that until way back in the days of Joshua. So when God gives something and it fails. It's his pattern never to restore it to what it was at the beginning, but rather to bring it back in a small character as a testimony to the failure, but having all the characteristics of what God gave at the beginning. So I believe all of these scriptures would point to the fact that no, God doesn't restore things to the to the way they were at Pentecost. But, and it's a very important, but God doesn't, we don't limit what God can do by his spirit when the failure is owned and we take that position. But all too often pride gets in the way and we think that we are back where we were at the beginning if even if we don't say it out loud. And then there's a humbling that has to come in. We appreciate all the questions. I have a similar one and I'm wondering if the answer is also to you in the contrast from the introduction we had from the Church of Ethicists and the introduction we had the Church of Service, if you turn back to Revelation chapter 2 and verse one. Says under the Church of the Angel of Ephesus right these things say it even holdeth the seven stars in the right hand, and you walk it in the midst of the 7th open column candlesticks. He turned back to our chapter chapter 3 and verse one. Keep in mind that Obsidian health disparities can walk them in the midst of those candlesticks. Emphasis and fairness. It says he did half seven years of God in the seventh period. And I think it was William Kelly that said an emphasis that the holding of stars and walking in the midst of the candlesticks was. The the dearly church had the inward power of the spirit and the outward authority on earth. And when you get to the Stardust and certainly four stars, but it's hardest it says that you have experienced and he has the seven stars no longer holds and no longer walks amongst them, still has the authority and still has the right to exercise. It's not damaged and we don't see a returning to a point where he began holding his tires or walking among the seven spirits. Yes, that's very good. And of course, again, not to make it too complicated, but we know up until Thyatira God was looking for recovery, wasn't he? In Ephesus and Smyrna and Pergamos the Lord was looking for recovery. And so the word He had hath an ear. Let him hear what the Spirit saith unto the churches is addressed to the whole assembly. But then from Thyatira on that, those words are addressed only to the overcomer. Because God isn't looking for a recovery after Thyatira, there's a perpetuating of the evil and of the failure, and thus Thyatira, Sardis, Philadelphia, and Laodicea all go on concurrently to the end until the Lord comes. And so, yes, that's very good. It's important to see that too. It's a picture of the fact that things have gone too far for there to be a full recovery. Of what God gave at the beginning. 162. To wait for the important story. When flies and glory of artists play.

Wandering away. They resource. You know what I'm talking about. No, no, no. Read all the prawns in here. And I know. It's a little rainbow.

Lorneville Conference: 2017, Revelation 3:9-11

## Reading

160 Sev. In the veil I'll just prevail, Keep soul the worship of the Fish 167. Revelation chapter 3 in the address to Philadelphia, and I don't think we got very far. Maybe if we started at. I think we pretty well covered verse eight. Could we start at verse nine? Would that be OK and read to the end of the address to Philadelphia? If anyone wants to refer back to a verse or two, that would be alright too. 3D and Revelation chapter 3, starting at verse nine and reading on to the end of verse 13.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not but to lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee, because thou has kept the word of my patience. I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly, hold that fast which thou hast, that no man take thy crown, Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name. He that hath appeared, let him hear what the Spirit said under the Church. We might just make one comment on verse 8. In Kasich wasn't covered adequately, but. It mentions there a little strength. Some have perhaps misunderstood that it doesn't mean that there is only a little strength in those who keep the Lord's word and do not deny His name, and that there is a lot of strength perhaps in other places where there may be more activity and greater numbers than all the rest of it. True strength comes from walking. With the Lord and working, if I might use the term synchronized with Him, and that can only be by walking in what Ephesians 4 calls the unity of the Spirit. I remember well a brother remarking to be a brother who had been gathered but who had left what we feel is the Lord's table. And he said, well, Bill, but we're all one body. We are all one body, aren't we? And of course I said yes. And that is blessedly true. Nothing that man does can ever change the precious truth that there is one body. But if there's one body, there's also one spirit. And there is a unity of the spirit which we are exhorted to keep in the uniting bond of peace. And so in simple terms, if we are one body, we are. Being. Ignored it to act as one body, and that can only be done by walking in the unity of the Spirit. And so we can't really confess the truth of the one body properly in division. And so I just suggest that the little strength here is a reference to the fact that, as we said this morning, we can't pretend to have the power of Pentecost and for example, some of the biggest gifts that God has given. May not be available to us because they are not walking according to what we have here keeping his word and not denying his name and God doesn't take away a gift simply because it is unused properly. And so we don't have everything that they had in the early church. We do have a little strength. I say we meaning those who are characterized by Philadelphia and. The what characterizes those who have that strength is that there is a seeking to keep His word and a not denying of His name. The door is open for, uh, enjoyment of the truth. Uh, even as much as it can be early apostles and only any of us would say that we have reached through that, uh, height of enjoying the group that has been managed. Give them to us. The potential is there because that we, uh, we don't want to come to truth or we don't, we're not diligent in, uh, learning the truth, umm, that we don't, uh, enjoy it. Uh, go back to the, uh, picture in, uh, Joshua.

Wednesday after July injury is a little bit better. There were various, uh. Inaugurated there, there was. Circumcision. I was meeting the Lord as the captain, uh, there was Gilgal, uh, these variants, uh. Uh, various, Uh. Activities. Went into the lab to possess what was there by right entitlements, but. There were certain conditions there. They had to be circumcised as guilty. Here's a picture of us. Clean the blades of deflection and the place of death, of keeping it there. And, uh, walking in. The power of the Holy Spirit. Judgment of the flesh that we all have. There was a conflict in the last. Was a game in the noise, therefore sections have replaced that the sole of their foot would tread upon would be theirs, but they have to umm and they. Conflict with the enemies of the Lord and they have to walk in self judgment so those conditions. Were necessary for the enjoyment of the of their heavenly blessings which are prefigured in Canaan Canaan is a picture of what we have in the crisis our our heavenly warship and how much do you enjoy it So with the Philadelphians here a little strange, but they had been faithful and maintaining the word and. Gathering to the name of Christ outside. The orders, the, uh, systems of men, they were not gathered to any other name. They acknowledged the supremacy of the name of Christ. They were gathered as we. Often to say, and sometimes you don't have the courage to confess it. What, uh, church do you belong to? We, we, we hear 10 times a day something if we go out with the gospel and then what do we say? Are we this group for are we a group of people called brethren and, or do we really say we are simply gathered to the name of our workings of Christ? I didn't give you a black book, but is a reproach connected with it. You say it'll belong to the denomination. It's different. But if you say we just gathered members of the body of Christ with his name, it takes courage and there is reproach. The Philadelphians here, they had this. Value of the Word of God. Every part of it, no compromise. And they had not denied his name. Darby translation, that is even with the word power, uh, strength and uh. There's another difference but when we speak in power, but. Let me think of the power that we each have. Actually, not our own power, but that which we have by being as well by the Spirit of God that we would have. We have the power of that new life of what in a way that's moving through short and uh, so with that, if you agree that that power is really the power of the spirit alone. Yes, it's spiritual power, isn't it? Get that in Timothy, God has not given us the spirit of fear, but of power and of love and of a sown mind. And uh, I believe all of that is is by the spiritual power, isn't that?

We really have no power of our own and. And even as even as a group of believers. We don't really have how any power or majority. I saw it of the. Our customer spirit gathering up and the power of the of the authority of the name of the Lord Jesus Christ and the Spirit of God. AP As it mentioned there in chapter 6, to uh, uh, be strong in the Lord, in the power of his might son, verse 10. As you before mentioned the armor, but uh, it's in the power of his light, isn't it? That we go on. What's going on to verse nine? We have some very strong language there and some which perhaps at least we would be hesitant to use. But the Spirit of God talks here about them who are of the synagogue of Satan, which say they are Jews and they're not, but do lie. I believe that. Could have a two fold meaning in our day. On the one hand. Sad to say. Much of what characterized Judy Judaism has been imported into Christianity in many circles, hasn't it? It has a natural appeal to. A man as a natural creature, beautiful buildings, pretty music, incense, ritualism, to name a few things, all of which were part of Judaism. All of which God did away with in the cross. But man has brought back much of that into Christianity, and as a result, it has. Brought that back, which on the one hand appealed to nature, and which on the other hand. Put men between. US and the Lord, if we're not careful, so-called paid ministers and. Priests and so on, who supposedly would take the responsibility of one's spiritual welfare. All of that has been imported into Christianity, and it happened very, very quickly after the apostles were called home to be with the Lord. But there's another thing that is going on, and

perhaps it's even more prevalent today, and that is those who are. Acting like Jews. In the Old Testament, by laying claim to this world and saying that it's our mandate to get out there and straighten out the world in order to make it ready for God's Kingdom, so-called reconstructionism or covenant theology, whatever label you want to put on it, That is really acting like Jews, isn't it? The Jews in the Old Testament were quite right to take up the sword and to go out and conquer enemies of the Lord. They were quite right to go out. As it were, they claim to the earth. Uh, but you and I are called to be separate from this world, to have a heavenly calling, and that is not very popular. It's far more popular to preach Reconstructionism. A natural man likes that too, and that is also pretending to be Jews when we're not. And the Lord has some pretty strong language here for it. He calls it a synagogue of Satan. Why? So why is it a synagogue of Satan? Uh, it's of Satan, because ultimately the devil knows that if the Church loses the sense of its heavenly calling, humanly speaking, it loses everything. And as an old brother used to say, referring to the truth of gathering to the Lord's name and the truth that Paul preached, someone said to him, what if everyone doesn't want to hear that truth? And he made an interesting remark. He said, they will probably listen to you until you want to take them to heaven. And he didn't mean heaven. At the end of the pathway, he met the heavenly calling.

And that, I think many here have experienced, is sadly true. Uh, the natural man, even in a believer, does not want a heavenly calling. If I can be part of the system of things in this world, if I can be used to make this world better, if I can work with various organizations to do things fine, that the world can handle that other believers can handle. But a heavenly calling that says I'm in the world but not of it, that is not popular. And so. John calls it by the Spirit of God, a synagogue of Satan, not because he's trying to label others with that kind of a label, but rather to point out the seriousness of it and where it leads, because it leads to the believer literally losing everything. From a human point of view, our testimony is not valid in this world if we've lost the sense of our heavenly calling. The sense of our heavenly calling, and I believe related to that, is also. What is often being preached today that if we are faithful as believers, we will be blessed with more of this world's goodness. And that is another curricular statement, I believe. That again is, is Old Testament to it. That was what God promised to those who would be faithful in the Old Testament that, uh, they. Would be left here in this world. We have been blessed, Ephesians tells us, with all spiritual blessings and heavenly places in Christ. So that's not more money in my bank account that still was talking about to the children. It's not a bigger house and a better car and and, and. Our investments, uh, growing quickly and all of that stuff that this world looks for, We're blessed with heavenly blessings. And if we read through Ephesians one, we'll see what those are. If they're not those things which the word may allow us to have while we're here in this world, but we're not to be seeking those things here in this world. We have to be enjoying our almost heavenly blessings. That we never paid 1 cent for. George pays the price and. Eternity and we should be of going throughout. So to for believers to be and it's related to what I'd rather do is saying that I'm trying to improve the world. That's an impossible task. It would never you can have, you can have Christian Prime Minister or Christian president and they're not going to be able to change. The West the way both of these countries in North America are going. Uh, the world will not be. We know that it's. Uh, and so related to that is that we cannot, we should not be. Uh, seeking. Greater asset spending personally. Blessings in this world. By trying to deliver the police reward, they should be enjoying what He has given in the heavens Blessings. OK, very good. Who's referenced Chuck? Several times they're not in the revelation to those that dwell upon your birth. And these are ones apparently, that make the earth their focus. And they're so taken up with the things of birth that they have no use for heaven. It's already been brought out. They have no taste for heavenly things.

And I recall a book, I believe it was written by David Hunt. And then it was entitled. Whatever happened to heaven? And it turns out how that. Even in Christendom we find occupation that the things of time and sense, things that are material. And emphasis is on the health and wealth. That's the Pentecostal it's a prosperity gospel, and it has nothing to do with our heavenly calling. Calling or heavenly blessings? Which is really what God has for us to enjoy as you are bringing out, uh. And I was told, you know, if you read on Revelation. You find out that it speaks about those that dwell upon the earth. They shall worship Him. Who's Him? It's a beast. Is a man the head of a powerful confederacy? 10 nations who should be Rise yourself out of the sea. Read about them Revelation 13. And he said, dwell on the earth, worshipping a man. Instead of crisis. And these could be those that were exposed to the truth of the gospel, the truth of Christianity, but they rejected it. Paul speaks about it. I believe in writing to the Thessalonians. He said because. They did not have the love of the truth. God sends him strong delusion. That they should believe a lie. It's quite sobering to think that in apostate crystalline there are those that are rejected the truth and they're going to be worshipping a man instead of Christ. It's interesting, uh, brother Wally, that that expression they that dwell on the earth as mentioned at least six times in the Book of Revelation and I believe their character is brought before us in the third chapter of Philipians. I just mentioned in the passing it says there in the 18th verse many walk of whom I have told you often and now tell you even weeping. That they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, whose mind earthly things. I think that's a good definition of the people that you're mentioning. And it's very easy to fall into that mentality and forget that we are heavenly citizens. MMM, I guess we have to hear the more things. Uh, that's very true about it. Umm, whether somebody enthusiastically standpoint, umm. Christianity is not clear, and improvement on Judaism regarding Twitter is something entirely different. And what, uh, is happening now in, uh, this is the generally speaking. They have the August, the uh. Ceremonies enrich the law of Judaism and death. So for the forms and so on. Into Christianity and made it, uh, a pattern for their, uh, their order of service and so on. It is really. Uh, contrary to the mind of thought, uh. We meet as UH believers gather to the world's name. But. We don't follow the warranty ceremonies of Judaism. They were tights and shadows that had their place and they, they can, uh, speak to us in, in their, uh, in their typical meaning, but to bring in that character of things into the Church of God as a pattern for our workers now or, or gathering together.

Is contrary to the dispensation of grace in the. The Spirit of God gathering to the Lord's name people outside of that whole system of Judaism, which was really a worldly system and, uh, giving us something, uh, infinitely better. What a contrast to that whole system. And that's why the apostle Paul wrote the book of Hebrews, the marvelous treason type. Been going over it lately and some, uh, some of our brother Ansky's writings and. A whole book of Hebrews is a baby. The contrast to uh, what was in Judaism, the superiority of what we have in Christianity and those who have followed so-called covenant geology, whatever you want to call it, is still said that one, umm. Was the teaching of the reformers. Is contrary to the mind of God now, uh. To bring the blessings of Israel into the church period and his confusion. I think this is perhaps what the Spirit of God is bringing before us here. That said, we are separate from that whole order of beauty issues. Not that it was wrong. God doesn't say it was wrong. It was originally of him and it will be brought in during the Millennium again, but it's not the character of the spirit Christianity Today. This is not our pattern for meeting together as believers outside the capital. In the last part of the verse sometimes is misunderstood too. It is not a repeat. It is not trying to say that some who have gone on in that way will worship those who have been characterized by Philadelphian ways. No. It says worship before thy feet. I believe that shows us that in a coming day, as we were saying, uh, a little bit in the address, there will be a recognition before the Lord of what was pleasing to him during the time of his absence. And so they will worship the Lord. We all will. There will be no thought, no such thing as if I could use the term 1 believer worshipping another, but rather the thought that God will vindicate what was pleasing to Him. And there will be. A recognition of what the Lord loved in the sense of

a testimony in this world, uh, during the time of his rejection. And so there's an encouragement to the Philadelphian here that in the coming day, as we were saying again in the address, it would be worthwhile. It will be worthwhile, well worthwhile, because the Lord will make it clear and make it evident. What had his approval? And so that's, I believe the sense of what we get in the end of the verse. Uh, it's not that the Lord doesn't love every true believer and all of those who are part of his church. Christ also loved the church and gave himself for it. Absolutely. That's not what this is referring to, but rather that the Lord has, shall we say, a special approval for that, which as we've talked about earlier. Keeps His word and does not deny His name. And that can sometimes be a very difficult thing in the time of His rejection. It can bring a lot of reproach. It can be a very narrow path at times. The Lord says in the coming day all will be compelled to own what I approved of.

Sorry, I'm having a hard time hearing you here, Alex. This is new player executor that we ain't confusion. We do not have any breath anywhere alive, but no one is part of the body of Christ, which is part of the trade. Oh, you're saying, is that right? Can you hear me? Yes, I did. Well, I still am not clear. I heard what you said. I'm not clear what you're getting at. You say there are no Christians that are part of the synagogue of Satan. Yeah, I know that would be, that would be how I, it seems like you can see it on your face because it would be the, the congregation that's taking those that follows things. And so, umm. Those that when you say they come into the office recent characters and that leads to come into the elderly, but it doesn't mean it says here I will make them a great job of safety. We would say they are used in our time so that there is no one that you know as a Christian who may be able to coach reality who is part of the reality they. Advisors sends it correctly about how you're looking for aggressive advisors. No, I don't think that's a thought The thought is them of the synagogue of Satan. I will make to come and worship before thy feet. That's the sense of it I believe and that's the way I said it's strong language but. Man didn't write it, God did, and so I believe that the Spirit of God here does use that strong language. Not that we should go around or anyone else labeling people as the synagogue of Satan, but the Lord wants us to see what is the origin and who is behind all of that. Even though it masquerades under the umbrella of Christianity, and even though there may be believers there, I believe the synagogue of Satan is that which brings Judaism. Back in the Christianity and brings Christianity down to a level of a worldly religion and so is Brother Robert was bringing out. It includes those who preach and practice the prosperity gospel. It includes those who believe in reconstructionism and covenant theology. It includes those who have brought back into their worship incentives things that characterize Judaism. Such as we were mentioning and, uh, that God has superseded with Christianity and uh, all of that. I believe the Spirit of God calls the synagogue of Satan, but it's not individuals that are in view, it's systems. And that, I believe, is what the, uh, word represents. It's not so much individuals. In the system, but it says them of the synagogue of Satan. And so it's the systems themselves that have done all those things that are so obnoxious to God and God says I want you to know where that starts and who's behind it. It's Satan. And I say again, the the real reason for it is that. Satan knows that if he can take away the heavenly calling of the church, he nullifies their influence and testimony. And it happened in the early church shortly after the apostles left the scene. They lost the sense of their heavenly calling and. Degenerated into ritualism and systems. Christianity under Constantine became the religion of the Empire. And where did it end? It end up, to put it bluntly, it ended up in Roman Catholicism in the Dark Ages, where essentially the whole truth of Paul's gospel and what Paul taught was lost, and even the gospel of the grace of God itself, because it became a total system of man. And so if we could say it bluntly, God knows where that system or that kind of thing originates and where it leads to. And that's why he calls it a synagogue of Satan.

So you're right, Alex, we don't label individuals as being a synagogue of Satan, but systems are. And, uh, they're characterized by, uh, uh, what we've been describing. Does that make sense? Actually, Satan is the God, the Prince of the world politically, and he is the God of the world immediately. So he's really a religious character. And, uh, it doesn't matter to him whether he, uh, uh. Leads people into, uh, worldly entertainment or uh, immorality is behind all of that, but also in the religious aspect. He, uh, comes in and he leads the believer as he can away from the person of Christ and the enjoyment of the heavenly things. And the brother Bill has been expatiating the bond and so he's behind this. He can get the believer mixed up with the world's. The world's religious system is accomplished in its purpose. Is that right? Yes, exactly. It's not so much better. The question of the believers. Going so far as to where to say but as the influence that safely can have through the. Wrong ideas that puts in men's minds, even in Christian's mind, uh, the influence that that can have on many religions, yes. Could we say then, that there are? We're doing the Satan's work, yes. And, uh, I noticed that we have this, uh, expression synagogue of Satan than say the archives back in chapter 2, verse nine. And there again it says, I know the blasphemy of them which say they are Jews and are not, but are of the synagogue are the synagogue of Satan. Fear none of those things which I shall suffer. Behold, the devil shall cast some of you into prison, while we might say. The devil doesn't cause Christians in prison, it's people. And it may be, and we know from the Inquisition that it was those who certainly took the name of Christ and we might say give the word of Satanic. Not to spend time on it, but I would suggest that the persecution detailed in that verse under the address to Smyrna was in fact God's, if we could say it reverently, God's effort to recover the church from the direction in which they were going because they were already sliding into it. And God allowed these periods of persecution in the 2nd and 3rd century AD. You might say as an effort to recall the church to himself. It didn't happen, although there were many who were extremely faithful to the Lord during those times and as it says 10 days here, there were 10 distinct periods of persecution during those two centuries. But then the result of it was that Constantine brought in Christianity as the religion of the empire, made it popular, put Christians in positions of authority and power in the empire, and essentially that was the end of their. Heavenly calling. And so now, toward the end of the dispensation, we're warned against that same thing going on, namely the introduction of Judaizing principles and practices under the umbrella of Christianity. Think of a drastical impact that we're getting, losing sight of the heavenly calling. We might say those that are caught in this system have been prosperity, umm, gospel and so on. Yeah, we might say that they will be in for a wonderful surprise someday when they discover that there are deep lined up for a heavenly blessing. But I think there's two ramifications of that thought. I think it's been said, but.

I trained up myself. Firstly, if we lose sight of our heavens calling and we look at the systems of men, our focus is on our efforts on this earth. It's living in Christianity for the hope of a blessing. And if you believe that in your efforts as a Christian, the world is going to get better, you live in a constant state of discouragement. As you see things go in the opposite way you expect. So your life is focused on earthly things, on the failings of the church, the most important thing. If we forget our heavenly calling and our eyes are on this earth. And our actions, don't we miss glorifying God and seeing God the Lord, the synagogue of Satan just takes our eyes away from the one we should be talking about and looking at and looking at earth. That's something that we should be perfecting through our own actions as Christians to at stake is the glory of God. I believe on this. There's not only are we missing you believe in those teachings. Not only are you missing a life on this earth that's looking forward to heavenly blessing, but we're also taking the glory of God in the equation and focusing on man rather than what we should do. Yes. I can't be enjoying heavenly blessings at the same time that I'm trying to straighten out the world, can I? The answer to, uh, what we've been talking about was alluded to earlier in Acts 20. Let's just look at that. It's important, I think. Mm-hmm. Let me also, Paul, with addressing the elders of their emphasis and things that were you warned them that would come after his departure. Verse 32 He says, Now

brethren, I commend you to God, to the word of his grace, which is able to build you up, to give you an inheritance among all them which are sanctified. A unique thing about Christianity. Is it that we walk by faith and not by sight? Speaking of, uh, Judaism, which was an outward visual religion. Uh and uh. Man today that is not a Christian, he is faith, but he doesn't have spiritual faith. He has faith in what he can see and uh, what he can prove by science or whatever, his faith in that. But when it comes to spiritual things, he does not have faith. But the Christian has faith in that which we we don't see. That is by faith one can look up and see the Lord Jesus that the Father's right hand. We haven't seen the Lord physically yet, but we see him by faith. And so we have many things that attract us to, uh, to the Lord through our faith, with Walkley faith and so on. And so without her faith, if that faith flavors, then we can easily get distracted into all the visual things that attract the flesh. And that's what we see in Judaism when it comes to religion and in the world. It's all the worldly things around us. We have a nature that can easily be distracted away from the Lord into those things. But what will steady us and give us? Strength. Spiritual things and our faith, that which we get from the Word of God, and we can only get them by digging into the Word. Searching them out, getting them for ourselves. Uh, faith cometh the hearing and hearing by the word of God. We're not going to increase our faith if we don't open our Bibles, if we, if we skip the reading meetings every week, we don't bother coming out. We're not going to get that spiritual food, perhaps, that we need to grow. And if we're not growing, then the enemy will seize the opportunity to commend and occupy us with things that we can see, whether they be worldly things or spiritual things. And so it's occupation with the Lord and what He has for us that will increase our faith and will keep us on the pathway. Hmm. In that, uh path that you referred to in a 920.

It's striking that. And when? When Paul actually. Prayed with them, with them all over 36. Growth, 37 says they all left the store and fell on Paul's neck and kissed him. Sorrowing most of all were the words which he faked that they should see his face no more. It seems like they were more sad that they wouldn't see false space anymore. It was a nice thing that they loved him that much, but they really should have been more worried, I believe, about what Paul had learned about a few versions of the chapter that that they might, uh. That they might, uh, manage. Uh. 30 of your own cells will matter to rise, speaking to perverse things to draw away the psychological. They it seems like they had already got their eyes off the ward and history and on to fall. Our fall certainly had told them the truth, but they but our eyes need to be on the Lord, not on the messenger that I deal with the truth. And we see the Lord in this book. What is it, Children's son, who cling to the Bible? My boy, my girl, because. Through this book, the Lord Jesus is made near to us, and we enjoy him and we learn him. And I think about telescopes and how scientists are building these telescopes. And make it bigger and bigger. And what are they seeing? More stars? And more scars and more scars, but there's no telescope been built yet. To see the Lord Jesus Christ. He's in the third habit, and there will never be a telescope built that powerful. Because I believe today the Lord Jesus is to be enjoyed by faith. So instead of looking through a telescope. We need to look down into this book. The Word is God, the faith telescope. And how do we set our affections on things apart? That's what Paul exhorted. The flashes. That's where Christ is sitting. Well, it's by reading our Bibles, and I enjoy it. You know what to bring out there. We need to open up this book in order to see Jesus. Hmm. And where is he? He's seated on the Father's throne. And that's where our life is because we're in Christ. And that's why we're not to get all taken up with the world, because the Lord Jesus Christ is not here on earth. He's up there. And we need to. I'm speaking for myself spend more time in the word to enjoy just what our. Blessings are they're all attached to Christ. It's heavenly. That's wonderful. Oh, thank God for his word. Well, the next verse is connected and it would be nice to consider it too. Verse 10 because those who are. Connected with systems or systems that are detailed here as the synagogue of Satan. Generally Speaking of an earthly viewpoint. And where does that take us? It brings men down to the level of this world and they expect to go through the tribulation. And how often is that taught today too, that the Church will go through the tribulation? And those who are making all kinds of efforts to straighten out this world are quite often the same ones that are trying to squirrel away freeze dried food and all the rest of it in order to survive the tribulation. Well, uh, here we have the reassurance that because those kept the word of my patience, I also will keep thee from the hour of temptation. Will it come upon all the world? Yes it will, and we noticed the change in wording there. It'll come upon all the world.

To try them and there's the expression that our attention we was being called to. To them that dwell upon the earth. It's possible for a believer to have an earthly outlook, isn't it? Now, thank God, every true believer will be caught up when the Lord comes. There will be no such thing for the believer as a partial rapture. It won't be merely those that have a Philadelphian character that are caught up when the Lord comes. But I believe what this is implying to us is that those who live and walk with that Philadelphian character, who keep His word and do not deny His name, they will have the sense of it and the enjoyment of it in their souls. And what a blessed thing that is to know that. You and I will be snatched away before that time comes, we'll be taken away. And there are other scriptures that make this clear. 2nd Thessalonians 2 and others make it clear that the church will not go through the tribulation. It's the time of Jacob's trouble, as it's called in the Old Testament. It's primarily to. Bring Israel back to a repentance before the Lord. Of course the whole world will feel it. But it's to try them that dwell upon the earth, you and I. It positionally are not earth dwellers. We have a heavenly calling and so the enjoyment of our heavenly calling means that we have the sense in our souls that we will not have to go through the tribulation. Yes, as we mentioned earlier, the Lord could say in the world ye shall have tribulation. In the sense that it will not be an easy path, but what Scripture calls the Tribulation or the great Tribulation, No, that is not for you and for me is it? And those who walk in the light of what God has given will have that sense of it in their souls and the enjoyment of it. It's important however, to install on that you can. That those that dwell upon the earth, I would take it to the uh, uh, christened on uh, in large measure because. One wants the the right, the Rapture. All those who, uh, truly belong to Christ will be removed instantaneously from this earth. But what will be left behind? It's a nice, of course, that's been done, which will go on, believe it or not. For half of the week, uh, Daniel, uh, ninth week there, uh, Christendom will rise to, uh, remarkable heights and the woman which is the rejuvenation of Catholicism. You're going to ride the Beast for the 1st 3 1/2 years. That's where the persecution will come from. The woman riding the Beast in the first half of the week was that Miss Christendom? And so it shows, really. There's really too apostasy in the Book of Revelation. There's the apostasy of Christendom, which is. Referred to in this verse. There is also the apostasy of umm of Israel, a large part of the Israel, the Israelite Israelites will follow the beast and they'll apostatize. But here is Christendom going on into this awful period of judgment glory in its uh. Ceremonies and in its profession. And not to not terminating until the middle of the week when, uh, the 10 nations rise and they hate the \*\*\*\*\* and the the.

You Sir, and burn your flesh with fire and so on. That's the end of Christendom. So that's just a little prophetic, uh, overview. Is that right here? Very definitely. You said Daniel's 9th week. You meant the 70th week I think. Yeah. Oh, very definitely. There will be a false church for the first half of the so-called tribulation period and, uh, they will. Function in that way and control the. Political arm of the revived Roman Empire until they're destroyed in the middle of the week. So that, uh, yeah, very definitely, uh, they will go through the tribulation, The whole world will, but not the church. Not the church. Perhaps, uh, John, you were thinking about the chapter that we read about the 7th week. It's the 9th chapter of Daniel. That's good. Thank you. That's the last week of his policy that has not been fulfilled 69 weeks have been fulfilled and that section of Daniel is extremely important for the young people to what a real clear understanding of the prophetic picture studying Daniel

study it in conjunction with Revelation because they they are associated. But the the prophecy of Daniel in the 9th chapter extremely important to understand the whole prophetic victory. Wonderful assurances that, you know, that we're not going to go through the tribulation period and think of poor souls that. That, uh, perhaps fearful about, uh, what's going on in the world. Uh, we're not ignorant of what's going on in the world as believers, but we know that, uh, what is going on around us, The Lord is in full control. And we know that before, uh, uh, the tribulation period sets in, that the rapture is gonna take place and the Lord Jesus is gonna call all his redeem once home. So it's a wonderful insurance to know that in our souls that we're not going to go through that terrible time of tribulation that we read about a little later on here in Revelation. Lord is going to deliver us from that. But, uh, you can't help but think of those that are that are caught up in that kind of thinking where they think you may have to go through that terrible time. And the Lord doesn't want us to be fearful about those things. He wants us to have assurance. Why would the Lord? Want to punish? It's white, which is really what the church is. It's the pride of Christ. We look forward to the marriage and we're going to be united with him marriage. So out, of course, so unseemly, he suggested. Church has gone through the tribulation. Stop. Fun. I know our time is pretty well gone, but it it uh, that's why it says in the next verse and I just call our attention to the fact that in better translation, the word behold shouldn't be there. It should simply read I come quickly. Behold in Scripture is. Uh, a, uh, shall we say a word that's as we would say in modern language? Listen up, Pay attention. It's to call our attention to what's going to be said. But if we're keeping the Lord's word and denying his name that the Philadelphian is doing that he doesn't need that pay attention type of thing. It's simply I come quickly, that is. You will be kept out of the hour of temptation. In what way? Because the Lord is coming quickly. I come quickly, but then of course, as we had already. So there's the exhortation to hold fast. What thou hast, that no man take thy crown. But the reason why we will not go through the tribulation is because of the Lord's coming. Only the believer can have that hope.

#250 #250. His tears are hearts regard. Of. His nature. Nsnoise.

Lorneville Conference: 2017, Revelation 3:11-18

### Reading

See now let us run, and never turn thy present. Shall comfort thee thyself are over all desire. Our presence save your own or turn, nor sin can go. It's not like noon or present day. Your wildlife here nor sin can come if thou art in my love. For this we know I'll start by night our sun, by day our spring of love. Grandparents friend drowned are wanting to cheer our breath. Good day. Our strength, our show, our strength of all, our roam before. The throne of God for strangers shield ourselves. Most of us know we were reading in Revelation chapter 3. And, uh, we didn't quite finish the address to Philadelphia. Uh, perhaps we could read verse 11, although we did talk about it a little, but if we could, could we go on and read the address to Laodicea with an hour's time? I don't know how much we can get into it, but might be possible to get into it a little. So would that be all right? OK. Reading in Revelation chapter 3, umm, starting at verse 11 and reading to the end of the chapter. Behold, I come quickly, hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God? And he shall go no more out, And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, And I will write upon him my new name. Even half an ear let him hear what the Spirit says under the churches. And under the Angel of the Church of the Laodiceans, right these things saith thee, Amen. The faithful and true witness, the beginning of the creation of God. I know thy words, that thou art neither cold nor hot. I would thou art cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth, because thou sayest I am rich and increased with goods, and have need of nothing, and knows not that thou art wretched and miserable, and poor, and blind and naked. I constantly to buy of me gold, pride in the fire that thou mayest be rich and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, And anoint thine eyes with I sat, that thou mayest see as many as I love. I rebuke and chasten. He zealoth therefore, and repent he hold. If any man hear my voice and open the door, I will come into him, and will Sup with him.

And he with me, to him that overcometh. Well, I grad to sit with me in my throne, even as I also overcame and have sat down with my Father in his throne. He the half an ear let him hear what the Spirit sat on the church. But we did remark on verse 11 already. But just to note again that in the better translation, the word, behold, it's not here because in Scripture it has the sense of calling our attention to it. But if we're really walking in a Philadelphian way, there isn't the need for that. The Lord simply makes the statement, I come quickly. But of course, with every privilege comes responsibility. And so there's the added injunction. All that fast which thou hast, that no man take thy crown. And I suppose that's very necessary perhaps for some of us who live here in North America where we have been on the receiving end of the precious truth of God for some, uh, so long, generation after generation has been able to enjoy it. And we are very thankful for that. But we know all too well how that. It's easy to take it lightly and to give it up, but God will have that which answers to Philadelphia until He comes. I believe each goes on to the end, and what we are seeing today is that God is working in places where, as far as we know, that precious truth has not been preached and made available. When I was. Growing up, I don't recall that there were assemblies and gathered to the Lord's name in Brazil or Argentina or Chile or Ecuador, just to name a few places. Uh, not even in Peru. As far as I knew, there were no assemblies in India or Bhutan or in parts of Africa. And Australia and many other places, South Korea. And yet today the Lord is working in all those places, sometimes in a remarkable way. And it's wonderful to see how some of those dear souls, the truth, gets a real grip on their soul, and they value it. But we need to each one ask ourselves our. Those dear brethren going to take our crown, I say our in the sense of being in the place of privilege, and not that it has to be that. Just because God is working in other places, there needs to be a giving up among some but. God will have that Philadelphian character right to the end, won't he? And if those who have the opportunity don't take it up, God will raise up others. Is divorced by grace as a man faithful and no one cannot lose eternal life. But can we lose our reward? We uh, give up the cruise or uh. Start from the class of the convenience to the Word of God community.

Well, I think this first proves it, doesn't it? Scripture speaks of different kinds of rewards. Some will be. Uh, as we saw earlier, uh, very tangible, outwardly public rewards such as having authority over 10 cities or five cities crowns will no doubt be able to be seen by others. Some rewards, like the Whitestone spoken of in Revelation 2, will be a private thing between US and the Lord. But there will be different kinds of rewards. And you can enlarge on it, John, but I'm sure we can lose our reward. And have a sense of loss as a result, can't we? In the First Corinthians chapter 3. Where it speaks of a saved soul and a lost life at the judgment seat of Christ, verse 13. Every man's work shall be made manifest, and the days shall declare it. That day is the judgment seat of Christ, because it shall be revealed by fire. In the fires, that's right, everyone's work of what sort of it is, umm, there's 15. But if any man's work shall be burned. He shall suffer loss, but He Himself will be saved yet so as by fire. When the soul is saved here, that's eternally secure. But the work was not according to the word of God, is not according to

the man. Instructions of the Lord and therefore there's not a reward for the work. It's it doesn't divide, it doesn't have the Lord's approval, though it might appear great in the eyes of men, it is not according to the blueprints or the the plan that the Lord has put them in his word. So there's a loss there almost difficult to understand how there could be lost in heaven, but. I mean, the Lord is a prime example of. There he was, uh, living for present advantage, uh, caught up in the world of system and its politics and everything. And, uh, lost his testimony, nearly lost his wife, but he was a saved soul Will mean Lord in heaven, but his words would work out, will be burnt out. And, uh, that's a very sad endpoint for a believer. Call. So I think we can say that it's lost in the sense of something that we could have had, we were that we could have had. But we don't, uh, we lose it. Something that we could have had because we weren't watching, as John said, passing the Lord would have. Our rewards are in connection with position in the Kingdom. Is that not true? As opposed to any special position in the father's house. Rewards does not apply there. Don't believe. That's an encouragement that references made to chapter three of first Corinthians chapter 4. It speaks here about the judgment seat and in verse. Five, which is therefore. Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of their hearts. Now notice this, and then shall every man have praise of God. You know, we think about, uh. How, when we get to glory, we're going to be praising God. But is this marvelous to consider that he's going to be praising us? Every man will have praise of God. There will be something that God values. I believe in every life. And that's gonna be manifest.

I believe there's a special crown, isn't there for this kind of faithfulness mentioned in connection with Philadelphia and. And it's not directly connected with crowns that are mentioned elsewhere. We have various crowns mentioned in the Word of God. We have a crown of life in the previous chapter. We, uh, have a crown of righteousness and a crown of glory and so on, all of which are rewards for a slightly different things. But this is a crown in a general way, which will be for faithfulness according to what God has delivered to us. And in that way there is responsibility, isn't there? As we were mentioning yesterday, if God has made something clear to us and revealed His mind, we have a responsibility to walk in it someone else who perhaps has not had it made to them. Clearly they may do something different. And as John was pointing out in First Corinthians 4, the motive is in question there in First Corinthians 4. Or or I'm sorry, John Walley, I meant Wally was just pointing out to us in First Corinthians 4. They're the motive is more in question and God can reward a what a right motive. Whereas if the motive is wrong, everything is wrong. And so that's an important point. I can do something in the right way, but with a wrong motive and that destroys its value, doesn't it? But here in the address to Philadelphia. I believe the sense is that you and I have a responsibility to walk in what God has made clear to us and what He has given us. And if we decide not to? Someone else may take our crown in that sense. As we said earlier, God will raise up others who will walk in that path and value that. And it will be a sense of loss to us in that day if we see them receiving a crown, as Brother Robert Muir was mentioning that we could have had, but because of carelessness and not valuing the truth, we didn't walk in it. Call. So the overcoming here is. A little different to some of the other assemblies addressed. Uh, for example, in Smyrna, the overcoming had to do with that which was outside the assembly. There was persecution and the overcomers were those who were faithful unto death. But here the overcomer is the one who is having that Philadelphian character and who only by God's grace, of course, is. Holding that fast which he or she has, Satan is working strenuously to take it away. He is making every possible effort to destroy that which honors the name of Christ in this world in the fullest way. Oh, you would say, how could any true believer deny His name? How could any believer not fail to keep His word? Well, we can, and sad to say, there are. Believers today and we have to watch our own hearts. If we rationalize our way around the Word of God and don't want to walk in it, or we connect the name of the Lord Jesus with that which is not according to the Word of God, we too can dishonor His name. But. Here the Lord is talking about those who overcome by holding on to what they have, and there's a tremendous reward here. Some of the greatest encouragement, we might say, in the whole Bible is given to the assembly in Philadelphia and ultimately in our day to those who are willing to walk in it because God values. Very specially. That which is done under difficult circumstances, and we don't want to in any way belittle or make light of what went on in the days of the early church. It was a wonderful time, but it was relatively easy in that day to keep His word and not deny His name. There was power, there was.

A growing testimony there was that. Which, uh, was gradually increasing and although there was definitely persecution yet at the same time. It was something that was a work that God was doing. All believers were one together. But as it was at the end of Israel's history, so it is at the end of the church's history. There hasn't been serious failure and God doesn't restore things to the way they were at the beginning. But he brings a small number, relatively small, to the knowledge of what he did give at the beginning as a testimony. And that's the way it is in your day and my day. And so it becomes more and more difficult because there isn't the outward encouragement that there might have been at one time. There isn't the encouragement today that there was will say, 150 years ago. Among those gathered to the Lord's name, but. The Lord is the same, and the encouragement here, as we say again, is some of the most remarkable encouragement in the whole body. The first expression here. Says I will make a pillar him that overcometh. I will make a pillar in the temple of my God, and he shall go no more out. Pillar speaks of that which is stable, doesn't it? That would sit in one place that would support that which is there Speaking of stability. There will be no literal temple in heaven. There will be an earthly temple, but God uses it as a figurative term, whether in judgment or in reward. And so the temple of God is spoken of here in revelation in heaven. Smoke coming out of it and so on because of judgment coming on this world and here it's spoken about in blessing. Down here, as we had in the previous meeting, there sometimes has to be a going out, doesn't there? There has to be a separation from what is not according to the mind of God. And it's not easy. It's difficult, very, very difficult. And sometimes that becomes even harder than bearing the persecution of a hostile world. Very, very difficult. But there will come a day when. The Philadelphia would go no more, no more out to be in the father's house there. To have that sense of being a pillar and to go no more wonderful prospect to which to look forward, isn't it? I suppose if we take the promises as, uh, they're given, umm, and, uh, live in them, back in them, then we're acting already like a killer in favor of, uh, what, uh. And then, and that is the idea of supporting it too. Umm, if the support. Brother Bill, it might be nice to just notice in uh, first Kings Chapter 7 in connection with the pillar. It says there in First King 7 verse 21 and this has to do with the temple. He set up the pillars in the porch of the temple and he set up the right pillar and called the name thereof Jacob.

And he set up the left pillar and called the name Boaz. And I think it's interesting that Jake, and if you look in your margin, uh, means he shall establish and Boaz of course, means in it is French. So it sort of corroborates what you're bringing out, uh, brother Bill in connection with the pillar, uh, Speaking of that, which is. Uh, stable and strengthening and so on, I guess to point that out. Yes. And it's beautiful to see too that despite those pillars being established in that way, when Nebuchadnezzar finally took Judah captive and the temple was destroyed, it specifically mentions that those pillars were removed and taken to babbling. Sad to see those pillars didn't last because a man's unfaithfulness. But there's a day coming when you and I will be pillars. And we'll go no more out. And, uh, as our brother was, uh, was just saying our brother Lauren Perry, we should in one sense be pillars right now. The assembly is to be the pillar and ground of the truth and. We ought to be able to look on one another as pillars. Of course, we can only take that place in dependence on the Lord and in communion with

Him. But we should be acting like that now. We should be supporting the truth. But because of that there may be. A necessity for going out, but there will come a day when that will never have to happen again. Just, uh, on a side, I want to be careful that in acting like a pillar in these days in the assembly that we don't want to make the claim high and the filler. No, that's good. Will this be a public acknowledgement of uh? Faithfulness. Connect. You believe her? Is it not a public acknowledgement here? I know there's some rewards that are individual and individual, but, uh, more of a secret nature, but it's just not a public, uh. Approval of the Lord. Those who might grace are taking business positioning them. I believe all these rewards are public, yes, uh, in the same way as we mentioned, uh, back there in verse uh, nine, where the Lord says I will make them of the synagogue of Satan to come and worship before thy feet and to know that I have loved thee. Yes, there will be a public acknowledgement of those that have been faithful and rewards, I believe here will be public. And so all of these things are God's answer to faithfulness, aren't they? So we need to remember that, and God wants us to take an eternal view of things. All too often I speak to my own heart. It's easy to take a temporal view. And how are things going to go with me in this world if I do this or if I do that? Well, God wants me to take an eternal view. What would it look like before the Lord in that day? What I am doing now in the way that I am going? And so it goes on to say, And I will write upon him the name of my God, the name of my God. The Lord Jesus. Often referred to God as his Father, but he refers to him here as God. And the Spirit of God in that sense brings before us God in his nature and His power. How are you and I in this world? If we really walk a Philadelphian pathway, these scriptures say we have a little strength. We don't have anything to boast of in this world, but just imagine having, just imagine having the name of God written upon us. When we get farther, it's more a thought of relationship, but when we get God, it's more the thought of nature and power. And of course, we never.

In that sense, will be deity will never have the nature of God in that way. Sad to say, many false religions bring that in that man can become God. Uh, there's no truth whatever in that, but we will be associated with the name of the one who is God, My God, What a wonderful thing that will be. Administrative position in the capacity of the latter part of the book, the place that the Church will have in that coming Kingdom. We're not. Unearthly people, but uh, it's, uh, described in their, uh, very fully in the 21st chapter of Revelation carries everything carried me away in the spiritual breaking high mountains and going to be that great city and falling Jerusalem descending out of heaven from God, having the glory of God and her life was delightful to, uh, the stone most precious. Even like a Jasper stone, Ferris, crystal and as you can go on through that chapter. Uh, it brings before us the Church, but not as so much as the bride of Christ, but in its administrative character, when the Lord will be reigning as Lord, King of kings and Lord of war, and the Church will be associated with him in his reign, no doubt as the bride of Christ, but. The thought is the administration of that. New heavens and new earth or something eternal sake. It's, it's the Millennium, uh, because there will not be any administration in the throne of state, but in the Millennium, the war to be raised, but we will be reigning with them. Now is not the time for reigning. That's where the Corinthians made a mistake. They were reigning now as teams. And uh, the apostle says, I would to God that you were reigning, that we might reign with you. But this isn't This is man's day. This is not the time for rain. The time for suffering with Christ. But here it is also the, uh, the Church of Philadelphia is looking on to that time when we will arrange with Christ. And as Brother Raleigh mentioned, our position in the Kingdom will be according to our walk down here. Our position, uh, or reward in the Kingdom will be according as we have, uh, walked in this scene. OK. Yes, the New Jerusalem is the church in millennial glory, isn't it? And it'll be viewed by this world. It'll be in full view of this world. The communication, you might say, between heaven and earth will be restored in that day. And the new Jerusalem comes down out of heaven from God. But yes, that's very beautiful to see in the Millennium. The bride is viewed as a city in the eternal state. The city is viewed as a bride. And so if you read the 1st 8 verses of Revelation 21, the city is viewed as a bride in the eternal state. But then when we go on from the ninth verse to the end of the chapter, the bride is viewed as a city. And that's because his brother John was bringing out. There is administration there. The administration of things down here. Will be through the church. And so you and I will reign, live and reign with Christ 1000 years. Now will will not every true believer have a place in that city? Indeed they will. But there will be, I believe rewards and we got that yesterday in Matthew 25 or I should say in Luke 19 in the parable of the pounds.

Where there was authority given depending on faithfulness and use of what's been given to us. And so there will be degrees of reward there, especially in that Kingdom. And again, it's God's answer to the reproach that is connected with the Philadelphia state. And God is going to write the name of that city on us. It comes down out of heaven from God. Well, isn't it worth it to wait for that day? Those who are seeking honors in this world, those who are trying to straighten out this world, they perhaps get a measure of honor today. And the world honors those who are out there seeking to make it a better place. Now, of course, the believer ought to do good wherever he has the opportunity. That's not in one sense trying to improve the world. It's rather seeking to do good unto all men. And we're to do that. But to work with the world to improve the world is to come down to the world's level. And then I must operate on the world's principles and on its level, and I lose my heavenly calling. So here, that's the New Jerusalem, that name, that's where. God is intending the church to be, it's the display really of first or Ephesians one and verse 10, that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him. And so Christ will rule over all things in heaven and on earth. He'll be head of all things. And this is the display of it in that day. Not losing the crown. It's got a fair bit of it that in chapter 4. The end of chapter 4 of Revelation we read and we spend more than 20 elders fell down before he said I was home and worshiped in. Uh, forever and ever fantastic there. Grounds before the throne, saying, Our worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created. And would that be what we? As members of that party, as this party has brought about what we are going to. Want to do when we're there? In other words, even though the word is going to reward those who are faithful. We are going to give him what gives him all the credit. I we won't be occupied with how much of A reward or a crown or whatever position I got. It'll all be. His doing and we will want him to have all the honor award. Absolutely, And we'll realize that it's all been of grace, won't we? Any good that was produced in us, It was all the grace of God. OK, Crowns usually have precious jewels in them and it's, uh, something that is true that, uh, if you don't have light, then, uh, precious jewel is just a piece of rock. You can't tell the difference if I feel. And uh, and the other factor is that for it to be reflective and shine and be brilliant, it has to be faceted, which means carving off excess to produce light reflecting angles.

And that is, uh, illustrates. What the Lord Jesus is doing with each one of us, He calls us his precious jewels and and he is fashioning us by faceting, by cutting off that which is of no value to Him progressively in our lives and our spiritual lives and so that we will shine brightly for Him. What we do. Where does the light come from? Well, obviously it comes from him. It's His glory that's reflected back to Him. And so when we, this is, uh, extended in the, in the point of casting our crowns reform that Robert was bringing out that, uh, where did the ground come from? Well, they came from him in the 1st place. And he fashioned the shape of what is reflective of his beauty, his glory for that crown. So it's a, it's a circle of blessings that, and it's in our hearts to one at that time. To want to give those backgrounds to him. What is the picture we have in Leo this year? Is this the last condition of the professing church? Is it the day in which we are now or late of the scene condition or state itself? Really grab the picture of the departure from the Lord in the indifference to His honor and glory. Now I've always had a problem with him. I guess it's. Because I haven't given enough attention to it. Let's say I know that Sardis is progressing is there in the Nokia tyrant

symbol of Catholicism. That's very clear. But until Philadelphia, a picture of those who by grace have been brought into the past of God's mind and truth. But I've had a problem just understanding what how we would identify way of this year. At the present time, what is very intangible, we can we can look at each state this is later received. Or is it just a general condition of the Church? How's the testimony in India or testimony? I think the uh was brought out yesterday and then mentioned beginning I believe at the beginning of this meeting probably. I think my brother, our brother Bill, is that. Is that those Philadelphia this message to Philadelphia that we have just looked at and the and then went to Landers here. Is the Spirit our spiritual states that we can be in as members of the body of Christ? And I. I don't wanna be. Uh, comic or or, uh. Kind in any way, but I believe if I want to see what. What way to see us as white? Perhaps I could look in the mirror. Because I believe, brethren, and I speak for myself, I believe we. Are often individually and collectively. We wanna be honest with ourselves. It's what we would see play to see. It is what we would see in ourselves. That's not. Let's not claim to. To be in the spirit of Philadelphia, we should desire to be. But if we're honest with ourselves. I believe we a lot of work is said to play this year is true of ourselves. We're going to point the finger to myself first. Perhaps, uh, Second Timothy 3 would be uh. A comparison to, uh, Laodicea. Second Timothy 3 is speaking about the last days of dangerous times. I don't think the.

A dangerous time to Speaking of, there is what we see in the world around us with wars and rumors and wars and all that that's going on. Speaks Here are the dangerous times that the professing uh church. Uh, the face of the character of the people that's living in the Last days in Second Timothy 3. Gives a description there of what the world is like. In that time. Of the people and what they, their actions. And I believe that corresponds with William Lucia. It's that a difference. To the things of God is going on. Uh, according to its uh. Its own way, you might say, leaving God out of things. Because I have nee, I am rich and increased with goods of need of nothing. That's a pretty good description, perhaps, of the world in which we live professing Christianity. We know that when man has everything. Umm, there's a tendency to set God aside. He doesn't need God. He doesn't need anything. That's man's estimation of things today in the world. He's quite comfortable with his surroundings and everything he has. And so there's too much complacency for us. We know when Israel. God bought Israel into the land. They uh, God drove out. The nations that were there. Before he brought his own people in, giants and so on, drove them out and he gave them, you know, that land. They didn't have to fight for it, he said. They had balls, cities with walls given to them. They had vineyards that were already planted given to them. Everything that they had God provided before the evil went into the land. And oftentimes when we receive things. Easy we don't really in the world today, everything that seems to be easy come easy go. Like the world says, have so much of everything. It's not appreciated and God is certainly not appreciated in the day in which we live. Man has so much of this world's goods. He doesn't want any interference from from from God. He wants to carry on doing what he wants to do. Without any responsibility. And uh, I've never seen a A the world so bad in which people would just deny God altogether. There is, there isn't any guide, no God for me because they're having so much fun and pleasure. There's so much to distract. They really don't care about anything spiritual. And, uh, it's an awful state. And I think that that that is what describes later to see it here. It's at end times just before the next chapter. It's uh, looked at as the Church is, is uh, raised up with Christ and glory the latest. He is just before I believe that the Rapture takes place. It's a condition of the picture of the condition of the world in the last, very last day. We see the declension in the Church, don't we, as we consider the. The account here from Ephesus all the way to Laodicea, and somebody has said that in Ephesus you have the church in the world. But when you come down to pergamos. Now you've got the world in the church. Worldliness coming in, but when you get to Laodicea, there's no distinction between the world and the church. And so you have that which appeals to the first man you know, the flesh and buildings and and music performances and that which is truly entertaining and really can dazzle.

You know the flash, but where's Christ in all of this? What we're seeing here is God has a different perspective on what the church ought to be and the world looks upon this condition at Laodicea. You know I'm a rich increase with goods have need of nothing. I want to see the Lord have to say now, no, it's not that thou art wretched, miserable, poor, blind and naked. It's a absolutely terrible state. The council they to buy of me gold tried in the fire that thou mayest be rich, white rain that thou mayest be flowing. And so on. You can find it. The Lord is outside. He's knocking, wanting to come in. This 1St 17 cares. It's a description of of one who's so full of themselves and they have absolutely no regard for anyone of anyone else, not even the lost and perishing. So there probably is very little if any God's blood reaches well. Because they've lost sight of their heavenly calling. And it's, it's a grad. You don't suddenly become late and see, it's a very gradual, uh, a very gradual thing falling into that state. And so there is not a discrete place I believe that we can, to answer the question you raised, John, I don't believe in either Philadelphia or Laodicea. There's a discrete place, a discrete group that we can point to and say that's Laodicea. But the essential character of Laodicea is spiritual pride in having a certain level of knowledge, but without a walk that corresponds to it. And so it's really a phosphate Christendom. And as brother Enos was pointing out, that's what's described in Second Timothy 3. It eventually ends up being composed of nothing but unbelievers. And of course we know that in the coming day God will allow that false church to be destroyed. We've already had that in these meetings. Probably happens about the middle of the week when the woman riding the beast is. Totally overthrown and burned with fire and so on. And that's the end of that false church as far as the system is concerned. But. It's not just unbelievers, it's not just the world out there, it's any state of soul which has a certain level of knowledge, takes pride in it, and yet does not have a walk that corresponds to it. And so I think our brother Roberts. Uh, point about looking in the mirror is very well taken. Uh, we can look out at that, which, uh, has pride in all kinds of things and no question about it, it's Laodicea, but any amount of pride in what the Lord has given us. Is wrong as a brother again quoting a brother from the 1800s, he said. How unseemly it is for us to be saying we have done great things at a time when God has given us light that shows us how little we really have done. And the result of the light that God gives, you might say to Philadelphia sometimes, if it's not lived and walked in, in humility and in the recognition of the failure of the church. Results in laodicea and so. That's a very important point to remember. Yes, it does refer to unbelievers. It does refer to. That which bears the name of Christ, but which for all practical purposes denies him. He's outside. But in one sense Christ can be disregarded even among those that have the light of Philadelphia and yet don't walk in the good of it. That's driven by the fact that, uh, that this, uh, Laodicean, uh, assembly with a real assembly gun to the Lord's name by the Spirit of God. And they had, uh, drifted into, uh, if not marched headlong into this character, this state of soul, uh, to a large degree. And, uh, and, uh, de Robert's point, there's a, there's a considerable trend.

Uh, amongst those who are given the Lord's name to subtly, slowly and by degree move in this direction. And, and it's, uh, and I, I believe the lifestyle that is around us in which we largely conf to, uh, too much debris, uh, conform to is, uh, is re is largely responsible. Satan worked very subtly and, and with in many cases. We work slowly over time. To wean us away from what we have earlier enjoyed fully in the Lord. Come to the to the state of things today and and meet Chris and them. It's nice, as we mentioned, it's nice to have that spirit that EMI had, isn't it, by just looking at it there in, uh, EMI Chapter one? How Israel? Went away from God and. And and got so low and and things and into the world, taking captive and everything and, uh, Nehemiah he says in verse five, he said, I beseech thee, O Lord God of heaven, the great and terrible God that keepeth covenant mercy for them, that love him, and observe his commandments, Let thy 9 here now be attentive in

thine eyes open, that thou mayest hear the prayer of thy servant. Which I pray before thee now day and night for the children of Israel, thy servants, and confess the sins of the children of Israel, which we have sinned against thee quote by and my Father's House of sin. We have to own part of it, don't we? That's the spirit that that we should have owning what has declined Christianity. Oh, how sad it is. Day which we live but we're responsible to. You want to characterize it will be fatigued to be because we're true leaders will be taken to absolutely for the tribulation. So does the character of the church Plato see it inside. Does that characterize the state of professing the Christian Church that will continue on through the first part of the week. Yes, I believe so it will still have that character because as we know that huge system that is described as the great horror of of a few chapters further on. Is really the, uh, result of what is left after every true believer has been called home. But there will still be a huge religious system that will have a great deal, obviously, of influence in the earth. And when she's destroyed, when religious Babylon is destroyed, we find that. Seriously affects the business and commerce of the world. So I believe that's right, that this state here in Laodicea will find its full blown manifestation after we're called home. But the character is is here now, and it can be in any one of our hearts. And in that sense we know that the Lord says here. In verse 16 I will spew thee out of my mouth. That is that whole system seeking to have a religious character to it and even perhaps attaching the name of Christ will be so nauseous to God. That he will spew it out of his mouth, but at the same time, let not you and uh, and I take comfort in that and say, well, thank God I'm a true believer. You'll never spew me out of his mouth. That is blessedly true. But at the same time, that character of being neither cold nor hot is nauseous to God, isn't it? We all know what it's like to have a good cold drink on a hot day, And we all know what it's like to have a good.

Warm cup of coffee. Before us. But we don't like a drink that's halfway in between. We don't like Luke warm water to drink, at least I don't. And we don't like lukewarm coffee or tea or whatever it might be. And I believe the thought is here that we are to be cold toward evil and hot toward the Lord Jesus and toward what is good, but that lukewarm lackadaisical character that we see developing in the world today. It can overtake us as believers too, can it? That's the case that in in Christendom we have so many. Social ordinance. Nutrition and mental crisis attached to a great deal of diversity. Social Work. We have to be comfortable with the bottom line. There's, there's nothing really of price in it. It's, uh, philanthropic and so on. And even under a banter of Christianity like that, but there's nothing really on the Lord's interest in you in the whole world enterprise. MMM. I'd just like to apply in one way that I've experienced in a way, because inverse umm, as we apply to ourselves in verse 17, it says, I'll say I am rich. The end of verse 17 says when you are four. And then verse 18I counsel these Tobiah being gold tried in the fire. So one of the ways that I've experienced this, and maybe we often experience this is so we get a little bit of knowledge. The truth and having knowledge of the truth. I don't believe it's the same exact thing as having the truth. And so we can have a little bit of knowledge of knowledge of the truth and say, I know that this is right and that this is wrong, and therefore I am rich because I know this fact and yet not indeed really have paid a price for it, instead only having knowledge of it. And so the exhortation is to buy the goal, which is trying to inspire. And so I think that is one application of this verse. It's important not to just have knowledge of the truth. But you also buy the truth to apply it to our lives. Yes, that's very, very good, Alex. And I believe that's at least for the believer, the thought here that I can have something and we touched on it yesterday, we can have something in our heads, but without the practice of it in our lives and without it being in our hearts. And in that sense we are going to be lifted up in pride because of what we know. The apostle Paul warned about that when he said of any man think that he know of anything. You know, if nothing yet is, he ought to know. Why? Because true understanding of the truth will humble me, not lift me up in pride. Why? Because the truth. Ultimately connects me with Christ himself and I can never be proud in the Lord's presence, can I? Paul didn't need a thorn in the flesh when he was up in the 3rd heaven, but when he came back down to earth, he needed it because there was a danger of pride. And so if I'm in the Lord's presence, I don't need anything to keep me humble. I will be humble. And the truth of God properly understood and walked in. Always has that effect on me, doesn't it? But the wonderful thing is here, just because our time is nearly gone, there is a remedy for the Laodicean state, isn't there? If we detect that in our souls there is a remedy, the Lord is there knocking at the door. He wants to come in. He wants our company, and he will come in. And it says Sup with. We will suck with him and he with me. The Lord wants to be part of our lives down here. He wants to enjoy our company and we can overcome. He says I have overcome.

We don't have time to develop it but. When the Lord says I have overcome. It can scarcely be in the sense of overcoming within the church, because the church had not even been formed when the Lord Jesus was here on earth. All the overcoming in the previous churches is connected with an existing condition, but here the overcoming is connected with the Lord Himself. And you can look the verses up but. Two times in the Gospels, the Lord is spoken about as having been an overcomer. Once when He started on His earthly ministry in the temptations in the wilderness, and there we find that. The the devil comes, the strongman comes, and the Lord overcomes him. He he overcame the devil in the temptations in the wilderness. Then it's mentioned again at the end of his pathway, when he says at the end of the 16th of John in the world ye shall have tribulation, but be of good cheer. I have overcome the world that happened at the cross. And so the overcoming in the lay of the sea and state, if we could put it this way, takes us right back to basics. It takes us right back to the Lord himself, to the basic things of our lives. He overcame the temptations. How? Simply by quoting Scripture. He overcame at the cross by going through all that you and I could never go through so that the victory is now won. So I just point that out as perhaps being an encouragement to us because he talks about himself overcoming here and it's in a slightly different way than in the other churches. It's rather very, very basic as to walking before him down here. Independence. Is that overcoming mistaken the confidence and the yes. Drop into the world. Yes, Satan tempted the Lord in. Every way that we are tempted, didn't he? The lust of the flesh and the lust of the eye and the pride of life. Every temptation the Lord answered with Scripture. And the tribulation in the world. The Lord has overcome the world. As we say #4 in the attendance is the decision who fought the fight alone, triumphant, sinks no fire, and was their own #4 in the back of the book. Tennessee it towards me.

For 168. 168. The night is far spent and the day is left hand. You'll die to heal or the stars in the sky. Rejoice learning pranksters. Your Lords don't come. Rejoice, Lord, God's reign of Jesus. Christ night for the day will life be when the Savior appears. A welcome pillow to have ever give you a strong. A crowded for us devils, devils, devil that will be there. There's so much our affection to the Lord. Our cold are your slides now when we had questions? So much today of course all the way to. The heart. OK, no worries. Our Holy Lady's eyes like that. RER Square on Mars holiday good.

Richmond BC Conference: 2007, The 7 Churches Thyatira, Sardis & Philadelphia

## Reading

Reading in route chapter 3. And unto the Angel of the Church in Sardis right these things, says he that hath the seven spirits of God, and the seven stars. I know thy works, that thou hast the name, that thou liveth and are dead. The watchful and strengthen the things which remain

that are ready to die. For have not found thy work perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If, therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon me. Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white. For they are worthy. He that overcometh the same shall be clothed in white raiment, and I will not blot out his name. Out of the Book of Life. But I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the Angel of the church in Philadelphia, right these things, that he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth and no man openeth. I know thy works. Behold, I have set before thee an open door. No man can shut it, for thou hast a little strength and have kept my word. And has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee because I have kept the word of my patients. I also will keep thee from the hour of temptation. Which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, And I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches. It was mentioned close to the last reading in connection with the, uh, the Lord's coming mentioned in the last four churches. And I wonder if it would just be helpful to, uh, have a little overview as to this coming, which means so much to us. And what I'm thinking of, and that is that when the church settle down to the level of the world, they lost the, the, the heavenly calling of the church by doing that. And so, uh, now we have via Tyra, which ruled for 1000 years and we call it the dark ages. And they had the Lord in the character of I and verse 28, I will give him the morning star. Now the truth of the rapture was lost, was it not during that time? So what I'm asking is what is the character of the Lord? Is the morning star? Is it? Was it the hope of like the wall dancing? He was their hope and anchor. And all to sustain them and their hardships. Uh, I wonder if that could just be illuminated a little bit and, uh, as the last four churches. Take this up.

Well, as you say, corporately, collectively, the many of these things were lost in the dark ages. The truth of being gathered to the name of the Lord Jesus Christ, the hope of the Lord's coming, and other precious truths that the apostles had brought out at the beginning when they laid the foundation. And particularly the apostle Paul, who gives the hope of the Lord's coming and the true character of Christianity and the believer and their calling and so on. But isn't it beautiful to realize that there were individuals all through those periods who were individually in the enjoyment of those things? And sometimes when you look at the dates of some hymns that were written, you marvel that there were those who were in the appreciation and enjoyment of things that outwardly seemed to have been lost. And so God always has his silver thread and he always has his ones here and there. Things might be lost in an outward way as they were in the dark ages, but God doesn't give up on his own on, on, on individuals. And so I think it's a great encouragement just in a practical note for us today. Sometimes we feel there's a great deal of giving up, of certain aspects of the truth and so on. And certainly we have to hang our heads and own that we're all a part of the failure and ruin that has come in. But as we were saying yesterday, it's possible for individuals to be in the enjoyment of that which perhaps collectively, uh ha, has been, has been given up. Just like as we noticed in Malachi, there was a little company, a little remnant who were seeking to go on outwardly. Things were defiled and polluted, the sacrifices, the worship, the temple, all these things, the, uh, God center, all these things were in ruin. But there were individuals seeking to go on. And so as we've said, as Eric pointed out, the overcomer in these last churches, uh, it's, it's, it's intensely individual. It is in everyone, but comes in a different order, as was pointed out, and not to go back over it. But I, I just think I just wonder, Ron, if part of what we have before us, your question is that yes, those things were for the most part given up, but there were individuals to which these promises were held out and who did lay hold of them by faith amidst the general ruin and declension. Would maybe you have a comment on? I would just say that in generally that was not taught. And I'm only bringing this out, not to be technical about it, but to think of the time that we live and the expectation that we have. That we know what's going to take place, this the Lord is going to call us. Every St. of God, whether in the tomb or in the sea or alive, are going to be caught up together. And we know that our bodies are going to be changed and we're going to have a body like him, both morally and physically. And so I'm just saying that they have very little light during the dark ages, but it was enough to sustain them and help them to go on through the persecution. And things that they had the Lord didn't come to them in an inferior way. But just to think of what we know and are taught in the assembly today is a thrill to my soul. And for us. We have had it set before us through godly men and by the Spirit of God, the our hope in its proper context. There were those who had hope. Hope has always been the people of God have always had hope. God has al even in the Old Testament. Was a little different, but they had hope. How many times does David speak of hope? But the re the reformers had hope before that. They had hope, but they didn't understand the, their, their, their real hope and their calling. The hope of the Lord's coming for his Saints and with his Saints wasn't generally understood. The hope of the Lord's coming as to what we refer to as the rapture and the hope of the appearing, It wasn't, it hadn't been, uh, clearly set forth. They were moving towards the light, but they did have hope and they did have understanding. That there was something beyond what they had, what their circumstances, something beyond the ruin that they saw all around them. It wasn't clarified yet because as I say, they were moving toward the light and it took some years for it to be brought up. God. When God recovers light, he doesn't flip flop something. He moves us. He moves men back toward it slowly. Uh, the path of the justice is a shining light that shineth more and more under the perfect day.

So they were moving toward it, but they did have hope that, as you say, can't we rejoice that this hope has been fully recovered and that we can sit here this this morning with a clear understanding. And it's not hard. It's not difficult, but with a clear understanding as taught from the Word and the power of the Spirit, the difference between the imminent return of the Lord for us to rapture us away and then His coming back and the fact that we're going to appear in glory with Him. It ought to rejoice our hearts, and we ought to live in the expectation and joy of it. Just like to read the last uh. Times of hymn #119 It was written by Bernal de Clairvaux and his name means Bernard of the clear valley. There was the valley of darkness and of the shadow of death that these dear men walk through spiritually as it were. But uh, there was clarity brought out and it was a work of the Spirit of God that some of them had light. Some of them could see the person of Christ. And as, uh, often as we desire to have Christ before our souls in the sea, something of the person and finished work of the Lord Jesus, the light will shine. And so this dear man, he could write this. 119 It says, we give thee thanks on fainted, O Savior, Friend in need for what thy soul sustaineth. When thou for us didst bleed, grant us to lean unshaken upon thy faithfulness until the glory taken we see thee face to face. He saw the bright in the morning star. I think, uh, I'm sorry. I was just gonna say that it wasn't the general rule. There was little lights here and there. And the Lord revealed Himself to those that wanted to see him. I don't know the year of that one though. Yes, yeah, Bernard was actually a champion of Catholicism, wasn't he? Uh, sad to say, uh, though he was certainly a true believer, we know that. But there were men like John Hus, weren't there, who was a little bit later, and he was certainly, uh, one of these. I think Jim, what you're saying, uh, is really the key. That is they were moving in the direction of light. What they understood what, what we have with Thyatira is a watershed. A watershed is the concept of a

watershed is important to understand, isn't it? When we drove over from Eastern Washington and we started to go up the Cascade Mountains, we noticed that all the water went east and went from the top of the Cascades and it flowed towards the east. When we got to the top of the Cascades and started to come down the other side, all the water flowed towards the West. And that's what we commonly know as a watershed. And that concept is used in a broader sense oftentimes, and what we have here is a watershed. In other words, there's a fundamental difference that's come in now. And, uh, with Sayatira that, uh, there, there was no longer a question of going back to the first Prince of the, to the first days, what we might call primitive Christianity. That was over now. Uh, and furthermore, these people didn't look for a present deliverance, did they? What did they look for? Well, I think we can truly say they look for the Morningstar. They may not have understood it quite, quite well, we do, but they look for deliverance from the Lord at the end of the dispensation. They didn't understand that very well, but they didn't look to go back to primitive Christianity. They saw that it all was ruined. John Hus paid with his life because he saw that he, uh, counted on the honesty of good conduct from the emperor. And as soon as he showed up, they, uh, they burned him in a stake. That was, that was the kind of, uh, good conduct that you can count on from, uh, from Jezebel. Uh, there was none at all. Uh, but. He had the Morning Star. He knew that he would be vindicated in the future day. And he knew, like Luther later on, that what else could he do but honor the Lord, even if he didn't understand the full issue? They didn't look for present deliverance. They didn't look for a return to primitive Christianity. They thought that that was spoiled. They looked forward to that future day. I wonder if that isn't the Morningstar. Now we know it with more clarity, don't we? We know it's the Rapture, but they look for that future deliverance, whatever it happened to be. And the Lord certainly blessed and honored those dear men, didn't He? They live their their names live in great honor today, and they ought to. We ought to be careful to read church history. It's, I think I was mentioning to our brother Robert when he was by, uh, visiting with us a couple days ago, that I understood that, uh, when many of the believers, many of the Protestant believers went W over the Oregon trails and the other trails in the mid 1800s, that, uh, they had a little Conestoga wagon, which as I understand was about the size of a piece of plywood, about four by 12, not very big.

And uh, and uh, they had to be pretty careful. What they took, they had to only take the things that were most valuable to them. And I understand that along the Oregon Trail, you'd often see things thrown off, uh, perhaps an oxidized or or some such thing. And they could no longer carry the things that they valued at the beginning of that trip. So they had to further, uh, prune down the things that they had. But I understood that very, I've understood that many of those, many of those people who went W had two folks with them. The one book was the Bible, of course. The other book I'm told often was Fox's Book of Martyrs. Interestingly enough, they they wanted to be reminded of what the true character of Jezebel was. They didn't wanna forget what that true character is. And I wanna mention it speaks of in Jezebel in verse 23. And I will kill her children with death. That's a remarkable statement, isn't it? Not only was Jezebel tolerated, as we saw with the Nicolaitans early on. But now she has been so entrenched in the church that she actually reproduces herself. Remember what it says in Revelation 17, The mother of harlots, the day the ecumenical movement brethren is the mother of harlots calling all of her children back to her. That's exactly what we see here. And I don't mean that that's every denomination of Protestantism. I don't mean that at all. I don't think they started out as children, but they end up as their children. And they're all coming back to Mother Rome. Now. It starts with these children being born in what they call the church. It's not the church as far as, uh, the body of Christ goes. But, uh, at any rate, I've gotten off the subject a little bit, But I, I wonder if the key isn't, as you were saying, brother Jim, that they, uh, maybe didn't understand the, the truth of the rapture as we see it, but this watershed difference for all these last four assemblies with the overcomer. Is that they don't look for a return to primitive Christianity. They don't look for present deliverance necessarily, but they look forward to the Lord's final deliverance of the believer. And now we understand that more clearly, thank God. But certainly they had the Morningstar. Wasn't that the assurance that they would be delivered in God's proper time? We want to go on with this first verse of our chapter here. I would just make one little comment in connection with what Eric said the other day about how the in Acts 20 verse 7 to 12, there's a little dispensational picture there of church history. I sometimes have called it church history in a nutshell. And to just to show how the Spirit of God has put these things. When midnight came, Paul preached till midnight and midnight came in the dark ages and Eudicus falls down to the level of the street, a picture of the church. Getting down to the level of the world, what has encouraged me in connection with all that's been said here already this morning is there were still many lights in the upper chamber. God still had His lights here and there who were seeking to go on individually, who were bright shining lights and who they were still in the upper chamber, so to speak. In other words, though things were lost outwardly, corporately, outwardly, yet there were those who were going on in separation. And as Eric said, though they didn't see things clearly, they had an understanding that there was something better and that there was deliverance and glory at the end. I'd just like to make a comment as this chapter opens in connection with Sardis that he speaks here of these things. Seth, he that have half the seven spirits of God. Now, when I was younger, I used to puzzle at this expression because when you go to Paul's ministry, Paul is very careful to talk about the one spirit as Paul's ministry guards that very carefully. But throughout Revelation, beginning in the first chapter, you have these seven spirits brought forth. And I would just suggest that what it denotes to us seven is God's perfect number. And it speaks to us of God's perfection in the diversity of the work of the Spirit and connection with judgment. Whether it's judgment beginning at the House of God, as we have in these opening chapters of Revelation, or whether it's the judgments that are meted out on this world later on, God acts. The mighty power that God has always acted in is the power of the Spirit of God. The power of the Spirit, it's the energy in which he has always acted, but there's diversity in his his actions. It's by 1 Spirit, of course, but just perhaps this is an illusion. Just turn it back to Isaiah 11 for a moment.

Isaiah Chapter 11 and verse one. And there shall come forth a rod out of the stem of Jesse, and a branch shall go out of its root. And this of course is prophetic of the Lord Jesus. And notice this. And the Spirit of the Lord that's one shall rest upon him, and the spirit of wisdom that's to an understanding that three, and the spirit of counsel that's for and mighty the spirit that's mighty five and the spirit of knowledge 6. And of the fear of the Lord that seven so there we get that delineated for us. And so in his actions in judgment. There's there's diversity by the by that mighty energy. But I suggest that this is at least part of the reason why the southeast is brought before us as the seven spirits in different places in Revelation as we enter this third chapter and we look at the church the Lord's address to the Church of Stardust. It's important to see that this is not a description. Of, uh, the Reformation, many have said, well, that's the Reformation. No, it's not. It is what's the Reformation deteriorated into. It describes really what, uh, existed in the church after the impulse of the Reformation had passed. And So what we have described in Thyatira is what uh, existed before the Reformation, but we have described in Stardust is what existed after the Reformation. What we have in between is the brothers have been saying versus 24 to 29 in Chapter 2. Is a little remnant that had been separated inside Tyra and had looked for the Lord to vindicate their faithfulness and so on. And this would be those who would, as you say, the Waldenses, the Albancies, the, the, uh, pre reformers like John, uh, Witcliffe and Hus, as you've mentioned, and even, uh, the Lutheran them, uh, would all be in this category, but, uh. We know that what happened that wasn't long after God had begun to revive, uh, an interest in the truth. And these, uh, reformers were used to, to, uh, recover some very important truths, particularly too, and that is the supremacy of the Bible and also salvation by faith. And, uh, they brought this to the church in a, shall we say, in a more wholesale way. There were

individuals that had rays of light before that, as you brothers have said, but the reformers were used to bring it to the church, uh, in a more wholesale way. But, uh, because of the tremendous, uh, pressure that was put on them and persecution from the Catholic Church, their faith. Sales, their faith gave way and they appealed to the authorities, uh, the national authorities in Europe and, and then they established in, under the power and with the money of the, uh, various nations in Europe, uh, the national churches. And that is what gave birth to what we speak of as Protestantism. Sardis describes Protestantism, not the Reformation in itself, not true. Luther and them were at the time of Protestantism, but in the early days of Luther's work. Uh, it was, uh, totally of God, but what it deteriorated into was something that was dead. And that's why it speaks of, uh, in verse two it says, for I have not found thy works perfect. It should be complete. There was a revival beginning, but it was halted because their faith gave way and they leaned upon the arm of the flesh and the world and God could no longer identify with it. And so we have their, that revival halted for some time, for about 200 years or more. And So what we have described in Philadelphia, it's important to see that another distinction about this church that we should point out this is the first one that we where we have the Lord does not find one thing to commend. OK, commend. And every church, he, he even say Tyra, he found something to commend, but here he can't find anything to command. This is the first of, in the list and it's, uh, it's striking, isn't it? Because it really speaks to us of the deadness of Protestantism or what we might say ecclesiastical deadness. And as we mentioned at the beginning of the meetings, I think that we need to not only lay down, uh, the historical applications so we understand what the Spirit of God is giving to us, but not leave it there.

Bring it home to our own souls in a practical application. Now, what can we get from this for ourselves as far as a practical application? Well, brother and I suggest this. We can fall and default into forms amongst those gathered to the Lord's name in the sense that we, uh, just do what brethren always did. We don't know why we do it. We just do it because that's what we should do, because we've always done it. Someone wants to be received well, We have a formula. We go through a procedure. We don't know why we do it. We just do that because that's what we're supposed to do, right? We're supposed to do that. There is not to do that. Not understanding the principle upon which we do those things. I'm not saying necessarily they're wrong, but we need to understand. Why? And so there's a danger for us to have a deadness as well, and justice have outward form, and we pass through the motions without really understanding why we're doing it and have any devotion of heart to go with it. This is important, and we need to let the application of this come to rest in our own soul. But can I just say this, Bruce, to temporary remarks because I agree with you wholeheartedly of what you've just said. But rather than just push something off as former tradition, we need to be exercised to look into the Scriptures to see why those things were established at the beginning. Because often what we feel is just the way brethren have done it for 100 and some years. When you go back, you realize that godly men like Mr. Darby and those men that God raised up in the revival and recovery of the truth, they didn't just establish forms of things, they were exercised as they looked into the Scriptures. As to the way that they did things and some of those things we still carry out and so perhaps they can deteriorate. We don't to just form because we don't understand or appreciate the scriptures and the scriptural basis and the exercise that there. I'll just give you a couple of little examples and they're out of context, but just a couple of little examples. I've had young people say to me, why do we always start our meetings with a him? Well, rather than just brush that off as being tradition. We might realize that brethren, back then, when they began to meet us, gathered to the Lord's name and the leading le, leaving it to the leading of the Spirit, they were exercised about a scripture that says, Let us come before His presence with singing. I had someone and I'm not saying we should or shouldn't do this. I'm, I'm not saying this, but I had someone question me about why so often there's a cover on the cup on Lord's Day morning. But I'm not saying there should or shouldn't be. But when you look at it, brethren, we're exercised every unclean vessel, every open vessel is unclean under the Lord. I'm not saying that's really a reason to cut, but I'm just saying there were godly exercises back then by men that lived a lot closer to the Lord than perhaps generally we do. And this. Down at the end of our history. And let's be very careful and, uh, can I just say this? That's why it's good to go back to those writings. Those I know, they're not inspired, but God caused many of those men to record those exercises for us, their patterns laid down at the beginning. Things lay down for us. And that's why it's good to go back to that old ministry, young brothers, get out Mr. Darby's letters and read them. See what the exercise of soul was that they went through as they were, as these things were being recovered and as they were seeking to meet on the ground of the one body and in a scriptural way with the leading of the Spirit of God. And the Lord in the midst. I didn't mean to contradict you. Uh, because I agree what with what you say? I was just going to say what has been said and we use the word reformation. We'll stop using it when we realize that reformation is walking backward into hell. Is that too strong of a statement? Well, it's been said that, uh, what, uh, Luther and Swing Lee and some of these ones that were used of God was that they, uh, rose up and God used them to break the power of Jezebel. And there's a type in the Old Testament of that. There was a, a, uh, a very energetic, uh, man that was raised up in Old Testament history to actually break the power that Jezebel had over Israel at that time. His name was Jihu. Everything he did, he did it with his might. He really speaks to us of the reformers. And God used Jihu to break the power that Jezebel had her and her daughter, she was, uh, controlling things in the Northern Kingdom, but her daughter was controlling things in the Southern Kingdom. And he took care of both of them. And it's a, a, a real picture of the energy and the zeal of these reformers. But alas, sad to say.

Well, they came out of Catholicism. Catholicism didn't come out of them. And So what they did is they started these national churches, but it was just patterned after a lot of Catholic ideas. Toned down somewhat, but it was quite a bit the same. And so that's when the deadness came in. Dead formality. And, uh, this is where we wanna get an application for ourselves. We wanna be careful they're not just allow ourselves to carry on in a formality that we don't really know why, what we do and when we do it and so on. Another comment I'd like to make with regard to the seven spirits that are mentioned in the first verse. I think we should have mentioned it earlier in our readings, but each time that the Lord presents Himself to the church that He's addressing, He presents Himself in a character of the very thing that they need. Now keep that in mind as you go through and you'll get a great help. Well, you see, what had happened was in these national churches, they had set up an order of things, what we call the clergy system, the clerical system. Where the Spirit of God was set aside as far as leading in the assembly. And so now the Lord comes to this church and he speaks to them about the, uh, having the seven spirits of God and the seven stars and so on. So he is the one who has what they need. What this church needed was the liberty and the leading of the Spirit of God, but it wasn't there was set aside. And so that's the way in which he presents himself to them. And they had displaced his authority too. It's interesting that it's the seven stars here, but they're not mentioned as in his right hand. I think that's significant because in just what you're setting up just what you said, they displaced the authority of the Lord. And so these men rose up and they became the authority on teaching and direction and and so on. And don't we see that the that still Arkansas around us and Christendom on every hand and Mr. Darby made an interesting comment and only an application, but he said. Dispensationally they sent the sin against the rise of clergy ISM dispensationally with the sin against the Holy Ghost. Very interesting comment. And so here it's the seven spirits of God, but it but the and the seven stars still the elders here, but they're not in his right hand because they had displaced his authority. That's what really Li liberated Mr. Darby and those that were exercised in that day that here the clergy have bought the church to total ruin. He said how can we go on in total ruin? And so they were delivered out, realizing that the Spirit of God leads and directs accurately, happily, and that's what we need. And if we don't have it, why it

brings us even to unhappiness if in the assembly we get into some kind of convulsion and begin to look at one another and lose the. Sight of the Lord in the midst. Why we understand this and so we thank God that they left because they never would have recovered the truth if they hadn't them. We can, uh, be, uh, chargeable, guilty of, uh, not allowing the Spirit of God to lead in our meetings too. We can't just point at the denominational order that we see in Protestant Christians on today and say, oh, they set the Spirit of God aside. We could do that here today. Maybe there's someone here that just, uh, loves to speak, just to love to hear their voice go on and on and on and not let the Spirit of God lead the meaning. Brethren, let's put the shoe on where it fits. The. Mr. Darby, remember Mr. Darby, uh, referring at his day and, or maybe getting a little ahead of ourselves, but he quoted Isaac Newton. Isaac Newton, we know, was one of the greatest names in modern day physics. And Isaac Newton said I stand on the shoulders of giants. And he referred to the work of men that had gone before him. And he felt that his work, uh, though it was not certainly great, but he felt greatly indebted to those who had gone before. Well, Mr. Darby and his day quoted that same expression because he realized how indebted he was to these men. We, the, uh, the, uh, during the Reformation, there was certainly a work of the Spirit of God. Let's make no mistake about that. And in a certain sense, those men can be forgiven for, uh, for, uh, uh, they made a quantum step forward, if we can speak of it that way. Maybe they didn't go as far as the Spirit of God would have let them.

But they certainly made a quantum step forward, didn't they? Look at the face of a Luther, uh, in his early pathway. How could he stand there at the, uh, what was called the Diet of Worms before all the, uh, all the Princess and the emperor himself and stand alone? What grace that's up? That was without question, uh, a work of the Spirit of God, wasn't it? Well, later days, perhaps it was not so clear, but there's no question. That in those days that, that there was certainly a great work of the Spirit of God. It's, and so in a certain sense, I think we have to say those men from our perspective at least, have to be forgiven. Uh, be when, when all I could see was the pulp and so on. When they read of the Antichrist, worst thing they could think of was the Pope. What was the effect of that? The effect was they didn't understand prophecy. And so though men like Isaac Newton and others wrote volumes on prophecy, they didn't understand it because they, their, their vision was so. So myopic compared to what they had come out of, but I think we can say in many respects they can be forgiven for that, can't they? It certainly was a work of the Spirit of God. And later men like, uh, uh, Mr. Darby, and we can even say John Wesley came in the, the, the Reformation, of course, was largely a work of the 16th century. Uh, and then the work went down as we see here, this is post reformation, as we've been saying, so into the 17th century. Uh, the, there was a great deal of deterioration. Uh, the name Sardis is a little more difficult to find the definition for, but I have, I found a definition that says the remainder. This is the history of what happened to that remainder in some respects, perhaps not all good, but uh, and perhaps not as as happy as we would like. And so, as I say, in the 17th century, it went down. In the 18th century, there were men like Mr. Whitfield. And, uh, and the, uh, and the Westlies who were raised up of God without a doubt during the great, uh, evangelical awakening during the 18th century. And so in the 19th century then, as we know and, and uh, we see men like, like Darby and Kelly and others, they realized how indebted they were to those who went before much of the hymnology, for instance, we were speaking about EMS came out of that 18th century, men like Isaac Watts and so on, and Newton came out of that 18th century. And so how indebted. Uh, we are too to those giants that went ahead and you were saying that they could be, uh, in a sense forgiven. I like the way I like that. And, uh, the reason why I'd like to mention that there is a, uh. In the history of Israel, a parallel to the recovery of things that we've seen in the history of the church. And it was in two steps in the, in the Book of Kings and Chronicles, in the days when Hezekiah came in, he was a good king and there was a tremendous revival. And then it rose a little higher shortly after his generation when Josiah, uh, became king and the word of God became more prominent. And they were, they kept the Passover with more detail. But in Hezekiah's date is very interesting that they, uh, they kept the Passover on the second month. Uh, which we're supposed to do on the 1st, but there was provision given in the law that they could keep it on the second if things weren't just right in order. And there were certain other things that came to, uh, light that they were not doing exactly right in Hezekiah's day. And they came and they told the king, they said to Hezekiah that the priests haven't done things just as they ought to, as it is written, Second Chronicles 30, verse 18. And so Hezekiah says he prayed that the good Lord would pardon them all. I like that. Oh, he said, let the good Lord pardon them all, like you said. I mean that it was right desire, but there's a little ignorance connected with it. There was zeal. And the Lord pardoned them in that, and there was a tremendous revival. But as we said, when it came to the days of Josiah, then the book of the Law was found and they really got more detail. And it says that they kept the Passover as they had not in days, even right back to the days of Joshua, because there was more detail. Wonderful to note that during this time, uh, even with man's pay or as Eric was bringing out, the Spirit of God was working in individuals and not only in individuals, but think during this time the printing press was developed and so Bibles were able to be mass produced. So the scriptures was gave. Every man was able to have the scriptures before him, before him. He described what a year to reproduce the Bible and written.

And so God, the Spirit of God, worked in this to prepare the ground for when Darby and other men come in. They came in with everything prepared for them and that was the Spirit of God that was doing it. The word reformation is not a scriptural expression, but I think it's enlightening to look at the word a little bit. Isn't it reformation? What does that mean? Well, that's what those reformers were trying to do, was they were trying to reform the existing church. We've seen according to the Spirit of God, that that wasn't the right thing to do, that henceforth there was to be. The church was to be a remnant testimony. With no thought of returning to primitive Christianity, but looking forward to the future, to the Morningstar. And so the whole principle of reformation in that sense is faulty. The church could no longer be reformed. The Jezebel was deeply entrenched in the professing church in that sense and could no longer be reformed. So I think it's important to recognize that a more accurate term, I think for what took place, uh, if we do start to look at Philadelphia. Again, it's not a scriptural term, but it's restoration. It's a term I prefer. Because that's really what happened, wasn't it? So the Reformation was only partial, wasn't it? They didn't leave the church. In most cases, they were excommunicated. They wanted to reform the church, and they would have gone back and they've been received again. But that was not according to the mind of God. From henceforth, the true testimony must be a remnant testimony. It could no longer be Jezebel. But the thought of restoration and and brings in the thought of that which was taught in Scripture from the very beginning, and I think that's what we see in Philadelphia. I'd like to just make a practical comment too before we move on, just to encourage perhaps those who seek to shepherd the people of God as elders in their local assembly that take the oversight. I had a brother come home from a brothers meeting one time and he's I was staying in his home and he said, Jim, there's one verse I really struggle with taking the oversight willingly. He said, I find that a very difficult verse. So that's just a little aside from what I want to say. But you notice here the exhortation in verse 2 is. That they are to be watchful and strengthen the things which remain now I believe this is a good word for us in our in our day it's difficult and it's a thankless task to seek to be watchful watchful to keep out those things that are not for the Lord's glory watchful for the sheep we Bruce read us the verse the other day about those that watch for our souls as those that must give an account it's difficult to strengthen the things that remain because. A shepherd and elder, a Bishop, whatever expression you want to use, they're not always appreciated, are they? You know, I've often said a sheep and I know nothing about the care of sheep. I, I'm a city boy. But I, I do understand this, that when a she, a shepherd goes after a sheep and wants to bring it back to the flock, pull it back with his, his crook or whatever, the sheep doesn't appreciate that the sheep wants to go its own way. I'm not gonna turn to it because you know the verse very

well, but it's interesting that there's a reward offered. In first Peter chapter five, I think it's about the third or fourth verse to those who take the oversight, to those who are watchful, seek to strengthen the things that remain care for the souls of God's people, They're given a they're offered a crown of glory in the coming day. Now I've pondered why it's a crown of glory. You know, the crowns that are offered as rewards are given as rewards. The judgment seat of Christ. They're always in contrast. A crown of life for one who lays down his life, an incorruptible crown in comparison to a corruptible crown, a crown of righteousness in the day of, uh, for living righteously and unrighteous world. They'll be the part in that righteous reign of Christ. They're always in contrast, and I just suggest this little contrast of the, the elders, the shepherds, the bishops are promised a crown of glory for faithfulness. There's no glory in shepherding the key people of God now. There's no glory in being watchful and seeking to strengthen the things that remain now. But he says, never mind. You might not be appreciated now, but I'll give you a crown of glory that fades not away. You just go on watch for the souls that and care for the souls that I have put under your care. And he says I'll reward you properly in the coming day. Well, I don't wanna get off track, but just I think because I think there's some here and some brothers perhaps you say, oh, you, you try to watch and strengthen the things that remain in the little assembly. I come from. I'm just not appreciated. I go home from the brothers meeting. I go home from the assembly meetings and.

I just I'm just not appreciated. Never mind it's for the good of the sheep and the chief Shepherd, when he appears will reward in a proper way. Because somebody shepherded us more than once, more than one shepherd. And so we may not even go back and thank those who stepped in the breach to help us across the difficult time in our life. But today we're thank God for them. And they're going to be rewarded when the chief shepherd shall appear. Here's all the under shepherds right there with them. And he's handing out these rewards. We're gonna have some surprises. Letters are great. I'd just like to refer to Matthew chapter 14 of brother Eric brought that before us yesterday. It says there, uh, just, I'll just read verse 31. It says immediately Jesus stretched forth his hand and caught him and said unto him, Oh thou little faith, wherefore didst thou doubt? I just wanna bring before our souls. You know, sometimes we think that the Lord, uh, was really scolding these assemblies, but I don't take it that way at all. He may have spoken very sternly to fight higher and he may have spoken sternly, but he never, ever scolded. His disciples, He spoke kindly to them, and as that Chief Shepherd, He longed for their recovery. So I take it as a yearning, loving heart of the Savior that spoke in this way. And He longed for their recovery. He longed for them to just to take these words to heart and that there might be some affection for himself in the day that they lived in. I just encourage one another, you know, if we have uh, uh, work of oversight among our brethren, let's not scold them. Let's not scold the sheep in the assembly meetings. We need to touch their hearts and present Christ as the object, bright and fair, and to seek to bring the weight of the word of God to bear upon the issues that need to be brought before their hearts and consciences. But we don't need to scold. Not too long ago, a few months ago that, uh, he was at the Montreal conference and he was asked to speak. He had an address and he, he said to him himself that he felt that in all the years that he had been given opportunity to have it addressed, this was the time that he seemed to have the most liberty. He said, I really gave it, you know, I just came down in there and, uh, he felt, he really, uh, laid it on the Saints. He, uh, after the conference was over, he was, uh, leaving, and as you were going out the door, Mr. Hale caught up to him and took him by the arm and said, Brother, don't whip the Saints. He said that went right to my soul. He said I thought that was the best meaning I've ever given in my life. Here. He says this to me. He said I had no peace for four days. So finally I accepted that that man was speaking to my heart. Don't whip the Saints. Now, I'm not sure why he told me that story, but I suspect because I needed to hear it. Where is that verse in Genesis that says lead on softly? I can't. I can't believe 3232 Chapter 32 Says lead on softly. That's a very good expectation for all of us. Don't OverDrive the flock, lest they should die in a day. Over driving, over driving, Jacob said. A wonderful precedent for every father in this room and don't under drive, there is always a beautiful balance. It isn't the children ruling the parents and. And getting everything they want, that's not leading rightly but to OverDrive. Let's not do that. There's let's keep the balance. But could we have a little word on the overcomer here in Sardis before we leave it? Well, there's one thought that comes to mind here, and that is the Lord speaks about not blotting his name out of the book of life. Of course, these would be real believers and their Li, their name would be in the book of life. But it's given in contrast to the fact that they were stroked off of those human registers and those church denominations, the annex communicated for their faithfulness and so on. And the Lord is just telling them you, never mind, they may have stroked you off of, uh, their books.

But I'm not gonna brought you out of my book and that would have been a nice commendation for them to strengthen them to carry on. In that time I'd like to tell a little story in that regard. Many have heard much about Brother Garvin Seymour, who laborers for the Lord in the lower Caribbean and some here have met him on occasion. And I, he told me a story about his conversion that illustrates this very well. Before he was saved, he was being trained in one of the so-called denominations and if I said the name would be very familiar to most here and, uh, he was being trained to be what they call the lay preacher and he was taking part in this, uh. Amongst these believers and was given quite a part, but he was not saved, and one night he was saved on the streets of Georgetown, Saint Vincent by a young man who passed him a Gospel tract as they passed on the street. And Garvin had heard the truth of being of salvation and so on. He'd been to the little meeting room that's still there and, uh, heard the gospel many times and knew the way of salvation. But as a man of 19 or 20, he received this gospel tract. The plowing had been done. The Spirit of God had been working. He stepped over under the TR, the, uh, light, street light, and he read it and he got saved. And he was so excited when he got saved there on the street corner that he immediately went up to the manse where the minister lived, who was the, uh. The head of this, uh, this, this church in Dickson village and he was ushered into the, uh, study and he said to this man, he said, Sir, I just got saved tonight. And the so-called minister looked at him and he said, you what? He said, I just got saved. I received the Lord Jesus. He said, you what? And as he said it, he reached up and he took down the church records. And Garvin told me. To this day, I've never asked him why he did it, but he took a red pen and he stroked his name out. Everywhere it appeared on that, on those records, Gavin said I don't know whether he did it because I had been participating and not been saved or whether I had got saved. He said it was the best thing that ever happened to me. He said I walked out the door and down to the meeting room where the gathered Saints were meeting. And he's been there for, I suppose, fif 5045 years. But I only tell that because I think it illustrates this. His name was blotted out of those church records. But his name was written eternally in the Lamb's book of life, and the Lord used that incident to exercise him as to being gathered to the Lord's name. And he's a brother who appreciates very much and against all kinds of odds through his life has remained, I believe, very faithful to the name of the Lord Jesus and appreciates the truth of being gathered to his name. When we come to the Church of Philadelphia, I think it's important to see that this is not another revival in the history of the church, but a, uh, a continuing of the revival that God started through the reformers but had laid dormant or had gone, petered out, I suppose we could say. And so now we find in Philadelphia, what is described here is a full recovery to 1St principles. And it's a beautiful picture of what happened in. The 1800s, when men completely separated from denominational order and, uh. Kept His word and did not deny his name. But notice again the way in which he, the Lord, presents himself to the, uh, Philadelphian Church. He speaks about him having the key of David and the openness. And no man shutteth and shutteth, and no man openeth. He said, wha? What does that mean? Well, I believe it was at this time that God opened the treasure houses or His treasure House of truth and opened it up for the Saints. And the fact that he would open it and no man could shut it and shut it and no

man opens the idea it was a sovereign work. God stepped in and no man could stop it. It says in Job 37, He sealed up the hand of all men that all might know his work. And it was definitely a work of God at this time that God allowed the truth to be recovered to the church. And we're thankful for what we have now today as a result of what happened.

In what's described here in Philadelphia. Having said that, perhaps we could get what the meaning of Philadelphia is because we've been looking at the meaning of each of these names thus far. That's well known to be brotherly love, isn't it? And it was a practical expression of the one body. It was not a return to primitive Christianity. By that I wanna be careful. But it was a return to 1st principles, wasn't it? It was no longer possible, as we pointed out, to return to the Act's condition. Some people have tried to do that. For instance, our brethren the Pentecostals have tried to do that. And they said, well, we should have the first days of primitive of Christianity again. But that's not God's way. What we have is a remnant separated from the whole. And, uh, or, or perhaps they should be even a little more careful there. When we read about, uh, uh, these chapters here, uh, we find that, uh, there's the whole of Christian profession. We spoke of that in a general way yesterday as the earth, for instance, in Second Timothy have spoken of as, as having become a great house. Now, we don't leave that. We wanna be careful with our language here. We don't leave the Christian profession in that sense, do we? But what we're instructed to do, and Matthew 5, for instance, by parallel at least, is we're instructed to be salt of the earth, that, uh, preserving principle, being faithful to that which God has entrusted to the church from the very first days. And uh, second Timothy, for instance, it speaks of the house might just look at that very briefly because there is some confusion about this and we wanna be clear. In Second Timothy. Uh, it says in chapter 2 as we well know, umm, nevertheless, verse 19. Nevertheless the foundation of God stand is sure having this seal, the Lord knoweth them that are his and let everyone that nameth the name of Christ or the Lord it should read depart from iniquity. If we bow to his authority, we cannot connect his name with iniquity. If a man therefore pure purge or purify himself. From these, that is these vessels that dishonor, he shall be a vessel unto honor, sanctified in meet for the master's use, and prepared unto every good work. What's the call here to leave professing Christendom? Oh no, of course not. To lead professing Christendom would mean mean to say, I'm no longer a Christian. We can't do that. But what's the call here is to separate the part of the house where the Spirit of God is given his due place. That's the call. Now that's a little different, brethren, and that's, uh, that's a little different from the concept of the camp, isn't it? That we get in Hebrews 13. Let us go forth therefore unto Him without the camp, bearing His reproach. In a certain sense, that's what we have in the verses we've been reading. Thyatira had become the camp. It had become a system that at one time had its, that God had originated Himself. But it is so thoroughly fallen into corruption. That he could no longer have his name identified with it. And so the believers were called to separate from that corrupt system. So there's a little difference between the camp and the house. The house, of course, is professing Christendom. We cannot leave professing Christendom and still be a Christian. But on the other hand, the camp is that corrupt system that had its origin in God, but God can no longer be identified with it. And, uh, so we're called to separate entirely from it. I just wanted to make that point because the remnant is that which is separating from the corrupt system of Thyatira. And even that which was merely a reform of Thyatira. Uh, it's a, it's a, we're called to separate. We don't go back to primitive, primitive Christianity. That cannot be done. It's a remnant testimony now, which means it's of the whole, but it is not the whole. And that's where many dear believers are confused. But it's a remnant testimony. It's separated from the camp, but it's separated within the house to a place where the Spirit of God is given his rightful place and the Lord Jesus has afforded his proper authority.

Brother Chapter Brown made this helpful statement when I was a young person. He said the house is bigger than the foundation because man is scabbed on his ideas to it and so on. And so the Spirit of God has free access to go throughout the house to minister to individuals that are not gathered to the Lord's precious name. And I appreciated that because you otherwise you're just kind of lost. You're saying we can't get out of chrysanthemum, we can't get out of the house and that's true. But, uh, sometimes we wanna think that we have the same liberty that the Spirit of God has, but we don't. He has gathered us out and around the person of the Lord Jesus Christ living glorified man in our midst, and evil is there detected. The Lord knows the heart of everyone that's gathered around him, whether that heart is is moved in affection. Or whether it's critical or whether I'm looking at my brethren, I'm saying, well, you know, our assembly would be a whole lot better if we didn't have so and so and so and so. If we have that difficulty and we've got trouble within, don't we? Let's bring that down to 0. As we look around this room, there not be a single one that we wished wasn't here because we have a little better. If they weren't, no, it won't work. The man during the pitcher of water is a picture of the Spirit of God. Demand is a picture of the Spirit of God. He brought them to the house, but He didn't stop there, did he? He brought them to a certain room in that house. And so the man was in the house, but then there was a certain corner of that house, a certain room in that house where they could sit down in the presence of the Lord Jesus. And I know it was the Passover that was anticipated there, but the Lord knew that was the very spot where He was going to institute the Feast of Remembrance and have sometimes said if they chose any other room in the house. They would have been in the house, the man was in the house, the pitcher of water was in the house, but had they chosen any other room in the house that night for some other reason, they would have missed the blessing of the Lord Jesus being in the midst as He was on that occasion. Just to illustrate your point, very vital. What you're saying, very vital. That large upper room. It's large because it embraces all of God's people. It's an upper room because it's separated from the world. And it's also furnished, isn't it? That's the principle of restoration we were speaking about. You know, so many dear believers today think they have to come up with creative ideas, creative ways of worshipping God. But the room is already furnished, isn't it? God has his way, and that's the way that honors him. So it's a restoration we're talking about, not imagination. God hasn't forgotten to give us what we need, has he? But he supplied it to us. And there is a ref, uh, not merely a reformation, as we were speaking about in Sardis, but it's a true restoration because the room's already furnished. We don't need to bring our own thoughts. In fact, to the extent we bring our own thoughts, we defile the place, don't we? So with TARDIS you have what resulted from the Reformation, but here we have restoration in Leia to see we'll get retrogression. Just like. To say in closing that it's been a comfort to my heart that we're the work of the Reformation went on was primarily the work where the awakening of the 1800s took place so that the efforts of those that God used to stay the powers that were gonna crunch the light that it wasn't in vain. Their laborers. Is that right? Right. Actually, I could sing #166. Lord, Thou has drawn us after Thee. Now let us run and never tired #166.

Lord, Thou had thrown us after the beginning, Now let us run. And never die. I pressed the shore, comforting. Life S powerful. Our soul did, however. Our present. Day for wildlife. Norris and can come. If thou art there. Are presentation overwhelmed or fearless dollars and can come in. Thumb Artillery. Heartbreak. To the same. Our strengths are chilled by all of them. I heard from the big world. From. Our experience of our children. I'm saying blah blah blah. Blah blah blah blah. And close the skin on my neck.

Richmond BC Conference: 2007, The 7 Churches Philadelphia & Laodicea

## Reading

When will the Lord see me and Thursday? And never lasted. That night are blinding. The sound we heard. The progress was where you're going to play some sleep again. Strange. Laughing. Right. When we let them show me. Some time. Or. Till our hearts come on, we cry. Good morning. And we're not sure. No hard disk for our home shall be. No longer. In the. MMM. That we have learned to love. Last round falls off in the rain. I'm waiting for us and your hair. Get out quickly. Come again? So may our hearts love our that day. And two, and wearing grace on them straight. Continue thus, Lord God, man. Got it. N. Made in, uh, Revelation chapter 22.

Verse 12. First praise. Behold, I come quickly. Verse 17. And the Spirit and the Bride say come. And let's hear that here they come, and let him that as a thirst come. Verse 20. He which testifies these things that surely I come quickly. Amen. Even so. Come Lord Jesus. Revelation chapter 3. And suggested we read from around verse 9. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly, hold that fast which thou hast, that no man take thy crown. And that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches, and unto the Angel of the Church of the Laodiceans, right? These things saith thee. Amen. The faithful and true witness, the beginning of the creation of God. I know thy works. But thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth, because I'll say it. I am rich and increase, and have need of nothing, and knoweth not that thou art wretched and miserable, and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire. That thou mayst be rich and white raiment. That thou mayst be clothed, and that the shame of thy nakedness do not appear. And anoint mine eyes with anoint thine eyes with. I saw that thou mayst see as many as I love, I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come into him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne. Even as I also overcame, and I'm set down with my Father in his throne. He that hath an ear, let him hear what the Spirit says unto the churches. Before we go on with this ninth verse, I would just like to make a comment about the previous verse in the last statement of it, which is the Lord's commendation of approval to the assembly at Philadelphia. And that they had kept His word and not denied His name. And as we've already said in these meetings, isn't that what we really covet, brethren? The Lord's approval, not the approval of man, not the approval of other Christians even. But the approval of the Lord. And so he looked at this company. They had little power, little strength, but, uh, they were seeking to go on with the resources that they had and to keep his word and not deny his name. But I'd just like to for a moment notice the order. And I thought of it in connection with what our brother Ron brought before us in the address, in connection with the list of things that Paul gave in Timothy, where he said, thou hast fully known my doctrine.

Manner of life and so on. I sometimes said it's been helpful in your study of the Word of God to notice that when God gives a list of two or more things, there's always an important order to the list He has given. You know, I might list certain things and you might ask me why I listed them in that order, and there may be really no purpose. I might have just listed them as they came to mind, or there may have been no real order of importance, just the number of things that I listed. But God doesn't list things haphazardly. There's always an order, and I'm afraid the tendency of our hearts is to, especially today, is to reverse the order of what we have here in this commendation. It doesn't say here that they didn't deny His name and kept His word. That's not what it says. Timothy didn't or Paul didn't say to Timothy, Thou has fully known my manner of life and doctrine. No, there was a basis, there was a foundation with the apostle Paul. He did have a pious manner of life. You look at his life and it was a pious Christian life, but it was based on solid doctrine because there are many and I've heard it said, well, there are many Christians who don't go along the Lord's table. We're not in fellowship with. And they put us to shame as to their personal piety and manner of life. And I have to hang my head and admit that that's true. But notice, it's the doctrine that Paul put first. Notice here it's. They kept his word and not denied his name. Now just hold your finger here and bear with me a moment. But go back to the 138 Psalm. Psalm 138 and I just want to read the last part of verse 2. For thou hast magnified thy word above all thy name. Now here we get the same order, brethren. It's the Word 1st and then the name. And I used to ponder why he's magnified His word above his name. But I just offer this, that you know, in Christian circles there are many things that are done in the name of the Lord Jesus. But I'm afraid when we go to this book, we find they're done without the sanction of the word. And brethren were never justified in doing anything in the name of the Lord Jesus. Without the authority of the Word of God for what we do, we profess to be gathered to the name of the Lord Jesus Christ. But there are others who will say that tomorrow morning right here in the city of Richmond and in the province of British Columbia, that they meet in the name of the Lord Jesus. But when I go to this book, I find He's magnified His word above His name. We cannot claim to be gathered to the name of the Lord Jesus if we haven't sought grace to follow the man bearing the picture of water that we spoke of. Earlier today, sometimes people say, well, the only thing that matters is that souls get saved, that the name of Christ is made known in the gospel. Now, brethren. It's wonderful to make known the name of the Lord Jesus in the gospel, but if you go out to make known the name of the Lord Jesus in the gospel, it must be in a way that conforms to the Word of God. Can I bring this down a little, another step? Sometimes in the assembly things arise, difficulties and questions have to be taken up, and sometimes the initial reaction is something has to be done for the glory of the Lord to straighten out this problem. But brethren, he's magnified his word above his name. We must go to We can't profess to act in the name of the Lord Jesus unless we have the authority for the of the word of God for what we do. If a question rises, a problem rises like a rose at Corinth, what do we do? We act in the name of the Lord Jesus. But we go to 1st Corinthians 5 and we say, here's the word, here's the authority for acting in his name. And so I just say that as a burden of my heart. And I know there are young people here and you hear these things from your Christian friends in other circles and fellowship, but be careful. They kept His word. That is vital, that is. Utmost we must keep his word, it must be the doctrine, they continued steadfastly. In the apostles doctrine, and that was the basis for fellowship, for breaking of bread, for prayers. And so it's vital, brethren. And again I say, don't we covet the Lord's commendation that He gives to this little assembly at Philadelphia? They kept his word and had not denied his name. There are three things that.

Characterize these Philadelphia church. That the Lord speaks of in this verse, and you've mentioned two of them. And remember, we had shadows. We closed the meeting before that. Uh, the Church of Philadelphia marks that period in the church's history where there was a great recovery of the truth that had been once delivered to the Saints in the 1800s. And there are three things that characterized the Philadelphia

Church of the same three things that characterized the Saints that were connected with that divine movement. And that is first of all, a little strength and also that they kept his word and did not deny his name. And having a little strength really was is what flows is the power could be translated power, but it's what flows out of communion. So there were ones who knew what it was to abide in Christ and to live in communion. And more than that, it says that they kept his word. That means that that that that would be something that characterized them as. Being diligent in the Word of God. They were characterized by being diligent in the scriptures and notice kept my word as more than just knowing gets into the practice of the life. And then the third thing is not denied my name. And this will, you know, when the when the Lord's name is used in Scripture, it's in a couple of different ways. One is that it could imply his authority. And also it also is used in a sense to speak of character. A good name is to be sought after and so on, and I believe that's the thought that's mentioned here. They did not deny his name. That is, they had the character of Christ and their lives. They were Christ like. And this was a beautiful element to live in and to have fellowship in among the Saints. No wonder they were, uh, Philadelphia means, uh, brotherly love. And so it was a, a, a beautiful time in the church's history. And isn't it striking as you read through these seven churches, we now come to one and only one where the Lord does not call them to repent. Isn't that striking? Proverbs chapter 23, the term is used three times in that chapter, my son and in verse 15 it says my son, if thine heart be wise, my heart shall rejoice, even mine. And my son in that character really speaks of the builder of the family name. He's characterized of the as one that walks in wisdom and is building upon the family name as it were honoring that name of the Lord Jesus. And so, you know, these dear ones, they had to go back to the point of departure. And our brother brought before us that the point of departure was a setting aside of the word of God. And so except they went back to the word of God and sought to get back to those first principles and to understand the truth of God and to search it out. And I believe too, to repent, uh, really in a public way to confess the failure. Then there wouldn't have been that recovery as in a strong measure as there was. I'll just call attention to Daniel Chapter 9 and it says there it's good to remember in verse five, it says we have sinned and have committed iniquity and have done wickedly and have rebelled even by departing from thy precepts and from thy judgments. And so if there's any departure at all from the word of God, then we don't live as true sons of God. We don't value that which he is committed to us to, uh, entrusted to us to uh, hold fast and to hold dear. In this scene, and that's where its strength there, as you said, could be translated power. And that's the same word that is used in the original language in chapter 4 of Acts when it says that there was great power upon them, the apostles did miracles and so on in the early church. So it's the same power of the Spirit of God, but it's a little power. As you said, they didn't go back to the primitive church, but there was a return to 1st principles.

Des Moines Conference: 1990, Revelation 3:1-3

#### Reading

Revelation Chapter 3. Was your thought, Brother Chuck to begin with verse one, Chapter 3. Read through the whole chapter on our first reading. Revelation Chapter 3, verse One. And unto the Angel of the church in Sardis right. These things said he that hath the seven spirits of God, and the seven stars. I know thy works, that thou hast the name, that thou livest and art dead. Be watchful and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard. And hold fast and repent If therefore thou shalt not watch. I will come on thee as a thief. Thou shalt not know what hour I will come upon thee. A few names, even in Sardis, which have not defiled their garments, and they shall walk with me. In white, for they are worthy. He that overcometh the same shall be clothed in white raiment. And I will not blot out his name. I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. He that hath an ear, let him hear what the Spirit said unto the churches. And through the Angel of the church in Philadelphia, right these things saith he that is holy, he that is true, he that hath the key of David, he that openeth, And no man shut it and shut us, and no man openeth I know thy works. Behold, I have set before thee an open door, and no man can shut it, For thou hast a little strength, and has kept my word, and has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not. But to lie, Behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because I was kept the word of my patients, I also will keep thee from the hour of temptation which shall come. Upon all the world to try them that dwell upon the earth. Behold, I come quickly hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will ride upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name, He that hath been here. Let him hear what the Spirit said unto the churches. And unto the Angel of the Church of the Laodiceans rite. These things set the Amen, the faithful, and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because our lukewarm and neither cold nor hot, I will spew the out of my mouth. Because thou sayest I am rich, and increased with goods, and have need of nothing, and knoweth not that thou art wretched, and miserable, and poor, and blind and naked. I counsel thee to buy of Me gold tried in the fire that thou mayest be rich. And white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. And anoint thine eyes with I shall that thou mayest see. As many as I love, I rebuke and chasten. Be zealous, therefore, and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me. For him that overcometh will I grant to sit with me in my throne, even as I also overcame and have sat down with my Father. In his throne he that happened here, let him hear what the Spirit said unto the churches.

In chapter one. The Book of Revelation in verse 19 is divided. Well, let's read the verse, write the things which thou hast seen referring to the vision. Of the Son of Man in the midst of the seven golden candlesticks that John had just seen. And the things which are. That has to do with the 2nd and the 3rd chapters. The things which are the present church period, And then the things which shall be hereafter after these things. And that's what you get in the rest of the Book of Revelation. The whole Book of Revelation is. Prophetic, and it's highly figurative, and it uses symbolical language quite often. So God teaches by symbols. It's very powerful way of teaching the truth. Well, in these seven churches, Ephesus represents the. Post Apostolic period, right after the apostles had passed off the scene and then Smyrna, a time of great persecution which broke out on the early church. Pergamos is the conversion apparently. At least we don't know if it was real or not, of Constantine, the Emperor of Rome who embraced Christianity as the national religion up till then and right before that. Christians were greatly persecuted, which was the Smyrna period. And then comes Pergamos, which means marriage. And really the Christians who did not fully grasp what was happening hailed that as the the real blessing of God and that God was bringing about a conversion of the world. The world was being converted to Christianity. And so we have the marriage of the world and the Church. It was an unholy union. It was really the downfall of the Church ever since then. The Church has been worldly and the world has been churchy, but and we even have fallen into the thought of calling this nation a Christian nation. It's true that this nation has been favorable to Christianity, but it's also favorable to Hinduism. It's also favorable

to Mohammedanism. It's also favorable to Buddhism. In other words, any religion. Is all right. That's the attitude of the government today. Freedom of religion means not only freedom of the true religion, but also of the false ones. So that's anything but Christian. That's not a Christian attitude at all. Well, there's no such thing as a Christian nation. There are those that have been favorable and have allowed Christianity. And the very fact that we have a conference today. This weekend is a proof of that, that this country under which we live has allowed freedom of religion. While that was Pergamus. And then came Thyatira. Really. Romanism in the Dark Ages and the last four. The first three we might comment were successional 1 succeeded after the other and the previous one passed away. But when you come to Thyatira and the last three that we've read of this morning, Sardis, Philadelphia, Laodicea, the last four all go on to the coming of the Lord, so they are. They are states. They're conditions of the assembly that go on to the end. The Roman Church will go on to the end. Sardis, which represents Protestantism, that will go on to the end. Philadelphia, which represents the recovery of truth of the last century especially. That will go on to the end and Laodicea the. Latitudinarian, indifferent state of things that seems to permeate.

The mass of Christendom today, there's not a company. That is not affected by the Laodicean spirit of things, lukewarmness. And they all go on to the end. The last four, the last two. I just suggest some general comments. The last two are more states than positions. The Philadelphia is a spiritual condition. Which results in a scriptural position. But it's more a state of things, and the same is true of Laodicea. It's especially a spiritual condition. The one is Philadelphia is being fervent for the Lord, and Laodicea is a wishy, washy, indifferent, lukewarm state of things. Sardis and Thyatira are ecclesiastical positions. One is Rome. And then we have in Sardis we have all the state churches. The various Protestant bodies which are recognized by the governments as being religious institutions. Philadelphia is not so recognized by the governments. In the same way it is not. A something that is as tangible and you can point to it and say that's Philadelphia, you can point to that which is Thyatira and Sardis and say that's that. But Philadelphia is more a condition of heart and devotedness to the Lord, going on for Him and adhering to biblical principles of truth. Well, that's just some introductory comments that might help us to better understand as we look at these last three churches, Sardis, Philadelphia and Laodicea, just to add a few more introductory remarks. I think it's very timely that we are considering this portion of the scripture and we'll notice the first verse of the book. Revelation 11 The revelation of Jesus Christ, which God gave unto him. To show unto his servants things which must shortly come to pass so that it is prophetic. It was prophetic at the time John received it. Let's look in the last chapter and we'll see that the same statement comes in chapter 22. We're looking at a book of prophecy. And who can foretell and foretell accurately, but gone? With God, if we can think of it, there is no past, There is no future. It's an eternal present. I can't comprehend that. But known unto God are all his works from the foundation of the world. And now he is telling us so that we can get a hold of these things and see that the word of God is divine in the 22nd chapter in the sixth verse. And he said unto me, These things are faithful and true. And the Lord. God of the holy prophets sent his Angel to show unto his servants the things which must shortly be done. Now let's go back to Jeremiah and get a verse which tells us what a true prophet is. We've got a book of prophecy given to John by the Lord himself to tell us what was going to take place. From that point where John got it on the Isle of Patmos. And it's very applicable in 1990 and when we see this confirmed. And much of it fulfilled, we cannot doubt God's word in the 28th chapter of Jeremiah. The 28th chapter, Jeremiah. You can read the whole chapter for yourself.

But there's a comment in the ninth verse that we want to get. The Prophet which prophesied the peace. Now that was Hananiah, but this last part was to be the judgment upon Hananiah's prophecy as well as upon Jeremiah's prophecy. And it's always true when the word of the prophet shall come to pass. Then shall the prophet be known that the Lord hath truly sent him. Ananiah wasn't sent. Jeremiah wants his word was confirmed. Now let's go to John chapter 16 to see. How the future was going to be made known in this age. It's by the Holy Spirit sat down and the Holy Spirit who wrote the whole of the book, including the Revelation, and it's for our interest and when we see what he is doing in the 13th verse for those who are gods, those who belong to him. Those who are believers. It's very precious John 16 verse 13 Howbeit when he the spirit of truth is come. And he is come, brother. He came and he stays here. He is not leaving till we do. So we get in the end of revelation. The spirit of the bride say, come, he's going to stay here until we go up. We were singing, come, Lord Jesus, the Holy Spirit's going to stay here till that time. And then he's going to leave this scene too. That will open the door for all the judgments. And it says here Howbeit, when he, the Spirit of Truth is come. What's he going to do? He will guide you into all truth. Don't we want that truth? We get it out of God's book. For he shall not speak of himself or independently, but whatsoever he shall hear that shall he speak now this last phrase, and he will show you things to come. Now that's very definitely in the Book of Revelation. My brother has given a little resume of the things which were to come as to the forming of the church down here below by the Spirit of God and the first three phases, the 1st 3 stages of the Church's history. Prophetically given to us in Ephesus, Smyrna, and Pergamos. Are over with. We can look back in history and it confirms that. It confirms what the Prophet said. They're over with. The last four are here, as he said. Now, I think the point for me perhaps for you is in which one of these does God see me to be? I'm going to be in one of these four, either in Thyatira as a witness or in Sardis as a witness or in Philadelphia as a witness. Were in Laodicea as a witness. Very exercising, isn't it? Now we should probably comment yet that while the primary application is prophetic and gives us a historical view, I believe we can at any time. Apply these messages to any local assembly, and especially when we think for instance of emphasis. Leaving the first loss or even the. Pergamus condition. The people of God today might fall into that kind of a spirit, or in our assemblies we might allow that kind of spirit to enter. If, for instance, we would involve ourselves in political matters. That's the Pergamus spirit and trying to set the world right. That's the program of spirit, so we can apply it morally to any assembly at any time. But also another interesting point is that in the last four we find that the overcomer is addressed before.

The words are utterly that has an ear. Let him hear what the Spirit say unto the churches. In the first three it is reversed. That seems to indicate, does it not, that the Lord realizes that in the conditions described in the last four churches, that he does not really expect that everyone in that church will hear, but at the overcomer will hear, will listen, and May God give us grace, that we will listen to what the Spirit has to say. To the churches now, another interesting point that we find in Sardis, for instance. It seems that. There is an indication that Sardis, at least part of Sardis might continue beyond the rest of Christendom, because the Lord speaks of himself coming as a thief in the night. We know that the mass of Christendom is judged not by the Lord himself, he is judged. Using the beast, you know, it's so obnoxious to him that he does not himself judge it. He uses the revived Roman Empire to judge that horror that rides the beasts at first, but there seems to be an indication that part of Sardis might continue and might be judged by the Lord himself. One here sometimes I feel been misused. The entire Tyra and Sardis is that people are encouraged to continue in Sardis and continue in Taya Tyra because of the encouragement given to them. Entire Tyra who have not known the depths of Satan as they say and so on. But I believe that is not using the word of God rightly. We have to remember that prophetically. There was a time when there was nothing but Thyatira, and at such a time that has especially meaning to Saints who find themselves in that situation the same. In Sardis, there was a time when God, in a definite way, let his people out of Thyatira when the Reformation began, but it fell short. You know it did not really. As the word is used. The works are not perfect. They were not really let into all that God had for them because of their political involvement, allowing the Princess to take advantage of the Reformation. But again, there

was a situation where there wasn't anything beyond Sardis and Saints living at that time can find encouragement in the. Verses that encouraged them in that condition. Today I believe that the Spirit of God would in a definite way seek to exercise souls to come out of these unscriptural positions. We should not use these verses to encourage people at this present time after the Spirit has worked in a definite way to lead souls out of the darkness of Catholicism and out of the debt formality of Protestantism. To encourage them with these verses to continue in it, to come out from among them and be separate sayeth the law, and mention that the last four go on to the end, which is true, but we find them commencing at different periods. They don't all start at the same time, but they do, after they've started, continue on to the end. I would just like to notice. In Revelation 2 and the end of verse 24. The encouragement given to those entire attire, I will put upon you none other burden but that which you have already. Hold fast till I come, and that indicates that they will go on down to the end. It brings in the truth of the Lord's coming. Now if we go to the chapter we read and verse 11.

Behold, I come quickly. Hold our path which thou hast, that no man take thy crown. All entire tire. They were to look for the coming of the Lord. But now? We're going to behold. I come quickly, we've come right down to the end. His coming is evident, and I think we need to keep that before us at any moment. We may now hear that call to meet the Lord in the air. There's another thought with regards to. Cyrus Thyroid If a person in Romanism learns of the depths of Satan, my brother quoted part of a person Second Corinthians chapter 6 that I thought we might look at. If a person comes across these verses reading the word of God, comes across evil and wicked doctrine in a system, then there's responsibility for believer, a person that has faith. And 2nd Corinthians chapter 6. In verse 14. Handsome thoughts be not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? And what communion has liked in darkness? And what concord hath Christ Belial? Or what part have you to believe it without infidel? And what agreement has the temple of God the idol? For you are the temple of the living God. As God has said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Work, work, come out from among them in these separate states the Lord, and touch not the unclean things, and I will receive you. I will be a father, as you, and you shall be my sons and daughters. Say it, the Lord Almighty, the call to come out. Responsibility and those that are in Romanism. I was in Romanism. There's a lot of brethren that have been gathered to the Lords name as well as those who and their buddies artists today that the Lord has shown these truths to. So in responsibility they came out from a month that they recognized as evil and wicked. We have here in verse three of the first chapter what tells us that these things are for us and are good? Blessed is he that readeth, and they that hear the words of this prophecy and keep the things which are written there is. Now we've been mentioning the three assemblies or churches as they're called here in the third chapter, but notice what it says. To Philadelphia, the two things that are exhorted in verse 8 At the end thou hast kept my word and not denied my name. And you know it's precious, for we should be exercised when it says and keep those things written therein. It's come down to that. But that is everything to the Lord, and it's everything to our Father just to be in obedience to His words. Simplicity of that, and not to deny his name and along that thought, you'll find this expression in the second chapter. That the first verse, the one that walketh in the midst. That's the one his name gives us the place where he is, where his word is obeyed. And the other thought I have is the 7 golden candlesticks, the light here in this Dark World. And you know, in prophecy God is able to take anything like that and to choose what he will, to bring out the whole that he's trying to tell. And so when you have seven, you have that number. The heavenly number of completeness and fulfillment. And so we have the complete story of the Church in the seven assemblies, and it's lovely to see how that can speak to our hearts as we see them. We're only going to take the three. But one last thought is you have this expression several times mentioned at verse seven in the second chapter. He that hath an ear to hear, let him hear. What the Spirit says to the churches, and you have that again and again and again.

In the Gospels it's this way He's that hath the near, let him hear. For faith comes by hearing and hearing by the word of God. But here we have those that are already his. They've heard and they have faith He's writing to his own. And so it's the spirit capital F that teaches the assemblies the Church never teaches, contrary to Christmas today. The Church never teaches. The Church is taught. So we have that wonderful principle brought out that we can be taught and how precious that is. We ask for it and our prayers that the Spirit have liberty, and I believe we get that right from this portion. God has avenues so old you've called attention to them. Blessed is he that readeth we have eyes and he that hath ear an ear to hear, let him hear. We noticed in revelation it's singular. In the gospel it's ears to hear and God is when he comes down to the last book, as he said to me, if you if you just got one ear you better listen and. So he is writing to us now suppose. A person gets the book I'm thinking perhaps of many I've seen in Bolivia, Peru. They get this Bible and they start reading it for the first time. I've seen it over and over again. And they come to the Book of Revelation. They read through it. All this symbolic teaching and the Spirit of God opens up slowly. To them. And they're identified with this great church called Thyatira, nearly 100% of them down there. But what are they going to do about separation? They come down to the 18th chapter. Let's look in the 18th chapter, which is in the scale, in the plan, yet prophetic. But when a person reads today, he can make it use of it. We've read in Corinthians what to do now. In this book it tells what to do too. In order not to get caught in the judgment that are coming. For this is a book of judgment. This this is the Lord taking up the title deed to this herb and cleansing the earth, and taking possession of it and the company to reign with him above. But here's a man reading the book he reads in Revelation. He comes down. And he reads about Babylon, the greats fallen, and all this judgment which is yet future. And then he comes to the fourth verse. And I heard another voice from heaven, saying, come out of her, my people, that you be not partakers of her sins, and that ye receive not of her plagues. Then right now there is an application to be made to separate from that which is dishonouring to the Lord. And Thyatira. A couple of things that have been said Pergamus. Letting the church, letting the world come in and rule in the church. That was the Paul and Constantine's time. He gained control and he thought, well, I'm going to get a hold of the church. So he opened the door for the church, and then he began to rule in the church. And he's the one that set up bishops. Well, the thing turned around on itself in Thyatira. And those bishops got so powerful, they turned around and ruled in the world. And that's the character of Fire Trier to this day. Now, as to start it, we must not say that Sardis is the Reformation. The picture shown in Sardis is what the Reformation developed into. Because of allowing the Princess to take advantage of the Reformation for political gain, they wanted to use the Reformation the German Princess to get out from under the Roman yoke. So what actually happened because of that is that they were delivered from the idolatrous system of the Catholic Church, but they were continuing in the evil that was introduced in Pergamus. They were really not delivered from the Pergamus evil. And so you have these German Lutheran Church and and and all of these it. It is obviously living proof that they were not delivered from.

The program is evil, and there is some similarity there with. Matthew 13. The tree that grew, the mustard seed that grew into a tree, and the birds found a nesting place in it. You know, the church, the followers of the Lord Jesus were never to be in the place of prominence and political power. Any influence they were to be their treasure hid in the fields. That's the true character of the church, to be nobody. But we see that in the Pergamus Church coming in and continuing in sardines. Now we are very thankful for the Reformation because that was definitely a work of God and the truth of justification by faith was clearly re established. And brought back before God's people what their justification was. I don't believe the reformers understood, but they did understand that it was by faith and not by work, and neither did they understand

in the Reformation the universal priesthood of all believers. They did not understand the heavenly calling and that our worship is within the veil. They didn't know the rapture. They didn't understand the Kingdom truth. But all these other things could only be given back to us afterwards because of that wonderful truth of justification by faith being given back to God's people. So we're thankful for the Reformation, but we're sad to see the condition described in Sardis, which is really Protestantism, when the Princess and the Reformers. Join hands and that really doomed that work. Which was indeed the work of the Spirit of God. To have and. Verse one of our chapter something that might speak to the hearts of each one of us under the Angel of the church in Sardis. Now you find that each one of the letters is addressed to the Angel of the church. And I like to look at it as those that are in a position of responsibility, though it's addressed because those that are in a position of responsibility particularly. But then it goes on to say, as we've already noticed. He that hath an ear to hear. Let them hear so each one of us. Is responsible to hear. Spirit of God is saying now goes on to say these things that he that hath the seven spirits of God. Complete knowledge of everything that is going on and the Seven Stars. Oh, you're still holding his own in his hands. I know thy works. Said of each one of the churches. I know thy works. He sees into our hearts. He knows exactly what we're doing. That thou hast the name that thou liveth. All I anticipate. There's none in this room would say they were not a Christian. Thou hast the name that thou liveth and art death, O the love, are we truly the Lord? Think of it professing Christendom, making a profession of the name of Christ and our dead no life there. All that each one of us may truly know the Lord as our Savior. That the profession we make of knowing him may indeed be a living reality. We're spoken of as living stones, not dead ones. In regard to the principle that our brother just enunciated. It is consistent with God's dealings with man throughout his entire history that he addresses the responsible agent in the community.

When Eli's sons failed miserably in their sin, it was to Eli that God addressed his remarks. When the prophet Micah addressed his remarks, it was to Samaria and to Jerusalem. When Zephaniah addressed his remarks, he said, I will judge the Princess, the king. Of the nation was to be addressed. And so it's consistent with all of God's dealings that the responsible element is always addressed. It does not relieve any of us of responsibility, but it is consistent with God and his ways with us that he addresses the responsible, responsible agent in the assembly and the family and the government. It's always the head, because if you control the head, you control the body, do you not? That's sent to Sardis. It's his responsibility as sovereign, his sovereign responsibility of the Lord himself. He holds the seven Stars and so on the candlesticks, but down in Philadelphia notice he addresses them. He that is holy and he that is true over against what you get in Laodicea, the Amen and faithful witness. So when it comes to Philadelphia. Be thou holy as I am holy. It's something he could say to them. It's something he could exercise them in going on, whereas in Laodicea it's it's come out from among them. They couldn't be continued and addressed that way in something he's going to spew out of his mouth, but it's a faithful witness, the ultimate word still coming. To that condition in these last days that we have right now, well, it's much different than the holy and true Thou has kept my word. That's why he could say the truth and the holy did not denied by name. Lovely to see them. You can address them in those different ways according to their state and condition. In Doctor we have the vision of the Lord and it says in verse 16 he had in his right hand seven stars and in verse 20 he says the seven stars are the angels of the seven churches. In every one of the addresses through Sardis, the way the Lord presents himself to the assembly. Goes back and borrows from one of the things stated of the Lord Jesus in that vision. Notice in chapter 2, verse one these things say if he that holdeth the seven stars in his right hand and walketh in the midst of the seven golden candlesticks, that's from the vision in chapter one verse 8, unto the Angel of the church in Smyrna, right? These things saith the 1st and the last which was dead and is alive. That again goes back to the. Statements from the first chapter and again in verse. 12 Unto the Angel of the church in Pergolas right these things say, if he which hath the sharp, sharp sword with two edges, again taken from the vision of chapter one, verse 18 Under the Angel of the church in Thyatira write these things, saith the Son of God. Now that's added. This is addressed to Thyatira, which was a picture of Romanism. Who they make so much about him as the Son of Mary. I thought that the Lord presents himself as the Son of God. But then who hath his eyes like unto a flame of fire? And his feet are like fine brass. Again taken from the vision of the first chapter. And then Art verse, chapter 3, verse one, these things that saith he that hath the seven spirits of God. That's taken again from chapter one and the seven stars. It doesn't say that he's holding them in his right hand here it just says and the seven stars. The seven spirits of God that might they puzzle someone. What does that mean? This is presented in the first chapter.

Of verse 4 John, To the seven churches which are in Asia, grace be unto you, and peace from him which is and which was and which is to come, and from the seven spirits which are before his throne. This refers to the Spirit of God in a governmental aspect, the fullness of the power of the Spirit of God emanating from the throne. And it says in the 5th chapter they're sent forth into all the earth. I've heard it said that after the rapture of the Church, when the Spirit of God will go with the assembly as in dwelling it, that the Spirit of God won't won't be here anymore. Well, that's not quite right. The Book of Revelation speaks of the seven spirits of God sent forth into all the earth. Let's look at that verse in the 5th chapter. Verse 6 And I beheld And lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a lamb as it had been slain, having 7 horns and seven eyes, which are the seven spirits of God sent forth into all the earth. The spirit of God will no longer be here in dwelling, the house inhabiting the house as the dwelling place of God by the spirit. That's what the assembly is when the assembly goes. The spirit will go in that character and in that way. But He will. He has always worked in this world, in the hearts of men, from the beginning, and he will continue to do so after the church is raptured. But he won't be dwelling on the earth as he is today in the assembly. That's the difference. But he will be here, connected with the throne, connected with the government of of God, reestablishing His rights down here in this scene. So the spirit of God is mentioned as the seven spirits of God to Sardis. Sardis was the church that imbibed the false principles of Pergamus to resort to governmental power. To help them to get freed, as we've heard from the tyranny of Rome, Thyatira and the Lord presents himself as the one who has the seven spirits of God. He has all the power of government in and in his hand, as it were, and at his disposal. They were making the mistake of going to an arm of the flesh to. Support them and to shelter them from the persecution of Rome. Instead of looking to him who has all the power to protect. And also the one that has the seven spirits of God. The one that holds that that has the seven stars, I should say, and I want to make a comment about the seven stars. We're told that they are the angels of the seven churches, and he addresses the Angel. What was the star for? You go back to the very first chapter of Genesis, the first book in the Bible. He made the stars also the stars to rule the night. The sun and the moon. The sun to rule the day. The moon and the stars to rule the night. The moon's a picture of the church. The Sun's a picture of Christ. The stars. The Lord holds them. The light bearers, those who are set in the assembly to give light to the assembly. The assembly is set down here to give light to the world. Their lamp stands to radiate light to those roundabouts. But there are stars. In the assembly, to bring the truth of God to the assembly, to be the teachers and the rulers in the assembly, the responsible element, as we've heard, they're the ones who are addressed, Hebrews 13 says. Obey your leaders, for they watch over your souls as those that must give account the principle of democracy entering into the church, which is everyone having a right to express his opinion. That's really Laodicea is not of God. It's never been of God. God has established an order and authority in the assembly, and we're to observe that we're to be subject to those who are our leaders and who lead us in the truth, who rule in the assembly, and who minister the truth of God. We don't have an official ordained leadership. Such as they had in the early church elders, but we have those that

would qualify.

And the Lord addresses the Angel of the assembly, the responsible element. So the Angel is the figurative, symbolical representation of the responsibility of the Assembly, those who rule and give light, those who teach in the assembly, and they are responsible for the state of the Assembly. We older brethren, are held accountable for the state of the Assembly. In these days, as always, a very solemn thing, and that must be owned by all 1 Brother said in these comments that we're all responsible. And that's true, but there are certainly those who are, especially in that place of responsibility. And here the Lord has the seven spirits about the fullness of the power of the Holy Spirit. And he presents himself in that character. He has the Seven Stars. And yet there was there was the blatant failure in Sardis of going to earthly governments for protection instead of to him who had the full power that they could have gone to. But they didn't. They failed in that. I think that was the downfall of the Reformation, as the spirit of God was there, and leading them out and leading them on into the truth of justification by faith alone, the old sufficiency of the Word of God. To guide us and leading them out. And then it stopped when they resorted to an arm of the flesh. Philadelphia is not limited by that. Philadelphia is the full recovery of the truth. And it's not just a part of the truth. There's a part of the truth recovered here, but Philadelphia is the full recovery of it. It's good to see these things we are reading when we read the seven churches. History fulfilled. Fulfilled History the only inspired historical account prophetically given. Of the history of the church marvelous to get a hold of it. And. To see where we are and what these things are all about. The 1st in Isaiah. A verse in Isaiah Chapter 11 That I'd like to call attention to. Isaiah Chapter 11. Our brother has been talking to us about the seven spirits of God. Well, you and I know that there is only one Holy Spirit, so I'd like to just. Share with you a verse that's been very helpful to me. To understand what our brother Hendricks has been saying about the seven administrative governmental. Aspects of the spirit of God and in Isaiah Chapter 11, I believe we have these seven. Governmental aspects. And I'd like to ask you to look at verse 2 now. Count them on your fingers when I read them. There are seven of them. Count them on your fingers. The Spirit of the Lord, that's one, shall rest upon him. A spirit of wisdom. That's true. The spirit of understanding, That's three. The spirit of counsel. That's four, The Spirit of might. That's five, the Spirit of Knowledge. That's six the Spirit of the fear of the Lord. Well, it's been helpful to me. And according to what the way I understand it, these are the seven manifestations of the administration of the Spirit of God in government upon the earth. And so I have made a note in my Bible that Isaiah 11 verse two is what explained what we have in Revelation. When it talks about the seven spirits of God, it's not that there are 7 spirits, but there are 7 aspects of his administration in the world. In verse two of our chapter again referring to it has been said as a state. Be watchful and strengthen the things which remain. Be watchful and strengthen the things which remain. We need to watch, for the enemy would seek to rob us of the present enjoyment of our blessings. We have been blessed with all spiritual blessings in heavenly places.

And the enemy would seek to rob us of the present enjoyment of it. We don't enter into I know I have to hold myself and don't enter into the wonderful blessings that are ours that we will enjoy in the coming day. But by faith we can enjoy them now. Satan would seek to rob us of that. Be watchful and strengthen the things which remain. Well, how do we gain strength? Simply by feeding on the precious word of God. That are ready to die. Ready to be let go? All these things that were recovered to us, do we value them? Do we hold them past Or are we letting them go. As of things of no account are ready to die. For I have not found thy works perfect before God. Now it takes us back. When he said I know thy works. Oh, He can look into our hearts. He sees our state. In other words, brother. Things that remain by Ralph speak to all of our hearts, the hearts of all those who tried to be a help to the people of God. Hopefully we are not in a Stardust position, but that verse can certainly speak to all of our hearts. I use it as a state in our position. But it certainly applies that Philadelphia position too. Our eight brother Walter Potter, I remember him saying that this is the time to strengthen the things that remain. We're not looking for a further recovery. There were two recoveries in the times of the Kings, one in Hezekiah. Time and another in Josiah's time, he said there have been two times of recovery in the church's history, one in Sardis, the Reformation. When the truth was fully brought to light, don't look for another revival, he says. Strengthen the things that remain. You only find in Ephesus. Uh, verse 5, the end of verse 5. I might read it all. Remember therefore from whence thou art fallen, and repent. And do the 1st works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent. We only found that find that mentioned with Sardis. Is it? They cease to be responsible as a life bearer and dear ones. How feeble really is the light we bear ourselves? Maybe someone can comment on that. The situation we find, or the danger that exists amongst the gathered Saints, is that we forget. The truth that has been recovered subsequent to the Reformation, and that we have a responsibility as those gathered to the name of the Lord to make these truths our own and to cling to them as the Lord in His grace enables us to do. What we do see is that people turn to those who have fallen short and have not embraced the truth that was rediscovered. In the Philadelphia period. And we turn to them for instruction and help. No wonder that there are those amongst the gathered Saints who are confused as to their ecclesiastical position. They are adrift like a ship without a rudder, because they have subjected themselves to those who have not embraced the truth to the influence and their teaching, those who have not embraced the truth. Discovered at a later period. From Revelation chapter one and verse three, I know Revelation sometimes seems to be a difficult book for us, but there's a promise there for us. They said blessed is he to read it.

Then they hear the words of this prophecy. I think we get a promised blessing here. Now, you know, if I would sit here and quote pleasure or get it to our brethren on what they thought of the revelation, I'd be going to my to the field and I'd be taking my bucket in there and I'd be bringing the bucket out full of full of things. The scripture says we can go into the field to partake of the great of the vineyard, and we're not to take a bucket. I want to tell you where it's a vineyard. A real a little simple buff, nice and thin on the revelation. My brother Hamilton Smith for young people might be very encouraging on their revelation and somebody else would rather directly in some of these vineyards to you if you could go new and green and that you can be in this book Revelation for blessing. Brother Death's book on Daniel and then his book on Revelation are also very good too. Just a vineyard of those who were alive at that time. I'd rather dinner Kelly Darby. Who? Florence Frosty's brothers. And gave him the truth, just as some of them that are mentioned have been gathered to the Lord's name when the recovery of the truth's healing. We have this vineyard with us today. That's why there's a Bible too publicly. And press the truth publisher so that that vineyard material could be available. It's not that we should go into the bucket and carry it out. Go in there and eat, and what I can eat and what you can eat can be brought forth in the assembly, which is the allocation of the spirit of God. The Spirit of God bring us out for our edification. It's wonderful to think of the truth recovered at Sardis, but it's been very well pointed out to us so far in these reading, this reading that we are living way beyond Sardis. We're living after the recovery of Philadelphia. We're actually living in the very last moments and so to feed on ministry that comes from Sardis. Protestantism, those who are in the recognized, established religious bodies, that's what Sardis is, to feed on that ministry. You are simply not going to get the recovered truth of Philadelphia. You're not going to get that which the spirit of God wanted to give to Sardis, but they fell short of it, wanted to give to the reformers. But they fell short of it. Thank God for what was restored and recovered then. But there was a second revival in the last century, and now all the truth that God intends for us to enjoy has been recovered, and we must recognize that. I think the mistake that has been made, and they're probably guilty of it, and that is that. In seeking

to stress the importance. Of the recovered truth, we have promoted ourselves as a company, as though we are superior. That's wrong. That is wrong. We are no better than any of our brethren anywhere in Christendom. It's the truth that has been recovered that's important, Mr. Darby said. It is not brethren who are important, but the truth they have. That's the important thing to get ahold of the truth. We are nothing and it's been stated here and we have to repeat it. We are nothing but sinners saved by grace. Not one bit better. I've even heard that some young people have asked the question after they say, is the loaf on the table Lord's Day Morning? Is that a picture of us as gathered to the Lord's name, or is that a picture of the whole Church of God? It's a picture of the whole Church of God. It's a picture of every member of the body of Christ, whether he's gathered or scattered. How important to recognize that? But I think the way we come across sometimes to our younger young people is that we are the people and wisdom will die with us. That's wrong. We are not anything but children of God by faith in Christ, and we have not one bit more than any of our other brethren. They may not be in the enjoyment of it. Am I in the enjoyment of it? Are you in the enjoyment of it? And that's why we need to read the ministry that's been given us that brother ASA was referring to.

You say is it better? Yes, it is better. Ministry, it is better it is. Read it, you'll see the difference. Little thought in the book of Ruth. Boys said to Ruth, Hearst thou not my daughter, go not to glean in another field, neither go from Hence wasn't there plenty of wheat and barley in other fields? Of course there was, and was the fields of Israel. All around. But it was not the field of Boys. It was not where boys desired to see Bruce gleaning. And if she had gone to another field, read that precious little book and see how much. That Ruth would have lost if she had gone to other fields. She had to stay in the field of Boaz. The person is everything, brethren. The person.

Des Moines Conference: 1990, Revelation 3:4-10

### Reading

Revelation Chapter 3. Will be done, the first one positive. Unto the Angel of the church in Sardis, right. These things saith he that hath the seven spirits of God and the seven stars. I know that I worked, but thou hast a name that thou rivers, and art dead. Be watchful and strengthen the things which remain that are ready to die. I have not found thy works perfect before God. Remember, therefore, how thou has perceived and heard. And hold fast and repent. If, therefore, thou shalt not watch. I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in fight. For they are worthy. He that overcometh the same shall be clothed in white Raiment. And I will not blot out his name out of the book of life, but I will confess his name before my father. And before his angels he that happened here, let him hear what the Spirit said unto the churches, and unto the Angel of the church in Philadelphia. Right these things said, He that is holy, he that is true, he that hath the key of David, he that openeth. And no man shut it, and shut it, and no man openeth. I know thy works. Behold, I have set before thee an open door. And no man can shut it. For thou hast a little strength, and has kept my word, and has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not but to lie the whole. I will make them to come and worship before thy feet, and to know that I have loved thee, because thou has kept the word of my patience. I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly. Hold that flash which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name. He that happened here, let him hear what the Spirit said unto the churches. Brother. Marked out with a special exercise of the Saints in Des Moines. To have us listen to what the Lord was saying to us this morning in prayer, we asked the Lord too, that we might hear what He has to say concerning those various matters that we prayed about, particularly somewhere souls were in fraud and tribulation. I think those remarks relate very directly to Revelation chapter 3, because. In Revelation 2 and three, seven times we have the Lord speaking, and there is a common way in all seven in which the Lord speaks, and just like to make a comment or two about it at first, in every single occasion He begins by saying something about himself. Now we speak about having an exercise to listen to what the Lord has to say to us. It's important for us to recognize, right at the beginning, the one who is going to speak. The way we receive a communication, the way we receive something that is spoken to us oftentimes depends very directly upon who it is that says it. Sometimes our ears are, you might say, turned off before the person even speaks, just because of who it is. And so we have here in Revelation 3. On each occasion where the Lord speaks, he begins by saying something about himself. His character as the one that is going to speak well, I believe brethren, the Lord has and intends for every single one of us that's here this afternoon at these meetings, something that he is going to want to say to you and to me individually. And so the first thing perhaps is for us to recognize that.

And realize and accept who it is that wants to speak to us. It's the Lord. He may use this brother, he may use that sister, he may use this circumstance, He may use that. But in every case it may be, and we should be listening, that it is actually the Lord himself that wishes to speak to us and recognizing who he is, certainly we want to listen, but the next thing he goes on in each case, he says, I know, I know, I know, Thy works. And so it is with each one of us. Sometimes when someone wants to speak to us, we immediately in our minds we're listening to them. But at the same time in our hearts, we're saying, well, they don't understand. They really don't understand. And if they did, they wouldn't say that or they wouldn't present this to me. Well, isn't it nice for us, when the Lord is going to speak to us during these three days to recognize and to be able to say? We know. He knows everything about us. He knows exactly what he wants to say, and he knows how to say it as well. And then what follows? In each one of the seven times that he addresses, he tells them something about what he knows. Isn't it important for us to recognize that and accept it? Sometimes we can't listen to the message because we don't want. To accept what is known and is being said, but we can't accept it from the Lord. And so he says He goes on to tell them what he sees. And so for each one of us, perhaps as as part of an assembly or individually, it's important to recognize that he knows what he says, and we want to listen to what he sees because he brings that out to his first. And then in each case, he has something that he wants us to do in response to what he has to say. And so for us, brethren, as we listen in this reading meeting, perhaps for you it's one phrase, it may be one comment that is particularly suited to you, perhaps another to me. But let's be listening for that comment or that statement that we might say, yes, that's what the Lord is saying to me, and then to go on to see that there will be something. Of a response that the Lord expects from us to that communication which He has given to us. I'd also like to notice too, that He always gives in every one of these seven cases some word of encouragement to us to do what He says, and then to recognize as well that the Lord has different ways of speaking and different needs to which He addresses, and so in some cases. It's a word just to encourage us. In another, it's just to share his heart with us. In another, it's a word of rebuke. In another, it's a word of warning. It may be different for different ones of us here this afternoon, but for every one of us there is something he wants to say.

And just to echo the last two, it says he that hath an ear to hear, let him hear. May the Lord give us hearing ears to actually be listening. And then to respond to what he's going to say. Explain. You shouldn't read any Ministry. It seems to me to indicate that we're the only ones. That were supposed to interpret it. I don't believe that that was quite good that way, that we should only read ministry that is put out by brethren. But the tendency is that the gathered things are turning more and more to the ministry of those who have not accepted the truth that has been brought out subsequently.

And that has an adverse effect upon the Saints and will confuse their minds. There was much truth revealed or given back to the Church, to those who walked the path of faith before brethren were raised up. But there are those who have refused and rejected truth that has come out, and we should consider that. Lest we be influenced and confused, I don't think anybody said that nothing but veterans ministry should be read. But I believe it is a fact that minds of the Saints of God are confused as a result of exposing themselves to truth which does not meet the full revealed truth of God as it has come out. I think we see today. There's been a lot of industry and Christendom because the church one body, you know, the gift of the church isn't all here, is it? The majority of the gift is with our scattered brethren, and they're ministering to the hurts of a hurting body. I feel that in my own soul I can go and get some help sometimes on practical things. But when it comes to the truth of where the Lord Jesus is in the midst and on the ground of the gathering and then doctrinal issues, it's most important for me to recognize where that I would find that master it came from, where the Lord was in the midst. It's the Lord Jesus himself is the object amongst the truth discovered by our early brethren and were gathered to the Lord's name. Well, the truth of the rapture that many believers and Christendom hold today as well as eternal security with liberty. And if you look at verse two, it says strengthen the things which remain. There are two truths that are being let go Christendom today. The one truth is eternal security of the believer. The other truth is the rapture of the church. And those truths will be given up on hand in hand and side by side all through Christendom today. And I never thought that I would see the charismatic movement and the pretense and gifts of the Holy Spirit move into the Baptist. But it's not only there, it's all over today, and that is not the truth of the word of God. Our third verse says remember therefore. How thou hast received and heard, and hold fast and repent. The greater the privilege, the greater the responsibility. And in sovereign grace, God has given us these precious truths. The truth of the Lord's coming, the truth of being gathered to his precious name. The truth of the one body. That every redeemed child of God is a member of all these precious things have been given to us. And it says hold fast and repent. Let us not give them up, beloved brethren. It has been said. That we can only put forth the truth that we're walking in and I believe possibly that is why. When it comes to the truth of the assembly and the ground of gathering, you don't get that among system. We don't really come to that until we get to the address to the Philadelphians in the next the next assembly. We're still on Sardis, and I really don't think we should spend too much time on Sardis, which answers to the Protestant Reformation. And really, as it says in verse one, thou has to name that thou liveth and art dead. As Brother Heinz pointed out this morning, the IT it Sardis really represents Protestantism. After that it had settled down not in the first energy of the power of the Spirit of God where the truth was recovered, but what it settled down into. And that's what we see today.

A kind of a dead, lifeless formalism in the established churches. Which originated in the Reformation, and that's what that's what Sardis represents. It represents Protestantism as we see it today, pretty much a dead, lifeless, formalistic thing. And it's its solemn to think that when the Lord presents himself as coming to this assembly in verse three, he says, if therefore, thou shalt not watch. I will come on thee as a thief. And thou shalt not know what hour I will come upon thee. Well, we're not looking for the Lord as a thief. That's the way he's going to come to the world. And what does that tell us? It tells us that Sardis has settled down to the level of the world. You can't really tell by the life of most of those who are in Sardis any difference between their way of life and a mere world life, because they're living on the level of the world, those who are inside us. And yet there was reality there. He talks about that in verse 4. Thou hast a few names in Sardis which have not defiled their garments. They are they shall walk with me in white, for they are worthy. So there were those there that were maintaining a measure of purity, and keeping themselves from the defilements which characterized Sardis. There were those there who were true and real, and the Lord recognizes that. And then he says. He that overcometh the same shall be clothed in white Raiment. And I will not blot his name out of the book of life now, those that were. In the Reformation. Were stigmatized by Rome as being heretics and those that were true to the Lord in that movement. It's hard for us to relate to that because Philadelphia and Laodicea are here. But let's in our minds, let's go back to that point in time before Philadelphia, before the recovery of truth in the last century. Let's go back into the 1700s. And there we are. That's Sardis, And there were those that whose names were blotted out of an earthly church register. Here the Lord says, I won't blot your name out of the book of life. The only book that really counts is the book of Life, not whether you've got your name on some earthly church role. That name may be blotted out there by man, but the Lord assures. The Faithful and Sardis I will not blot his name out of the book of life, and that's comfort to one who was not defiling his garments, who was maintaining a path of separation when the mass of the Sardis movement had settled down into complicity and fellowship with the world. So much so that the Lord's coming is presented just like he's going to come to the world as a thief. As a thief in the night, well. I even hear, I've even heard preachers today that talk about the Lord's coming for the church as a thief in the night. They don't understand the force of the expression. That's not the way we're looking for them. We're looking for them as a bridegroom coming for his bride, Even so, come quickly, while you don't say that to a thief you're not looking for. You don't want him to come ever. And so the view from between Sardis of the Lord's coming and Philadelphia, where it's he says, behold, I come quickly, hold fast. What? Thou hast that. No man take thy crown. That's the whole fast that Brother Judd was really talking about. The truth was recovered to us, but in our study we were still in Sardis. I think we should so we don't confuse the difference between Cyrus and Philadelphia. We should keep that clear until we get into Philadelphia. And that brings Philadelphia truth into Sardis, because you don't find it there. All I had in my brother is, does this not bring before us those that did sink to the level of the world. And if there are those that have previously sunk to the level of the world?

Is there not danger for us sinking in the same way if we give up the truth? Let us hold fast. That is what happened to Utica's when he went to seek the false doctrine as a warning about that. If we go to sleep to Paul's doctrine, we're going to drop down to the level of the world. That for the clamor, that would be like falling from Philadelphia back into Sardis, wouldn't it? No, it would be. That's what's happened to many who have lived, who are living today with Philadelphian Truth available, and then to go back. That's what Heinz was warning against, and I think it's a very needed warning of going back and feeding in the pastures of of just Sardis Truth. I think that's probably what you had in mind, Brother Judd at the end in your last comment. There was someone that didn't understand that in the sense in which you gave it that to feel feed in the field of Boaz. And the thought there is, is what Boaz has been pleased to recover to us as the truth that is distinctively Christian see much that is given out inside us. Is not distinctively Christian truth. It's given out by Christians. That doesn't make it Christian. I can teach Judaism and be a Christian. The point is, what is taught in Philadelphia is the present truth of Christianity. That's what was recovered and defeated in that field, is to feed where all the truth of God has been brought out. To leave that field and feed in another field, like go back and feed in the Sardis field. You're going to do damage to your soul to do that you will. You will only go so far. Let me give this illustration a Sister

Garrett in Colorado Springs. Back in the days when Brother Chapter Brown was around, he used to visit them and heard that they were interested in the truth. And she had a Schofield reference Bible, and he kind of looked down upon that. He didn't want her to use that because of course he knew that she would only rise to the level of the notes. And there's more, there's more. And then he heard her. She heard him. Make this comment when he was talking to another brother about someone else totally outside of the gathered Saints who had just gotten saved, didn't know anything about the Bible, and the brother said she's using a Schofield reference Bible brother, Brown said. Good. That's good. And she looked at him. Sister Garrett did and said, now wait a minute, it's not good for me, but it's good for her. How come? Well, because that other soul needed the help from the notes of the Schofield Reference Bible. Excellent as far as they go. We're thankful for it, but they'll only bring you so high. And he felt Sister Garrett being amongst the gathered Saints. That she would enter into more truth. So not to limit herself to those notes. You know when we have the notes like that. We tend to rely upon the notes, so that's the sum total of all the truth there is there, and that limits us. And so for the one, he was thankful that she had that help. But for those, for the sister that was amongst us, he he he wanted her to go beyond that. And I believe that there's a lot to that. It's not that we're any better, but there's more truth. There's more land to be possessed. And let's not limit it. It's all available to us. It's all there, open to us. How hungry are we and how far can we progress in these things? Let's go to Hebrews 6 and get a reference from the Bible that teaches the same principle very clearly, I believe. Hebrews Chapter 6. We know that Israel was God's chosen people. We know that they were told about the Messiah and many things about Him. And we know that. He came, he was presented to them, and he's brought in the better things. And so this Hebrew 6 begins. Therefore, leaving the principles of the doctrine of Christ, or the beginnings of the Christ, you get that in the Old Testament. And we have in our hymn book. Hymns are written as early as in the nine hundreds and gone down in 15. Sixteen 1700s before brother never got the full name recovered truth. And truth is truth no matter when it came. But there's such a thing as progress in it now the spirit of God is writing to these Christians. Hebrews Christians said leave that, don't, don't say it's no good, but go on graduate, come up a little higher.

Let us go on into perfection, not laying again the foundation of repentance. From dead works and a faith toward God of the doctrine of baptisms. You find baptism in the Old Testament. And laying on her hands and of resurrection under eternal judgment. And this will we do, if God permit, and so on. We're now coming back and taking up perhaps in our chapter a little bit about Philadelphia. We've been exhorted to do that. And I think if we go to this seventh verse of our chapter. To the Angel of the church in Philadelphia, right these things saith you, that is holy, he that is true. He that hath the key of David. He that openeth and no man shutteth and no man openeth. Notice the large way the Lord describes himself as the one who is discerning amongst these 7 golden candlesticks. And he that is holy is the way it begins. There were comments about that this morning. Let's go to. First Peter chapter one and see how clearly. The Spirit of God. Rates through Peter. To the scattered believers of the Jews. Then in that day, which applies to us too, in verse 16 of chapter one, Hebrews First, Peter 116, it is written. Be ye holy, for I am holy. And then it talks about people that call upon the name of the Father. Do you do that? Of course you do. What are you to be like? What am I to be like? If you call on the Father who without? Respect a person, Judgeth according to every man's work. Pass the time of your sojourning here in fear. Fear God. Honor the king. Be holy. The Lord says I am holy. So he presents himself to Philadelphia as he that is holy, he that is true. He is the truth. He bears witness to it and he's given us now all truth. The Bible is complete. We even have John's prophecy or the revelation of Jesus Christ. We're reading. We don't have, we have all truth. There's nothing left to give. The next statement is very remarkable. He that has the key of David. I want to connect that with what it says in. The end of verse 8. Thou hast a little strength. I believe that's the Lord in the midst of this company. Now it's kept my word and that's not denied my name. Now I think it's very remarkable that we have this statement he that hath the key of David. If we go back to what Stephen said in Acts Seven, I think we'll get the appreciation of the Lord expressed for what Philadelphia has done. You remember back in the days of the kings that the Tabernacle and the ark. And lost their place. And the Ark was carried by the Philistines from here to there. And David had a desire, and expressed in the 7th of Acts. And the 45th verse of Act 7. Which also our fathers that came after brought in with Joshua should be. He's giving a history here into the possession of the Gentiles, whom God gave out before the face of our fathers unto the days of David. That carries us right on to the days of David. And then what does he say? Who found favor before it? Gone. David found favor before God and desire to find a Tabernacle.

For a dwelling place for the God of Jacob Now brethren. In effect, that's what the Lord appreciates. In Philadelphia, they desired to have a clean place for the Lord in the midst of a company here on earth. That's the key of David. It's most precious when we see that that the Lord does come into the place in the midst of those who keep His word and don't deny His name. So I believe this key of David comes in in a remarkable way here in this first verse where Philadelphia is mentioned. Philadelphia means rather. Laodicea, the next one and the last means the people's rights. The people's rights. How do we best show brotherly love? Which is the meaning of Philadelphia. By keeping his word and not denying his name, those are the moral features. Verse 8 of Philadelphia. Here's a company that is characterized by little strength. It's it's not a company that is registered. Before the masses, it does not. This movement that's represented by Philadelphia let's. Let's get out of our minds that we are Philadelphia. Let's get out that thought out of our minds, if anyone's entertaining that because that's going to hinder your understanding of what we have here. Let's just see what the moral features are of what is called in Revelation 3, Philadelphia. And when we see what the moral features are, then we would be less likely to say we are Philadelphia. We might desire after it with all our hearts, but first of all, what are we desiring after? What is it that we we desire? There's only two of the seven assemblies that the Lord doesn't find fault with, and that's the second one from the front. Smyrna time of great persecution. And this second one from the last, which is Philadelphia. He has nothing but commendation to give to those two assemblies. So Philadelphia represents something which the Lord commends, only He only commends it. He doesn't call upon it to repent. There was that which he could command, that which answered to his mind and to his thought. So what are the moral features that are brought before us in Philadelphia that answers to his mind? The first thing is the way the Lord presents himself to Philadelphia. We noticed this morning that the way presents himself to the first five churches all has to do with. The vision of the Lord in the first chapter taken from that, and it has to do with the state of the Assembly. And so he presents himself suitable to that. But here he presents himself as the holy and the true. That's what he was morally as a man down here in this world. That's not taken from the vision in the first chapter. It's what he was himself, his moral glories. He was the holy and the true. And then it speaks of another feature he has the key of David. And we can get into that. But then Philadelphia represents, in the history of the church, a movement. A condition, a moral feature, the moral state that met with his approval, and it occurs towards the end, after Sardis. So it's something that would take place after the recovery of the partial recovery of the truth of the Protestant Reformation. Thyatira representing Romanism, Sardis, Protestantism, or at least it was sunk down to then Laodicea, is clearly represents the very last. Final lukewarm state of things. So Philadelphia comes in between Sardis and Laodicea. Was there anything in the church that answered to that? I think there was, and I think it was the recovery by the spirit of God.

Not by brethren. But the recovery by the spirit of God, beginning in the last century, I believe, though there were Philadelphian movements in individuals all through, but there was an actual recovery of truth and a suitable spiritual state that was found in that which answers to

Philadelphia Now this, this is very important to see. Where this is, and what we have to ask ourselves, does my spiritual state answer more to Philadelphia or to Laodicea? Do I care about the word of God? Is the truth of his word that which means more to my soul than anything else can? Can it be said of me? Each one of us has to ask ourselves that question. Thou hast kept my word and not denied my name. There's many ways that we can fail to keep His word and to deny his name. But these are features. These are moral features of Philadelphia. How much so today, is that true of us? An empirical thing here is that he says to this church I have set before the an open door. I think we ought to rejoice in that. He says that to her I have set before the an open door. There's no no shortage of opportunities for works. It reminds me what we read in Second Timothy 2, and I think we just ought to notice it because when sold individually, are coming to the truth of Paul's doctrine. Personally as to a place of congregation today. Often it's difficult to leave their former associations because they feel they'll lose opportunities for good works. But it's not so. It's not so. I have sat before thee an open door, and then Second Timothy 2 to the one who who purges himself from vessels to dishonor. And we would have to say from what God says about Sardis, that there's plenty of vessels to dishonor in that system. But the one who purges himself in Second Timothy, 2 verse 21. If any man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work. There will be no shortage of opportunities to please God and do good works. There is an open door, and there's a field in the gospel. Big One, Isn't it him? It's a big one. It's all over. We've been saying and I like to say that we should not claim Philadelphia, that's that's an Amen. But individually we're saying we should aspire to be on that ground in that state or so. But what about assembly? Should not an assembly at least aspire also for the same? I believe so, not calling ourselves that, but two things we've been mentioning. Not deny my name, take none other name but that blessed name. Not only not deny, but exalted magnify it. Doesn't that name give the place that he's chosen for us, where he is in the midst and that's aspiring as an assembly. I believe we should always be sure of that, that everything we do exalts that one, that name and none other ever. And then of course my word, everything should be according to his word. Assembly. We should aspire for that. And he has a promise. Matthew 1820. I believe it all fits together. Not that we say in a boastful way where Philadelphia, my brethren, Let's never cease aspiring for that ground. As assemblies, I believe it's awfully important. And we've been mentioning the truth and how wonderful the spirit in the last century. Worked with those men, I believe, chosen vessels to give us this ministry and we are now, in a way, if we go back in to that Sardis situation or the field as you have it, Chrysanthemum to get things because they sound good.

We're taking time when we should be putting it to this precious ministry and I'll have to confess I haven't got 10% of it and can absorb it. So wonderful. And so we can aspire for more and more of it. And when I little I've gotten that's being written today. Can't hold a candle to the true light. Well, I just say Amen to what's been said about that. But there's also the danger of poison. There's also the danger of things that are not true, and they'll lower all of us. So I think we should all keep in thought. We don't claim to be this in a pretentious way, but we aspire. There is an aspect ministry that is being written that really needs to be considered and that is that those who write. In the professing Church today of things that are true and things that are real, they learn from the instruments that God raised up to open up the truth. So in one sense, beloved, if we go back to the ministry of those, or if we go for the ministry of those outside of those who are walking in the light of the truth to give expression to the one body who holds the imminent return of the Lord Jesus Christ. Who understand the heavenly character of the assembly. When we talk about these things, that's what we're talking about. The distinctive Christian blessings that God opened up through special vessels in the last century. And what is written that's good. Our beloved brethren are writing them, have learned it from the brethren who got used to open it up. So when we come to any ministry, we must realize that it is only a guide to keep us going on with Christ. And if Christ is not the one who keeps us an affection for him going on. Even the precious things that have been recorded for us and preserved are not going to be much help. They are simply guideposts to point us in the direction of keeping our mind and the truth. And Christ before our souls is that for which even our brethren in the last century aspired for us. That I just bring out two verses in John Seven that may help because I think some of this ministry we're speaking about. That's being written today in criticism. You have to ask what's the goal and who does it exalt? But here in the 1St 17 of John 7, if any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. And now J&D in that translation has from myself I read the next verse he that speaketh from himself. Seeketh his own glory. Now, there may be truth in a lot of it, but if it's exalting the writer, if it's speaking from himself, according to the Bible, we don't need that. We only need what glorifies Christ, and that's the ministry we need, and that, and that brings us right back to his word. And brethren, we have the word of God and we have the Spirit of God. We're not lacking. We don't have to search. Brother Hendrick mentioned that the meaning of Philadelphia was brotherly love. Is that right, brother? And here we have Thou has kept my word. On first John 5 and verse 2. By this we know that we love the children of God when we love God and keep His commandments. True love. Well. Seek to lead others into the truth cannot be palatable. True love will not Passover that which brings this honor on the name of the Lord, and it means separation very often. But we would seek to honor the Lord and thereby see others brought into closer and proper relationship with Him. What a pop. I like to come back to previous state that you made in connection with Philadelphia as an assembly desiring to answer to Philadelphia. You know, I believe that there is a position that answers to Philadelphia.

We have to be careful that we don't claim to be that, but I believe we cannot really individually. Be a Philadelphian, without keeping also that aspect of the truth of God which speaks of the ground of gathering. And the truth of the body of Christ, the edge of Christ, the Spirit of God, to be sovereign, to guiding the assembly to youthful so ever he will. And so on. So really, if we want to be Philadelphians, which is a correct desire, we would also have to be exercised about these aspects of the truth. The careful to be at all times not to claim that we are. Because if we do, Mr. Darby, I believe, makes the statement that would be approved that we are laudicia, because that is what is characteristic of laudicia. I am rich and increased with goods. Some of the popular teachers in Christendom make that materialism. I do not believe that that is the case. That is boasting of Philadelphian truth and as Mr. Grant has made the statement that. Philadelphian truth becomes the intellectual knowledge of those in Laodicea. That's what they're boasting of, you know. And so I believe we have to be careful. That we don't fall into that snare. But we could not possibly be a Philadelphian if we wouldn't be exercised about these aspects of the truth of God which have to do with the assembly. There is an analogy to this in the very use of the word Christian in the Bible. To take a name is a serious thing. But Christians in the Bible doesn't come in that sense. The disciples were first called Christians at Antioch. That is, somebody else put that name on them. In preaching to Agrippa. He said almost. I'll persuade us me to be a Christian. It was a group that was known, but they didn't call themselves that, Peter says. If any man suffer, as a Christian, have you? Have I? That's the way to find out whether you're a Christian or not. You don't just come along and say I'm a Christian. I am a Christian. You're a Christian. I would confess that I belong to Christ, but it's not a title. It's not a that. And so with Philadelphia, we don't take that as a name. We cannot. And I like what it was said this morning. It's a state who knows my state. Who knows your state? God does. Let him decide who and where Philadelphia is, even if there are assemblies that I. Earnestly believe do seek to keep his word and not deny his name, but God is the one that says. I see Philadelphia. We don't have to say that. I just want to back up a minute. To verse seven we commented on the Lord presenting himself as the holy and the true. That's what he was personally, morally, himself as a man down here. And then he says he that had the key of David turn back to Isaiah 22 for a moment. Verse 15. Thus

saith the Lord God of hosts, go get the unto this treasurer even unto Shebna, which is over the house, and say. I have a little note here. In my Bible, Shebda is the type of the Antichrist. And then verse 20. It came to pass in that day that I will call my servant Eliakim the son of Hilkiah. And I put a note down this Eliakim is a type of Christ. And I will clothe him with thy robe, and strengthen him with thy girdle. And I will commit thy government into his hand. Into whose hand Eliakims.

Here is a type of the Messiah, and he shall be a father to the inhabitants of Jerusalem and to the House of Judah. Now the government is committed into his hand. Remember that Sardis failure was resorting to earthly government for protection. And now the Lord Jesus presents himself to Philadelphia. Whatever answer to that as the holy and the true, That's what he was himself morally and holding, having the key of David. Verse 22 Says, And the key of the House of David will I lay upon his shoulder, and he shall open, and none shall shut, and he shall shut, and none shall open. Now that's what John is quoting in Revelation 3. Well, what is the force of it? Eliakim was a type of the Messiah. He would have the government placed upon his shoulder, and the Philadelphian is the one who does not make the mistake that those in Sardis made, resorting to protection from the earthly governments of the Protestant countries like Germany. The Lord presents himself that I have the key of David. And the key of David would speak of the treasure House of all that was in the House of David. There came a time. The Protestants made the mistake. The leaders made the mistake of thinking that. The truth had to be preserved by resorting to protection from earthly powers. The Lord Jesus was now in Philadelphia is about to bring out the full truth is just going to use the key of David. He's going to open and he's going to bring out. Albany has the Treasure House of Truth for his assembly. There came a time in the history of the church. When all the truth that had long laid dormant was in the word, but it had not been recovered, and he was going to bring that all out, and he wasn't going to use any earthly power to do it. He wasn't going to use any earthly means to suppress an earthly enemy, to keep that from coming out. He says I'm going to open and none will shut and I will shut and none will open. All completely under the control and power of him that has the key of David. When that time came for him to bring out the precious truths from the word of God that we so enjoy that we are the spiritual heirs of all the power of demons, and Satan couldn't stop it. Couldn't stop it, some would say. Well, Brother Darby was the head of that movement. He's the one the spirit of God used, yes, but wherever he went. In Germany, on the continent, in America and the islands in Canada, he found groups of Christians meeting. Simply with their Bibles open in their laps because they were being starved to death in the established churches around that lifeless, formalistic church, that system of things that had a name to live but was dead, they were starving, and they were, together with their Bibles, open. Now he couldn't have done that. 1000 JND's couldn't have done that. Only the Spirit of God did that. Mr. Darby traveled around, and he found that they were ready for the word of God, and he presented it to them and they received it. And there was something that just began with a little strength, just an insignificant nothing, just a few meeting together out of their own consciences before God, based on the word of God said, we're going to act on the Scriptures if no one else will act on it, we're going to act in obedience. We're going to keep His word, not deny his name. And God the God bless that. You think Mr. Darby did it not a minute. Not for a minute. He was used of God, yes, but he was just an instrument. It was the Spirit of God that did that. Only he could do that. Only the Spirit of God. Charles Spurgeon couldn't save a soul. He can only preach the gospel in a marvelous way. But the Spirit of God could save his soul. We're powerless to do anything when it comes to the work of the Spirit of God. He has to do it. He asked to bring souls to Christ. He has to lead souls to be gathered to the name of the Lord Jesus. So it was the work of the Spirit of God, and I think we we we wrongly present it when we refer to names of men. They may have been instrumental and mightily used, yes, but it was the Spirit of God that did this. And if it wasn't he working, I'm sure if that was a Mr. Darby going around today, he wouldn't get the same results because of the deadness of things in this Laodicean state of things that exist.

Verse eight it says I know thy works. There's been quite a bit of empathy on the work of the Spirit of God, as our brother Rana showed us the spirit of God. In Isaiah we saw where the Spirit of God is at, which is the spirit of knowledge, and we might read our brethren's writings, but I think to my own soul I've had to find out that God has to take and open those writings up to me by his spirit and teach and present to me out of that field. A risen glorified heavenly Christ. A man in the glory, a heavenly man, and that I might set my affections on him and have him alone for my soul. And I think as I wonder in my mind what a Philadelphian might be, I think as a man or a sister in Christ, to emulate Christ in their life. And who I see the work of a heavenly man and their affections are attached to that heavenly man, the Lord Jesus Christ. And I don't think they're aware of it. I don't think they're aware of it. The Philadelphia and I don't think is aware of it. Their object is Christ. What characterized Laodicea is self centeredness. What characterizes the Philadelphia is Christ centeredness over Philadelphia's written Christ is everything over Laodicea is written. S is everything. It's a religion of humanism, a religion of self. Have you ever noticed that the so many hymns that are written nowadays are self-centered hymns? They have very little spiritual content to the message, Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. How important then, that we sing spiritual hymns, those which have depth and meaning, those which unfold the truth, those which can teach us the very word of God. Oh, there are many hymns like that. There are some written today, no doubt, that have that character. But as compared with some that we're living in a Laodicean generation, you would not expect that there would be a great. Spiritual. Results from that kind of a state of things you'd you'd look for it to come from. That which preceded us, where the Spirit of God was, was freer to a work in an ungrieved. Ungrieved state. May God give us to to value what has been recovered and to hold it fast. One more comment. That was kept my word. It was commented that if you're true Philadelphian, what are the features of the Philadelphian keeping his word? Well, part of the word at a very, very significant part is that there's one body. So you can't be a true Philadelphian if you neglect the truth of the one body. A true Philadelphia not only is an individual and values truth, that applies to him individually. But he, as the loaf on the table speaks to us every Lord's Day morning there is one body. And everyone who partakes of that loaf gives expression to that truth, that he is a member of that one body. Well, that's part of the truth. That's part of the word that we are to keep. And that's been recovered. Now to the to the church. The truth that we enjoy is not our truth. It's the church's truth. It belongs to the whole Church of God, and every believer can lay claim to it. Every It's for every believer that he's a member of the body of Christ and so he's responsible to act upon that independency, whether it's individual or collective. And what do I mean by that? Collective independence as you go down the road and you see a sign that says another independent Bible church. That's just adding to the confusion of division in the Church of God. The Bible says there is one body, not hundreds, not thousands of independent churches, but one body. Every local church being an expression of that one body in fellowship with every other assembly, that is an expression of that truth that eliminates independency, that eliminates.

Independent. Bible churches, I'm not saying that they they. I'm not saying that their existence. Does not show that the spirit of God LED Christians to a certain point. I believe that many independent Bible churches exist because Christians were in some kind of a modernistic church or a church like I've just had some experience with up in Canada. The United Church up there that that has sunk so far that they are considering ordaining to the ministry homosexuals and that's in the Church of God and those that can't tolerate that kind of abomination separate from it. And they'll gather together and form a local church as far as the movement. Away from the error towards the light is

concerned. That's a Philadelphian movement. The sad thing is that they stopped short of the full expression of the truth of God that you and I hopefully understand and enjoy as gathered to the Lord's name on the ground of the one body. Protestantism was a movement of the Spirit of God from the darkness into the light, but they stopped short. And what we have in Philadelphia is a full recovery. To what extent have we entered into that and others of our brethren elsewhere in system? How can we help them to impart some of the light that God has imparted to us, to them, to help them to move further into the Light and into the truth of God? Ninth verse And behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but they lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Go back to the second chapter and the ninth verse. Speaking of Smyrna, I know thy works, and tribulation and poverty but our bridge. And I know the blasphemy of them that say they are Jews that are not but are the synagogue of Satan. The Jewish faith or belief originally given of God. Christianity originally given of God, but they had sunk so low that now God has to say they are the synagogue of Satan. Still professing that Jewish religion and yet turning out to be persecutors of those that were holding the truth and beloved. If we seek to hold fast to his word and not deny his name, we truly seek to do that. It's going to mean persecution, separation. They won't have it. They'll separate from you if we hold past these precious truths. But then it goes on to say, I will make them to come and worship before thy feet, and to know that I have loved thee. All the love he will in that coming day show that we are those that he has loved, go back to John 17. John 17. And verse 21. I know. And John, you don't get the church, you get the family, but I believe this applies Even so. I will read from verse 20. Neither pray I for these alone, but for them also, which shall believe on me through their word. The love will hear this afternoon, because we have believed His words. That they all may be one, as thou father art in me, and I and thee, that they also may be one in US, that the world may believe that thou hast sent me.

Or with his desire that there be that testimony of Oneness that the world might believe, and dear ones we have to own, that that testimony is in has been shattered, you might say, as far as the Oneness is concerned. Divided up into their only knows how many groups. But it was the Lord's desire that the world might believe through the manifestation of that oneness. Then we go on. And the glory which thou gave us me I have given them. That they may be one, even as we are one, I and them and thou and me, That they may be made perfect in one. And that the world may know that thou hast sent me, and hath loved them as thou hast loved me. Oh there we have a coming day. In that day of his manifestation he will then display to the world. That those who have kept his words and not denied his name, those of his redeemed, yes, all his redeemed They will know that he has loved them as the Father has loved him. He not go for safety? Is that not making reference to those within the Christian profession? Since it's the synagogue, I believe this is true. And we sing #22.

Des Moines Conference: 1990, Revelation 3:7-12

## Reading

Begin from verse 7 to get the continuity. Of the address to the Church in Philadelphia. And Revelation 3 verse seven, and to the Angel of the church. In Philadelphia, right? These things have he that is holy, he that is true. He would have half the key of David. He that openness, and no man shutteth and shutteth, and no man openeth. I know thy works. Behold, I have shut before thee an open door, and no man can shut it, For thou hast a little strength, and has kept my word, and has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie. Behold, I will make them to come, and worship before thy feet, and to know. That I have loved thee. Because ours kept the word of my patience. I also will keep thee from the hour of temptation, which shall come upon all the world. To try them that dwell upon the earth. Behold, I come quickly, hold that fast which thou hast, that no man take thy crown. Can that overcome us? Will I make a pillar in the temple of my God, and he shall go no more out? And I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name. He that happened here, let him hear what the Spirit said unto the churches. And unto the Angel of the Church of the Laodiceans right. These things set the Amen, the faithful, and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou work over heart. So then, because I would lukewarm, and neither cold nor hot, I will spew thee out of my mouth, because \*\*\*\* I am rich, and increase the goods, and have made of nothing, and Norris not to follow Richard, and miserable, and poor, and blind and naked. I conserve to buy of me gold pride in the fire that thou mayest be rich. And white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. And tonight thine eyes where I shall that thou mayest see. As many as I love, I rebuke and chase him. Bezel is therefore and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will Sup with him and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and then set down with my Father in his throne. He that hath an ear, let him hear what the Spirit said unto the churches. All of the plural features that we get in Philadelphia speak of Christ. All of these traits are what he was, for instance, it says. That a little strength, It's a picture of weakness. That was his path. It was a picture of weakness. He was crucified in weakness, but now he lives by the power of God. He was born in a condition that speaks of weakness and poverty, Born in a stable, laid in a Manger. Nothing great and impressive to the natural man was his pathway. A bruised Reed. He would not break smoking flax. He would not quench, He would not strive, nor cry, nor lift up his voice in the streets. When they in John six came to make him a king, he having fed the 5000, or what a what a thing that would have been to have a king like that to provide for their every physical need. But he of course refused that.

Their state was not right. So when we read of the moral features of Philadelphia, we are reading of what was true of him. What was true of Him, a true Philadelphian, is Christ like making nothing of himself and everything of Christ, even as the Lord Jesus made nothing of himself, and everything of the Father, He was here for the Father, as the living Father hath sent me, and I live on account of the Father, he said, So he that eateth me, even He shall live on account of me, his whole purpose was. For the Father he was living here for his glory, and we are here for one purpose, and that is the glory of Christ the Son. That's why he's left us here, to represent him, not to make a name for ourselves, not to be some great religious movement that the world can take note of an account of, but just a little strength, just a picture of weakness. But faithfulness. Thou has kept my word. Thou has not denied my name. Now that's not a little thing in the midst of the state of things. Where Philadelphia. Exists because his name is being denied everywhere. His word is being spoken against. You don't believe that book. Why? That's been disproven by science long ago. That's out of date, full of fables, nice stories. But you don't really believe that, do you? The Philadelphians says. I believe every word of it. Thou hast kept my word. And not denied my name. Beloved, that's not a little thing when the masses are going the other way. It was easy to join the company of the disciples in the palmy days of the book of Acts, when there was a marvelous, wonderful working of the Spirit of God. People wouldn't dare to join the Christian testimony if there wasn't reality. That was the

real fear upon them. Today anything goes. And the greatest enormities and evils that are committed in the world are committed in the very bosom of Christianity and Christendom. And to be a Christian nowadays doesn't mean much, but to be true to him? In weakness, faithfulness, maintaining his glory, that means everything to him. That's Philadelphia. And it's nothing to be ashamed of, is it, Brother Chuck? I know sometimes we think of that expression as a little strength, as perhaps being in comparison with the others. But if you notice with Thyatira and with Sardis and Laodicea, strength is not mentioned at all. Someone made reference yesterday to the removing of the Candlestick in Ephesus. God threatens to remove the Candlestick if they don't repent. Well, what is the Candlestick? I would suggest that the Candlestick is the testimony in this world to a company which is not of this world. A company which God has called out of it. It's a testimony to the heavenly calling of the church. Well, when the church started to slip in Ephesus, and it's significant that it is in Ephesus where it started, that was the church that had that high truth committed to them. Not that others didn't have it, but it's particularly given to us in the book of Ephesians. And so the church lost its heavenly calling and it went down, down, down, down. What characterizes Philadelphia? It is a remnant of the real thing, if I might use the expression very reverently, but we'll all understand it. Philadelphia is not, as our brother has brought out, the power of Pentecost. But it's a chip off the old block, if I might use that very reverently. It's a remnant testimony, but it's to the real thing. It's a testimony, on the one hand, to the ruin of the church. But why is it that? Oh, it is because by grace, Philadelphia holds to the whole truth of God, to the heavenly calling of the church as God gave it at the beginning. Not very popular, perhaps, but it's a little, but it's a little of the real thing, the others.

Strength is not mentioned there because they do not represent. The true character of what God has before him in this dispensation, the Philadelphia does. Would you agree with that? Amen. Amen. That's it. I wonder if we don't have a little contrast here, too. Speak of a little strength. And in the ninth verse you have those that are holding that testimony, apparently downtrodden. But we turn over to the 12th verse. Him that overcometh will I make a pillar in the temple of my God. The contrast that was a little strength, a little strength down here, a pillar up there. Downtrodden down here. Oh, and he shall, and he shall go no more out. And I will write upon him the name of my God, the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name now to me that is Christ declaring You are mine. In olden days. Peril gave Joseph her name. Nebuchadnezzar named those captive Hebrews. They belong to him, and he could do what he liked with them. We belong to Christ, and Christ is declaring downtrodden down here now, declaring that we belong to him, that we're his. In keeping the remnant testimony we are exhorted. To go forth unto him without the camp bearing his reproach. But here we. Will go no more out. Now we go out unto him, then we will be gathered to him. And I've enjoyed connecting that. With the last of the revelation, where we find that neither the sun nor the moon is needed there. As going on with God and the truth and The Walking and the light of the truth, enjoying Christianity, we are going to be brought beloved into circumstances where even the highest order of the day and night are no longer needed. The lamb himself is the later. So we're not only made pillars and we are no longer going out, but we're brought into circumstances where nothing of the original creation is needed. Don't you think, Brother Lloyd, that in each church the reward to the overcomer corresponds to the test that they had been through? And it's very much so here. These who were downtrodden and despised are set in the forefront. Those who confessed his name didn't deny his name, have his name written on them Up there. Now we have 2. Types of this. I believe it's time to turn to them in the Old Testament in the days of Josiah, by which we said that Philadelphia corresponds in this way that. In the days of the Kings, there were two revivals, one under. Hezekiah, which corresponds, we believe, to the. Light that was brought by the Spirit of God in the days of Reformation. And then the recovery in Josiah's time turned to Second Chronicles 34, which corresponds to the revival where the Word of God was taken up and read and accepted. As our brother Chuck has so beautifully put before us, Philadelphia believes that this is the word of God. Now disordered come in and times of the kings and Josiah is raised up, I'll say as a young man, he begins. This is for young brother. He was used of God when he was 8 years old. He got into the position like a child of God that's born as an 8 year old boy. He has new birth, he becomes a king and then he begins to. Work in the eighth year of his reign. He was 16 years old. And then when he's 20 years old, he began to clear out the temple. The disorder was in the land. And then when he was 26 years old, you might say a full grown man, a powerful king, he draws the people together and the book of the law was found.

And not only could the scribe read it, but the king was educated, and he read it. Think of that king standing up and reading in the book of the law. And he commanded that they stand to it. He was a forceful king. He said, This is God's word, you better obey it. And that's what we have in our chapter. That was kept my word. Josiah kept the word of God, and then he commands a Passover in chapter 35, just touching on these points and the moreover Josiah. Kept a Passover unto the Lord. Now there's the name. He brings in the name he confessed the name. It's the Lord, not these idols. And then notice that not all of them kept that Passover. I'm just touching on high points because we have much time but in the third in the 18th verse. The second Chronicles 35 it says this And there was no Passover like to that kept in Israel from the days of Samuel the prophet. The one that Hezekiah had kept went back as far as Solomon. But this went to Samuel, and then like it no Passover like that from the days of Samuel. Neither did the kings of Israel keep such a Passover as Josiah kept. And the priest noticed this. And the priest. And the Levites, and all Judah and Israel that were present. And the inhabitants of Jerusalem in the 18th year of the reign of Josiah was this Passover cap. There must have been a big crowd, but it still all were present. And so it is in the days of recovery of the truth. It's not the numbers that make the strength, it's the joy of the Lord. And we just touch on Nehemiah 8, which has a similar. Recovery to our. Light given and the time when Philadelphia was raised up. They stood in the 8th chapter. Ezra stood the priest in the 8th chapter of Nehemiah and he read in the book of the law. And it was before the Watergate. And he taught them. And verse 8, Ezra 8 And verse eight. Well, I should read. Verse 5. Ezra opened the book in the sight of all the people. And when? For he was above all the people, and when he opened it, all the people stood up. Now here he read in the word of God. He had the word of God. Philadelphia keeps the Word. And he blessed the great, the Lord the great God. Now there's the name. He brings in the name. And they have a delightful time, and they learn verse eight They read in the book of the law of God distinctly and gave the sense and caused them to understand the reading. They had a teaching meeting that day from the word of God. And the people were very happy. So we've gone down and read verse 10. Then he said unto them, Go your way, Eat the fat, drink the sweet, and send portions under them for whom nothing is prepared. For this day is wholly unto our Lord. Neither is there, neither be sorry. This is the point I wanted to get. For the joy of the Lord is your strength. Now that's the strength in Philadelphia, brother. It's the joy of the Lord. In his people have these requirements. To realize the strength, I like to say little strength instead of weakness. Because that's the way it is. It's a display. There's no shortage of strength. When you have the Lord there, it's the display. It's not a weak display. It's a little strength display. And then keep his word and not deny his name. Oh, it's a happy place to be. Brother, would you have anything to offer on the fact that?

Under Hezekiah recovery, there was an invitation going out to. The 10 tribes. You don't find that in Josiah. What can we learn from that? I think you're going to tell us. Go ahead. Well, maybe someone can correct it if it isn't right, but. It seems to me that. When it comes to the Reformation and to choose, recover. It was a more public appeal to all of Christendom to accept the truth presented. But the work of

Philadelphia did not have that character, and it is more. You might say a quiet work of the Spirit of God in the hearts and lives of souls, and the truth of being gathered to the name of the Lord Jesus is one of the truths we covered during that period, and it is a work of the Spirit. It is not so much a public thing. In other words, the Lord is not calling on us to get. On the radio and television and things like that and try to tell people come and be gathered to the name of the Lord Jesus. That's the work of the Spirit of God. Would you agree with that? Oh yes, of course. Would we have a thought in that respect in Acts 28? Verse 30 And Paul dwelt two whole years in his own hired house, and received all that came in under him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. All was in change. He couldn't go out, but he did receive all that came to him. Is there a thought there that the testimony is, is here is that, But as you say, it doesn't go out in the same way as it did in the Reformation. I think that's a nice reference. Paul Stockton is rather restrained and squeezed in, but there is an open door old saying and it's wonderful to see how the book of Acts ends. Stops. It really never ends. It just stops. And that preaching and teaching still goes on. God is saying to us in the book of Acts, there's no way, man, it's still going on. I've written this much and I'm going to stop writing. But the same work goes on preaching and preaching, and there's still false doctrine, and it's rather limited, but the open door is there to all. These thoughts brought to my mind just to read one verse in Luke 12, verse 32, the Lord says at the very beginning of things fear not, little flock, for it is your father's good pleasure to give you the Kingdom. And here now down at the very end with the recovered truth, it's little strength and how those go together, don't they? Picking up looking at this. Maybe going back over a few things that were already said, but the Sardis which represented the Protestant movement comes from the word protest. When we think of the Protestant comes from the word protest. And they actually protested against what was in Thyatira, but it was never a complete return to 1st principles. Whereas Philadelphia is those that went back to the very beginning and they picked up the word of God to see what the scriptures had to say about how believers should meet. And the heavenly calling of the truth and the truth of the rapture, and all these things that were recovered at that time. But so there were those who were willing to settle for nothing less or nothing more than all that they saw in the Scriptures. They didn't want to take a cow path. Through the Scriptures we meet many today who say, well, I believe that the Bible is the Word of God from cover to cover, and yet when it comes to certain truths in it, they don't want to bow to them. Whereas the Philadelphian would want to walk in all the narrowness and yet all the broadness of the Word of God. And so. He could say they'll have to little strength, for the word in the Greek is dunamis, which means power. A little power because thou has kept my word and not denied my name. I appreciated your comments, Chuck, in connection with how this is a picture of the Lord Jesus throughout his whole life. I believe it's close to 30 times we see it in the gospel. That expression from his lips. It is written from the beginning of his ministry, right up into the end in Luke 24, just before he's taken up, he lived.

By the scriptures it is written. And so with those of Philadelphia you see that same character. But also they had not denied his name. Now I believe that takes in more than just saying, well, we don't believe that the Bible is the word of God, but the name takes in all the attributes of the person of the Lord Jesus. And so there's many today who say we believe that the Bible is the word of God. And yet they make might deny the eternal sonship of Christ. They might deny the Trinity, they might deny the sinless humanity of the Lord that would be denying the name of the Lord Jesus in all of his character. Well, if we're going to walk in all the narrowness and yet all the broadness of the word, Satan would have us think, and I think particularly the young people here this morning, that if you walk in these narrow truths that there will be no opportunities to serve the Lord. Well, there's the door of service closed to those who are willing to walk in obedience to the word of God. No, just the opposite is true, he says, I've set before you an open door and no man can shut it, so there's a wide open door of service. And we shouldn't, I don't believe, just limited to the gospel, because God would have all men to be saved and come to the knowledge of the truth. So. I believe, as the Brethren wrote the even in the early ministry. It was ministry that was for the whole Church of God. In the ministry that we have here should be that which would be for the whole Church of God, so though we may not openly. As has been mentioned, go out campaigning to get people into to the Lord's table. And yet we should be faithful with this truth that's been given to us to minister it in any way we can, not just for ourselves, but for the whole Church of God. As to how the name of the Lord Jesus can be denied, I believe we need a little more on that as to our individual lives. And also collectively as assemblies. You know the Lord Jesus is presented here as the holy and the true. Now, if I allow unholiness or evil in my life, I'm denying the name of the Lord Jesus by whom I'm called. And I act inconsistent as a Christian, and I'm denying the name of the Lord Jesus. I bring this honor upon the name of the Lord Jesus if I go on with evil in my individual life. The same is true in the assembly. You know, somebody recently must have made this statement that grace gets us around principles. Now that's a shocking statement to hear, that being made, in other words. Grace will cover up evil. Now there is a denial of the name of the Lord Jesus. We are gathered to His name who is holy and true, and holiness is the practice of those who are so gathered. If I want to be an individual that is characterized as a Philadelphian, then holiness. And truth should be characteristic of me. And if I fail in that, I better judge myself the same as the assembly goes on. You know, let's remember if we're truly gathered to the name of the Lord, He's holy and He is true. Evil needs to be judged. May it ever be so painful. That part of what is meant by being an overcomer, because he doesn't have anything to condemn them for, and yet he says to him that overcometh. Race rather than. Getting around principles is the power by which principles are maintained. Grace is the power for holiness. The two should never be put. In opposition to one another, the Lord was the most gracious man that ever walked this scene. Full of grace and truth, he was the holiest too. Paul teaches us and Titus who? That grace that brings salvation hath appeared unto all men.

Teaching us the denying ungodliness and worldly lusts, that we should live righteously and soberly and godly in this present order of things, looking for the blessed hope and the glorious appearing of the great God our Savior, the Lord Jesus Christ. So if we actually have a large sense of grace in our souls, we have the sense of the necessity to judge everything contrary to that which grace brings denying ungodliness and those things that we just pulled you from Titus 2. Things about service. It might be interesting for us sometimes. Not now our own souls goes to the book of Acts. I've noticed a lot dark service to my own reading. That service commodities began for the Apostles were where the testimony was. That was less faith than they used to swear to mind his hair. It was assembly related when Steven and and Phillip were used to the Lord men full of the Holy Ghost. What did they do? They served tables. There was a work that began at the assembly. And just serving their brethren. It was a heart for the Lord, a heart for their brethren. And then what happened to those men? Steven becomes our first martyr in scriptures in the church age as a a believer, a Christian. And then Phillip, he goes to Samaria, he's got, he's goes to meets by the power of the Spirit of God. He's told to me that the African unit and gives him the gospel and the man safe and then he's caught out by the Spirit. Service began there at the Assembly. I do believe we have it bought out. The Philadelphia that's been mentioned, but it's collective testimony here and the two things that are commended here in verse 8 at the end is really the the characterization and really the basis of a collective testimony in these last days. The name is the place really. You have that in Matthew 18:20. But of course in the in the Old Testament times it was geographical and it yet it was the place where he has chosen to place his name. At but now it's a person and so we have been speaking about that person and that's the source of all our power and testimony and service. But of course the word has kept my word is the truth and it's the basis of going on at that place. There's no other way but according to the whole word of God. So there is a collectiveness here that

he's speaking to the church in Philadelphia. And I believe he's speaking to that position we're in by grace. And I know we've been mentioning we should never claim it, but we better acknowledge it and we better appreciate it that God never commends or asks anything that he doesn't make it possible. And there is that possibility to be where the Lord is. His name is honored in no other name. And then according to the truth, the word of God. And then the open door we've been mentioning, it's open because. It's the full glories of Christ and the full truth that we enjoy. But it's opened also where the testimony, the light can flow out, and that and the gospel. And so we could cherish that. But let's remember there is that assembly testimony, the collective testimony here. About a little strength. On Saturday it was referred to. Ruth arriving in. The land that belonged to the Lord amongst his people she had adopted. The people of Naomi and the God of Naomi and she had arrived there. And she was told to glean not at another man's field. We had that before us. Now Boaz means in him is strength. We find this at the building of the temple when there were two pillars in the forefront of that temple. One was named Jason, which means he shall establish. The other was named Boaz in him as strength.

Well, that is a beautiful picture of what we have seen about the reward to the overcomer as well, set there as a pillar in the temple of God in that coming day. But who establishes Philadelphia, who has set this up? It's a work of the Lord, and in him is strength. Now Naomi and Boaz both counseled Ruth not to glean in another man's field. And she followed that out. And she not only got food, but she got Boaz. She got him. Brethren, this is so. Today. The Lord is the one who sets up Philadelphia. He knows where Philadelphia is. He establishes it and his presence there is the strength. If we get into the field that belongs to Boaz, the word of God, where the truth is ministered, we will find the true Boaz. We will find the Lord. He became his bride rather than we were going to come to the bride of the Lord Jesus Christ. What a beautiful picture. For and we have that which would separate us unto the Lord. Because I was kept the word of my patience, I also will keep thee from or out of the hour of trial, the temptation which shall come upon all the world to try them that dwell upon the earth. Now we have been mentioned that this is a history. We want to call it that of the Assembly from the Daisy Apostles down to the end. And beloved, here in this Philadelphia we find the time has come when the Lord comes for us. I also will keep thee out of the hour of temptation. That time has come when the Lord will come forth, we're going to see him. Face to face. And if we hold our truth, as we should, every man that hath this truth, this. Every man that has this hope in him glorifies himself, even as he is pure. All dear ones, If we can only grasp that it may even be today that the Lord will come for us. Take it out of this scene, for his judgment is about to fall on this scene which has rejected him. He's going to take us out of it, and a baby today that will find ourselves with him. And all is redeemed. Around himself, there in glory. His first hand. Who was talking about the heavenly calling and the heavenly hope and the heavenly citizenship? That's what you have in verse 10, the word because I was kept the word of my patience. He is the man of patience, waiting now, waiting for his bride longing to have her with himself. He's waiting and we are waiting. The time for the establishment of the Kingdom has not come. He will take his rightful place down here, won't he? But this is the time of His patience. And so we're keeping those who are. Philadelphians are keeping the word of His patience that involves the heavenly calling and the heavenly hope. We're waiting for the time when he will come for us to take us out. To our proper portion on high. So it's a patient waiting. It's just the opposite of what is being promoted nowadays in many appropriate in the Christian world and that is to get involved in politics. To get involved in social reform. To write your congressman and and protest comment was made about the Protestant movement was a protesting. Against the evils of Rome, whereas the Philadelphian is not a protester. He is a possessor of the heavenly truth which separates him from this world and and links his heart to heavenly things. So it's the word of His patience. He's waiting patiently for us. We are waiting patiently for him. So it brings in the truth of the heavenly calling, doesn't it? And all the heavenly truths of the assembly and the Philadelphia movement involves as we brought out.

The collective testimony, it's not just individual Protestant scientists was individual. The all sufficiency of the word of God and the justification by faith altogether apart from works. That's individual. But assembly truth was recovered and very importantly, dispensational truth was recovered in the last century at the Philadelphia movement. So that's you lose that. What's happening today is a revival of Covenant theology, which is going back to Sardis. That's the light they had back then. The reformers, they never understood Dispensational truth. The translators of our King James Version did not understand Dispensational truth. It's very easy to prove that because you go back to the Psalms and the Prophets. And you'll read the headings on some of those Psalms, and it'll say the Church does this and the Church does that. And then you read the Psalm or the prophecy. And it's not the Church at all. It's Zion, it's Jerusalem, it's Israel, it's the Jew. That's not the Church. But they didn't understand that. They didn't understand the difference between the church, which is a heavenly company begun on the day of Pentecost and formed by the baptism of the Holy Spirit. And Israel? Now those truths were recovered, rightly dividing the word of truth. To go back to covenant theology is to go back into the twilight from the bright sunshine that we're we've been given in the revealed truth. So it's a dismal descent compared with the darkness of Thyatira. The twilight of Cyrus was wonderful, but compared with the sunshine of Philadelphia, to go back to Sardis. Is a sad departure. No one who knows what the Great Tribulation is the temptation would ever want to go into it, and this very book is so clear on the point. This is a book of prophecy, and it sets things in order. There is a great change between Chapter 3 and Chapter 6 where the hour of temptation begins, and it's so definite for this assembly. That she will not be here when chapter 6 arrives. Now let's go back and refer to Jeremiah 28 again that we referred to. Just for our comfort, on Saturday we referred to what the word of God is and what we're to believe in the 28th chapter of Jeremiah. There was a false prophet there, and there was a true prophet. We have them today. Both Travis and those who tell us the truth because they have gotten the truth and in the eighth verse. The ninth verse. Jeremiah 28 nine The prophet which prophesied the peace. Now the proof of that when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him. Now just refer that much of it to John who was writing a book of prophecy that he got from the Lord. And it's all in order. And prophetically, given the toll of the church period, as we have noticed, comes in in chapters 2 and three. And the hour of temptation doesn't come in until Chapter 6, and in between is Chapter 4, Philadelphia is told I have set before then open door that's on earth, but there's an open door in heaven in Chapter 4, and that's set for Philadelphia too. She enters there. It's not the rapture, but it corresponds to it, and she's not seen there as a church, but as the elders. He gets a change that way and becomes the bride in chapter 19 in between. She is seen there with the whole of the heavenly company. That's where the heavenly side of truth comes in. It's all heavenly in chapters 4:00 and 5:00, but that's where we're going to be. That's where Abraham is and Abel is, and all redeemed are in heaven, But they're going to be there and made perfect and seated on Thrones, a figurative number.

Disturbed, sitting there, Not troubled about the hour of temptation. Oh, what a horrible thing the seven years of the great tribulation is, brethren. We shall never be there. Now, the point is this. If we have arrived down to the time when we can see the stage of all these seven churches and pretty much the full development that we've noticed, particularly in Sardis, I should say. Philadelphia and I should say Laodicea, how near are we to the Lord's? Coming very near. What a comfort, what a company. How to Tribulation? So those who are confused by Covenant theology are also not clear on the rapture and whether the rapture would take place after the Tribulation or in the middle of the tribulation and so on. Now what our brother Clem has brought before us in Revelation chapter? 5. We have. The question raised who is worthy

to take the book and to open its seals? Now what book is this? And what about the seals? Well, this is the book of judgments, and the book has not even been given to the one who has a right to take it and to open one seal after another. One judgment after another is poured out, and before this book is given to that blessed one, the Lord Jesus, our Redeemer. The redeemed are already in heaven, so how can they be subjected to any of the tribulations or sufferings connected with? The punishment that is poured out upon this world. But there is still another scripture that I like to refer to because our young people do well to listen to get clear on this because the truth of the rapture is being given up more and more even among so-called fundamental Christians. Now in 2nd Thessalonians 2 we have these verses verse one. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, Let ye be not soon shaken in mind, or be troubled neither be by spirit, nor by word, nor by letter, as from us, as that the day of Christ it should be, the day of the Lord is at hand. In other words, there was a letter written. Troubling the Saints. And it was forged as if Paul had send it that the day of the Lord. Was at hand. You know, that has to do with the judgments and the tribulation. But he encourages them with our being gathered unto him. You know what a gathering that will be when all the redeemed everyone will be called up. And he gathered around the Lord Jesus. What a comfort that is to my soul. When I think of my loved ones that I had to separate from, and many of the dear Saints of God I love. Then they all will be gathered around him, you know. So he encourages them by that truth. Because if you really know that truth and enjoy it, we don't have to be confused by such who try to influence the Saints, as in this forged letter. But then it goes on to say, let no man deceive you by any means, for that day shall not come, except there come of falling away 1st And that man of sin be revealed the son of perdition who opposes. And exalted himself above all that is called God, for that is worship, So that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things. And now you know what withholdeth that he might be revealed in his time. For the mystery of iniquity does already work.

Only he who now let it, or restrained will let until. He be taken out of the way, and then shall the wicked be revealed. In other words, what Paul is saying, You cannot have the day of the Lord before. The falling away, the apostasy comes, and the Antichrist be revealed and the Antichrist cannot be revealed before the Spirit of God and the Church is taken out of this scene. So when we really clearly see the teaching in 2nd Thessalonians 2A law. With Revelation chapter 5, no one can confuse you anymore as to the tribulation and whether the church will go through it or not. The church will be taken out of this world and will be with the Lord Jesus before any judgement falls upon it. What a wonderful truth that is. Second pass along in chapter one and verse 6. Seeing it as a righteous thing with God to recompense tribulation. To them that trouble you. Christ is the judge. He is not going to pour out tribulation on his bride. He's going to pour it out on those that trouble his bride. I think it's helpful to just again for the sake of some younger looking back in First Thessalonians 4. He brings in the the truth of the rapture and that was as if it was something new to them. And he says in verse First Thessalonians 4. And verse 13 I would not have you ignorant brethren concerning them which are asleep, that you sorrow not as others which. Have no hope. Well, they were wondering about some who had already died if they were going to miss the Kingdom. And so Paul brings in the truth of the rapture and explains it to them. For if we believe that Jesus died and rose again, Even so them also which sleep in Jesus will God bring with him? And so on. And he brings in the the coming of the Lord and he finishes it in verse 18. Wherefore comfort one another with these words. So it's a great comfort. We thought we had to go through the tribulation. It wouldn't be a comfort. But then notice we know there's no chapter divisions in the original. And so as we move to chapter 5, here's a little word that says but. And that brings in a complete contrast. And often this is missed. But it says but so here's something different of the times and seasons, brethren, you need. Not that I write unto you. For you yourselves know perfectly that the day of the Lord shall cometh as a thief in the night. So they knew all about the times and seasons. And the day of the Lord, it was the rapture that was something that was a new truth to them. And he gives it to him. And so he he mentions that that day will come as a thief, as was mentioned with Sardis. The warning about a thief had to do with those who were not true believers at all. And so it says, When they shall say peace and safety, then shall sudden destruction come upon them. Notice the difference in this chapter, chapter five of the day. And the them, and the US and the we. When they shall say peace and safety, then shall sudden destruction come upon them. And but ye brethren are not in darkness, that that they should overtake you as a thief. Ye are children of the light, and so on. So then finally in verse nine, he says, For God has not appointed us, that's the believer to wrath, but to obtain salvation, or could read to be saved out of this world by our Lord Jesus Christ. It's the salvation of the body, not the salvation of the soul. So we haven't been appointed to that day of wrath. But I think it's helpful to see that the contrast because at the Rapture the Lord comes to deliver, whereas at the day of the Lord he comes as a hostile, unknown thief to destroy. And for the believer it's eternal gain, whereas for the unbeliever it's eternal loss. And then the believer gets heavenly treasures, whereas the unbelieving world is stands to lose everything that they hold dear. At the day of the Lord, the believer escapes the judgment by being caught up out of this world. Whereas as it says in verse 3 here they shall not escape and so when we get to Revelation chapter 3 and we finish where it says of way to see it, I will spew you out of my mouth. If the Lord comes and the Rapture and the true church is taken up and the false church is feud right out into the tribulation. And we never read of the word church again in the Book of Revelation because God doesn't own the apostate church that's left behind. But. We find has been mentioned. They're referred to again in Revelation 19 as the Bride, the Lamb's wife.

Wonderful to have these manifold proofs that we won't be here for the tribulation. But it's very interesting to see that God doesn't wait that long in the history of the Thessalonians to tell them that truth. He tells them that in the first chapter. Let's just look at that because I think this is very comforting. Our Lord is so gracious the very time when they're saved, he tells them you won't be there for the tribulation. That's chapter one of First Thessalonians. And. In the end of verse nine he says about them. Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come, or our deliverer from the calming wrath, not out of it, from it, not in it, and out of it, but from it We shall not even be present when it comes. Well, I thank God for these manifold proofs. It's really true. We're going to be caught out. And we're going to be in heaven where we belong, before the Son, to whom all judgment is committed takes the title deed to the earth. That's Chapter 5, the Revelation. And before he begins to open it, before the judgments are poured out, that attempt to allow me to say that I believe that they didn't know about the hope of the church. You know, like the verse that Brother Clem has thread in chapter one whenever you hear. Of him as the Son of God, waiting for the Son of God from heaven. That has to do with the hope of the Church. So they did know that. But what they did not know was that what about those who have fallen asleep? Will they lose out? Now when he comes as king, we know from Matthew. He comes as the Son of Man. You know we have that in Matthew 2531 when he comes in power and glory, like we sing that him often we wait for the oh son of God and long for thine appearing. You know that is connected with the churches hope and what a wonderful hope that is the blessed hope. And a glorious appearing. Notice in our tenth verse in Revelation 3 again the. These talks about this. I also will keep thee from the hour of trial, temptation, or trial which shall come upon all the world. So there's a time of trial coming upon the whole world. But it's with with what in mind to try them that dwell upon the earth. That's a moral expression that's found throughout the Book of Revelation, the the earth dwellers. A Christian, a true Christian who is saved and dwelt with the Holy Spirit. He is not an earth dweller. He's a heavenly man. So this trial that is coming upon the earth

dweller is going to it's going to come upon the whole world. But it's to try. The earth dwellers. Who are they? These trials? This is the Roman earth. The Book of Revelation takes up the judgments that fall upon. Apostate Christendom. You have to go to the Old Testament to get the King of the North and Russia and these other nations. But what you get in Revelation is what happens to Christendom, What happens to those that call themselves Christians who aren't real? Well, this verse tells us that he's going to take us out first before he tries those that dwell on the earth. Those that dwell on the earth are those that were offered heaven today. It's the it's the Christian testimony and said I don't want heaven, I want earth. They have rejected the heavenly truth of Christianity and they are earth dwellers. They've really rejected the heavenly man, the man who's in the glory. You know there's the gospel is presented in two ways in scripture, the gospel of the grace of God. And I like to think of that as God coming down to where we were. God becoming a man and the gospel of the glory, a man going up into the into heaven.

So we have the gospel of His grace, God becoming a man, and then the gospel of the glory man entering the glory and representing us there. The earth dwellers have rejected that. They rejected it all. And so there's a trial that's coming upon them, unprecedented in the history of the world, and will be gone. We'll be in heaven. I will keep thee from that and its tribulation. I believe that's why in Thessalonians 4, first Thessalonians, you have that expression caught up. It's a fast, fast moving expression. I remember Eric Smith said. It really has the sense. Snatched away before it gets to that point, we can see it coming on. And so he exhorts hold fast in verse 11. That which thou hast with all this in view and the falling away that we have, we have an expectation here to hold fast. And I was thinking, you know, the way Jude mentions it, it's really what we what we should do and be concerned about in verse three of Jude. Beloved. When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered under the Saints. That's the whole truth. That's the word we're talking about. And he tells us here. Till he comes, hold fast that which thou hast. First, can we have? Because I was kept the word of my patients. Patients could have the sense of endurance, and so coupling it with what her brother just said, we quietly go on. Holding fast to the truth, looking for his coming at any moment. Behold, I come quickly, Lee. We mentioned before that in thyatira, it says. I will put upon you none other burden but that which you have already. Hold fast till I come. But now we've come right down to the end and behold, I come quickly. And so we go on quietly, go on holding past to these precious things have been given to us until we come, and we expect it's coming at any moment. Offer says that's 2000 years ago. The believer says that makes it closer than it was. And it says here just. Been very precious to my own soul. It says that no man take thy crown. What does that mean? Well, to my own soul, it means that God is going to have a testimony that will be characterized by what we read here when He comes. There will be a Philadelphia when the Lord comes. No question about it. The big question is, will I be connected with it? Will I be part of it? That's the question. God will have a testimony. Let us never rest saying as we've had emphasized already in these meetings, let us never take the view we are Philadelphia. We never get that character here as our brother brought out so well earlier. It is a condition and so there will be a Philadelphia. The crown will be there for those that are characterized by it. And I believe there will be a special crown for. What is given here? Because it takes more energy in these last days to stand for what we have here than it did in the beginning. I believe that to be very true. I can well remember about 10 or 12 years ago more than that, I guess, when a dear brother up in our area was his wife was taken home to be with the Lord, and while at a meal shortly before her funeral, someone made the remark to him about some of these giants in the faith that had gone on before. Referring back to Apostolic days and perhaps even to the last century. And the brother who was there, he's along with the Lord now. He made this remark. He said, you know, he said, I often think there will be a greater reward for those who hold fast in the very last days because he said it'll be very, very difficult. And he said, I think in some ways, although there isn't the public manifestation, there will be more commendation of the Lord. But he said the exercise for my heart is, will I be part of it? It won't be something that will bring me much glory down here.

But there's a crown up there for it, isn't there? Hold that fast. Which thou hast that no man take thy crown. Well, I don't mean that it's going to be for some and not for others. I'm sure there'll be enough crowns for every Philadelphia. And we don't need to feel that God has a certain number and says no. I'm going to hand those out, but God will maintain a Philadelphian character down here. If I fail, he'll raise up someone else. So let me take care that I hold fast. 173.

Des Moines Conference: 1990, Revelation 3:14-22

## Reading

Verse 14. Revelation 3 verse 14. And unto the Angel of the Church of the laodiceans fright these things set the Amen, faithful and true witness beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would that thou work cold or hot. So then, because our lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because I'll say yes, I am rich and increased with goods, and have need of nothing. I know it's not that thou art wretched and miserable, and poor and blind and naked. I counsel thee to buy of me gold cried in the fire, that thou mayest be rich and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. And tonight thine eyes with I shall have that thou mayest see. As many as I love, I rebuke Jason. Be zealous, therefore, and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him. And he with me to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and then sat down with my father in his throne. He that hath an ear let him hear what the Spirit said unto the churches. Sometimes it's difficult. To state anything as complex as Laodiceanism in simple terms. That I have enjoyed thinking of it in this simple way. It is indifference to Christ. And insensibility to the low state that causes one to be indifferent to that blessed man. And sensibility to Christ, and indifference to the State. I think it's well to to realize that you could not have. Laodicea following upon Sardis. Sardis was a partial recovery of the truth. Laodicea follows Philadelphia. Laodicea comes after the full recovery of Philadelphia. And the Laodicean spirit is indifference. To it, we were just hearing about the truth. He who is the truth? The Lord Jesus. And the Spirit is the truth as the power of truth in our souls. And what characterizes the Laodicean is indifference to the truth. Take it or leave it. If you want to believe in the virgin birth, fine. I don't find we can be brethren together. It's that kind of a disgusting, nauseous lukewarmness that the Lord says I will spew out of my mouth. He wants us to be out and out for him, not wishy washy. Not anything goes toleration of everything. Indifference to the truth? That's Laodicea. The way the Lord presents himself in verse 14 These things say at the Amen. He was the confirmation of the word of God, all the promises of God. He's the Yay and the Amen, the affirmation and the confirmation. So he presents himself as the Amen. He was the faithful and true witness. It was the beginning of the creation of God, the new creation, the head of a new creation. Now these are the things that ought to characterize the assembly. The assembly we just heard is the pillar and

ground of the truth. The assembly ought to add its Amen to the truth of God to support it, to uphold it. The assembly ought to be the faithful and true witness in the world, that is, that has cast him out. The assembly ought to be the expression of the new creation of which he is the risen, glorified head in heaven, the beginning of the creation of God.

None of those things characterize Laodicea. He does not have one thing here to commend. He does not have one thing to condemn in Philadelphia. All his approbation in Philadelphia, all is failing to meet his mind and what is suitable to himself in Laodicea. What would you say, brother, is the commencement of the decline into the legacy and state. Well, indifference to him, to his person, could it be knowing the truth, but in having no effect on our heart and conscience, our walking ways, having a form of godliness and denying the power of it. I think I quoted another man once before here that put it very well and he says that. That the truth of Philadelphia becomes the intellectual knowledge of those in Laodicea. You know, and this danger exists for us. You know, truth is really not possessed. Unless we live it, unless it has an effect on our very being and our way of living. And that's so important to now that it certainly is important, as has been emphasized, that we make the truth our own, that we enter into these things. But if we do not find grace to live it, we don't really possess it. And that's so important. Now there are those who almost, you might say, despise the truth that has been brought out during the Philadelphia period. But that is not so much Lord this year. I think those who have been exposed to Philadelphian truth and do not have exercise to really practice it and to live it. That is what is Lord is here Now, I believe there is a sense in which all of Christendom is characterized by indifference to Christ, but I think it is especially referring to those who have been exposed. To Philadelphia in truth, and do not allow that truth to govern their life. That exposure to Philadelphian truth goes far beyond. Those professively I use that word advisedly gather to the Lord's name because the truth recovered in the last century has spread, and it's in. It's in all of Christendom. You can go to the various libraries in the theological seminaries. Their books are lined with the writings of the early brethren. It's not that they don't. Know the truth. It's not that it isn't available to them. It's not that they haven't read it, many of them, but they are not walking in it. So I don't think it should be limited to just those that have a brethren heritage, but it's those who have been exposed to. The Truth Recovered in Philadelphia and. Maintain. Assume an indifferent attitude towards it. That's Laodicea danger life. I think in each of the churches that God looked at it in its full blown character and what Chuck is describing is the full blown character and what Hanks is picturing to us is the beginning of it and indifference to Christ was the beginning of it. Older Potter who lived under JN Darby and in a meeting where he was present up in Guelph. 100 and 1020 years ago said the question was asked. When did Laodicea begin? He said a voice spoke up, and he never knew whose voice that was, said 1848 and Walter Potter said, Brethren, I believe now what he said is the beginning of it, indifference to the person of Christ. That association with evil does not contaminate a man. Was teaching doctrine that? If persisted in Christ himself would need a Savior and brethren. Gather the Lord's name, are indifferent to it. I do believe that was the beginning of Laodicea, but Chuck has brought the full blown character up. It embraces any and all in these flashpoint stages of the church who have this indifferent character, this insensibility to what pleases God, like what the Lord spoke to those that were in Moses seat. They sat in that place of authority, took the place.

In Matthew 23 they say, but do not until they mouth it. A lot of them mouth these things, but their conduct and the way they act and what they do is completely the opposite. Man's will. And has taken the place of the will of God. You know, democracy in the Church is really Laodicea, and we have to guard against that, that we do not allow ourselves any liberties as to any aspect of the truth of God, that we set ourselves up against the truth of God and consider ourselves wiser then. The word of God, that's the danger that we face. And you really have the principle of laudicia politically also in the democratic system, in the world, you know. But in the church it is so disastrous. And I think another thing, too, that we have to realize is the emphasis and the focus is on man instead of on Christ. That's why. The creation of God is mentioned here. You know that Christianity has to do with the new order of things of which the Lord Jesus is the head. So in our activities, even supposedly for God, we have to remember that we do not appeal to the old man, and there is much of that even under the name of Christian ministry. Which is really addressing itself to the old man, or as somebody has said. It helps the old man get through the world. That is what characteristic of is what is characteristic of Much of ministry that goes as Christian ministry, while true Christian ministry is really addressing itself to what we are in Christ the new man, and that is Christianity. Is there a danger of looking for something new? Something a little more modern, but there's a verse in Jeremiah. Section 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, Where's the good way? And walk therein, and ye shall find rest for your soul. But they said, we will not walk therein. And if we get back to asking for something new, the prophet Zephaniah. Pronounces judgment upon those who leap over the threshold we had brought before us in John 10 those who enter in by another way in the epistle of second John, we have those who went beyond and brought not the doctrine of Christ. So yes, dear brother, there is a very real danger of seeking to innovate and bring in that which is beyond the revelation that God has given, and beyond the truth that has been recovered to us. I've always enjoyed the significance of the names in connection with these churches. And back in Pergamos he mentions that they had the doctrine of the Nicolaitans. And if we looked at that in the original, the word nickel means ruler, and laity is where we get the word layperson or the people. And so it seemed that as time went on there, they're actually developed rulers of the people that are clergy. And that went right into Thyatira. And then instead of the the rulers ruling the church, then the church ruled and the church was doing the teaching. But when we get to Laodicea, it's a word that means just the opposite of Nicolaitanism. There's the word Leia again, people, but to see it means the rights or the judging or the ruling of the people. And so it's like what we have in the Book of Judges, where every man did that which was right in his own eyes. In Second Timothy Chapter 4, I believe Paul gives a little warning to Timothy there where he says, Speaking of the last days, that they that is the people.

Would heap to themselves teachers having itching ears and so now it's instead of the church ruling or there are clergy ruling over it's where the people decide what they want to hear. They like a man that preaches a certain message. They go hear that man but they like a certain line of ministry. They that's what they want rather than looking to the spirit of God to direct. We can be like the children of Israel and say give us quail and they wanted their own desire And so he says about these here he says you think that you're rich and increased with goods. But you don't know it, but you're poor. And so in connection with those at Smyrna who were suffering, he says, I know thy poverty, but thou art rich. They were looking to the Lord, whereas these here were really looking to themselves and what they wanted doing that which was right in their own eyes. And so he's standing on the outside of the door, knocking and wanting to commune, and yet he's left out because they feel complacent in their truth and what they had leaving the Lord out. No dependence on the Lord. The clerical system is an abuse of God ordained and established leadership in the Church, which is of God. Obey your leaders and be submissive, for they watch over your souls as though that shall give account. God has established leadership. Everyone of these assemblies is addressed. Addresses are to the Angel of the Church, and we brought out in the first reading that the Angel is the symbolical representation of the responsibility of the assembly vested in its leaders and its teachers. Umm, Laodicea is? A complete As you've just pointed out so nicely, it's the other end of that where everyone has a right to his own opinion. There is the setting aside of leadership. Where do we see? How do we see that today? It's it's everywhere in the world. The feminist movement is a movement against God ordained. Order in creation that the man is the head of the woman. And we see a

movement afoot today where young brethren are not submissive to their older brethren any longer. That's not something any of us have made-up. That's what the word of God says. And this is Laodiceanism. It's not respecting God established authority. The Nicolaitanism is the extreme of setting one man ministry of and it's something like in First Corinthians 14, Paul says to them when they were exercising gifts. He says, How is it then, brethren, when you come together, every one of you hath A Psalm, a doctor, and a teaching, a revelation, he says, Let all things be done decently and in order. They had gone from the extreme that we have today, of one man ministry in many places. To every man ministry, and that's not of God either. Every man ministry is not of God, any more than one man ministry, and so he regulates it. He says If you speak in tongues, let it be two or at the most, three and one at a time, and then let there be an interpreter. He regulates the use of the ministry. Let the prophet speak two or three and let the others judge. He doesn't set it aside. But they were in disorder the way they were going on. And when you come to a Laodicean state of things, where God established order and rule in his house is set aside and everyone has an equal right to voice his opinion, it's not the opinions of men that we want. It's what saith the Lord. It's his word. We want to know what that is. And God has given gifts in the church. The head of the church has given gifts to give us the meaning of His word, to give the sense, and it's not wrong to look to them to teach us. To respect them in their function of teaching, but to look to the one who is the head. So, as Tim is so ably pointed out, laodicea is the opposite end of the situation where.

You have the people having their rights later to see the people's rights. And we have to be very careful. This attitude is everywhere in the world today. It's in the very atmosphere we breathe. Everyone has a right to do what he wants. Our children are taught in school. You don't have to obey your parents, be your own person, do your own thing, exert yourself. You don't have to listen to anyone, just do what you want. Well, that's total overthrow of God, established authority. And it's an attack against God himself, who has established that authority. You know about that yet. You were Speaking of bringing in new things, and I like to refer to just some pictures in the Old Testament that showed the disaster to which such things leave the cart. That a new cart was built to put the ark on, that we have to be careful that we don't fall into the trap of imitating. Those who are ignorant of the truth, like the Philistines. God allowed that with them, but he wouldn't allow it with those who know the truth or should know the truth, that we do not copy the camp or the systems of men. Those might even be blessed in some activities that we do understand from the Scripture to be wrong, and if we do it, we are held responsible for it. And then there is. The sons of the Prophet remember they said this place is too straight for us and then they wanted to build a new one. You know what a good thing it was that the Prophet was with him and could remove the effects and the damage that happened. There are these dangers, especially the young have to be careful that they don't say, well, we do not want to abide anymore by these things because. They're just customs. They're just traditions, you know, let's be careful that we do not be characterized by that spirit of things. And there are other examples. When we were in Cairo this last time, we were in Second Kings, and I've read that before, but it never struck me so much in the 4th chapter, You know, there was a dirt in the land. Chapter four of Second King, verse 38. And the sons of the prophets were sitting before him. You know, Elisha came again to Gilgal, That's how the word started. There was a dirt in the land, and the sons of the prophets were sitting before him. He said unto his servants, set on the great pot and seat potted for the sons of the prophets. And one went out into the field together herbs, and found a wild wild wine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of potted. For they knew them not. So they poured out for the men to eat, came to pass as they were eating of the pottage that they cried out and said, oh thou man of God, there is death in the pot. You know, here they were trying to add flavor to the meal. Let's be careful that we don't introduce something that isn't proven to be sound because we might shred death into the past. Now the prophet was there to put meal into the pot and then they could eat. But then the following verses is how to feed the people of God. In the verses that I've just read we find how not to feed them. But then there came a man from Beth Vial shell, a Shah Aishah and brought the man of God bread of the first fruits, 20 loaves of barley and full ears of corn in the husk thereof and so on. But I don't want to go on but. There we find that which speaks of Christ. And we find the result is while it seems to be so little. And what can that do for all the people present? But it was just like in John six there was much more than they needed. So what in the eyes of man is insufficient to meet the need? If it is that which speaks of Christ, it will meet the need and more than meet the need. There is still another example, and that is when they took the manna and they grounded.

You know in Numbers 11 That loses something. These are dangers that we are exposed to and examples from the Word of God that warn us and this loudly see in spirit. Allowing liberties to man to introduce what he thinks contrary to the Word of God might lead to these various things. And in the long run the people of God suffer and lose and might come to harm. You mentioned David putting the ark on a new cart. I just like to refer to First Chronicles chapter 15. Verse 11 David called for Zadok and the bias of the priests, for the Levites, for Uriel, Asias, Joel, Shamiya, Ilio, and the Minidab, and said unto them, Ye are the chief of the fathers of the Levites. Sanctify yourselves, both you and your brethren, that you may bring up the ark of the Lord God of Israel under a place that I prepared for. Four, because you did it not. At the first, the Lord our God made a breach upon us. For that we saw him not after the New Order. God has a due order for us today, and it's found in the precious word of God. May we not be part from that due order. In that portion you were mentioning Brother Brinkman when one went out into the field to gather, it said. He got a laugh full and it was very readily obtainable and easily obtained. It was provided for him because to get a lap full you're sitting at ease and it was poison. And it doesn't say there's poison in the pot. It said there's death in the pot. I was thinking of that. You know, we can get the doctrine that would be very solemn for our children who may not be the Lords yet and saved and in that sense death. But for those of us that are his, it can lead us on in the wrong path, many of ours. And it would be death of the sense of the loss of a life here. For Christ. So it's a solemn portion, but you know it's from. Is provided for you out there in the field I'm quite Speaking of and if we look at John. 7/17 it says this. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself, he that speaketh, and I think the other translation has it from himself, seeketh his own glory, and so much of that. Is something that exalts a man. It's something that a man speaking from himself and we have to be careful because we want it. Spirit taught what we have. We pray for that, that the Spirit has liberty and none speak from themselves. A brother was having a conversation. With another who was. Known to use the more modern translations that are not as. Precise. They're more of a paraphrase type. They have some usefulness, but to read them as a steady diet to make them your your study Bible, you're going to suffer very, very much because that they do not have the precision, the accuracy. I want to tell this story before finishing the first one of a young sister that was recently saved out of the world. And she had one of these modern translations that she was using paraphrase type dynamic translation based on the principle of dynamic equivalence, which is get the thought and then translate it into your own words. Not translate the words into the words of the language you're translating into, but translate the thoughts. Well, that's really an attack upon the verbal inspiration of the scriptures. God has said the words are taught by the Holy Spirit, not the thoughts but the words. So a translation on that principle is false. To start with, it ought to warn us his sister was in a Bible study and enjoying the the study and she. Thoughts were brought out from the King James that they were using, and her translation didn't have those thoughts.

She looked at that and it wasn't after too many meetings. She said to one of the brothers no one had talked to her about the one she was using. She said, I'm going to have to get a better translation. This one I'm using is too watered down and she had the discernment. She couldn't find the precious gem, some of which we've been enjoying together at this conference as we have mined this wonderful minefield, the word of God and dug out the gems. If you get one of these watered down translations, the gems aren't there. You miss them, and she realized it, So she said. I have to get myself. Hey, King James. Well, the first story that I was starting on was this brother was stressing to this other one that you're going to lose that precision. And his comment was, I really don't care. Now that's Laodiceanism. That's Laodiceanism. I really don't care. You know, we had Ministry on offending and we certainly need. Deadline of things that we do not hurt people's feelings or offend. But the real sense of these verses in Matthew 18 is to cause to stumble, to cause to go astray. And some will have to answer to the Lord for leading babes in Christ to a inferior translation which might lead them to error and away from the truth of God that is offending. That is offending and they will have to answer to God for it. I wonder if we could say a few words on what seems to me to be even deeper and I don't know in any way take away from what we're talking about. But in medicine, you know, which I practice for a few years, we had symptoms, but then they were only a manifestation of an underlying disease. You never treated symptoms, You treated the disease. And I hope, my brother. And also brother-in-law in the flesh won't mind if I ask him if he'll repeat some of the remarks that we were sharing over lunch today, which. Really, I felt went deeper in the sense that they brought out more what is the essential state of things that causes these things? Because that's something I feel that we all need. We may be able to look on these things and say these are manifestations of laodiceanism, and no doubt they are. I thoroughly agree with that. But there is an essential difference between Philadelphia and Laodicea, which has been, I believe, partially brought out. But. There's a depth there that I think that, at least to my own soul anyway, I think that I can really take to heart. Which takes in not merely some of these things which we can all see and be concerned about, but which gets right to the root of the problem, perhaps in my own soul more than any other. That be all right, Don. The people that witnessed what Peter had to say said your speech betrays you. And I believe that our speech sometimes is the first thing that detects the spirit of Philadelphia and the spirit of Laodicea. There's a pronoun problem that really often manifests what is in our hearts that we may use and not really be conscious of it. In Philadelphia, the emphasis of Brother Heinz actually touched on this point. The emphasis is my word. My patience is not when we talk about patience, For example, it's not simply that we are going to endure until the end, that we are going to patiently wait for the coming of the Lord. It's He is patiently waiting and the Philadelphia and identifies himself. With the Lords interest, not his own interests. And so it's thy word. It's not that we can say we have these wonderful recovered truths and they're ours. That may be true, but that is not the Philadelphian interest or exercise. He identifies himself. His interest is with the Lord, and so he puts himself in the background and he looks at the Lord.

In the last, the hymn that was sung in the last meeting by brother, written by brother Lord Cecil in the last century, it was. Thy dear Word. And then it was thy name. And so even in the writing of the hymn, it was not what the word was to him, or what it was in itself, but it was looking to the Lord. And so the hymn we began with this afternoon. Again had a Philadelphian character to it, because it was thy ways, thy love, thy patience that was brought out in the hymn. And so there can be this pronoun problem that manifests what's in the heart sometimes. Here in Laodicea, the focus turns around and what characterizes the heart and the state is I am, I have, and brethren. It can creep into our speech. We may not intend it this way, but we're in danger when we start to think about. And both think of. Our assemblies. Because the minute we start to say our assemblies, we've lost the sense that they're not ours at all. They may not mean it that way, but in truth, that's what it is. It's not our assemblies at all. It's the Lord's assembly. It's the Lord's table. We don't have any table. The Lord has a table. And by God's grace, it should be the exercise of everyone. To be at his table. But our speech sometimes indicates that we are starting down that point where we begin to think about what we have. And just to add one more, because I believe it has something to do with the difference between Philadelphia and Laodicea. And that is, I don't believe you can have Philadelphian position without Philadelphian character. You can't talk about Philadelphian truth and set aside the manner in which it's kept. They can't be separated in the word of God. You won't find in the Word of God an expression like Philadelphian position or Philadelphian truth. I don't object to the use of them in my own soul, but they always have to be identified with the manner in which it's kept. We can't just talk about truth. It's truth and love. And if the love is missing, then it's not the Lord's truth. It's just truth in itself. And it leads to, and perhaps to me, the very first step to Laodicea. Is can I use the expression Philadelphia and position held in Pride? That's the first step in Downfall and I believe it is the most serious. Concern for those gathered to the name of the Lord Jesus Christ is to be lifted up in pride, and that's the beginning of departure. Because pride is I, and when it's I, the Lord has been set aside, and so May God help us to always have the focus of our hearts. Not self worth, but Christ. That we have his word. Why do we want to keep it? Just because it's good? No, because it's his. And so the encouragement to Philadelphia was my God. The identification, my God, four times over, it says in the word to the overcomer what he's going to do because that person, which. Has interest simply for himself is going to be self-centered, but the one whose interests are Christ. He's going to have the encouragement that Christ is going to give him the enjoyment of God.

In reality. We know The Legacy and Assembly had a Philadelphian character probably in its origin. And was probably in a state of soul to receive Ephesians and Colossians truth. And we used the expression and and I don't object to that either. Believing the Lord's word. We believe this book is true, but it it speaks of keeping his word. And I think that goes beyond what we might think of when we speak of believing that it's keeping it and and I believe in that thought. You know, in the Book of Revelation it begins about keeping the words of this prophecy. Well, you might say, how can I keep the words of this prophecy? The beast isn't marking anybody yet. Well. The principles, the moral principles that are revealed in the Book of Revelation that marked the overcomers and God's people. But I can keep those principles in my life and carry them out in my life, and I think that's a invite. And the thought of keeping the Lord's word, that it has authority over my life. And my life is subjected to the word of God. Otherwise I am inclined to think. In the way we think of these assemblies and the way we have been considering these seven churches in a sort of a prophetic way, that there would be a Philadelphian position. By that I mean, I think there is such a thing as being gathered to the Lord's name, and I think there's only one place where the Spirit of God would gather every believer to the name of the Lord Jesus. Is a position, but I don't in any way believe that those of us who may occupy that position are in. It means then that we're in a Philadelphian state of Seoul, and I think it's possible. That in fact, I believe Laodicea was as much a Church of God. It speaks in the very last word. He that here let him hear what the Spirit saith unto the churches. I think that's all seven churches, and in that sense. Laodicea was much as much a Church of God as Philadelphia was. But the state of their soul, and occupying that position before God is deplorable. And we could we could ask ourselves, brethren, and I think it would be wholesome for us to ask ourselves. I can ask myself, if John were writing these letters, which one would he send to the the Des Moines gathering that I am a part of? Well, brother, and I would be embarrassed to say there's nothing wrong, that John would have nothing to write. Correctively about the Des Moines gathering, it would embarrass me to think in those terms. Things because though I I believe the aspect that we've been considering them is no doubt true, but. I would like to suggest that we allow ourselves to consider that Philadelphia degenerates to Laodicea, and that's what should be our exercise. Our Have I degenerated in my soul? Am I in a degenerating condition right now, or is the exercise of my heart to tell the Lord Jesus, Lord

Jesus, I am needy? I think one thing that Marks Laodicean is the insensibility as has been brought up. But. Let's be exercising. We have the truth. We don't need any more. That's that's a nice statement, but it isn't really the same expression that the Laodiceans were saying. We are rich. We have need of nothing and insensible to our condition before the Lord. The important thing is in the seven assemblies is not what?

They thought, but it was how the Lord who stood in the midst of those candlesticks, how he saw them to be. And that's what we have recorded so. I do think when you allow the down, there is a position that could be occupied. I think Laodicea was in the same you might say position before the Lord in this condition as they were in where they're mentioned in Colossians, but they're. Soul had deplorably departed from God. Would you allow those thoughts present? However, he's outside. I thought of that in a way good at Heinz, but it cannot be possible in the gathering of the Lords people to his name, that he is outside of us as far as our communion with him. And we we're missing his mind at times and are in even our enjoyment of each other and and our enjoyment things are really not connected with the Lord's thoughts at all. Could you? Am I clear in what I am saying? Well, it could be exercising to each one of us, and I believe it should be. But the description of naked can't be applied to those of us who are clothed upon. I mean, we have the robe of righteousness. We'd never get that term. They, their riches were that they were increased with goods, and it's in a worldly sense. And so they don't have what's real. I believe we we could be exercised with those things that they don't characterize us. That we feel we have need of nothing. It's an awful expression, isn't it? Because we started in our prayers here, we're needy people and I'd like to hear that. And we don't really think that, do we? That we have need of nothing, We have need of the Spirit, we have need of His guiding, we have need of the Lord, we have need of the truth. We don't have that sense. And I trust we never will. But this is just driving something that's empty profession, am I right? It isn't really reality here. It's worldlyism. In verse 19, as many as I love, I rebuke and chastened. The Lord has laid his hand upon us in many places. How many have been mentioned in these meetings? As being laid aside in sickness. If one member suffer, all the members suffer with them. Oh, do we hear the Lord's voice speaking to us, and one another being laid aside. As many as I love, I rebuke and chasten. Be zealous, therefore, and repent does not tell us to take heed to our pathway. But in verse 17 he says in the middle of the verse thou knowest not that thou art wretched. And miserable, and poor and blind. And naked. Everyone of those terms describes one who's not even the Lord's. Who has a profession, but there's no reality there. Does he ever use Does the spirit of God ever use terms this strong and apply them to a true believer? I would have great difficulty with that. Do you get a mixture of profession and some that are real? Here brother? Verse 19 would suggest that as many as I love. I mean you can chase it. There seems to be a mixture. And that's why he hasn't totally set aside the assembly there. He's he threatens to spew it out of his mouth, but he's outside knocking. He's not inside. The state is such that he's not inside. There are some that are living up to the truth that they have, even in the laodicean condition in that place, but he knows them. They hear his voice isn't that lovely. And that 20th verse is really a verse of marvelous grace today, I feel. And and he sucks with them. There's a sense he'll go into them.

But not to the laodicean position at all. It's individual, isn't it? You fight that. Even in fact, Timothy, there's much mentioned there in Second Timothy that is addressed to the individual in a day of general ruin. There are these individual things especially brought out now we do have a collective path in second chapter of Second Timothy, but generally speaking, what is brought out there is especially. For the individual, And so individual, communion is enjoyed and is possible to be enjoyed by a St. who finds himself in Laodicean conditions. But the things that the Lord recommends that they would buy for themselves clearly show what their poverty is. You know they need gold, divine righteousness, and white Raven. You know that speaks of practical righteousness, doesn't it? And I said. There is lack of lack of discernment. And I'm afraid sometimes we have to admit that we're characterized by that, that we do not have discernment, you know, and dealing with matters in the assembly, in our own individual lives, in contact with souls, People slip into the meetings. Later on we find out that they were evidently never the Lords. We didn't have the discernment. We didn't have that, I said, as to our own individual problems as well as to the assembly testimony. Discernment is oftentimes greatly lacking, and almost willfully so at times. You mentioned discernment and speaks to my own heart. If thine eye be single, thy whole body shall be full of light, beloved, because we haven't got a single eye for the glory of Christ. That we're so lacking in discernment we wouldn't want to be guilty of oversimplification. Since he made a fairly simple statement as to what is Laodiceanism, I would like to suggest an oversimplification of the cure. If the disease is indifference to Christ and insensibility to the state, then the cure is occupation with Christ and personal purity that answers to it. I'd like to ask this question. This question is in relation to what our brother Henry Short has been telling us. My question is. That when the believers in Laodicea. Met together to remember the Lord Jesus and his death. Once the Lord Jesus Christ in their midst. He's on the outside knocking. My question is, was the Lord Jesus Christ in the midst? Of those gathered to his name and Laodicea. But Iran, may I attempt to answer that, that must not look at the churches in Revelation 2 and three, the way we have it presented in Pauls ministry. You know, the churches are viewed by the judge and their testimony is judged. And I believe that is what we have to keep in mind, like one of the expositors. Of the word of God that has much help to offer uses. Revelation 2 and three to support the independent local church position. Because of these various conditions in the church. Now, I do not believe that we should read Revelation 2 and three like that, otherwise we would be forced to go on with gross evil in other assemblies that we. Except for practical fellowship, and I don't believe that that is the way to use Revelation 2 and Three. It's not viewed exactly in the light of the body of Christ and so on. It's really viewed as a testimony. And even this wicked system of Thyatira is still viewed as a Christian witness. In the last four churches, I believe we find it is a remnant that is recognized as the assembly.

I may be wrong on that, Brother Heights, but I think that's. Well, I believe in the sense all of this Lord is here, you know, and. But I think the individual side is out here and the Lord is looking for communion, and I think we cannot let that speak to our hearts. And I really giving to him what he is looking for in my life, He longs to come in and Sup with me and have fellowship with me. That's a marvelous fact in itself, that he wants to and that he longs for it and that is possible for us today. We can also do that collectively, and I hope. We do, but I would allow the possibility and maybe I'm wrong. That we might consider an assembly to be still gathered to the name of the Lord, and the Lord does not consider it so. And we sing #166. 166. Lord, thou have thought us after thee. Now let us run, and never tired Thy presence shall our comfort be Thyself, our Hope, our soul desire. Number 166.

St. Louis Conference: 1993, Philadelphia Revelation 3:7

## Reading

Revelation Chapter 3 and verse 7. And to the Angel of the church in Philadelphia. Right these things say at the that is holy he that is true, he that hath the key of David, he that openeth, and no man shutteth and shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door. And no man can shut it, for thou hast a little strength, and hast kept my word. And has not denied my name.

Behold, I will make them of the synagogue of Satan, which say they are Jews and are not. But do lie. Behold, I will make them to come and worship before thy feet, And to know that I have loved thee, because thou has kept the word of my patience. I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly. Hold that fast which thou hath, that no man take thy crown. And that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches, and unto the Angel of the Church of the Laodiceans. Right these things saith, the Amen, the faithful, and true witness. The beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art Luke warm, and neither cold nor hot, I will spew thee out of my mouth, because thou sayest I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear and anoint thine eyes with thyself, that thou mayest see as many as I love, I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come into him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame. And am sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. That we must remember. In the second and third chapters of Revelation. And that is God is setting forth. A prophetic History of the Church. This is what God is doing. Mostly what he's done already. But it is his work. It's his affair. He is seated on his throne in heaven. The Lord Jesus is there, having finished the work that the Father sent him to do in the world. Now he has received him back into the glory to sit on his throne. And what happens? In this world. Particularly that which effects God and his people is recorded for us. In these two chapters of the Bible, and I would. Just say that God knows what he has prophesied. He knows what he's about. His plans are. In concrete, shall we say? That is what he has prophesied will take. Place we are in these last last days now of Sardis Thyatira the the Protestant Reformation. This artist Thyatira Sardis Thyatira comes first from about 500 BC AD and.

1500 AD with Sardis and about 1825 or 30 was. The revival of church truth, and that's Philadelphia, and subsequent to that was Laodicean. Things are not happening by chance, but rather God is ordering all things after the council of his own will. We would like to see things better than they are, but remember God is on His throne and He. Is not allowing anything to happen by accident or by surprise. What he really brings out is that failure in man. When it's committed to him, he doesn't order the failure. That's not the council of his will, but he could foretell. And two verses in the first chapter express what you're saying. Dave, I'd like to read them in the first chapter, the third verse. Blessed is he that readeth and they that hear the words of this prophecy. That's what you were telling. It's a prophecy. God knew the whole of this 2000 years, and he set it out in a wonderful form in chapters 2 and three. So we're to read and we're to hear the words of this prophecy and keep the things that are written in them therein. For the time has had, I tell you, the time is at hand for the happening of all these things. Then if we go down in the same chapter, one to verse. 19. In a simple way, we have a resume. As the whole of the Book of Revelation in verse verse 19 write the things which thou hast seen. Well, that was what John was getting hold of right then, and the things which are are chapters 2 and three. It's this dispensation when grace is shown to man and the church is raised up, and man becomes the responsible builder to hold the truth and fails in the first church. Left their first love and the phaser goes on and develops to its fullness, I guess in. The last four, and especially the last one and the things. To conclude that verse and the things which shall be hereafter begins chapter 4 to the end of the book. So I think for the sake of. Young people that haven't studied church prophecy like was. Explained to us yesterday, it's a good thing to get a hold of what is past and his history and recorded by faithful men as to what has happened in these 1900 years at least, and see that when God prophesied, He knew it and could write it as. That is, history and prophecy are all the same. To God, God is ever existing. And to God there's no difference between history and prophecy. You can't hardly believe that, but it's the truth. And so, giving a little resume of the seven churches, Ephesus was the beginning and. They left. Their first love there was departure. Smyrna came in quickly. When did you say that began, David Smyrna did you say? It began sometime in the 2nd century. Yeah, yeah, that's right. That's right. And that was a terrible persecutions and then. Pergamus comes in, and that was the days of Constantine when he. Outwardly embraced Christianity and being the emperor at Constantinople. He. Decree to stop the persecution. But it was kind of like a marriage, I guess that's what the word means of the world and the church. And it turned out that the world was ruling in the church, then came as you said, I guess you said Thyatira began about 500. I think so. Well, that's that's potpourri, somebody said yesterday. And what happened in potpourri is that. The church got so powerful she ruled in the world, turned it around. 1st and Pergamus the world power was ruling in the church and the church got more powerful and she rules in the world.

Now these last four churches remain to this day, as we said yesterday by Atara and Sardis and Philadelphia and Laodicea and explained about Laodicea when she began. I'd like for you all to get Walter Potter's book, gathering up the fragments, and read it. He was a brother that a few of us who are old enough remember when he was. In the days of Darby and knew him well and he was at a conference up in Guelph ON. I guess over 100 years ago. And the question came up was asked when did Laodicea begin? Voter, Potter said. A voice spoke up, and I never did know whose voice it was said. 1848 then, he said. Brethren, I believe that's kind of strong. Thing to take, but I think what's happened in the last two or three years. Ought to put before our vision what it is. And it did indeed begin with independence, openness. An indifference as to the person of Christ and his glories. Or, sad to say, many who have departed from the true testimony. Have scattered and are caught in what is indifferent. Neither cold nor hot. What a thing to say that we're living in the days when we can see these things happen. What about it? Clamp. Yes, yes. Need sauce. I was thinking that. Question might ask what? How can we go on in this? Well, there never was a time when the God wasn't, the Lord wasn't. Equal wasn't quite able to take care of his Saints and and so they could go on in the truth. Mr. Potter, you remarked on. I was thinking of that verse him in our chapter, Chapter 12. A chapter 3 and 12. Him that overcometh. Will I make a pillar in the temple of my God? Mr. Potter gets that overcomer was one who went on with the Lord and his circumstances. When on with the Lord and His circumstances. And I remember. Perhaps I you'll forgive me if I may have repeated something, but I remember I asked Mr. Hale one time about some problems we had, and he wrote me and he said, well, he didn't exactly answer my this was his answer, he says A quiet walk with God and an evil day is of great price with him up there. A quiet walk was gone, going on with the Lord. In our circumstances, I think what you say is very good for us to get ahold of, particularly those of us who are younger. Because while we will never return to the Pauline days of the church, nor to that which was in the 1800s, God's provision for his people today is still the same. In fact, the supply that we have in Christ today is the same limitless supply that the people of God have always enjoyed. And it's interesting that in Philadelphia he's the holy and true, and in Laodicea he's the faithful and true, because if we believe not he abideth faithful, he cannot deny himself. And I've enjoyed in the book of Malachi, where you have the people of God in the Old Testament at their lowest point, spiritually days, brethren, parallel to the days in which we live. There are two things very wonderful in that little book. First of all, you find a confirmation of the Lord's love. He begins the book by saying, I have loved you, Seth the Lord and brethren. His love hasn't changed. He loves us even when we grieve Him, even when we're not

faithful. His love is absolute, and it's interesting that in the Old Testament God always confirmed his love to His people at a time when they were going on poorly, such as at the end of the wilderness journey. Our journey, staying with fault, finding and murmuring and complaining and idolatry. At the end of it he could say, yeah, he loved all the people in Jeremiah day when they had turned to idols, and he had to accuse them of adultery because they had those divided affections. I have loved thee with an everlasting love in Malachi at the end of their history in the Old Testament I have loved you, Seth, the Lord. And then there's something very precious later on in that book, it says.

I am the Lord. I change not. And so, brethren, He hasn't changed. He's the faithful one. And as our brother dear brought before us, there's still a path of faith for us amidst the ruin because he has provided everything that's needed. I don't want to sound repetitious, but, I would like to, in our chapter, just go back to the eighth verse, to the end of the eighth verse, for a comment or two, which again, I think is important in the days in which we live, he says. Here thou hast kept my word and has not denied my name. Brendan, I think the order here is very, very important. Just turn over to the 138th Psalm for a thought in this connection. Psalm 138 And the last part of verse 2. For thou hast magnified thy word. Above all thy name. Now you will notice the same order here, that it's the word 1st, and then the name and brother. And I think this is important in the day in which we live, when there is so much done in the name of the Lord Jesus that isn't in accordance with his word. Because, and again I say this to those of us who are younger, we are never justified in doing anything in the name of the Lord Jesus unless we have the sanction and authority of the word for what we do. And this was the commendation that was given to Philadelphia. First of all, they had kept his word and not denied his name. We spoke yesterday of the precious privilege of being gathered to the name of the Lord Jesus to remember him in death. But, you know, there are some here, we might say. Well, aren't there many who remember the Lord in death? There will be many, perhaps in the city of Saint Louis tomorrow, who break bread. But when I go to this book, I find he's magnified his word. Above his name. If if we meet to remember the Lord in his death, it must be in a way that conforms to the word of God. Sometimes folks say, well the only thing that matters is souls be saved rather than that's not so wonderful thing for the gospel to be going forward. And Paul said whether in truth or pretense, Christ is preached and I there in due rejoice, yeah, and will rejoice. But again brethren, it's kept his word and not denied his name. The word above the name. And if I go out with the gospel again, it must be in a way that conforms to the word of God. And I want to be careful, but I would just say this, that we're never justified in placing the name above the word. God says He's placed the word above the name. Because everything I do must conform to the word of God, even when a difficulty arises in the assembly and we feel some action needs to be taken. Brethren, if we don't have the authority of the word of God for what we do, then all we can do is commit the matter to the one who is head over all things to the church, which is His body. And if there is a collective exercise and a searching of God's word in His time and in His way, then he will give the. Scripture, so that when we take the action in the name of the Lord Jesus, we have the authority of the word for what we do. And so the commendation to Philadelphia was two things that go necessarily together, and two things in their proper order. Thou hast kept my word and not denied my name. At first, our brother read in Psalm 102 was read at the Des Moines conference this spring. And it set up a real question in my mind as to why. God would exalt his word above his name. And this the Lord brought me for me. We had read to us last night. In the beginning was the Word, the Word was with God, and the Word was God. This is the person of our Lord Jesus Christ in the He was in the beginning with God. And so the person of the Lord Jesus Christ is that which is brought before us in His Word.

He is the Living Word, the person of the Lord Jesus Christ. And in the Word of God, a man's name is that by which he is known. His character is often given us in his name, a notable case, of course, his neighbor. As Naval is, so is his name, and his name is a fool. So a man's name is that by which he is known. So the person of our Lord Jesus Christ is superior to the way that he has revealed himself. If you can use that terminology. So in setting his word above his name. It is his person that is everything. If we give up that. How he has revealed himself has no meaning, so it says that his. His person above the way he is known. My word, little pronoun, my name and you go right through it. We spoke yesterday about the personal pronoun I. It's found many times. You go down to chapter 10. It's a verse 10, it's my. Patients and then four times in verse 12 my. God think of the Lord writing that to us, my God, four times, and lastly at the end of verse 12, my new name. Very special. Name the horse. I wonder, can we have a few words on that 12 verse we didn't get? We left that yesterday, I believe. It was so full of precious comfort. And it's the reward for the overcomer. How about a word on it, Clem? I'm listening to Clam. Well, him that overcometh will I make a pillar in the temple of my God. Maybe I might just start things off a little Here, he says to them. You, you're a thou has a little strength, but one who has just, even if he just got a little strength, but goes on with the Lord, the Lord says, And here's the reward, because I will make thee, I will make him a pillar in the temple of my God. Well, the pillar speaks of of strength, doesn't it? And the church on earth is a pillar and ground of the truth, just to think. The Lord takes everything up to heaven, as it were. We're down here. He's down here seeking to go on to the Lord and His circumstances. And the way is rough, the Lord knows it, he says. I know, I know all about you, but the Lord hasn't worries at the end. Takes us up to heaven, and that's the dwelling place. That's that's the true dwelling place of the Spirit. And that's where we belong and that's where we're going. He takes us up there and he says, I will make him a pillar in the temple of my God. And this isn't only a brother, but this, this surely could take it. A sister who seeks to go on faithfully. And. Whatever her circumstances are, it might be bringing up a little family for the Lord. It might be seeking to encourage the Saints. It might be. She might be all alone. Her companion is gone. Maybe she spends hours in prayer. And. And there are some that do well. They'll have a little strength, But I will make thee a pillar in the temple of my God, and he shall go no more out. What a reward. There is a very important principle in being made a pillar. Of my. It could be said from the beginning of this prophetic history that we also have the moral history of the Church of God. In this scene, the history of the testimony that God left here unto himself. With the responsibility of being in the world what Christ was here. When he was here. And so for those who do not deny the name of the Lord Jesus Christ and keep his word. Those who go on faithfully for Christ in the midst of ruin, he will give them in the glory the character that the Church should have had all along. He They will be a pillar. Our brother quoted that verse to Timothy that the church is a pillar and base of the truth.

And those who overcome in this day of ruin are made to be after the character that the Church should have been all along. I like in the temple. And they had names. I think the meaning of the names is very interesting. Jason and Boaz. I think they mean he shall establish and in him his strength. And indeed it's proven out here. Who's going to establish I my me, the one that's talking. And he's going to put these people that keep his word and don't deny his name in a most prominent place. The pillar is right out in front. We got over here, the Ramada last night, great big pillars in front of that place. It's kind of a picture, you know? Of the reward to those who are despised and suffer reproach for His name now, and who have no great building together in now, because these Saints themselves are the dwelling place of the Lord, and He values those few that keep His word and make a place. The desire of David to have a dwelling place for the Lord in the midst of His people, I think, is fulfilled. In Philadelphia, and he appreciates it, and the world does not. Christendom does not. What's going to happen in the display? A pillar? I like to think I will write upon him my new name. We just go back to the ninth verse, the middle of the verse. I will make them to come and worship before thy feet, and to know that I have loved thee. I believe writing the name could carry the thought that these people

belong to me and God is going to manifest. Those that were down fraudulent. These people belong to me, their mind. We belong to him, and he's going to manifest before the world that we are in. What is the name that he has now in his resolve, his redemption, redemption, glory, That which has come, that which he has won through his work on the cross, that redemptive work on the cross which has glorified God? The 2nd Corinthians 5 The apostle said, yeah, though we have known Christ after the flesh, yet henceforth know him no more. They look for the Messiah, but this is not the Messiah that that belongs to the Kingdom. But he speaks here of the heavenly glory, the temple in glory, the dwelling place of God. And this is the home. This is the home to which the Lord is going to bring us. What a marvelous grace, delightful to notice, too beloved, that he says, enable no more out the exhortation to us, to you and me, today, in the midst of the ruin to which we have made reference repeatedly. Is therefore let us go forth unto him. Without the Kim, we have to bear the reproach of a rejected Christ now, but going on, as has been suggested, faithfully in our souls with God in a quiet way. The time is coming, beloved, when we'll have to no more go out. We'll be in the presence of Him who loved us and brought us to that Father's house, and we'll go no more out. That's wonderful encouragement, because as we sit here this morning, perhaps we're thinking about what will take place when we go back to the cares of life, to school, to work, to the situations in our home assembly. It's a wonderful privilege for the people of God to be together for two or three days like this. But think of it rather than there's a day coming when, first of all, we won't have to put forth any energy to be in His presence because many of us had to travel a great deal to be here today. Some of us had families and it took energy. I know it's a work of the spirit of God that gathers us together, but there is that energy of faith that's needed. And so we, some of us yesterday had to battle the weather and so on. But in that day we won't have to go to be in his presence, collectively will be there because. He will be that. He himself will be the temple. He'll just be in his presence, and then we won't have to watch clocks either. We won't have to worry about having to go back to the circumstances.

To the situations, to the pressing things of life. And what a day it will be when we're not governed by the physical hindrances, nor are we governed by time like we are now. I was thinking of this expression the city too, before we pass on, because in the end of Revelation he takes up the church in the aspect of the city. Just notice a verse in that connection in Revelation 21. And verse 10. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. And her light wasn't like unto a stone most precious, even a Jasper stone, clear as crystal. And he goes on to describe the heavenly city in that day. And so he brings before us the church in this way. And I believe it would speak to us of a day of public glory and manifestation, because the Lord Jesus said himself, a city set on a hill cannot be hid. And isn't it of tremendous encouragement to think that there's a day when those who have gone on quietly and faithfully for the Lord down here, amidst the persecution and the trials and the circumstances, gone on quietly for his glory, we're going, they're going to be associated with him in that day. He's going to reign in righteousness. He's going to have his rightful place, but we're going to be associated with him. Just like when the president of the United States is elected to office and he moves into the White House and he is the figurehead for the country. Now you'd be surprised if his wife didn't appear at his side. You'd be surprised if his wife didn't move into the White House with him and brother. There's a day of glory coming when every eye is going to be on him. And he's going to be the center of everything, and we're going to be associated with him. And he gives us this encouragement to those who were at Philadelphia, who went on faithful to his word and to his name. He encourages them to say, you go on quietly now. There's a day when you're going to be associated with me in glory, public manifestation, brethren. It ought to thrill our hearts, because this day is not far off. I would just like to draw attention to that first eleven in Revelation 21. Having the glory of God and her light was like unto a stone most precious, even like a Jasper stone, clear as crystal. We'll go back to Revelation 4. And we'll read from verse two. And immediately I was in the Spirit, and behold, a throne was set in heaven. And one sat on the throne, and he that sought was to look upon like a Jasper. And the Sergeant Stone? All He has placed his glory upon us. He was like a Jasper stone and the church is like a Jasper stone. He has placed his glory upon us and he will display us in that glory in that coming day. Now I believe I would like to suggest. In Revelation 4, is a Jasper stone and a sardine stone all. He has his own intrinsic glory that belongs to him. And still He has put his glory upon us in the. The apostle speaks of five and 29 For no man ever yet hated his own flesh, but nourishes and cherishes it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones. And so here we have in the reward to the Overcomer. Here the Lord is telling us of that perfect identification with Himself, perfect association with where one with him, one with Him and everything, everything short of the Godhead. He has blessed us with everything short of the Godhead, which of course that he could not do. But everything else he associates you and me with him. And that's what we get. Comes out so lovely in Philadelphia. As Brother Clem was saying, we get my and my and I and I. Like to say in connection with the overcomer that we have here in verse 12 and we get it in each church, I think it is really good to think about it because many of us come from situations that are extremely difficult to deal with, and many times it doesn't seem like there's any answer for the difficulties in which we.

Find ourselves. In fact, it seems like the lack of power, the little strength that there is, doesn't seem to be able to address problems that exist. But I think it is a tremendous encouragement, this fact that it is addressed to the overcomer brethren, because every true believer in the Lord Jesus has a life that is. Characteristically. Overcoming. If you turn back to first John, chapter five, I think we referred to yesterday, but I think it's so precious and an encouragement. Verse four of chapter five of First John. For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world. Even our faith, faith is what brings God into the picture and when there are situations that seem completely impossible. As far as man is concerned, still they are not impossible when you bring God into the picture. Because God is the God of the impossible, and it's tremendous in these days of weakness. Maybe there's some here who come from situations that they absolutely have no answer for. Sometimes I've been told of stories and situations that I honestly don't have any answer for. Why does God allow that to come in our lives is because he wants us to turn to Him. To come to him in the simplicity of faith and bring him into the picture. We're trained in such a day when we're told to be self reliant, to have confidence in ourselves. And it's in this day when there is little strength, brethren. Still, there is a way to overcome. I'd like to read a portion that was referred to yesterday in Zephaniah again of a situation that seemed to be terribly difficult, perhaps almost impossible, in the time of Judah. And the answer that there seemed to be for it Zephaniah, chapter 3. It's speaking about Jerusalem. Woe to her that is filthy and polluted. To the oppressing city she obeyed. Not the voice she received, not correction she trusted not in the Lord. She do not near to her God. Her Prince is within her roaring lions. Her judges are evening wolves. They know not the they know not the bones. Till tomorrow her profits are light and treacherous persons. Her priests have polluted the sanctuary. They have done violence to the law. Pretty discouraging picture. What is the next verse? The Justice Lord is in the midst thereof. He will not do iniquity every morning, doth he bring his judgment to light. He faileth not, but the unjust knoweth no shame. What a tremendous comfort, brethren, to realize in the most difficult of situations. If we have the confidence of the presence of the Lord Jesus in the midst, brethren, we have every reason to look up, to take courage, to hope he faileth not. And maybe there are situations that seem to go unchecked. Remember, there is one that is walking in the midst of the candlesticks. Who observes everything that is going on and overcoming brethren is simply going on. Maybe in our weakness, in our confessed failure, going on with our eyes on him, waiting for him to act. I think it's so important.

In the day in which we live, not to give up hope to get your eyes off of all else besides. But remember. The Justice Lord is in the midst thereof. He will do no iniquity. He faileth not. We could turn the Psalm 11th. Psalm 11 and verse 3. If the foundations be destroyed. What can the righteous do? The Lord is in his holy temple. The Lords throne is in heaven. His eyes. Behold his eyelids. Try the children of men. Everything may seem gone as far as we're concerned, but the Lord is in His holy temple. It's not beyond him. He is still in control and nothing is taking place. He does not allow. What a blessed God we have. We need the whole scripture to tell out the wonders and the glories of God once thinks of how when the first man fails, the first man said God is God is not taking off guard. He knew all about it. He brings in Christ the second Israel had set up in this set up in this world to be a testimony to God, to the righteousness of God in in the earth Israel. How miserably they failed. But the day is coming when grace is going to bring that little remnant of that people through the great tribulation. They're going to be the nucleus of a, of the nation that's going to enter into the Millennium. And in the Millennium, under the grace of God, they are going to fulfill what they never did in their previous history. And so it is with the church, the church set up after Israel failed. Then the Church. Umm. The Church is brought in to be a testimony in this world. Testimony to God under Christ and about a heavenly testimony. The church has failed miserably. But God, the day is coming in the glory, the church is going to be a blessing. Under the gracious hand of Christ, the church is going to be a blessing and she's going to fulfill all that she fails in in the past. It's going to be a blessing to the whole earth in the coming day. I wonder if you might just realize when we saw the picture of the New Jerusalem that the verse. Let's go over there to chapter 21. Again please. And read verse 11. The last part like a Jasper stone, clear as crystal and inverse 24 correction. Verse 23. And the city had no need of sun, neither of the moon to shine in it, for the glory of God did lighten it, and the lamb is the light thereof. I was thinking of the reflection of a diamond, maybe in comparison to a Jasper stone, and it was a reflection of Christ. And I was thinking again here at this city, because I don't know if it was clearly brought out that this is the church. That God presents. Lord Jesus presents it. At this time, it is the church. It's all believers that are members of the body of Christ. He's it's a mess today, but he's going to present before him a glorious church without spot where they only He could do it. There's a little touch in David and his men when David was in rejection. That the day that Samuel took a sucking lamb would bring before us. The Philadelphian day warns them of what they're going to expect if they want to have a king, that the king is going to to clothe their sons and daughters, and so on. But David goes into rejection and. What about the men that are with David that come to him? Well, they were men that didn't fit into Sauls economy. They lost their property. If Saul was going to lavish all this good on the young men and the young women, where was he going to get it? He'd have to take it away from somebody. And so?

I believe that we're in that position today by His Grace, that we don't fit into religious Christendom. And so consequently, we've got the stigma like David's men had, that they were runaway slaves, they had broken away from their master, and so they had to go on in rejection with stigma upon them not being vindicated. But David was waiting for the day of the Lord's power, and that's what we're waiting for, and that's what has been brought before us in the ministry. Of the heavenly Jerusalem. But that day came. The day of the Lord's power came after they went wandering and misunderstood. The day came when they were brought to Jerusalem. And you think of those men that were with David, as Jerusalem was established under David, and he would unite all Israel together. Of these men, as they took their responsible position, they were like pillars in the House of God. And so, as has been mentioned, there are those problems among us that we wish could be dissolved. But we may not see many things dissolved here below, but we can wait for the day of the Lord's power. And as all this review, this manifestation, is brought before us, and everyone is in their position, I believe we're going to say Amen to the whole panorama. So may this be an encouragement to look for the day of the Lord's power, But today it's man's day. I've enjoyed Brother Ron in connection with that verse that was read to us in the 21st of Revelation. Describing the city, it says it was clear as crystal, and I've just thought of that because it says Now we see through a glass dimly. And there are many things that we don't understand, I'm sure, as those men follow David and his rejection. Resorted to him in The Cave of Adelaide and so on. There were many things they didn't understand. Here was the one that had been anointed king, and now they were associated with him on the mountains and in the caves. But I enjoyed how that in that day when we get home to glory, everything brethren, is going to be clear as crystal. There are things we don't understand Now. Sometimes the Lord does show us why He allows circumstances in our lives and in the assembly. But I really believe there are many things that are not going to be clear until there is that display of glory. And we view things through his eyes and as we view it and see the whole purpose of blessing in its fruition and in its completion, we're just going to praise him for his ways with us. Again, I've often used an illustration, but sometimes when my wife is with me, she has a little handiwork that she keeps to do while we're traveling and visiting, and sometimes on the back of that canvas, it looks like just a tangle of threads. And you say, can all those seemingly tangled threads go to make up something, some pattern? Do they all have a purpose? Well, when the work is completed, you turn the canvas over, and on the other side of the canvas is that beautiful picture all in its completion. And you say. Everyone of those threads had a purpose, brethren. We view things from the backside of the canvas now. There are many things that seem tangled. And you say they're never going to be undone? Oh yes. Solomon said that which is crooked cannot be made straight, and that which is rough cannot be made plain. But there's a glorious answer to that in Isaiah 40, where he speaks of a day of glory and manifestation. It says, the crooked shall be made straight, and the rough places playing, and all flesh shall see it together, for the mouth of the Lord has spoken it. It takes faith to count on that brethren, and to leave those things with the Lord, knowing there's a day of glory when we will view things from his sense and his value, and will praise him for eternity. For his ways with us down here. I will write upon him, then, in the name of my God, just to think of the Lord Jesus as the man in the glory and what God means to him. Of the name of God, all that God is, and I will write upon him the name of my God. The Lord Jesus took manhood in order.

Order that he might die for sinners like you and me, but in manhood he has glorified God and he'll he never cease to be a man. He's gone back to heaven as a man. He's a man of the glory of God. And you and I are going to be there and we're going to enjoy him forever. That blessing, man of the glory. Well, he says the name of the city of my God. God is going to have a city. God is going to have a city. Well, this is of Abraham. Abraham rejoiced. Abraham says that he looked for a city which hath foundation. Whose builder and maker is God? Well, we've been having a little bit before us of the city that coming was going to be displayed in the coming glory, that city that God himself will own. And by his grace, oh, how wonderful beyond all thought that we're going to have a place in the we're going to be in that city, we're going to be part of the city. And so he says the name of the city, my God, which is New Jerusalem, which cometh down from heaven out of heaven from my God. Heaven and his character, heavenly in his character and from God. God is its source. The the the the church in glory. The church, it's heavenly in character and it's its source is in golf. Caves comes down from golf. We spoke of the pillar being made of the overcomer being made a pillar in the city in the temple of God as being given the character. Of what the Church should have been. And that's exactly what we also have in. Having written upon us the name of the city of our God. We read in the first chapter of John's Gospel that the law came by Moses but grace. And truth came by Jesus Christ, the view of the assembly as the city. Is the aspect of the Church's being the administrator of God's grace in this world. How miserably has the church failed to be an administer of Greece? But in that coming day of display and manifestation, it's going to be the city, the administrator of God's grace in this world, coming down out of heaven through the nation and to all the nations of the earth. The Church, the source of God's administration of Greece. Samuel 22. And verse. Two, and everyone

that was in distress and everyone that was in death. Everyone was discontented, gathered themselves unto him as David. He became a captain over them. This is the material. A picture of ourselves that Christ is taking and going to make into that beautiful thing we see described in Revelation 21. We must remember the pit from which we were digging, but we are going to be made. Suited to his presence, his nature and be with him and will be displayed as. His old those that he is loved. Whilst we recognize that this 12 verse looks on to a future day of glory when he will, as it says in the end, and I will write upon him my new name, there's always something for our present portion and enjoyment. And if you just look in the chapter before in connection with the address to Pergamos, notice in the end of verse 17, he says. A new name which no man knoweth saving, saying he that receiveth it. Well, brethren, this is for our present enjoyment. We look on to that day when he will write his new name upon us, and there will be that glory and manifestation. But He's given us something for our present enjoyment. He's given us now a new name which no man knoweth saving he that receiveth it. Now we know that a new name in Scripture speaks to us of a it was a mark of favor, those that were brought into relationship and special places of favor with Jehovah. In the Old Testament and with the Lord in the New Testament, they were given a new name, such as Abram. When he was when he answered that call by faith and came out, God gave him a new name. The Apostle Paul. His name was changed from Saul of Tarsus to Paul.

And so it brings before us that mark of favor and relationship and communion. And I've thought of this new name, which no man knoweth, saving he that receiveth it. Sometimes, as I visit in various homes, I noticed that the husband has a special little name, a special mark of favor, that he addresses his wife or the wife to the husband. And it wouldn't be appropriate for anybody else to use that name. It's just a name, something that's enjoyed between those two individuals. If I used that name, it would be very inappropriate and I've thought of that in how Connection with how? When we're brought into relationship with the Lord Jesus, he gives us that new name, something that's enjoyed. Just between yourself and him, that favor, that communion that he has for us now, it's true his new name will be placed upon us in that day. But, brethren, there's a present portion for us now. He wants us to go on in that relationship in the enjoyment of himself, in the position that we have been brought into. And He's given us the Spirit of God and the word of God that we hold in our hands so that there can be that present enjoyment in our souls while we wait that day of glory. I'd like to ask a question that we might consider. What would What would it be? What does a person have to do? Or what are the requirements to become Philadelphia? The word entry. Doesn't this verse answer it? The eighth verse now has the 8th little strength. That's kept my word and has not denied my name. I don't think there's anything else. In addition to what our brother Glenn brought before us of why to go as to the new name being given to the Lord Jesus Christ. As a glorified man. In the second of Philippians that we have enjoyed before so many times. God hath highly exalted him, and given him a name that which is above every name that at the name of Jesus. Every knee shall bow, and every tongue confess that Jesus is the Christ of the glory of God the Father. In the resurrection it was Jesus, this same Jesus that was exalted and given the name of Lord and Christ, and in the first of Acts this same Jesus which he saw ascend up into heaven, shall unlike manner come. So in one very real sense, though, he has the name. Of a glorified man. It's the same blessed man that was here below. So that it is Jesus that is on the throne, but there as one who is having glorified God. Even in the place of sin. And now has been exalted to the right hand of the Father, to sit there until this day of manifestation of which we have been speaking. So in one sense it is His blessed name that is upon us, but it's that name that he has been given in resurrection and glorification. Same Jesus. Being in Philadelphia and it's the first part of verse 10, I think it's very appropriate because of the late date chronologically in which Philadelphia is found. It says because thou hast kept the word of my patience. That's still his word, but he's the patient one and he is waiting and we should be waiting just right down at the end time and he's going to come so. That's another qualification, I believe, of being seen by him as Philadelphia. David and his men have been suggested as a picture of what we have here, and the word of my patients being kept is like Shema, who stood in the field of lentils and defended it as his inheritance. When David would come to the throne, Nice thought it was just a field of beings, we might say. But the faith, though the king was now rejected, he would defend it with his life because he anticipated that day of glory when the king would be on the throne. So keeping the word of his patience is sharing the rejection. Of the Lord Jesus Christ now going out unto him, bearing his reproach, waiting as he waits until that day of glory, when he will come in power and bring us back with him.

My brother to be Philadelphia. But to esteem myself, I have to look in the mirror and I have to see that there's failure in my own walk, keeping the word of God. And I have to say, have I denied the Lord's name? Have I kept Lord's patience? Because our the teaching of who Philadelphia is amongst the president's writings is that it is a state as well as Laodicean? And that's how we want to judge ourselves. And so I do want to recognize, and for us to recognize that God began a work which we know as at work known as Philadelphia when he laid down the groundwork. And that work began in 1820. And there was Saints again gathered into the name of the Lord Jesus. It was the sovereign work of God, and he established it. We can say our feet are there, and we have to judge ourselves. We might not be able to say that I Philadelphia. I think we ought to be on guard about bringing this question up for us to pronounce Who is Philadelphia? The very reading of it is written to the Angel of the Church of Philadelphia. A representative. Now, I can fit in there if I do fit in there as that representative of what he says Philadelphia is. But he's the one that looks down upon it and in my own thinking. I think he sees different people in Philadelphia every day of our history. He knows them all and we don't have to know them all. We just have to keep his word, the whole of it, and it's the word of his patience and not deny his name when. Eve was brought to. To Adam. God called their name Adam. One in One Corinthians 12/12. Let's have let's read that First Corinthians 12. I think it's verse 12. To get the right reading of what it is when it's Christ and the Church. It's similar to Genesis 5 that we're talking about. 1st Corinthians 12/12 Whereas the body is 1, and as many members and all the members of that one body, being many, are one body, so also Christ. Well, coming back to Philadelphia, he looked down and sees those who are representing him in this character of The Remnant, that doesn't take any other name. Their denominations, they're just denominations. There's that denomination. They take names, but they're groups that say they don't take names. But there's one. The Philadelphia that doesn't deny his name, that confesses his name and gives him that prominent place. Of the Lord in the midst. And keeping the Word is a very full thing. It amounts to the apostles doctrine. It amounts to all the teaching concerning Christ and the Church in this age that we practice it, and He is there in the midst. Speak by grace to go on in faithfulness, and then let the Lord answer as to who is Philadelphia. They was brought out yesterday very clearly, and I just echo that. It's not for us to say, but it's to leave it to the Lord for His approval. I think in connection with the word of His patience, I believe it. What has been brought out is summed up perhaps in Second Thessalonians. Because we're right at the end now, the Lord Jesus, I believe, is about to come. And he says here in two Thessalonians, chapter 3 and verse 5. And I'll read this in a little better translation. And the Lord direct your hearts into the love of God and into the patience of the Christ. And so he's the one who has been waiting patiently for 2000 years to have his bride. He's waiting for that day when he will have his rightful place not only in heaven but in this world. And he's waited almost 2000 years. And the apostle would exhort the brethren that they would have that patience too. To keep the word of his patience. And it's interesting that you never find the church.

Asking the Lord to come quickly notice that in the end of revelation. Well, just turn to it. So we we have it from his word. Notice in the 20th verse of Revelation 22 he which testifieth these things staff. Surely I come quickly, not the church here, but he's saying surely I come quickly. And then when he says that, then there's an immediate response on the part of the Church. Amen. Even so come Lord Jesus. Because he would have us to have our hearts directed into the patience of the Christ. To realize that he, as the man of patience, is waiting now for that time when he has his own and we need to have that spirit, well, we are in a sense longing for his return and look up and say Even so come Lord Jesus, Why do we say that, brethren? Because he said, surely I come quickly and so he wants that response. But I think it's a wonderful thing to enter into his heart and see how his desire to have us there in glory with himself. His desire for that day when he will present us to himself a glorious Church. His desire far outweighs our desire. Thank God for any desire in our hearts, brethren, that would make us look up this morning and long to be there. But think of his patience. Think of how long he has waited. What are a few years in comparison to what the Lord Jesus has waited? And I was visiting in a home some time ago, and there was a young man there in that home, and he was anticipating marriage. And every morning he would come down to the breakfast table and he would announce to us how many days it was till the wedding. First day was 45 days, the next day was 44 days, 43 days, and so on. And so after two or three mornings, I asked him if he had the numbers, if he had the numbers backwards on the calendar, and he said yes, he did. And it was reminiscent of a day when I'd done the very thing myself. But I thought, as that bridegroom came down each morning and announced with joy and a glad smile that it was one day sooner to the marriage when he and his wife would be to get his bride, would be together, and they would share their joy and love together. I thought how much more the Heavenly bridegroom who's waiting for that day of glory when he will have us around himself and brethren. I trust there is that response in our hearts. But we need to, as we wait His coming, have him direct our our hearts into the patient. Of the Christ. Enjoyed a farmers view of the seven churches, not to go into that, but as we anticipate going into the meditation on Laodicea that in Philadelphia you might look at it, I'll say a wheat crop and there it is lush green and it's headed out and there it is in vitality and life and we might say, well why don't you go in and harvest that crop. Well, the farmer would say, well, there's nothing there, there's nothing edible. The adversity has to come to bring this crop to fruition. And so in Laodicea is that period of time that we're in. But still the Lord is working with the same product. And as farmers know, when this critical time comes, they they trust that the adversity won't be too strong, the heat to pinch the kernels and too much rain that they can't get in and harvest it. Well, we understand, but it's in this adversity, is it not, that the crop is brought to fruition? And then it can be harvested. And so that's why there's a need of patience. I've seen that wheat fields when the wind is blowing and it's just banging those heads together and you wonder if it's going to shatter it with us going to survive. But it's all necessary to bring it to fruition. In connection with that, one was going to make a statement and they were referring to the Jasper stones and the various precious stones in Revelation 21. Man was made of the dust of the earth. And the Church is made-up of individuals which have come out of that. The stones are from the earth. And they have been made by pressures and processes, and all those precious stones are from the dust of the earth. And even the Pearl had to be introduced by a grain of sand, which was an antagonism to the oyster. And so all of precious stones that we read of, they formed from the earth when it was processed, that pressure that made them.

What they are? Like to say to in connection with what Jim was mentioning about the Lord. Waiting for the time when he's going to have us with himself. The importance, brethren. I remember Brother Albert Hagel asking the question when is the last time you asked him to come? I call home when I'm gone on a trip. I don't detect the longing. Of my family to have me back home. It makes me wonder if the Lord Jesus doesn't hear from our own hearts that longing desire to be home. Is there some concern, perhaps on his part? Isn't that perhaps one of the reasons maybe he allows adversity here? Maybe we long to go home because of the adverse circumstances. Maybe that isn't the highest reason, rather than for waiting his return. But maybe that's the only way he gets a response from our hearts too long to go. Brethren, its glory before but the. Present day, it seems to me, the affluence of life, the comfortable way of living, we have here in the United States. Tends to make us comfortable down here. No wonder the Lord has to allow the thorns in our lives. But may He give us to understand more of his own heart, of love, of his own desire. And to truly say from our hearts, I like to listen to prayers sometimes, brethren, but it doesn't seem like we hear very often the prayer and our prayer meetings, at least. Come Lord Jesus, Come Lord Jesus. I don't hear it a whole lot. Isn't there something that should weigh? On our hearts in this connection, brother. I read the first verse of Psalm 4 connection with that. Psalm 4, verse one, there's a beautiful pamphlet by. F Lavington on this Psalm. We read the first verse. Hear me when I call oh God of my righteousness. Do we hung our thirst after righteousness? But here's the part. Thou hast enlarged me when I was in distress, Lavington says. That's pressure. That's pressure, brother. We've had a lot of pressure the last two years. Bacor to enlarge our prospects, our view, our appreciation, our appreciation of Christ and all He has done for us, the blessed prospect before us. To rise above those things that are immense pressure and think of the one who allows it because he's looking for enlargement of heart. Thinking enough, in the 110th \*\*\* Lords of the Lord and Jehovah said unto my Lord, Sit though at my right hand until I make thine enemies thy footstool. So the Lord is God has taken Christ back to heaven. He's. Giving them the highest place in glory of the Father's right hand. And there he is, sitting. He's waiting. Waiting for the for the time when the. God orders everything. Everything is according to God's time, and the Lord is waiting for that day. But in the meantime, as this leaves room for the calling of the church. And so this has been going on now for these nearly 2000 years, but evidently there's some more yet to come. There's some more yet to come, but the Lord is waiting. But then it also we get a word that says that, but on that day and of that hour knows no man name, not even the Son, not even. Well, perhaps this gives a.

Some a little, perhaps an understanding of how the Lord could say that not even the Son of Man knows well God keeps everything in his own power and but that when God sends tell the times come, then he's going to send Christ. And the Lord is coming in power and glory and all heaven is coming with him, and by His grace we'll be there. But in the meantime the Church is being gathered out and so everything moves on schedule. And when that last one is gathered in how wonderful it will be, then it won't be long. The Lord is coming, and we'll all be with him. He's coming back to reign, but He won't reign until He has us all there. Told yesterday that this had a terrifying effect. I was reminded of the servant in Luke's Gospel chapter 12. Who said in his heart, my Lord delayeth his coming? And he began to eat and drink with the drunkards and to beat the men servants and the maidservants. So if we do not keep fresh in our hearts the expectation of that moment when we will be caught home to be with him forever, it's going to allow our behavior to degenerate. And that's exactly what happened in the history of the Church, as we saw from these prophetic utterances when the Church in Pergamos invited the world in. And took her into her bosom and lost the hope and expectation of the Son of God's return. The Dark Ages crept in and Pope regained ascendancy, and the world became the Church and the Church the world. And so here we are in these last days looking for may it be. Indeed, the purifying element in our life to Even so come or Jesus. Like to say too that the proper Volvo the believer is not only the hope of the Lord's return to take us to glory. It says in Titus 2:13 that well known verse looking for that blessed hope. But then it goes on and says, and the glorious appearing of the Great God in our Savior Jesus Christ. That is part of our hope, brethren. That is part of it. And we look forward to the coming of the Lord, because that's going to be our deliverance from sin. And from sin's presence here. But in that day of his glory. It's going to be when all creation is going to be liberated from the \*\*\*\*\* of corruption. Into the glorious liberty of the children of God, just think of the joy of this whole world. When Jesus will

reign from sea to sea. The similes that are quoted in the Old Testament are just so beautiful. How? All creation rejoices, the trees of the fields shall clap their hands. All creation is going to be so liberated from the \*\*\*\*\* of corruption, and as we see the misery around Brethren, it's right that we should feel it. Think of millions starving to death in Africa rather than we don't have a hardly a concept of how to get ahold of the idea of that we have so much plenty in this country and of the wars that are taking place and children that are being slaughtered. It is awful, brethren. It's down in South America. This time it just tears me down in the city of Lima, there in the corner of the one of the main classes where 8 little children laying there in a corner together to try to get heat. They were in the early morning hours sleeping there. Doesn't that rip your heart? What can you do about it? The misery is so great, there is no other answer. But that Jesus come to reign, there is no other answer. 3 124. Or let us longer roam apart from Thee in that bright place where we shall see thee face to face. Lord Jesus comes. Lord Jesus.

God. Why our love is our right place. Where we shall see the right away more evil. All in my crown by the sea. And all. The riders must come and wait for ourselves by all. We're walking. Our. Way proud. When they are. Why the glory? God bless God. More peaceful. Bless the Lord Jesus. When we consider what we have had before us.

An assembly called Philadelphia. When we consider the one who. Describe this recorded it that we could consider it this afternoon. John. The Isle of Packness alone. What a comfort to his heart it must have been. To be able to write. Those words inspired by thy spirit. Concerning that beloved city. And that assembly that was there. And now this afternoon, as we. Bind ourselves and truly. Denial of patents. Desolate and barren. We pray that the workings of thy Spirit, Lord Jesus. Would be such in our hearts. That even today there could be something that would console and comfort thee, Lord Jesus, as Aldous, look down. Upon this world. Lord Jesus, so worthy of Thy church. We pray, Lord Jesus, that there might be in each of our hearts. Rekindling of affections. For the evil. And we think blessed Savior of the meaning of that. Named Philadelphia. And we pray that even as we are amongst each other's presence. There might be an entering in to that brotherly love. We ask now, as we commit ourselves to thee. That thy spirit may not be hindered. In our lives, Lord Jesus. Amen. Amen.

St. Louis Conference: 1993, Philadelphia Revelation 3:7

## Reading

And to soften our hearts to thyself. And to draw all our reflections in a special way under the. May it be? True to our of each other that we will shun unholiness. From all untruths to flee. The time of our sojourn is so brief, our Father. We desire communion with thyself for the rest of the journey. In a very warm and special way. That the world may see that light in US which reflects the glory of Thy will. Beloved Son, our Lord and Savior. Our friend Jesus. Now, our father, we look to thee for the meeting that's before us. That it may be refreshing, as the other meetings have been to us. Bringing Christ. To us consciously. Making thyself extremely real to our hearts. Help us, Father, Help us to see Jesus. And him only. Precious Savior, we commit this meeting into Thy hands, trusting the Spirit have liberty and Jesus precious name. Amen. I suggest we go on with the. Anyone has thoughts? Regard to Philadelphia, Feel free. Revelation chapter 3 and verse 13. Even half a year let him hear what the Spirit set under the churches, and unto the Angel of the Church of the Laodiceans right. These things set the Amen, the faithful and true witness the beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would that thou Wert cold or hot. So then, because thou art Luke, warm, and neither cold nor hot, I will spew thee out of my mouth, because thou sayest I am rich and increased with goods, and have need of nothing, And knowest not that thou art meant wretched, and miserable, and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white, raiment, that thou mayest be clothed. And that the shame of thy nakedness do not appear, and anoint thine eyes with I salve. Thou mayest see as many as I love I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come into him, and will Sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame. And I'm sat down with my father in his throne. He that hath an ear let him hear. What? The Spirit said unto the churches. And. I'd like to make just a practical comment or two, particularly for those of us who are younger and for those of us who have families in connection with this 13th verse where we begin. He that hath an ear to hear, let him hear that hath an ear, let him hear what the Spirit saith unto the churches. And I just like to make an application because God still has a message for us brethren collectively. And I know the assembly doesn't teach, but it's in the assembly we learned as taught by the Spirit of God.

The assembly, as we were reminded earlier, is to be the pillar and ground of the truth. And I believe that God has given us in a very wonderful way ministry in the assembly. And I really believe, brethren, that we need to avail ourselves of this and of this in the day in which we live. It's a wonderful privilege to be able to sit under the sound of the word of God in the way that God has given us in the Scriptures, because I believe that, as I say. There's a message for us collectively. He still delights to speak to us in the assembly. And when ministry is taken up in the assembly, we receive a balance because there are many who will put a man at the front, and they may get one part of the truth, they may get one aspect of the truth. But when truth is taken up in the assembly, if the spirit of God is given liberty, there's a balance. Because if I bring out something that's not correct. The Spirit of God by another can correct it. If a brother brings out something, that's one aspect of the truth by the spirit of God, another can balance that. Some can bring out the doctrinal principles, others can make a practical application. Another can take the same scripture and apply it in the gospel. And so we need to avail ourselves of ministry in the assembly that we get that balance, and especially brethren in the day in which we live, when it's the collective aspect of things that is being given up. There's two great lines of truth in the Scripture. One is our individual position and responsibility before God. And when you have that line of things taken up, then there's always a comparable truth connected with the collective side of things. And that's the side of the truth that I fear is being given up in the days in which we live. And so we need to have the word of God before us, like we've had this weekend. But also, brethren, when we go home to our home assembly to avail ourselves of the privilege of sitting under the sound of God in the assembly. And I think of what it says about Ephraim, it says Ephraim, is a cake not turned. And if you put a cake on the griddle and don't turn it, you know that it gets too well done on one side. And not enough on the other. And those who do not avail themselves of ministry in the assembly. Sometimes they're like that because we're extremists by nature. But I believe God has given us a precious provision in the assembly. And for those of us who have young children, I never realized till I had children of my own just how much they get out of what is taken up in the assembly. We need to be exercised that there would be that which would be for the children. And for those of us who are younger, but nevertheless, sometimes we feel perhaps our children aren't listening. They're fidgeting around and they're not getting anything out of it. But you listen to your children afterwards, and you'll find out that they get much more out of the ministry in the assembly than we ever imagined. And so I just say to those of us who have families, we need to bring our families to the assembly meetings. We need to have them under the sound of ministry. And we

need brethren to have an open ear as the spirit of God is given liberty in the assembly. That we might seek to learn what he has to say to us and to go over those precious fundamental principles of Christianity that he has given us in His word, and especially in the day in which we live when these things are being given up and undermined. And with that, that in the second chapter of John, There the question is raised in connection with the good wine. The good wine was not served at the first, but all enjoyed what was served. But then at the end there was that good wine and I believe as you say if we are exercises to the balance of the ministry, that from the youngest to the oldest will be able to identify it. Now it says the good wine. I wonder if we make a mistake to say the best. So they didn't lay at a sea in days. I believe it's God's desire to feed us richly and to fill our hearts with that good wine, that joy, that will endure forever. I think we need to be careful too, because when we go back to our home assembly, perhaps sometimes the tendency in our hearts is to say, well, there isn't much real gift in the local assembly, and the word of God is taken up in perhaps ever so feeble away.

But, brethren, one of the things that grieved Jehovah very much when Israel was in the wilderness was that they despised the simple manner that God gave them. And I say to my own heart, I need to be careful not to despise the simple manner that God gives in the local assembly. Perhaps it is in a feeble way, but I believe if we came together and read the portion of Scripture, and perhaps very little is said on it, I believe that there can be a tremendous blessing. And that God still delights to feed his people in the assembly despite our weakness. Because the Word of God hasn't changed. He hasn't changed. And the Spirit of God can still take the things of Christ and make them good to our souls. There's another real danger connected to what our brother has just said, relative to the lack of gift and the weakness with which the Word of God is handled on the local level. If you go to the Book of Numbers, you see that Miriam and Aaron murmured against Moses. If you go to the four, that's in the 12Th chapter. If you go to the 14th chapter, you see. Entire congregation was murmuring. So if there is a spirit of discontent in my heart with that which God has raised up locally. It's very infectious and has to be judged immediately or will fall into that horrible situation recorded in the 12Th of Hebrews, that the lame will be turned out of the way and many will become defiled thereby. A murmuring spirit is an infectious thing. And it spreads from one to another very rapidly, so that where it is Moses and Aaron and Miriam in chapter 12. The entire congregation in chapter 14 and then God has to deal with in a very public way. So we need to guard against, not. Esteeming whatever God allows to develop locally in the way of opening up the word and how, regardless of the weakness in which it's handled. Is there not a danger? Of looking to someone. Who may well be gifted, and yet we must remember it is the Spirit of God. That in the midst and would take the things of Christ, and show them unto us. And the Spirit of God can use. Whoever he chooses. We are not dependent on some gifted brother being there. It all goes back to the Lord who is the Word. When we get right teaching and hear John by the Spirit was getting the word and giving it. And so when it says he that hath an ear to hear, let him hear What the Spirit says to the churches, goes back to what came from Christ himself through John. But when the Lord was here in the gospel. He mentioned hear and understand when he was talking, and his doctrine, of course, was perfect and good, in contrast to what the Pharisees were teaching for doctrine, the commandments of men. So we got to take heed what we hear, Paul could say. Those things which thou hast. Received and learned and seen and heard and heard and seen in me do. Then he wrote to Timothy, I think we referred to it yesterday in chapter 314. Continue down the things which thou hast learned, and has been assured of knowing of whom thou hast learned them. So we going to get light, We're going to get the truth. It's going to be the words that Christ ministers. It's written out in the New Testament by the apostles and prophets. And there is a blessing just for reading this book. But I would like to notice that in the difference between. Philadelphia and Laodicea. It seems to me that in Philadelphia.

The Lord is on the inside, and in Laodicea he's on the outside. Isn't that a sad condition? But he still talks about himself, so he begins to talk about himself and says. These things, saith the Amen. Well, that's the ultimate, that's the last word. Let's go back to. One Corinthians chapter. Two Corinthians chapter one. Where we get the promises of God, and God hasn't forgotten his promises. He's going to take up the promises concerning the Earth with his. Earthly people. But he's getting a heavenly people now. But. What it says about the promises in First Corinthians 120 is this. All the promises of God in him, there it is in Christ. Are yea. That's all positive. There's nothing that ever can stop. One of God's promises from being fulfilled and in him Amen. So be it. Under the glory of God by us. So he talks about says I am the Amen these things say at the Amen. Then I think somebody remarked about the faith will untrue witness here. When unfaithfulness was so pronounced. In the Witness here at Laodicea, he can say about himself, the faithful and true witness. Then he says the beginning of the creation of God. Now I think the creation of God is in contrast to the first creation, which was marred and spoiled by sin. When God had finished the first creation and put man on it, he said it's very good. And God knows something. It is good and very good, but the enemy got into that old creation and spoiled it. But God lets it go on. Now he is beginning a new race, and that's what we have in the beginning of the creation of God is. The head of the new race. It's the second man. It's the last Adam and we see him. In resurrection standing in John 20. There is the beginning of the creation of God. And it's the creation of God, because it will never, ever be run. Satan can't get into that city we've been talking about. The walls are exceeding high. It's just a superlative way of saying, well, Satan won't get in there. This creation of God will never, ever be ruined. Now we come into that creation. So it says in Two Corinthians 5 of him, that's of God. Are ye in Christ Jesus? I will have to read that. Maybe I'm not getting that right. I'm quoting a wrong version? Let's see. Yeah, Clemson got it. It's the 517 Second Corinthians 517. Therefore, if any man that's me be in Christ, he is a new creation. That's what it says, really, in the in another translation, there is a new creation. We're in that creation too, in Christ, and we're going to get the new body like His body of glory too. But what a comfort there is. That is therefore, if any man be in Christ, he is a new creature. There is a new creation. Old things are passed away. Behold, all things are become new. Now that's the character the Lord presents himself when he talks to this last phase. Of the church and laid a sea. It's Christ and resurrection, isn't it? The beginning of the creation of God, new creation. The old creation is judged in the cross of Christ before God is judged. Now it's still going on, but the before God, the old creationist is judged, and we had part in the old creation, but we too belong to that new creation. If any man be in Christ, he is he is a new creature and new creation. All things have become new, all things have passed away, and all things have become new. The last link, the last link that we have with the old creation really before God are these bodies of ours. And when we get those new bodies, will the Lord Jesus comes and utters that assembling shout and everyone we're going to get those new, those bodies just like his own body. And then our last link with the old creation will be gone forever.

What about the old nature, The old flesh? You're going to take that along with you? No. That link will be broken too, won't it? It's all gone, yeah. As we say then in the layer of seal that we have those that make a profession of Christianity, but in reality they're walking in the old nature. Contrast Christ is the beginning of the creation of the new creation. They are still walking in the old creation. In First Corinthians chapter 3, where the seed of Laodiceanism was sown in division amongst the people of God, the apostle Paul charged the Saints are ye not carnal and walk as men. What we are reading in this chapter relative to the church in the end of its history, is the fruit of that noxious weed that was sown in its full blown fruition. It is the church walking as men conducting the business of God's house on a purely natural basis, as our brother has just said. The truth of the utter ruin of the of man. The other ruin of man was unknown to many and many. A dear child of God who has served the Lord like a man. Like John Wesley, he served the Lord for years, and God used him. But he never did he. No, really the

truth that the old, that the old man is ruined. And there's. And that that enemy in my flesh dwelleth no good thing. So there is the constant tendency on the part of someone. And as you're saying, is it not true that there is a continual desire to rehabilitate the old man? The old man is gone on the death of Christ. To but to rehabilitate the old man, and to give him a place, give still, give him a place which doesn't exist before God. It was mentioned this morning in connection with the meaning of the name Philadelphia, but I believe the name Laodicea has a significance in its meaning too, because it means the rights of the people and brethren, isn't that what we see around us today in these closing moments of the church's history? Human rights and rebellion against authority are not just practice today. They've been practiced from the Garden of Eden down, but we see how full blown that concept has become. And human rights is glorified and preached today. It's ingrained in our children from the very earliest days of their schooling that nobody is to tell them what to do. But I think we need to be careful as gathered to the Lord's name, because whatever spirit characterizes the world in any age eventually affects the Lord's people. And brethren, we need to remember that the assembly is not a democracy. It's interesting that in Laodicea the headship of Christ is brought out in connection. With the new creation, because he's head over all things to the church, which is his body and brethren, he just doesn't want the 1st place. He wants the only place that in all things he might have the preeminence. And when there's some situation arises in the assembly, is it the majority that decides these difficulty? That's the way many in Christendom operate. They take a vote and the majority decides the situation. Is that the way it is to be with those who profess to be at the Lord's table? Brethren, His authority must be owned and maintained. He must have the supreme authority. And where are we going to get that direction? It's from His word. As we said this morning, he's magnified his word above his name. And so we need to be careful that the spirit of the age, the rights of the people and the people on every hand, and nations asserting their rights, wanting their independence. We need to be careful that that spirit of things does not seep in amongst the Lord's people, because submission is always the key to happiness.

In any sphere of our Christian life, whether it's children to their parents, whether it's in connection with the relationship of wives and husbands, whether it's servants to masters, whether it's to governmental authority and to the supreme authority, the Lord himself, I say submission is always the key to happiness. You're Speaking of the two dangers of weather plain deer did. When was it Around 1820? Or was it even before that, that it was clear from the Word of God that man had two natures? That the people from the Reformation know that? Individuals may have, may have had. I don't. I don't believe though that I. I can't. I really am not the best one to answer that question. Well, I know that today there's in Christendom on the whole amongst our brethren and the systems of men. They're ignorant of the two natures. Like you said, next one what Jim was mentioning. The tendency toward human rights and. Democracy and rebellion, I think we have to say, Brother Jim, I think you'll agree with me. That not only do we have to watch for that, but I really believe we have to confess that it has entered amongst us. We need to confess it before the Lord. And I really believe it is because. There is a lack of focusing on the glory and the perfection of the person of our Lord Jesus we live in a day of. Humanism. Where man is the center of everything man is the center of. Everyone's thoughts. That's the way children are taught in school. It's not God, the reference point any longer. It's man fact so much as it becoming the reference point that many people. The doctrine of humanism is saying that I am God. I determine my future. I'll say where I want to go. That's humanism and that has affected. The Christian testimony, more than we like to realize it, has affected us, brethren, and we need to confess it before the Lord and own it. But what really comes to my own soul is the importance, brethren. What is the remedy? For this is to seek in our own souls, to set Christ before our dear brethren, in all his glory, in all his beauty. When we see the magnitude of the glory of his person, what place do I have? In relation to it all. Can I ever talk about my rights? When I see the Lord Jesus who had every right. Lay down all his rights and go to the cross to save. How can I dare to talk about my rights? It's because man has become so prominent a figure that this evil has come in to the professing church and we need to set Christ before our souls. And the more he is set forward, the more I really believe. We will correspondently have our right position. We are just zeros, brethren, nothing more. There's a big one up front, and that's what counts, that what's, that's what gives all the value brethren. Not the zeros, just the one in front. Wonderful teaching, I believe, on what we're hearing in Philippians 3. That brings in both the warning. And the very blessed position. A being before God in worship. It is rather simple. Philippians 3 and verse two says beware of dogs. That's a shameless evil. That rips and tears the poor sheep. Beware of evil workers. That's false doctrine. There's plenty of that out there. But then the next thing is beware of the concession. And that's what you're talking about. It's rules and regulations. It's trying to fix up the old nature.

And God won't have it. We've got to beware of all these things. They can get into our hearts because we. Do you have that old nature? And we like to think, I can do something, but there's no fixing up of that. There is the cutting arm. And so it says we are the circumcision, those who have locked off the flesh. And then three things which worship God in the Spirit by the Spirit and rejoice in Christ Jesus, and then it's sealed up, have no confidence in the flesh. The flesh provided nothing. We have a hard time learning that. There was one word of caution that we need to keep in mind when we think of laodicea. And what has been referred to a number of times in the ministry that we've had before us relative to the ruin of the testimony, and that is that we're getting descriptions and these epistles of the entire Church of God. And when we speak of judgment beginning at the House of God, we are referring to the outward testimony of the church as a light bearer in the world. And so when we see of the ruin, we are Speaking of the complete failure of the assembly as a whole. To reflect the marvelous glory of Christ, and the righteousness of Christ, and the love of Christ, and the grace that came by Jesus Christ. All of this was ruined at the very outset, and what we are seeing in Laodicea and these preceding. Groups or assemblies to which these letters were addressed is the. Dribbling down of the stream after the stream has been dammed up. The stream was damned and the water stopped flowing when. The assembly of Ephesus left his first love and where, as we just heard this afternoon, the heart is not right, there is going to be failure. And So what we are talking about is the history of the drawing up of the stream after the water of blessing has been shut off. And so when we refer to Laodicea into the ruin, we're talking about the whole Church of God. Now we did have a wonderful presentation. Of reprieve that God granted in this Philadelphian Assembly. But even there, beloved, that little company that God called out. Only had a place in the whole that is drying up as a witness for Christ in the world. So when we come to Laodicea, it becomes a very nauseous thing that the entire. The Assembly of God has so failed in its fervor of representing Christ, in its failure to take Christ into its bosom, and it's opening its heart to the world so that as a witness for Christ in the world, it is entirely false witness in contrast to the faithful and true witness that we have brought before us in the person of the Lord Jesus Christ. It gives a wrong impression. It's saying that the world's way of sectarianism is great. That this principle of clergy and all of this theology and humanism that we've heard about, they're saying this is right. As a false witness. And so when we were Speaking of the ruined beloved, we were speaking about his failure to represent Christ and to reflect Christ to the world. Don't you think the character that we're living in is very manifest in? Verses 15. And 16. Lukewarmness. Indifference. Oh, it doesn't matter. You can go where you want to go. You can have your idea. You can have your thought. We all serve the same God. That's the character that's taught so openly in so many places. The best thing you can do is go out and start a new church. Never do we find such a thing in Scripture. Indifference. It doesn't matter. Just do what you want to do. You ever run into that kind of thing? It's all over. That's what's nauseous to Christ. It's not the word of God at all. There's one word I. Like to add to what you just said, and that is, it's not only indifference to Christ, it is that, but it's the insensibility to the state of being

indifferent. As you say, they're saying this is the way it ought to be done. Insensible.

You see that in the book of Malachi? Because they're where the prophet comes and warns them and speaks faithfully to them as to their condition. When he brings these things very faithfully before them, one by one they always answer by saying, Wherein have we done this? So even when, as you say, they were rebuked for what they were carrying on with and with their indifference and that which they had allowed that was not of God, there was complete insensitivity to the fact that they were going on with these things. And it's remarkable that he uses this expression, lukewarmness. Here I don't want to go too far with applications, but up where I come from, in Canada we appreciate a cup of nice hot tea, particularly in the middle of the afternoon. And when I visit my dear brethren in the South, that usually they serve iced tea and both are delicious and refreshing. But to me there's nothing more repulsive than a cup of lukewarm tea. It's good hot and it's good cold. But it's nauseous when it's lukewarm, and so he uses this expression to show how nauseous and repulsive this indifference and insensitivity is to himself. We get faithfulness throughout the course of the Lord Jesus, and one thing that was faithful in the Lord Jesus walk was that though he would eat with the Pharisees, he could touch the lepers, He could heal the blind. We don't see him having any contact other than with the Sadducees other than when they came to him and they came against him. There is a tendency in Laodiceanism, Lukewarmness. Latitudinarianism to be indifferent. With regard to separation from evil, on ecclesiastical grounds, we're talking about the grounds of separation because there have been those that have left the ground of the truth. They now oppose the ground of the truth, and we can't really walk with them. And yet they want, well, we're brethren too. We love the Lord. And then there's a tendency, well, we have to be friendly and kind to one another. There's separation from evil requires us to be devoted to the person of Christ, and it has to be weighed in my heart. Before him, the Lord Jesus. What is faithfulness to Christ requires me to be separated. Even when it comes to natural ties, even when it comes to dear, dear friends that I love very much, because they won't, not with a repose themselves to the one who is faithful by leaving where he is in the midst. Just like pass on a statement that was conveyed as to the last four of the churches, that each one comes out of the previous church. And I think that's an important point. And it's an important point to realize that Laodicea comes out of Philadelphia, that the rejection of Philadelphian truth really the enraptured heart with Christ. The Like we have the midnight crying. Matthew 25 That's Behold the Bridegroom. In Mr. Darby's translation is not Behold the bridegroom comment, but behold the bridegroom Christ. Meant everything to them. Now I I would just like to say the first two of the churches, thy tyrants, artists were our identifiable bodies. The last two we have moral characters. And brother and I would just like to say I agree and concur with the statements that have been made. But I think there is a danger in each heart to say that I am rich and increased goods and have need of nothing. The spirit of self, of self in each heart is something that Christ finds nauseous and. We have spoken, Brother Henry referred to the those that have left and there is was a a judgment of God on the assemblies. But if you'll excuse me there has been a judgement on. Us who have remained in the place where the Lord has said his name, and we need to have a sensibility of that as well.

That we would have that individual communion with Christ, though I might Sup with him and he with me. That we would have. That I trust you'll excuse me, but I I just really fear sometimes that because this is a pervasive spirit, there is a side to lay to see. It is materialism. It is a Christ Jesus, not of the Bible. It's a Jesus of the world. It's a Jesus that the New Age movement can embrace, but not the Jesus of the Bible. That's one aspect of Laodicea. It is also a moral state, and he says to buy gold and ISAB. There's discernment needed. And I think it's striking if you reflect on the fact that Sampson, as a fallen Nazarite, had his eyes put out. There was a lack of discernment and he had his eyes put out. And yet God comes in our hearts. It's the servant saith in his heart, while Lord delayeth his coming. It's in our hearts where the. Corruption of self, of the pride of place, the pride that we have. Found ourselves in the place where the Lord has said his name? No, It is as much a work of the spirit of God to gather a soul as it is to save a soul. We have a responsibility, and we need to act on it and walk before God. But if you'll excuse me, there is, I think, a danger of thinking of Laodicea is out there in the systems of men and Laodicea. You and I could be gathered to the Lord's name and be as much a laodicean as someone sitting. In a system of matter. Chapter 4 that may well bear on what we're talking of. Ezra 4 and verse one. Now when the adversaries of Judah and Benjamin heard that the children of the captivity build of the temple under the Lord God of Israel, then they came to the rubble and to the chief of the Father. And said unto them, Let us build with you, for we seek your God as ye do. And we do sacrifice unto him, since the days of Isarhat and king of Asher, which brought us up, hit her. There was that temptation to allow these others. To come in and build with them, but there had to be separation. And the Spirit of God tells us they were the adversaries. Now to go on but the rubble. And Joshua and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build a house unto our God, but we ourselves together will build under the Lord God of Israel, as King Cyrus the king of Persia hath commanded us. Then the people of the land weaken the hands of the people of Judah, and trouble them in buildings. There needs to be entire separation from anything that is tainted with the world. Here are these were adversaries. They weren't true invites at all, they professed to me, but they weren't. They were not true infra lights. If they wanted to merge with them when that didn't work, well, we'll just weaken them. Good morning, Lord. Most interesting if you go back to where those adversaries claim their origin and look where the King of Assyria transplanted them from. All five places have a very very. Degenerative origin every the meaning of every name is a bad influence. Will the Lord ever God out of his mouth? The warning here, it isn't done yet. We'll be gone when this takes place. Don't you think so? Out of the mouth of the Lord, as I understand it from what I've been taught by my brethren, is the rejection of the assembly as His witness in the world, very much along the same line that Israel was rejected as His witness in the world if we turn to the 11th of Romans.

What word of warning do we get that if he who spared not the natural branches? Well, let's turn back to Romans 11 and look at that, because I'm not doing a good job of memory here. But this is exactly what. We're reading in our chapter of the Spewing out of the mouth is in Romans 11 verse. 17 And if some of the branches were broken off, that's Israel rejected. As a witness of God in the world and the responsibility of government turned over to the Gentiles. And thou, being the wild olive tree, is the assembly. Principally of Gentiles grafted in among them. And with them partake of the root and fatness of the olive tree. That's the blessing that came to the Gentiles when God set Israel aside and took up the gospel of His grace to call out the assembly for his name. Boast not against the branches, But if thou boast, thou bearest not the root, but the root thee thou will say Then the branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off. Thou standest by faith, be not high minded, but fear. For if God spared not the Brattle branches, take heed, lest he also spare not leave. So really what we are looking at in our chapter is the assemblies as a whole being so unfaithful in its witness, as a representation of Christ in the assembly, that it has to be rejected as that witness. And then God turns again to Israel and takes them up, as we know He will after the church is raptured. So the spewing out is not a matter of the rejection of individuals, certainly not, but it is the witness, being so unfaithful that it can no longer be owned as God's witness in the world. And so he comes and takes what is himself out of it, and leaves the rest to go on, so that the apostasy may be developed in the man of sin revealed. To come in in the 25th verse. That's the very end of the age. And then so all Israel shall be saved. Then he brings them in the blessing again. So the judgments in the next part of the book from chapter 6 on compare in my thinking to the spewing out of his mouth of false Christendom. It's a nauseous thing to him. She gets a horrible judgment.

Chapter 17 and 18. There may be a thought in Ezekiel 10. And verse 18 Then the glory of the Lord departed from off the threshold of the house and sit over the cherubim of him. We find there not to read the chapter The Glory of the Lord departing from the temple. And gradually with over the city and then up over the mountain, it leaves Israel. But then in Ezekiel 43. Verse one after he brought me to the gate, even the gate that looketh toward the east, and behold, the glory of the God of Israel came from the way of the east. So we find there the glory returning to Israel. And that's what we have in Romans 11. Israel will be restored, that is the remnant, but we never find the church is restored to her original place. We're simply taking the glory. The heavenly. Entity and gets that glory and her witness on the earth is gone and the Ruin comes out and is judged. The Book of Esther takes that up too, doesn't it? And the Gentiles didn't show their glory. Vashti was removed and Esther was put in her place. That's the bringing in of the the the Jews, Israel into blessing in the coming millennial age. And we'll have our part in the heavenly side of that Kingdom. Oh last, fortunately, God will deliver me and preserve unto his heavenly Kingdom. All is going to be on the heavenly side of the Kingdom. You and I are too. So that's that heavenly city that we read about.

Chapter 21 Well, that's a Long Ways from Laodicea. Gentiles blessed during the Millennium, and I think it's good to see on this basis because it's the work of the Lord Jesus Christ in which God said, I will give you the Gentiles for an inheritance. We're part of that right now because the church is pretty much a Gentile figure, and here it is. We'll get to be ushered into that blessing on the heavenly side. But right now he's speaking to us on our hearts about the lay of the secret. Oh, what about that? Principle. I've heard you preach on Elijah. And the verse. How long halt he between two opinions? If the Lord be God, serve him. If they'll serve him. Now that's that's gospel preaching. But here the Lord says, I want to know how far we can come and find a parallel. I would that thy works were I know thy works, that thou art neither cold nor hot. I would work cold overhaul. I think we heard a good explanation of that. And possibly we're not getting the same thing in. That case of Elijah, But there he says. How long holds he between two opinions? Do you think we ought to halt between our opinions of who we're going to serve today? We've got some work to say on that, Bob. Definitely not. And. It's Laodiceanism. Is it just that, isn't it? It's it's neither one nor the other. What Jim had to say is worth considering and I think is beautiful. I have wondered too if cold or hot. Cold means definitely against Christ and hot for Christ. That. I'm not sure that I can say definitely which it is, but instead of being in that intermediate undefined territory, the Lord says I would that thou wert cold or hot. He would prefer other than being lukewarm. Coldness. Or hotness, but not lukewarmness. There's more hope for one who is cold than there is the one who is Luke warm, right? You can reach somebody perhaps that's cold easier than you can somebody that's indifferent and lukewarm. Lack of definition between cold and hot. If one is cold, he is against Christ. If he's hot, he's for him. But where there is not, where there's neither, then the testimony goes out as an uncertain sound. But there's no uncertain sound with a cold mind, he said. I don't have anything to do with it. As we heard yesterday, you'd rather have Iowa than heaven. That's cold. So the danger is giving an uncertain sound and giving a false witness to the world. Is there not a far greater danger? Drawing others away. When they're that lukewarmness, that profession with no actual reality, I believe there is first they'll leave somebody that refuses Christ completely alone. And they may not like those that are out note for Christ, but they'll go along and be drawn away with those that are lukewarm. Would you say, Brother Bob, that in the thought of the warmness we could bring in neutrality? And if so, perhaps you could give us a word on that? Go ahead, Jim. Well, I I'm just thinking of it in this connection because I don't believe you'll find in scripture neutrality and Christianity. It's one or the other. Just read the book of Proverbs. In that connection, things are righteous or unrighteous. It's good or it's evil, it's right or it's wrong. And I believe in Christianity. There's no neutrality with God and those who seek to take a neutral position. I don't believe can ever find scripture to justify it. I'd like to hear what some others have to say on that.

Another thing that impresses me is that while there is this indifference as to the person of the Lord Jesus, his glory, really like you say, when he is presented in the right way, there is no place for neutrality. Either you're for or you're against. There is no ground to stand on in between. There absolutely is not, but that's the way that the enemy is combating. The true Christian witness in the day we live in is by that indifference. You believe that way, Jim? OK, it's fine. I have my own ideas and anything goes. Your idea is as good as mine, brethren. It's not my idea. It's not your idea. We have to lay those things completely aside. It's Christ's precious word that must be supreme. In our lives, it's something that goes right along with that attitude of indifference to Christ. Is the self approving? Judgment that Laodicea makes of itself. Self complacency, brethren. This is something that really hits home to my own soul, and I think we need to let the light of scripture really search us here. Self complacency because thou sayest they are making their own judgment of where they are. O brethren, may the Lord spare us. Thou sayest I am rich, I am increased with goods. I have need of nothing. This is their own estimation of what they are, and it's pretty good what they think of themselves. May the Lord deliver us from this attitude, brother, especially as it relates to the truth of being gathered to the Lord's name. Thank God, I truly believe that there is a place, as has been clearly stated in these meetings. Where we can gather to his precious name. But brethren, may the Lord give us, in speaking about that not to speak in a way that makes us self complacent. May it be always as we speak of it, that it leaves us in exercise of soul as to what is due to the glory of his name. That's the true effect of proper ministry, not. Ever to make a self complacent, but to exercise the heart. Times 2 we feel that we are going to be a help to our brethren by taking a neutral position. But I've enjoyed in connection with Joshua when he addressed the people of God he said choose you this day whom you shall serve. But he didn't stop there. He said, But As for me and my house, we will serve the Lord. He made that statement before the people of God had an opportunity to respond to the 1st to the 1st admonition. But he said as it were whatever the people that you do, whatever the people of God do, I'm going to take a firm stand and follow the Lord. And sometimes I fear that we feel in taking a neutral position, we're going to help two parties that seem to be at a variance. But Brethren, a double minded man, is unstable in all his ways. And as I look at my dear older brethren, I have appreciated those who have taken a real stand. As the people of God go through trials and difficulties and tests collectively, those who take a real stand there are tremendous blessing. And an encouragement. And in the world, the principle in business is that you're always an arbitrator. And those of us who have been in business can appreciate this a little bit perhaps because in business, you're always trying to bring two parties to an agreement. You're trying to keep the office staff happy with the warehouse staff and the salesman happy with the customer and so on. And to do that, you have to bring two parties to a compromise to the lowest common denominator. But, brethren, we need to be careful that we don't introduce those principles amongst the Lord's people and in the assembly. Because I say again, a double minded man is unstable in all his ways. And I fear that those who have done that have been little or no help to the people of God. And God honors those who will take a stand in a day of ruin in a day of weakness. We'll take a stand when the test comes. And just like Daniel, he took that stand at the very beginning.

And it was a tremendous blessing and encouragement to his three friends. We're told to buy the truth and sell it not And here in verse 18 it says, I counsel thee to buy of me gold tried in the fire. Here is the remedy for this neutral position that we might feel or be infected with. Gold right in the fire is certainly. Righteousness gotten from the one who gives it. Oh, says, not having my own righteousness. Which is with the law. But that which is of Christ, we've got to have that righteousness to be in the right place, and we should know that we're there. And then there's riches in that place, because we have the person. Divine When we have that divine righteousness, then that produces practical

righteousness. Doesn't know, yes. Personal pronouns to which the Lord referred to himself so many times to Philadelphia. Where do we notice that this righteousness comes from? By me so it is as we are occupied with Christ. Who is made unto us wisdom, righteousness, sanctification, and redemption. There is the source where we can recover or be spared from the noxious weed of laodiceanism in our own hearts. In the midst of the gathered few, it's by of me. Righteousness dried in the fire. He went through the fire, didn't he? He bore the judgment of God. And is at the right hand of God. What does he say in John chapter 16? Righteousness. Because I go to the Father. There is where we see righteousness at the right hand of God. Serve God in faithfulness and obedience. Walk independence and submission to God. It ends up in the glory. So it's by of me. Righteousness right in the fire. What's the thought of buying? How can you buy righteousness? By web. Yes. Oh ye the thirst, come ye to the waters. Saying Can you buy wine and milk without money and without price? No one. So it's it isn't that It's bought with, not with money. But it's a transaction, isn't it? It's a it's a it's a spiritual transaction. Let us go forth therefore unto him without the count bearing his reproach. These are things that are part of the price, I believe, of the gold buying the gold of Me. We have the verse by the truth and sell it not. I believe that bears out what her brother just said. There's going to be a price to pay. If we're going to seek to follow Christ as we should, there will be a price to pay. But he is indeed the righteousness. Last year, I've heard several times. Kind of an analysis. To explain a little bit of what happened to us amongst us. And is concerning buying the truth. We have been a little bit relaxed in teaching the truth and practicing it. And God has looked at us. And a generation must come up. The poo apparently hadn't bought the truth. I hope I'm right saying this, and it certainly has taken place and the Lord, as it were looking down, says. I'm going to make them buy the truth. And when you buy the truth, you have to pay for it, and bearing his reproach. Is a part of it and suffering persecution and getting these things. Into the mind and into the harvest Henry brought before us, and living in them and living Christ is buying the truth. What do you say to us, Henry? You've got something good to say.

And I was thinking of what Brother Don was seeking to bring before our hearts and. We realize in our soul that Laodicea. Was an assembly that Paul had great conflict for. I believe in its origin. It answered every bit to Philadelphia. But as time went on, you know there in Colossians, Paul says read the letter from. Colossi, that from Laodicea. That probably was the Epistle to the Ephesians. They were unquestionably, I believe, in a very good state of soul, one that would probably be indistinguishable. From Philadelphia. But here in our verses it isn't Philadelphia, it's Laodicea. And it has come out of Laodicea, I think of Saul when he is there. And in Getty with David. All that that experience of Saul did because he said I am an increase with goods and I don't have need of anything he had acquired for himself. Everything. All that experience that Ingetti did for him was to have his garment removed and the nakedness of his shame exposed to all. Now I would like us to think of this goal tried with fire in respect to. Responsibility for that is what you have. I don't think we should introduce the thought of eternal life. I think in the sense of Laodicean and the warning here in each of the churches it says Let if any man have ears to hear, let him hear what the Spirit saith not to the church. But to the churches. Everyone of these seven assemblies has a word for us as believers. And there is an aspect of our life that I, as a believer and an assembly that had a good beginning, formed by God, can be spewed out of Christ's mouth as a lamb bearer or a star. The star and the lamps. They don't have life. We've known a brethren. We've come under and Brother Buchanan and you who are older, remember the stories. And I don't remember the names of who went to visit them. But he said. The brother said, don't pray for me. It's a sin unto death. The Lord is going to Take Me Home. The assemblies that we knew once somewhat prosperous assemblies are gone from the face of the earth. All seven of these assemblies are gone from Asia. God has removed the Candlestick, but in First Corinthians chapter 3. There's verse 12, and it's speaking about what we are doing in this position as being identified with the House of God, the Assembly of God. Now if any man build upon this foundation goal. That's gold tried with fire. Notice if he builds of the other material. It says in the end of verse 13 for the fire shall try every man's work. What sort it is? Well, I believe the gold. Is already tried with fire. It's been proven acceptable to God and a life ordered and in subjection to the word of God, whose heart is attached to Christ. He's going to build on this foundation with gold that has already been tried with fire. But it's going to cost us to do that. And we don't want to build wood and stubble because when this day a fire comes.

It's going to manifest that we didn't have the gold, We weren't building with the gold, so I would just offer those few thoughts. After a revelation in that coming day when umm, we have had. 1st Corinthians 3 as past, And then we are at the marriage supper of the Lamb, verse 8 of Revelation 19 Speaking of the Well, verse seven, let us be glad and rejoice and give honor to him. For the marriage of the lamb has come, and his wife had made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, or the fine linen is the righteousness says should be the righteous deeds of the Saints. I believe that. That we're sending up, as it were today, material for that garment individually and collectively and the so. The righteousness, the righteous deeds of the Saints is what God is taking cognizance of in the present day for the coming garments of the wedding garments. Wonder if there is something in Laodicea following right on we have for Philadelphia in Second Timothy 2. Timothy has said, said to Timothy the same commit vow to faithful man who shall be able to teach others. Also, I think of a passage in Deuteronomy 11 Speaking of Israel, but I believe it can apply to us. Deuteronomy 11 and verse 18. Therefore shall ye lay up these by words in your heart. And in your soul, and bind them for a sign upon your hand that they may be as frontlets between your eyes. Believe that's for me, and ye shall teach them your children. Speaking of them, when thou sinnest in thine house, and when thou walkest by the way, and when thou lie us down, and when thou risest up, there it is for my family. And thou shalt write them upon the doorpost of thine house. And upon thy gates that your days may be multiplied, and the days of your children. In the land which the Lord, swear unto your fathers to give them as the days of heaven. Upon the Earth. Now we find the sequel to it in Judges. Believe it's Chapter 2. Judges 2 and verse. Seven And the people served the Lord all the days of Joshua. All the days of the elders that outlived Joshua, who had seen all the great works of the Lord. That he did for Israel now in verse 10. And also all our generation were gathered under their fathers. And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. Oh, do we not have a responsibility to faithfully pass all these precious truths? That are very entrusted to us. If there had been painful of in carrying out Deuteronomy 11, how could a generist arise, which do not the Lord to speak to my own heart? 19 first before we brought out. As many as I love, I rebuke and chasten. Then exhortation Be zealous, therefore, and repent. That fit into our picture today.

Does the Lord love us? Is he rebuking us? Really exercise my own heart and conscience before God. That is, that when we go back and see the same history of Israel in the Old Testament, we see a moral history that has its parallel to the history of Christianity in the earth. It has its parallel to what we see in the history of the seven churches as an expression or picture of the history of the church. And that is. In Ezra's day, there was a restoration. Not the total, but there was a restoration of the people of God to again be in the land, to be in and occupy the city of Jerusalem, and to have the sacrifices in the temple for them. But there's declension from that point on to the end of the history of the people of God, and it came out of not Israel, not those that were they them. Others, etc. But it was from within that that declension came. And so Ezra Day is a high point, but if you go to Nehemiah Day it drops down and there's no longer that affection for the Lord Jehovah that caused the people to respond to the Lord without rules and regulations to maintain an outward thing. And so Nehemiah has to come in. To try and

maintain things, and he does so. But the heart isn't what it was. And the saddest to me book in the whole of the Old Testament is written to that remnant of people. It was the remnant that came back, and it's in its Malachi. It wasn't written to Israel. It wasn't written to others. It was written to those that were restored and had enjoyed the tremendous value of that place. But every generation thereafter it came down until it came to Malachi's day and to the point where the Lord opens it up and he says, I love you. But what was the response? The insensitivity to their state was so bad that they say we're in hast thou loved us? And so the Lord here to Malachi, or I mean to those who Laodicea, has to repeat the same exhortation. And to me there's a solemn warning in it for his brethren to be careful to take to heart what's said in Laodicea, and avoid for our own benefit. What may be true in its place? But for our benefit, we need to be careful not to just apply this to the word they as if it was someone else that needed this word of exhortation. I think it's Brother Potter who said lukewarmness is a heart divided between Christ and the world. I'll repeat that. It's weighed on my soul tremendously. Lukewarmness is a heart. Divided. Between Christ and the world. And what's being exposed here is the state of the heart. He saw their hearts, and he saw in their hearts that which had been Philadelphian. Tremendous it was. But it was now linked with the old man, the world. And so when the Lord introduces something and he tells his own character. To each of the seven churches. And then he judges the state based against that. And so it was the beginning of the creation of God. And what had happened, They were now bringing in their hearts the world and mixing it with Christ. And the consequence was a lukewarmness. There was a tendency for us to want to have the broad things of the world. And enjoy our place before God on the Lord's day. And it's nauseous to the Lords. We can't. We want to have the entertainment of the world. We want to have the good things of the world, the things that Christ at the cross died. Because Adam, or I should say Cain, after he had sinned, he went out from the presence of the Lord and tried to make this world a pleasant place to live in.

And that's what happens when the spirit of Philadelphia becomes Laodicea. That is, the heart wants something of the world. It wants Christ as well. And the two mixed together produce a Luke warm heart. And the Lord says, I can't have that as a testimony for me in the earth. And so it's the final state of the church, and I believe it springs out of the working of God's grace. To restore to his people the truth as to his place and position. But then when there isn't the maintenance of it, when the when that place of his having a place on our breast is not there, then our Philadelphian desires really become a Laodicean state. 168.

Chicago Conference: 1999, Revelation 3:6 Philadelphia & Laodicea

## Reading

Yeah. Lord, that our love, thy name is so famous, with so much our affections to move. And all this might kill us with grief, with shame so much. And so little so. Forward, my Lord. Our practices to grow all of your wool grushes for my feelings for God. We have great grounds when I understand. 2nd Book of Samuel. And the. 16th chapter. Second Samuel 16. And verse 5. When King David came to the Hiram, behold thence came out a man of the family of the House of Saul, whose name was Shimiya, the son of Gira. He came forth and cursed still as he came, and he cast stones at David. And at all the servants of King David. And all the people and all the mighty men on his right hand. And on his left, now down in verse. 13. And as David and his men went by the way shimmy, I went along on the hillside over against him, and cursed as he went, and threw stones at him and cast dust. And the king and all the people that were with him came weary and refreshed themselves there now a little further in Second Samuel. And the 17th chapter. And we'll look at. 27. And it came to pass, when David was come to Manhattan, that Shelby, the son of Nehash of Rabba, of the children of Ammon, and Maker, the son of Amiel of Lotibar in Brazil. Al, the Gileadite of Rogelium, brought beds and basins and earthen vessels and wheat and barley and flour and parched corn and beans and lentils, and parched pulse and honey and butter and sheep and cheese of kind. For David. And for the people that were with him to eat. For they said the people is hungry and weary and thirsty in the wilderness. One last passage well known Luke 24. Luke 24. Just reading one verse. Luke 24 verse 32. And they said, one to another, did not our heart burn within us while he talked with us, by the way, and while he opened to us the scriptures? Let's pray, brother, our blessed God and our loving Father. We have been reminded even this morning of this beautiful day and this happy occasion. That we surely are in a wilderness. A wilderness of suffering and difficulty and trial. A wilderness Lord Jesus, where thou art his be the Lord's mind that we consider the last two assemblies. Revelation 3. Of Philadelphia and Laodicea have those two assemblies before us with the.

Saw in my heart that. They may not be identified outwardly, at least with. What? The Spirit of God. Depicts in Philadelphia but. Thinking of the last assembly, Laodicea is that which. In a certain way, overcomes and marks the Saints at the close, so that. The exercises of what's found in Laodicea might be identified by each one of us, that there might be repentance and. Restoration where it's needed to a condition that seemed to have the spirit of God's approval in Philadelphia. But I just in fear, even suggest that possibility. What we first start with verse 6, verse seven, chapter 3. Revelation Chapter 3. Verse six. He that hath an ear, let him hear what the Spirit saith unto the churches to the Angel of the church in Philadelphia. Right. These things say, if he that is holy, he that is true, he that hath the key of David, he that openness, and no man shut it, and shut us, and no man open it. I know thy works. Behold, I have set before thee an open door, and no man can shut it. So thou has the little strength, and has not, and has kept my word, and has not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not. But do I. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee, because thou has kept the word of my patience. I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly. Hold that fast. Thou hast that no man take thy crown him that overcometh. Will I make a pillar in the temple of my God, and he shall go out no more. And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches, and unto the Angel of the Church of the Laodiceans. Right these things say at the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither hot or not, that thou art neither cold nor hot. I would if thou art cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth, because I'll say, as I'm rich and increased with goods, and have need of nothing, and know it's not that thou art wretched and miserable, and poor and blind and naked, I counsel thee to buy of me gold tried in the fire that thou mayest be rich. And white raiment, that thou mayest be clothed, and that the shame of thy nakedness did not appear, and anoint thine eyes with thysel, that thou mayest see as many as I love, I refuse to chasten. Be zealous therefore, and repent. Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come into him, and will suck with him, and be with me To him that overcometh will I grant to sit with me in my throne. Even as I also overcame and have sat down with my father in his throne, either half an ear, let him hear what the Spirit say it onto the

churches. On the introduction of this portion dealing with the seven churches. The spirit of God through John speaks about the mystery of the seven stars and the seven candlesticks and says that it's a mystery. And so that shows us that there. There's something before the Lord other than the actual existence of seven churches in Asia at that time. And I would like it if we could consider them not so much as something positional that you could point to and stand in this or that, but rather the state of soul that they depict. So once we do that and look at them at as states of soul, I think we would all acknowledge that.

There's plenty to exercise our hearts as to. That which would be pleasing to the Lord in each one of us. There are only two of the seven churches that the Lord finds no fault with, and they are the second from the beginning and the second from the end. Smyrna and Philadelphia. It's interesting that in both of those churches, there's a group that's mentioned, those that say they are Jews and are not, but are the synagogue of Satan. They're mentioned in both of those assemblies as being the work of the enemy to nullify and take away the distinctive truth that at the beginning, Smyrna at the beginning was to take away. The Truth at the beginning of the history of the church in Philadelphia. To take away the recovered truth. Actually, I'm speaking to a company of people here that no more truth than the church has ever known, ever known, including the 1st century. Not more than the Apostle Paul knew. No, but the church. Has never known the extent, the fullness of the recovered truth from the last century that you and I are the spirit you and I are the spiritual heirs of. So he has committed to us the the highest and the most blessed truth. Philadelphia represents a remnant in the midst of. Of the church, which is represented by Thyatira, the Romi system and Sardis, the Protestant system. And Philadelphia is something that is really a spiritual and a moral state of things that you have in Philadelphia. And the same thing is true of Laodicea. You can't point to a section of crystal and say that's that's what answers to Laodicea. There's. There's the laodicean tendency in each one of us, and there's a trust, the Philadelphian tendency, in each one of us. And what we want to do, I think. I think that's the burden of your heart, Henry, is that we want to see is what are the moral characteristics of Philadelphia? And what are the moral characteristics of Laodicea. We want to emulate the moral characteristics of Philadelphia, and we want to judge. The moral characteristics of Laodicea? They are hateful to Christ. Laodicea. He has nothing good to say about Laodicea. He has nothing bad to say about Philadelphia. You're calling our attention to the Synagogue of Satan. Could that suggest to us turning? The work of the Spirit of God. In reality, into an outward form that takes then the character of Judaism, which dealt with simply outward forms and. I think that that it could suggest that that would be the threat of this. Turning the truth we have into just an outward form and not and it just becomes a lifeless thing rather than a living reality. Is it true that Philadelphia?

Brings before us the thought of brotherly love. The name. The reason I asked that is the departure of the assembly. If we can go around and even talk with people in the world or with Christians. And when you bring up the name of God, often you get accepted and people will go along with you. It's you'll see that you'll hear that Christians even use that. Well, I think that's the God's will. And you know that the Muslim will go along with you. They won't say anything. Now bring up the name of Christ. Bring up the name and be able to dare and say. Our Lord Jesus Christ, and I'm sure you'll find reproach when you bring the name of Jesus here. Then you'll have the purpose in this heart. What do we have to do? We have to the purpose in our heart when God has given us provisions for that. I like to just. Liberty to go a little bit further into the second chapter of Daniel. Daniel was asked to interpret the dream. We won't have time to go through this and I'm sure we all know the story well. Look at what Daniel did. He didn't went to the king and was able to interpret or told the king that he could interpret the dream. Let's go down to second chapter, verse 16. Then Daniel went in the desire of the king that he would give him time and that he would show the king the interpretation. He asked for time. Why does he need time? Let's look at the next verse, see if we can get an answer there. Then Daniel went to his house. And made the saying known to Ananiah, Michelle and Azariah, his companions, that they would desire mercies of the God of Heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Why He needed his brethren, didn't he? He went to his brethren. And he knows you that he needed support from them, but above all they needed wisdom from the God of heaven, the God that he trusted, the God that he knows that they will be delivered from all this. So look at Daniel circumstances when you whenever you are in difficulties and think the Lord did not put us here, Try to separate us from the rest of the world. Try to isolate us from the rest of the world. We need to separate ourselves. The purpose of heart, then you couldn't get out of that. And I'd like to turn to one more passage from Jeremiah, the book of Jeremiah This is after. The 29th chapter. This is after Daniel already gone captive. Jeremiah is still on the land. This is around 600 BC. Daniel was gone up from six to seven years before that. This is what Jeremiah would have to tell the people that are still remaining in the land. This is just before the 2nd captivity, Jeremiah, chapter 29. Jeremiah been telling them submit to Nebuchadnezzar. Well, what a terrible thing to think that this barbaric king would come in and they have to submit to him. Not only that, in verse four says thus saith the Lord opposed the God of Israel unto all that I carry away captives who might have carried, whom I have caused to be carried away from Jerusalem until Babylon. Notice here the Lord is the one that put up those circumstances, even though it looks terrible. And we'll read to you. When you read through Jeremiah, you'll hear them crying to the Lord about their circumstances. But these are the circumstances that the Lord allowed to teach them lessons. And here's what Jeremiah from the word of God wanted them to do in the land of Babylon, verse 5. Build ye houses and dwell in them, and plant gardens and eat fruit of them. Taking your wives, and begets sons and daughters, And take wives for your sons, and give your daughters to husbands, that they may hear, that they may bear sons and daughters, that ye may be increased there and not diminished. And seek the peace of the city. Whether I have caused you to be carry away captives, and pray unto the Lord, for in the peace thereof shall he have peace. What a great advice, but how difficult it is to take. To be subjecting to this barbaric thing and Nebuchadnezzar. And yet in that land, if they're going to carry on with life, to build houses, to go on, but be a part, to be not part of that land will be apart from it. And the secret here is to them that that they be praying unto the Lord forward. And the Lord has given us a lot of provisions today. He has given us His word, He has given us his spirit. He had to help us. We don't need to worry, in a sense, about what's around us. We need to look forward as the verse we had before us this morning.

Looking unto Jesus, the author and finisher of our faith, think of that proof of the joy that was set before him and due of the grace, despising the shame. And we have him today to help him guide us along. Most experiences of Daniel, it's parallel to what we have in verse eight of our portion. I have set before thee an open door. The word point was made before, I think by our brother Henry that the Lord never gives us something to do unless it is achievable by us. He doesn't give us ideals that are beyond our powers or beyond his powers. And so here it's indicated by the 1st or by the saying. I've said before thee an open door, and Daniel made use of that open door, didn't he? The downfall and failure of the Protestant Reformation was for the leaders to seek protection from the tyranny of Rome, Thyatira, by going to the civil leaders of the countries in which they lived. And those, those civil leaders, they were pretty much fed up with the oppression of Rome, so some of them gave them protection. But the Philadelphia doesn't do that. The Lord presents himself to Philadelphia, he that hath the key of David. He that openeth, and no man shutteth and shutteth, and no man openeth Philadelphia, and relies upon the Lord. To open the door and to close when he sees fit, but not going to the arm of the flesh to protect them. Philadelphia is one that was like his master, like his Lord, holy and true. And he also relied upon the Lord himself to open the door for the precious truths that were to be brought out. The key of David, David had

amassed a great wealth for the building of the temple. He wasn't allowed to build the temple, but he. He prepared for it. And. The time came in the history of the Church when the the key was to be used to open the door, to bring out those precious truths. And that was in the last century, and we're the spiritual heirs of this. But it was the Lord that did it. It wasn't Darby or Kelly or Macintosh or any of these earthly names. It was the Spirit of God using them, yes, but it was the Spirit of God that did it. It's a movement of the Spirit of God, and the Lord was the one that brought these truths out. And the Philadelphia is the one that relies on him instead of going to man for protection against the enemy. That's quite a lesson to learn, isn't it, For all of us. Part of verse 7, which really relates to what you say, Chuck. He that is holy, we commented on. He that is true, we have. An absolute standard of truth. And today in the world we are passing through and brethren, I think we need to admit that we are affected by it, not try to deny that we're not, but to recognize it so that we can judge ourselves. But truth and what is false is mixed together constantly, so much so. And I see OFT times younger ones, sometimes older ones too. That don't seem to distinguish any longer between what's true and what's false, and when you let go of an absolute standard in relativism that infects our society that we're living in today. It's the result that we don't distinguish. And if somebody says, well, what about this scripture is, oh, that's just your idea. That's not really what I think at all. But, brethren, there is an absolute standard. How wonderful. How settling to the soul to realize that we do have a standard, and we as brethren, are not the standard.

Were exercised to be looking to the standard. The Lord Jesus is the one who is the truth. His precious word is the truth. The assembly is to be the pillar and ground of the truth. That is what upholds it. That's what God's thought is for the assembly. But the truth is not the assembly. The truth is the glorious person of the Lord Jesus. And oh, to have him livingly before the soul. You won't get truth in its absolute sense in any other sector, but there in his glorious person, he that is true. Isn't that wonderful to have before our souls? And even though in schools you're going to have people teach you relativism and that one person's idea is the same as another, remember? There is a an absolute standard and you can count on God to be true. Completely true. Scriptures about the key of David in Isaiah. I'd like to just read them and comment briefly on them. I believe it connects beautifully with our chapter where it's quoted in Isaiah 22. Let's just read those verses. Verse 20. And it shall come to pass in that day that I will call my servant Eliakim the son of Hilkiah, and I will clothe him with thy robe, and strengthen him with thy girdle. And I will commit thy government into his hand, and he shall be a father. To the inhabitants of Jerusalem, and to the House of Judah, and the key of the House of David will I lay upon his shoulder. So he shall open and none shall shut. He shall shut and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his Father's house. Wonderful to think about this key of David. David was the one who had the desire. To prepare for the temple. To bring the ark of the Lord up to Jerusalem and have a center where God could be with his people there. But he didn't do that. He only prepared. He was told he couldn't build the house. His son was to do it. Well, Solomon did it in picture, but only in picture. The Lord is the real true son who was going to build. He's the one that has the key that's going to do it. And so this promise here in Isaiah is given as a prophecy of a future time after the captivity, after the time of breaking up of Israel. And this promise is given the the key of the House of David. And I believe that relates then to our New Testament equally that after the failure of Christendom came in and it's all broken up just like the same history of Israel. The key of David is promised. What is that? It's the fact that the Lord is over all and will and can is able to gather a people to himself according to his mind. If we give him his place, he will do that. He will direct, He will open, He will direct as to that, and he's also will close. He will tell who not to receive and so on. It's the Lord's authority that's owned here. That the Lord gives as a recognition of what He approves of, instead of thinking about ourselves like Laodicea, where they talk about what their their state of condition is, whether they're rich, and so on. Philadelphia owns the Lord and his authority. The key there is with the Lord. And so the saying that go to the Church of your choice is a direct denial of this, the principle of this he of David. He is the one that has the key, the right, and is able and kin open and close.

I would like to build on that to grow the Doug in connection with what our brother Chuck has brought before us. Because prior to those verses that we've had brought before us in Isaiah, it speaks about Israel or Judah, particularly their effort to preserve that. We can call it because Scripture calls it that. The gathering center Jerusalem. By their own wisdom and in verse 8 of Isaiah 22. He discovered the covering of Judah, and without its looking that day to the armor of the House of the forest, you have seen also the breaches of the city of David, that they are many. And he gathered together the waters of the lower pool. And then we see an account of their activity to preserve Jerusalem, and it all came to nod, and it was carried away. Later we meet. But then if we connect out with what our brother Chuck brought about the activity and Sardis, the truth of the church was never recovered. And what I would like us to learn from this is that we may see breaches today in the gathering and we look to our own wisdom. How are we going to preserve the assembly? We're not going to preserve the assembly. We need to look as Brother Dog brought before us. To he who is in the midst because it is He who has the keys of David and oh, just to turn to him and count upon him. And it would connect itself with keeping His word and looking to the word of God for direction from Himself that this privilege place that we've been brought into, it's an administrative place that most believers do not enjoy. That it might be preserved to us. It's not going to be preserved to us. In our wisdom. #22 in the appendix. Thank you.

Chicago Conference: 1999, Revelation 3:9 Philadelphia

## Reading

Being we didn't get very far. Revelation 3 verse 9. Revelation 3 beginning at verse 9. Behold, I will make them at the synagogue of Satan, which say they are Jews and are not, But do lie. Behold, I will make them to come and worship before thy feet, and to know that I have loved thee, because thou hast kept the word of my patience. I also will keep thee from the hour of temptation which shall come upon all the earth, all the world, to try them that dwell upon the earth. Behold, I come quickly. Hold fast, hold that fast.

Which thou hast, that no man take thy crown? Him that overcometh will I make a pillar in the temple of my God, and he shall go out no more. And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God. That will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches, and unto the Angel of the Church of the Laodiceans rite these things say at the Amen. The faithful and the true witness the beginning of the creation of God. I know thy works, as thou art neither hot, neither cold nor hot. I would if I were cold or hot. So then, because thou art lukewarm, and neither cold or hot, I will spew thee out of my mouth, because thou sayest I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and be miserable. Poor and blind and naked. I counsel thee tobiath me gold tried in the fire, But thou mayest be rich and white, Raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear and anoint thine eyes with eye cells. Without me, as many as I love, I rebuke and chasten. He's Ellis, therefore, and repent. Behold, I stand at the door and knock. If

any man hear my voice and open the door, I will come into him. And will suffer with him, and be with me to him that overcometh will I grant to sit with me in my throne. And even as I also overcame, and I'm sat down with my father in his throne, See that half an ear. Let him hear what the Spirit sayeth unto the churches. Look at the ninth verse. I'd like to make a few more comments on verse eight. I know thy works and every other instance where that occurs. Something follows that. He adds to that, but not here. All he says to the Philadelphian is I know thy works, and that is sufficient for the Philadelphian. He takes his joy in the fact that he knows the works of the Philadelphia. He doesn't have to have it elaborated on or expanded upon, but just the. The assurance that he knows. The Philadelphians works. They may be maligned, they may be spoken against by the the systems of men that are represented in Sardis and Thyatira. But the fact that he knows is the comfort of the Philadelphia. He knows their works. And he says, I sat before thee an open door. No man can shut it all the power of Rome couldn't shut that door. Or any other power. All the power of Satan. He is the one that has the power to open the door for that testimony. That Philadelphian testimony to go forth and a recovery of truth never known before in the history of the Church, took place in the last century. If you don't see that, if you don't understand that, you don't understand Philadelphia. You don't understand this epistle to Philadelphia now. It's the little strength. It wasn't something that men could look at and admire some great. Thing that man had built up some mighty edifice. Nothing like that, just a little strain. Something that man would think of no account of. But he encourages them with that word. Something like where he says little flock, It is your father's good pleasure to give you the Kingdom little flock, and here it's little strength. What was it that was so beautiful that he valued so highly? Thou hast kept my word in a day when the masses, the multitudes, are not keeping it, he says to them to the Philadelphians. Can you say that to you? Can he say that to me? Thou hast kept my word, and not denied my name, that approbation from him. And his knowing our works, The works of the Philadelphia, I should say. Is enough to encourage the Philadelphians. There were the enemies there. There were those that spoke I'll of this little puny testimony as far as the eyes of man were concerned. And that's where we started this afternoon, verse nine, I will make them of the synagogue of Satan, which they say they are Jews and are not. But to lie, I will make them to come and to do homage. It's the thought, it's not not worship, literally, it's to do homage. Before thy feet, and what to know that I have loved thee, the ones that have been so spoken against. This Philadelphian testimony reminds me of that the 53rd of Isaiah. He was despised, and we esteemed him not. The Philadelphia by the the church at large despises this testimony.

They were despised. And so that they're going to come, those that have done that and bow before the feet of the Philadelphia and to know that he has loved them. That's a wonderful thing, isn't it? To just have his approbation, not man's. Man's is just the opposite. Now who are you trying to please? Who are we trying to please, man or the Lord? Philadelphia pleases the Lord. Stumbling blocks the younger believers when they see so much of A lack of power seemingly. In the various local gatherings, it's been a help to me to this expression in verse 8, where he says thou hast a little strength to compare it with what we have in the book of the Acts, Acts, Chapter 4 and verse 33 at the beginning of the Church's history down here. It says, and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. The word power in verse 33 is the same word as we have in verse eight of our chapter strength. It's the same word. In Acts, it's great power. In Philadelphia it's little, but it's the same power, and it's the power of the Spirit of God. And I think that's a help to see. We're living in days where the testimony is outwardly in ruins. Church of God and the mind of God is ever the same. It's perfect. It's not divided, but we're talking now about the Lord Jesus walking in the outward. Visible testimony down here. That's what the Candlestick is. And so he's judging what is visible down here. And so you may not see a lot of outward visible power. Still, the spirit of God that indwells us not only indwells us individually, but inhabits the house in a collective way is still here, brethren, and we can take consolation that that has never changed. That is the same. Even though there may not be much outward evidence of power, still the power is the same. It is the Spirit of God. You remember in the Old Testament, when the Tabernacle and then the temple and the land were built, God sent a great visible sign of his presence in the Shekinah glory, that cloud by day and the pillar of fire by night that stood over. The Tabernacle, and then the temple, and was the visible evidence of the presence of God in the midst of his people. The time came when that cloud departed because of the sin that was allowed, And God allowed after time for these people to be carried away captive. And then he allowed a restoration, And after the restoration he never gave again the outward visible sign of his presence. It was something that could only be appreciated. By faith in the word of God. And I think that's so important for us to get not to be controlled by what we see outwardly merely, but be to be controlled by what we find in the precious word of God. It hasn't changed, brethren. Spirit of God hasn't changed. But faith is not controlled by what is outward and visible. Faith is always going simply by what God has written in His own precious word, and the Philadelphian is one who keeps that word. When they returned back to the land, maybe we can turn to Haggai, because that's the similar conditions that they were in in the book of Haggai.

In the book of Hegei, they have been turned. In the book of Azariah, they returned. I mean Azariah, they returned and they build. They build a foundation for the temple. They build the altar. And then they left it. There was about 536 BC. Here, the book of Haggai, about 520 BC, people had forgotten. There's no outward display of God's testimony. The only two chapters in this book, Aggie, I have to come in from the Lord telling them to consider their ways. And then? He has to say to them, Let's turn to Haggai. Verse 2 Thus speaketh the Lord of hosts, saying, These people say the time is not come, the time that the Lord house should be built. They're denying that they have not seen anything, and the Lord has to tell them yet that it's time, it's time to build a house for the Lord. In verse five it says consider your ways. In verse six it warns them, It says Ye have so ye have so much and bring in little. You eat, but you have not enough. You drink, but you are not filled with drink. He clothed you, but there is none warm that he has earned wages, earned wages to put it in a bag with holes. So they were struggling trying to make ants meat. They were trying to do things their way. They are forgotten about God. And then I have to say, thus saith the Lord your host, consider your way, go up, go up to the mountain and bring wood and build the house. Now we know that Hegeii came in. He had to stir up the people. Two months later, we see a man like Zechariah would continue on. We see there's a rubber bull, and so on, and four years after that the temple was finished. But in this book it raised three questions as well that we should consider in the second chapter. And I'll read the questions and I'm not going to give answers to it there. One of the ways he encouraged them is in verse three of the second chapter. He raised 3 questions. First question is who is left among you that saw this house in her first glory? Who is left among you that sold this house in her first glory? And we're looking back and compare what it was like before. Is that what we're doing? Second question. How do ye see it now? How do ye see it now? To think the Lord is speaking to our hearts. You know, we've just gone through a problem with separation and scattering. Well, the question which you raise now is how do ye see it now? Why are you there? Why are you here? And who are you gathered to? How do you see it now? The third question is, is it not in your eyes? In comparison of it as nothing, three questions the Lord raised and I'll take the liberty to give something a three comforts we also give with them to encourage them as I believe it's the same thing that we can have today in verse 4 partway through that verse. Says, saith the Lord, he says. For I am with you, for I am with you. Verse five According to the word. According to the word a lot of part of verse 5 So my spirit remaineth among you. Fear not, 3 Comforts that the Lord lived with us. I am with you. His word is with us and spirit. And back to our chapter. There we are told to keep his word and not deny his name. We can't do anything. I enjoy our brother's comment early on Tuesday. We can't keep it. It's not us. The Lord keep that testimony and we can see in haggai eyes day. It looked like there was nothing but the Lord. The Lord has to wait for His time. When it's the right time. Then that temple was

raised. Four years later. Four years later, at about 516 BC, the temple was completed according to God's plan in God's time. Thou hast not denied my name. I'd like to hear some comments on that. I was kept my word. You were referring Brother David to Haggai and the Remnant that returned. And they went back to the Word, didn't they? And that's what they did over 100 years ago, went back to the Word. So much had entered into Christendom that was not according to the Word. It was introduced by men. The opinions of men, The order of man is he established it. We see it all around us.

But they went back to the word it's not denied my name. There are certainly some nice applications we can make of that we refuse. One of them would be we refuse to call ourselves by any other name than his name. We belong to him. We don't call ourselves Methodists or Baptists or Episcopalians or on and on and on, but we call ourselves Christians, those who are his. But there's more to it than not denying his name. Rewards to the overcomer. It seems to me is helpful in considering Philadelphia in general. In verse 12. Him that overcometh will I make a pillar in the temple of my God. My brother David spoke about the temple. He shall go no more out, and I will write upon him the name of my God and the name of the city of my God. Which is New Jerusalem, which cometh down out of heaven from my God, I will write upon him my new name. Well, that's the assembly and an administrative character, and I believe that's the assembly is found in Matthew 18. And for that assembly to exist, they had to be gathered together unto the name, unto the Lord's name. And I was thinking of those. Who came back in Nehemiah's day, not so much in view of the house, but in view of establishing the walls that described what pertained to the city of God. And another question is asked then What do these feeble Jews It was his brother Chuck, brought out, marked by feebleness, and despised they were, they were held in disdain, but. Those feeble Jews valued what pertained to the city of God, to Jerusalem, and said it had the exercise not to make new foundations, but that those foundations would be recovered in a wall built to identify this city. Well, that took place in the early 1800s. What pertained to the assembly had pretty much been lost, and God recovered it. To them we might call it collective truth, as in. Sardis, you have salvation in the name that thou livest brought out it was more the individual thought of the individual salvation. But the work wasn't perfect. Well, here, beloved brethren, it's a very real thing. Do we value the truth relating to the assembly here on earth is gathered to the precious name of Christ? Enough to suffer the reproach of being identified as feeble Jews, or having little strength and being held in disdain and contempt because of I don't even really know what the word means, but because of an ecclesiastical. Association, that is, people looking at us collectively and just shaking their head. Why do you even go along this way? Well, I trust we could respond in our hearts because we believe it's according to the word of God. And we believe that in truth we have been gathered to the precious name of our Lord Jesus. And whatever we are, whatever we are, does not take away from the preciousness of the word and the preciousness of that name. And sometimes we get ourselves confused with that preciousness and our feebleness, and it's a stumbling to us. Oh, Brother Dog, our brother Chuck. Something wonderful. Scratch your eye, pondered it, and I can't say that I've come up with too much other than the mere expression. The name contains great power right in the section in which we are if you go back to chapter 2 at the end of verse 17. But this is in the message to Pergamos, but it says. Him that overcometh will I give to eat of the hidden manna will give him a whitestone, and in the stone a new name written which no man knoweth, saving he that receiveth it. Now that's not the name of the Lord, but that shows the power in the sight of God about a name. And we know that no one can take the name of the Lord idly without a record being made. We have that very plainly.

Now in the portion of which we are right now, if we go ahead a few verses. In verse 12 in the middle, speaking about the overcomer, I will make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem. So in the sight of God the name, there is none other name under heaven given amongst men, whereby we must be saved, no other name. It's not no other work, or no other person, but it's no other name. So to God, who speaks truth, the expression of that name has tremendous power. I don't think I can articulate much more than that, except by the way it's used in Scripture that it's the name and it's all important to our God. And so when we have any references to that name, if there are references of slight or disparagement, oh, that must hurt our God. I mean, that must be totally significant. Think about it when you hear the name of the Lord Jesus used idly. In the workplace or in the neighborhood, people use that name. Why is that? It's because of Satan, that name. You don't hear people taking the name of Buddha or some of these other Pagan deities that we've heard about. Why is it Satan chooses that name to disparage? The only point I'd make, probably very weakly though, is the thought of the name is all important to God. Finished that 16th verse, \*\*\*\* 12th verse. I will write upon him my new name. You can read that. That's important and in the 22nd chapter of our book it says verse four. They shall see his face and his name shall be in their foreheads. Hey, what? Councillor which we take greatest delight in. But how can we express that this, this to me is deep water because it's the thoughts of God expressed here that it's hard for us to fully take in. His name is the expression of all that He is, and I think we can deny His name not merely in words, brethren, but it's how we live and how we act. We can actually, if He is the holy, the true my walk down here, how does it correspond? Do I take his name? And everyone who has been baptized has his name in a public sense upon him? And how do you? Where that name before the world? It's not merely what we say, it's our whole life that's involved here in denying his name, isn't it? Chapter of numbers. I want to read it. #622 And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his son, saying, On this wise he shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them well. We're baptized through his name. To his name, baptizing them in the name of the Father and the Son and the Holy Ghost. And that's a tremendous privilege, The name people of the name. We're going to uphold that name, aren't we? In everything? Jesus, with regard to his people in these seven churches, I think more strongly than anywhere else in the whole of the Word, the Lord Jesus identifies himself personally with those to whom he speaks, and over and over again He says, I know and I will, And here he introduces a number of times those things which are His own, my word.

My name. And he gives emphasis to them. And I think it's well for us to recognize that when the Lord addresses us, it's not. As it were a matter of doctrine. It's a matter of personal address. If the Lord Jesus were standing this afternoon at the podium addressing us with these words, would we take them more personally than sometimes we do? Because we read them, we listen to them, we examine them. But I think it's important for us to recognize that the Lord Jesus is speaking to us as he spoke to them, and he speaks to us with personal statements. I know. And I will. And it's my word, and it's my name, and it ought to affect our hearts. I was rather struck. I'd never noticed it before today. But when in these addresses to the seven churches, he speaks a couple of times about their love. When he addresses the seven, but it's only in the last two that he mentions his own love. Because he is speaking with a real girded loins, you might say, to say what he sees and what he knows. And it's a very solemn thing to have the Lord speak to us in that way. But to me it's also an encouraging and instructive thing to do that he says to those in Philadelphia. Those who have that character and that spirit, he says, I think to them. You know I love you. You know I love you, and the others are going to know. And it's sometime too. And that's a word of encouragement. If if others may look at your life, or may look at you collectively and have a certain feeling about you and not regard you as very much. Are you not encouraged if you can walk

with the sense in your own heart? But the Lord loves me, and the Lord says I know you do, and the day's coming when I'm going to show it. Right now, you may not be publicly acknowledged, but I see it. I know it. You ought to know it, and I'm going to tell you. And when we get to Laodicea, which perhaps has more application to us in our present day than Philadelphia does. How does the Lord show us when he says I love you? He personally is the only one that he acts in love and says it in all the seven he says, Yes, I love you. I'm going to rebuke you and I'm going to chasten you, and that's the evidence of my love. Do we feel that today? I think in some measure some of us do. And it's an evidence of the personal relationship we now have with the Lord Jesus, that when he, the only time his love is seen in action in all seven, it's in chastening and rebuking. Name. My brother Bob mentioned that his name's characterized who he is and what he is, and I found a few verses in chapter 19 of Revelation which I think are interesting because it refers to name. And verse 12 This is, of course Speaking of when the Lord returns in judgment to this earth, will start at verse 11 of chapter 19. And I saw heaven open, and behold, a White Horse. And he that sat upon him was called faithful and true, and in righteousness he doth judge, and make war. And his eyes were as a flame of fire, And on his head were many crowns. And he had a name written that no man knew but he himself. But a name written. And he was clothed with a fester dipped in blood, and his name is called the Word of God, which we take great delight in. And then going down, verse 15 out of his mouth go with the sharp sword, and that with it he should smite the nations, and he shall rule them with a rod of iron. And he credits the winepress of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh a name written. King of Kings and Lord of Lords. I just submit those as a few more examples of the importance of name in the eyes of our God. It really is one of these things that we read the words so frequently. I'll speak for myself and take these things without thinking much about it, but if you isolate the thought of name, it plays a tremendous role in this book.

I think we ought to consider the fact. That we are going to be kept out of the hour of temptation. We are not going to go through the tribulation, as many in Christendom attest to. But here is a promise from the Lord Jesus himself that he will keep us out of the hour of temptation. So in First Thessalonians 4, when that shout comes, we'll be taken to glory before that hour of tribulation. Comes upon this earth. It's about synagogue of Satan at the beginning of verse 9. I don't know that we have that expression elsewhere, but the synagogue of Satan? Of chapter 3. All right, verse nine of chapter 2. I know thy works, and tribulation and poverty, but thou art rich, and I know the blasphemy of them, which say they are Jews and are not, but are the synagogue of Satan. In both of those epistles, yes. That gets reversed the orders reversed. It's smearing and and Philadelphia. Well, to me what I'd like to hear about is why is it the synagogue of Satan? Which of those that say they are Jews? Does that speak to the present day in which we are? I think this refers to legalists. Doesn't necessarily mean they are Jews. They say they're Jews by the way they're acting, and what they're connected with is really a synagogue of Satan, not the Church of God. They're promoting what is of the enemy. They're promoting the very antithesis, the very opposite of Christianity. Salvation by Works. All versus Grace. There's a natural tendency to go back to that always has been in the history of the Church. The idea of having a clergy, where does that come from? Comes from the Old Testament, where one tribe of Israel was chosen to do the service of God. And of that one tribe, only one family could go into the presence of God. The idea of having music in Christian worship is another Judaizing principle. It's it's a tendency where does the idea of having a large. Fancy building come into Christianity. We are the building now, it's not an exterior building, but in so many ways it's gone back to that. And although those that sometimes go in that direction and I think we need to recognize that, that we need to be exercised to walk in the truth of God because we have tendencies naturally to go in that direction too if we're not exercise brethren and we're stocking some time ago to some young people and asking. They understood why we don't use music in our public meetings in one very frankly said whoa, I don't know. I've always thought might be nice if we did. He didn't realize. We need to realize why. Is it because the New Testament prohibits that. I don't think you see that it prohibits it, but it's not the character of Christian worship. And to bring that in is going back to a system of religion. That God ordained in the Old Testament, that was of God at that time for man in the flesh, that that test that God gave to man in the flesh at that time ended with Christ on the cross. They refused the Christ of God. And now that system is no longer what is characteristic of God's people today. It's completely the opposite, like it's been said. And there's a tendency toward that always. Has been and will, and it's a very subtle thing that we need to walk in the enjoyment of the truth of God, that we won't go in that direction.

As a man on earth, he frequented it, these synagogues and even. James he speaks about one come into your assembly or your synagogue, that there was a period of time and occupying the beginning of the Acts where Christians intermingled with the Jewish Christians. I'll identify them that way intermingled with their Jewish brethren and. Identified some major with them in the synagogue, but God has. Dealt with that, has dealt with it, and now in those days they were called your synagogues or synagogue of the Jews. But now it has been completely judged by God and that system that those synagogues, I don't really know where they originated at, or the purpose of them, but the Lord owned them anyway. But they were synagogues of Jews. But now they would represent the work of Satan to stifle that which is of the spirit of God and a new dispensation completely, and to identify that synagogue. Now it couldn't be called a synagogue of the Jews. Those who were who said they were Jews were going there, but the true character now before God is that they are synagogues of Satan. Opposite, opposing the precious truth that belonged to the assembly and it is an advancement, I think an expression that denotes an advancement. It's no longer simply a synagogue of the Jews, it's a synagogue of Satan because it's an attack on the liberty that. Christians should enjoy. Just similar to what you just said, I'll add that the false church is no longer the Bride of Christ, but she's a harlot. Revelation 17. I want to read a verse in Acts 4 connection with this and it's very helpful. And verse 27 for of a truth against thy holy child Jesus, whom thou hast anointed. Now notice both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together. Now there's a gathering together. There is a synagogue. That's what the word synagogue means, a gathering together. So you could translate that if you basically transliterated it when they translate synagogue of Satan, you could translate it a gathering together of Satan. That is, it's not always good to be gathered together. It depends on who your fellows are. And that that's mentioned there. In Acts four, it was a gathering together against the Lord Jesus. So our privilege is as gathered together to his name to be on his side. And that's a tremendous and immense privilege, is it not? We were once on the other side. The historic account of what our brothers have been saying about the Synagogue of Satan. We could look in Acts chapter 18. It's really quite solemn in view of what's been said because Paul, as we read through Acts often as the blessed Lord Jesus himself did, we can read where he went into a synagogue, as his manner was, and he took the scriptures and read. And then in Acts chapter 18, while Paul does this as he goes on his missionary journeys, we see in verse four and he the Apostle Paul, he reasoned in the synagogue. Every Sabbath, and persuaded the Jews and the Greeks. So at that point there was, as you say, Brother Chuck, a gathering together there, because at that point before Paul came with the gospel, that was the only place known where the truth of God, such as it could be known, was, was read, and was taught. So here you have both the Jews and the Greeks gathering. But then it goes on. And when they oppose themselves in blasphemy, he shook his raiment, and said, Your blood be upon your own heads, I am clean. From henceforth I will go on to the Gentiles and he departed thence and entered into a man's house which was next to her hard by the synagogue. I just say historically that's really what happened as we've been talking about that that here it's rejected. They they hear the truth in the place where the truth of God had at one point been

known. And Paul comes there with the truth and they blasphemy it. And he leaves and he shakes his reign at a sign of a very solemn sign, it seems to me and it's Jewish character of.

Of a judgment that's enacted, and he leaves that and leaves that whole thing, and he goes to the Gentiles. Now he enters into a house, and there the truth of God is known. I don't. I wouldn't go so far as to say it, but perhaps that's historically a little bit of a picture of how we get to this in our passage before us, where it's now referred to as the synagogue of his work, instead of the truth being brought and embraced and appreciated and loved and learned. They blasphemy the truth. We say that today, some 2000 years, roughly since the Lord was here and the truth of Christianity became known in this world, that those that go on today with so-called synagogues are really the synagogue of Satan because they've rejected the word all these years. And the fact that they go on in the face sometimes of what is so amazingly clear, for example. We're probably all quite familiar with that little cracked Hebrew search for the blood of atonement, but the very fact of that little tract is where is the blood? Without the shedding of blood, there's no remission. This is in the Old Testament, and yet they've gone on for 2000 years. What is the power that keeps them going? Must be the power of Satan. Choose to that synagogue of Satan in the Epistle to the Hebrews, and in the last chapter where it says, Let us go forth therefore unto him outside the camp during his reproach. That's really what answers to the synagogue of Satan, isn't it? It's a camp. It's and there's so much Judaizing in the camp. There's such a mixture of things. It's a Babble of confusion. This whole principle, I think you mentioned it, Henry, the principal go to the Church of your choice is a profoundly wicked. Principle. I was reflecting once on my bed at night. I couldn't sleep, so I was meditating and meditating upon the the principle that the American democracy that we live in boasts of so much that everyone has a right to his own religion. You worship God according to your own conscience. That is a profoundly wicked principle. I don't have the right to choose whether I'm going to worship the true God or Baal. Or other gods, false gods, or many gods. I don't have that right. I have to worship God according to the revelation that he has given us. He has told us how to approach him. We dare not approach him or any other way that is self destruction. Isn't it So the principle and I know that the founding Fathers never dreamed that the interpretations that are being placed today upon religious liberty would be diverted by Satan into such a wicked way they were promoting freedom of. Conscience to worship God according to the word of God. That's really what they meant. But. That's been twisted. Everything that man gets a hold of, he twists and turns and and turns it into evil. But if you were a Jew in the Old Testament, like it says in Deuteronomy 12, is it or 13? If you hear say that one has gone, there's a city that's gone and worshipped other gods. What were they to do? They were to check it out. If the thing we're sure and certain they were to they were to level that city, destroy them all. They were not to tolerate the worship of another God. And what are we tolerating in Christendom? All kinds of things. Go to the Church of your choice. That's a wicked principle we are to meet according to this book and nothing else. We have no choice in it. We are to obey God. That's what a Philadelphian does, isn't it? We had a special character to it too, in verse 10, because thou hast kept the word of my patience or endurance. And I remember years ago, as a young man heard of Paul Wilson, had an address at this conference and. I spoke about the end times being when the Saints are the most high, spoke on Daniel wearing out the Saints of the most high. I think the thought could be the most High place as well.

In our profession of being heavenly citizens down here on earth. Everything is wearing us down, and we need the word of his patience. We need this endurance not to give up and succumb to all of the influences that we would read about in the next assembly. And I I did want to comment that we've heard that there was nothing. Negative said about the Assembly in Philadelphia. Yet there was an overcomer. And notice where he is brought in in verse 11. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh, I think perhaps the main feature of our overcoming, besides those of the synagogue of Satan, is simply holding fast what has been given to us. Oh, it hurts. And you know, I I feel it in my own soul. Sometimes weeping. And you read some of our older brethren writings, and I've read some of those early readings. They weren't of this character, but we aren't even intelligent enough. We're acquainted enough with the word of God to ask some of the questions that were asked in those readings, and I think for my own heart, it's an indication that I haven't held fast what was recovered. And what has been made available to us, so we do want to overcome and hold back that which thou hast. It isn't adding to it, just holding it fast. Just one of the many. Oh you may say, you really affirmations we find in scripture supporting other truths that we treasure so much. In verse, let's see. You know verse 10. Just a few lines down, I also will keep the from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. But that's telling us clearly in another way of the coming of the Savior to call us out of this scene will not be here for that time of trial which is has all the different names. But here it is, is one of the reaffirmed promises, if you will. To those that are Philadelphia. But isn't it nice to have that constant reassurance and see the harmony of the word of keeping these things? It's going to come upon all the world, it says. But it says to try them that dwell upon the earth, that expression. Then that dwell upon the earth is occurs very many times in the Book of Revelation. It's a moral class. It's that class that has been offered heaven during this day of grace and says no, I don't want it, I want earth and there are earth dwellers. There are more there. They're Christian apostates, that's who. That's who's meant by that expression. Then they dwell upon the earth and the tribulation is to upon all the world. But it's to try them to dwell upon the earth. You read of them numbers of times. One of the times is a horrible time. In Revelation 13 it says those that receive the mark of the beast are those that dwell on the earth. That's what's going to happen to apostate Christians. Like to connect the word of my patience. So it's what we get in Second Thessalonians chapter 3, where Paul says the Lord direct your hearts into the love of God. That's verse 5 and into the. Patient waiting for Christ. The marginal reading is the patience of Christ. Why is he waiting, brethren? He's waiting. And he has a purpose and is waiting and to have our hearts to keep the patience, the word of his patience, and to be alert at any moment for that coming again. Because he says right in the next verse. Behold, I come quickly, you know, I've thought about it, Paul told the Thessalonians.

To wait for the sun from heaven. Was he mistaken in teaching them that? When Jesus didn't come back during their lifetime, nor in Paul's lifetime and for many centuries since. Has he come quickly? I really believe brethren, when we get home to glory, we're going to understand, as we don't now, that he really did come quickly. One day is with the Lord is 1000 years and 1000 years is 1 day and His coming is quickly. But why is he waiting? One of the reasons is that there's more to be saved out of this poor world and we need to keep the word of His patience. If that's so, the Lord stir us to go out with the gospel to the lost brethren. Oh, this is certainly part of his, the word of his patience. And we need to keep the word of his patience. It surely will be quickly wounded. I mean, you mentioned 1000 years as a day, but when we think of eternity, if we can really time will be nothing. Patience, isn't it? He's the one that's waiting and he's waiting more for us to have us with him and we are longing for to be with him. I just want to read you a few verses in the 13th of Revelation connection with this expression them that dwell upon the earth. The beast is in view here, they say in verse 4 The end of the verse who is like unto the beast, who is able to make war with him? This is the Roman Empire revived and the head of it And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue 42 months. And he opened his mouth, and blasphemy against God to blasphemy his name and his Tabernacle, and then the dwell in heaven that will be us. The heavenly Saints. And it was given unto him to make war with the Saints, and to overcome them. Power was given him over all kindreds and tongues and nations, and notice in all that dwell upon the earth,

shall worship him whose names were not, are not written in the book of life of the Lamb slain from the foundation of the world. So everyone that does not receive the light, the truth, the way, the person of Christ today, in this day will in the in the Roman world, in the Christian world I'm talking about. 3rd The 3rd is the third expression. The third refer to the Roman earth. They will worship the beast. In contrast with setting our minds on things about and being heavenly minded in all of these the proper calling of the assembly as a heavenly body, all of these things have been recovered to us, but we see in the next church that it was given up and it is a very epitome of first dwelling. To call and it's what we. Really have to overcome to especially in our land where everything is so attractive to the flesh and there's everything here to take our minds away from heavenly things, that it it really does require endurance and patience to to overcome all of these niceties. You know, if we were persecuted, Earth wouldn't be such a nice place. But we have another obstacle to overcome now. It's it's bidding our hearts presenting itself as something attractive to be desired. And it's been far more effective in turning us aside. And persecution ever would have been or could have been even. We might suggest along with that.

Just this thought. It's a very simple thought but. While Earth dwellers in Spirit to enter into that, we make these things in this present time the object of our heart, and we we can do that as believers. Morally we can, though we never would be what you brought out, Brother Chuck, in terms of the actual thing, because the Church will be gone. But morally now that spirit can overtake us and we can get our objects and our affections all caught up with this present time. But on the other hand, that doesn't mean that we are not to walk in this life. As providing for things honest I might say I was thinking as we were talking, Abraham was called out of the Ur of the Chaldees, and he walked through a land that he never. Had that he never possessed, he walked by faith, but he also, in the large majority of his life, walked as one that was pleased. God in faith, so he dwell in his hand. He had flocks, He had herds. He did what was necessary to walk through that world without, you might say, belonging to it and becoming part of it in spirit. And so for those that are here that are perhaps younger. And you if the Lord leaves us here, we would hope He would come today, and we expect that, and we ought to expect that. But there is that aspect of. Living and walking through this world in a way that's pleasing to God. Morally, not having our affection set here, but still we have to. Work. We have to earn a living. We have to provide for our families. We have all of those things. And I just say that it's very simple, but I just say that we don't want to think that that kind of thing is becoming an earth dweller. An earth dweller is one in spirit who looks at this world. And that's the limit of their horizon. That's all they have for their heart's affection. But a believer's heart's affection is set on Christ, set on the things in glory. And yet we're responsible to walk through this world in a way that's pleasing to the Lord. And so we provide. For our own and all of those things, I won't go into it, but I just say that that we not lose that thought that we can walk as heavenly citizens and still walk responsibly through this world, providing and doing what we ought and bringing glory to God, glory to the name of Christ, while we walk through this world as heavenly citizens. Minding earthly things. And that is really important, Doug, to have our sights set above. If we could only catch a glimpse of heavenly glory, it would free us from the attractions of things here. You're young people. If you see me running after things down here, you say, well, there's one person that hasn't seen heavenly glory. Once you catch a glimpse of it, and Paul was raptured into the 3rd heaven, he caught a glimpse of it. He saw that glory and he came back. He wasn't fit for life down here, and I'm sure it would be the same thing. Now we have that same vision of things, but it's set before us to lay hold up by faith, and I think we need to get the sense in our souls that it's so far supreme, so far beyond anything of earthly glory. Good till Hebrews 11 That will set us free from being earth dwellers. Speaking about Abraham we've been talking about. Verse 13 just to read a few verses. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, and heavenly. Wherefore God is not ashamed. To be called their God, for he is prepared for them a city. Think of it. Abraham back there, the God of Glory appeared to him, and he must have caught a vision of that city. And he never forgot it. And even though, like you said, Dougie was a wealthy man down here, he never lived anything that we know of but attend. He was a Pilgrim and a stranger, he says. My home is beyond. I'm looking for a city that I haven't found yet.

And the revelation he got was pretty small in comparison to what we have been given, brethren. We have the full revelation of all that God is in Christ now, the tremendous display of heavenly glory that is open to our souls and the epistles. Of the New Testament, our hearts drawn after that. Or is there something down here that compares with it? Abraham said. No, there's something better than anything I've seen down here. And if we can catch a glimpse of it, that will set us free. It's not something that's forced on you. It's something that you go after because your heart has been drawn after it. I think that's so important. It's not a horse thing. If you get the idea that you've got to go the pathway you're walking in simply because your dad or your mom or somebody else, some brothers are standing over you watching. You don't get out of line. You haven't caught what the spirit of Christianity is. It's an object that draws us, and draws us powerfully from Earth's puny glory for the glory of that eternal day. Brother Bob and he was speaking. We remember we won't turn to it forsake of time, but I was. We remember when God called Abraham and he said lift up thine eyes and and look. And he wanted him to look at the heavens, the stars. Well, Abrahams shows where his heart was. He didn't lift his eyes up as far as his flocks and his herds were. The God gave him those things. He was a faithful man and he used those things. But what was that in comparison with lifting up his eyes and looking what God wanted him to look at? That's what the Lord wants us to do today, beloved young people, all of us. He wants us to lift our eyes up and see what He has for us. What we have here we want to use for his glory, but he's saying to us just like he did to Abraham. Lift your eyes up. You've got a better object than what this world is setting their hearts on. Very, very young ones here. If someone asks you why do you come, it's perfectly good. If you say because mommy and daddy brought me, that's fine. He'll grow. 212 Fall from above and heavily men by verse, who once were the citizens of earth. As pilgrims here we seek a heavenly home, our portion in the ages yet to come 212. Open my heart out, baby. Come on later, she is here. No. Glory. And thy life.

Chicago Conference: 1999, Revelation 3:14 Laodicea

#### Reading

We have nothing to seek or to choose. This world is a world. Where and where did I start and? All the little version of the whole gardening. Stay. Meeting on the passage before us.

It's good. What verse should we start with the address to Laodicea? We can get starting. We can always go back. Revelation Chapter 3. And we'll start with verse 14. And unto the Angel of the Church of the Laodiceans rite these things saith the Amen, the faithful, and true witness

the beginning of the creation of God. And I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth, because thou sayest I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white, Raiment, that thou mayest be clothed with the shame of thy nakedness do not appear. Anoint thine eyes with eye cells that thou mayest see. As many as I love, I rebuke and chase, and be zealous therefore, and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come into him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. Interesting comment, pass it on to you. I think it was Brother Patterson and one of the monthlies. He said that. Morally. The overcomer in each assembly morally is a Philadelphian. And I enjoyed that. Because that's really what this characteristic of Philadelphia is. He keeps his word, and that's really what the overcomer does in each one of the assemblies, although they may not have the light that the Philadelphia has. Dispensationally, if you want to look at it that way. Philadelphia And there was, there was a movement that had that character. In the last century, but I like that thought. That morally, the overcomer in each assembly is a Philadelphian principle. You say then Chuck that in Thyatira, Sardis, Philadelphia, and Laodicea. We all have the ending he that overcometh. Would you put them all in that class? And so it was. I was asked, between the meetings. What about the people in Laodicea? When the Lord comes, are they going to? Have the blessing of the 10th verse. Well, yes, Thyatira Sardis. Philadelphia, when that shout comes in. 1st Thessalonians 4 All Christians are going to go. All Christians are going to be caught up. All are going to be taken up into glory and be. Reserved. Free from that trial that is going to try those that are upon the earth. So all four of them we have, don't we, The he that overcometh. A blessing for he that overcometh. Not the characteristic of faith, isn't it is that principle which overcomes the world, our faith. And so a real believer is an overcomer. Even though he may have ups and downs, he is an overcomer. That's the characteristic of it. I think that's good to get a hold of that. I'd like to say something on this little expression we get that the towards the end of every church, he that hath an ear, let him hear what the Spirit saith unto the churches. To me, this shows that the moral application of every church should be taken for each one of ourselves. Brethren, you might say, well, I'm not part of the Church of Philadelphia or Laodicea or any of the others. I don't live in any of those cities. But still, he that has an ear, let him hear what the Spirit says to the churches. It applies to us morally. We need to apply each one of these churches as a message.

To us, and we need to take it. And there's the blessedness in applying the truth of the Scriptures to us in that moral way. I know there's a dispensational teaching, which is very good too, but I think this shows that what we have in these seven churches applies to every one of us, if we have an ear to hear. Moral sense, you mean? That's right, Yeah. And I'm not curious about all the covers and look up what it said in the new and Concise dictionary and I think it relates to what we've just had before us. I'll just read it to you. It's very brief. Overcomer is one who has faith to surmount the special danger that exists in his day. And So what one may have to overcome may not always be the same, but they have the faith to proceed and overcome what faces them. And I think that's an encouragement to us too, because we can't exactly identify with each one of these churches, but we surely can look to the Lord to be an overcomer. Might add just one other little thought before we go on about that with the overcomer. It doesn't say to those that are overcomers, though. Indeed, in each case, no doubt there are those who collectively would answer to that. But it's an individual thing, isn't it? And that's something that we need to recognize for each of us that to overcome now in this that we're taking up in the day in which we live. It's faith, and it's an individual thing. Individual faith is needed. That doesn't set aside at all The thoughts of the collective testimony is gathered to the precious name of the Lord Jesus Christ. But if I could just say it this way, I can't go on as an overcomer. Because if I may say it this way, the brethren go on. I have to individually, in faith, go on as an overcomer. And so these are directed, these things are these thoughts are directed to each one of us, personally and individually. To what David said at the beginning of the meeting, there is a teaching that only those who are. Faithful Philadelphians will be raptured when the Lord comes, and then 3 1/2 years later the rest of Christendom will be raptured. Or something like that. That's making a fundamental mistake between his, the first aspect of his second coming and the 2nd aspect. The second stage of his second coming, the 1st, is all grace to take his own home to glory. That's all. Grace. Rewards are not connected with that. That's a secret rapture. The world won't see that and he'll call his own home because they have faith and the reason he calls them all home, whether they fit being in Philadelphia or some. Maybe they're in Sardis, or maybe they're in Thyatira. Even if they have faith, they'll be raptured. And because it's grace, it's all grace. Rapture is all grace. It does not depend on our faithfulness. It depends upon Christ and his work. But his The second stage of his second coming is appearing, the appearing of his glory. That has to do with rewards. And then there will be a difference between those that went on faithfully for him and those that didn't. And those that didn't will lose something, but they won't lose their salvation. So what is strictly grace? There's no difference. We're all going to go. And what is connected with our faithfulness and rewards are connected with that, and that those will be dispensed when he comes back and sets up his Kingdom. But I think it's important to make that distinction, because that's a fundamentally wrong principle to say that only certain part of the church will be raptured at 1st, and those that weren't as faithful, they'll come later. That makes the rapture dependent on our faithfulness and not on the work of Christ. And that's bad. Isn't it interesting that in the case of Thyatira, excuse me, in the case of Laetacia, the Lord Jesus says, even as I also overcame? He doesn't say that to the other six churches.

But he was the faithful one and as was said earlier in the meeting this morning. What he puts before them is what will touch their conscience in regard to their state. And so here Laodicea, who had lost sight of the person of Christ, they had been more occupied with themselves. And so then he sets before them, even as I have overcome. And so we go back to the cross. We go back to the scene of what he overcame and what a scene that was. And so that's what he presents to. Laodicea to turn their heart back to himself. He presents himself to Philadelphia. These things saith he that is holy, he that is true, he that hath the key of David. And those were the holiness and truth are connected with what he was morally down here, and then with his authority to open and shut as he sees fit. And this, this last epistle is also connected with his character. Now the the Philadelphian answers to that character of holiness and truth, and they're commended for that. They answer to that. The way he presents himself to Laodicea, which means the people's rights. Laodicea, the people's rights. Laos is the people. They don't answer to any of the characters that are presented here of the Lord. He was the Amen. He was the confirmation of God's Word, God's truth. He was the faithful and true witness, No more faithful and true witness than he was. He was the beginning as the risen Christ. He was the beginning of the creation of God refers to him as the head of a new creation, The beginning of a new creation. Now the assembly at Laodicea was not a confirmation of the word of God. She was not a faithful and true witness. She did not give expression to the new creation at all. He was living basically in the old creation. And so all of those 3 characteristics that He presents himself as being to this assembly was to rebuke them, to show them that they were just the opposite to what He was when he was here with Philadelphia. It was consistency with what he was here in Laodicea. It's just the opposite, isn't it? One of the writers that I read, I think it's Hamilton Smith. Usually his writings are excellent. I'm quite sure I recall this right. He makes the beginning of the creation of God relate to the original creation. I don't think that's right. It relates to the new creation. Christ risen becomes the head of a new creation. Probably refers to the Second Corinthians 5:17. You are a new creation.

Behold, all things are new. All things are passed away. And that's what every Christian is, a new creation. We're no longer found in that old condition. Well, this is related to Colossians one. I'll read it Colossians 1. Verse 18. He is the head of the body, the church. Now when did He become that? After He died. He was not that when He was here on earth. After he rose from the dead, after he ascended to heaven and sent down the Holy Spirit. Then He became the head of the body, the Church. Who was the beginning? When did He become the beginning? Well, in resurrection He became the beginning of this new creation. These things, these expressions in this verse, the first born from the dead, He was the one that was raised. That in all things he might have the preeminence. So now earlier in Colossians 1. It says in verse 15, who is the image of the invisible God? The first born of every creature or first born of all creation. That refers to him as being the preeminent one over all creation. Not a creature, but he is the first one, the preeminent one connection with the creation that he brought into being, but as the. The beginning of the creation of God. That's the new creation.

You could not have a Laodicea following upon Sardis. Or Thyatira, you could not have a Laodicea. You'd have to have first of Philadelphia. You have to have first the full recovery and expression of what the church is according to the mind of God. That's Philadelphia. And that has come out now that's been expressed. And what follows? Laodicea What follows after the best has been presented. This artist isn't the best. It was a recovery of some truth, but they came far short of the full recovery of it. But Philadelphia was a recovery of it. Of it all. What follows that? A complete breakdown, a complete denial and breakdown in Laodicea. From Christ being everything to self being everything, That's Laodicean. Saturday. What is the significance of the expression unto the Angel of the Church of Laodiceans? And it's true for the other six churches, but why is it unto the Angel? I believe the Angel represents the responsible element in the assembly. The light bearers, it says in Revelation one, the angels, the stars of the angels of the seven churches, starved in the darkness of the night, is to give light and those that are responsible for the moral state of the assembly. Actually we're all responsible, yes, but there are the leaders. There are those that take the lead and and. Form the. The state, so to speak, of the assembly. The apostle Paul and John say that if you don't go on, well, it's to my shame, he says, And John says the same. They were his children in the faith and he was their father, Paul was. And so those that are in the in the place of leadership, those who are teachers and leaders and shepherds in the assembly. Are really? Responsible for the state of the assembly. They're held accountable. But I'd like to say, too, that I think we all need to feel our responsibility as to the ongoing testimony. And as the Lord walks through the midst of the candlesticks, he observes. And sometimes I've seen those who are younger saying, well, I'm not a responsible person. I know things, yeah, but the older brothers are responsible if you know something, young person that needs to be addressed. You are responsible. And I think it's good to realize we're all responsible. Some much more than others, like you were saying, but we're all responsible. I'd like to suggest another consideration as to the angels. We notice whether in the beginning, when seven of them are mentioned, they're in the plural, but when it comes to each assembly, it's singular. It isn't the angels of the Church of Laodicea, but it's singular and characteristically of an Angel. Is that he depicts? A representation. So you have the thought of the Angel of the Lord he was in. Whenever they had that capacity, or they had the reflection of the mind of the Lord that they would be sent, an Angel of the Lord would come, and he would reflect the Lord's attitude at that time as the Lord's representative. And so I would like to suggest that the Angel depicts a true representation of the assembly that it's spoken of as being the Angel of. And so the Angel of the church at Laodicea depicts the true condition of Laodicea as seen by. God might not have had that representation as seen by men.

But as an Angel, he gives a very true, accurate representation of the assembly. And what I'm saying is, is that you look at the assembly at Addison and what does God see it? How does he see it? How is it represented to God? Well, if it's a bad representation as this Angel to Laodicea, it depicts Laodicea, then the overcomer in that assembly must overcome that condition so that that Angel doesn't represent his state of soul. But I would like to suggest that it might possibly be. Representing. These true state. Of each assembly as seen by God, not necessarily as seen by men, but as seen by God. For the Lord in the midst of the seven churches. How does that fit in with the fact that he holds the seven stars in his right hand? He has the seven stars in the first chapter. Verse 16 He had in his right hand seven stars. In the 20th verse, Mystery of the Seven Stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. Verse one of chapter 2 These things saith he that holdeth the seven stars in his right hand. The chapter 3 verse one these things saith he that hath the seven spirits of God and the seven stars. I still feel that they refer to the figurative representation of those held accountable in the Assembly for its state. Now you're saying say that again. I just was looking at them as representing the true state of each assembly. But you're connecting it with responsible brothers and I'm just connecting it with the assembly as a responsible light. They're giving this character instead of a true representation, but I submit. That I think that's right too. There's probably more to it than either one of us understands so. I hope so. We often make the raise the question when there is an assembly difficulty. Is the Lampstand still burning in that assembly? In other words, is the Lord in the midst? And it's interesting to me here that it says that. In verse 20 of chapter one that you referred to the seven stars which thou source in my right hand, and the seven golden candlesticks, and that immediately brought to mind the thought was Laodicea, what we would call today a viable assembly if we think of it in that sense where the Lord was in the midst. Well, I think you're. Mixing the Lord in the midst of the seven golden candlesticks, which is the Church testimony in this present period from the Apostolic days to the Rapture. You're mixing that with being gathered to the Lord's name, according to Matthew 18:20, and I don't think they're the same thing. It's an interesting thing, that responsibility. Lies with those that are responsible. I'd like to read a scripture from the book of Judges, the second chapter of Judges. The seventh verse and the people serve the Lord all the days of Joshua. And all the days of the elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel. And Joshua the son of Nun died now the tenth verse. And there arose a generation which gathered under her father's narrows, another generation after them which knew not the Lord. Why? Why? Because the generation of Joshua's time and the generation that followed, they walked with the Lord, but they did not walk in front of their children in such a way to cause them to walk with the Lord. They did not teach their children. So we may say, yes, everyone is responsible, and I believe that is true.

But each and everyone of us that's older and has in some sense walked with the Lord. What have we done? How have we raised our children? How have we walked before the Saints in the assembly? How have we brought the truth of God before those that we are with that we're responsible for? You know, it's a serious thing to think that in the third generation after Joshua, they knew not the Lord. And so when we look at the Book of Revelation and. The third chapter in Philadelphia. And Laodicea. You know, we have to think and hang our heads. To think that that has been the result of unfaithfulness, later see as a result of unfaithfulness nothing else. It's a rejection of the distinctive truths recovered at Philadelphia. But like you say, Jackets. An extension of what? After Philadelphia comes Laodicea, and it was such a remarkable movement of the Spirit of God in the last century. To simply open up those truths that were always there in the Scriptures were not new, but they had been lost to the enjoyment of God's people. And then they were recovered again. And it was such a remarkable move that the tendency was that all Christendom started noticing. This group of people and associated thinking of associating with them, or their lack of association with them, and they became the object of attention instead of the Lord. And little by little we tend to be occupied with ourselves, what we are,

what is our testimony, and it degenerates into Laodicea occupation with ourselves. Brethren, it's the testimony of the Lord, not our testimony. It's the Lord's table, not our table, And I think it's so important to keep that focus, right? That's the reference point, not us. And so often it seems like we go in cycles like the people of God in the book of Judges, where you have them stirred up in faith to lay hold of the inheritance that God had given them and remarkable deliverances. And then they settled down into the enjoyment of what God had given them. Little by little, they settled down to the point where the enemy starts encroaching again until they're totally at the mercy of the enemy. Then again, God raises up those who, in faith, act before God and delivers the people of God. It's a cycle. It's a continual cycle. And we need to be exercised to walk in the truth of God. Otherwise we're going to lose it again, and that's what. Why Leticia follows Philadelphia, and I really believe, brethren, if we can realize that if we become occupied with something that is merely outward with ourselves, with those that before were associated with those that were connected with Philadelphia, we will become Laodicea. And that certainly is most characteristic of the Christian testimony today, is Laodicea. Heartlessness is to Christ. Indifference and lukewarmness. The Lord help us to be occupied with Christ and not with ourselves. Like to suggest a simple thought. And why this has come to me is because I notice as I have read these passages, that every time I read verse 15 I read I know thy works, that thou art neither hot nor cold, and I had to catch myself and realize that's not the way it's stated. There are three conditions and I just want to say this simply. There's cold and there's hot and there's lukewarm and I would like to. Certainly hear from our beloved brethren their thoughts, but at least this for our hearts. Beloved brethren, when we think of cold, we can sometimes, and rightfully so, associate lack of life with that. I don't want to be unseemly, but.

A dead body is cold. We have weather coming, though. It doesn't seem like it, perhaps today, but there's going to be weather in these parts of the country that are going that's going to be very cold. When it gets very cold, things don't grow. The grass is dead, The trees are dormant, They look dead. Things don't grow in the cold. There's no life. Well, it's not hot or cold, but it's cold or hot, because if it's cold, there's no life. I want to just say that God, I want to be very careful with this, but that's a condition that he can work with, that he can bring life into that condition. That's what he's done with each one of us. We were dead in trespasses and in sins. And by his spirit he worked in marvelous grace, and he brought life. And I would suggest in the application I'm making that that would be hot. There's life. Lukewarm. Well, beloved brother for my soul that's saying, as you mentioned the word, it's saying I don't care. It's, if I can say it in this way very carefully, it's the world saying as it thinks about Christ, it's Christians, those who bear the name of Christ, those who ought to be walking with him in joy and in a display of life, not a display of death. Saying it's no big deal. It's indifference. And that's what this world as a Christian world says. And beloved young people, beloved brethren. That's what happens when I don't walk by faith, when I don't walk in a present sense and consciousness. Of my beloved Savior who died on the cross for me, who gave everything for me. And I begin to walk in that spirit of I don't care. It doesn't mean anything. That's lukewarm, and it's such a solemn thing. Think of the Lord Jesus as saying I'd rather. That it be cold. That there be no evidence of life at all. Or hot, but it is nauseous to him. He spews it out of his mouth. That condition of lukewarmness all beloved brethren, may we seek in grace. The face of our blessed Lord Jesus to be stirred up, that we never allow morally in our walk and in our ways the attitude or the spirit of saying, I don't care. We've seen it. We've seen an illustration of that in the political arena when the impeachment of President Clinton was in process. We've seen that the lukewarm, nauseous condition that the Lord says he'll spew out of his mouth is what characterized the majority of American people. They don't care. So what if he did these things? So what? That was their attitude and. What a state this country is in. Well, this isn't talking about the political arena. This is talking about the Church of God. And it's worse there, isn't it, When there's that kind of an attitude, Far worse when Christians have that kind of an attitude? The focus in these seven churches that it is the candlesticks. It's the public testimony down here that the Lord Jesus is walking in the midst of and viewing and judging, and there are those in these connected with these. Seven churches that are not really saved at all and will go on into the Tribulation. Believe it's right to say in chapter in connection with Philadelphia verse 10 that all true believers will go on the Rapture. But I remember Brother Lundin speaking about. Sardis and it talks about the coming and he talks about coming as a thief that is at the end of the tribulation and he made the comment Sardis will go on till the end of the tribulation. Because he comes as a thief there another one in Thyatira, he says. I will throw those who commit fornication with Jezebel into great tribulation. They're going to go into tribulation. And then there's this spewing out of his mouth. When does that happen? It's the public disowning of what is not according to his mind after the rapture.

Of what remains of the false church is going to disown it publicly. That's the spewing out. Is that right? Just said that leads people. I agree with what you just said. That leads people to say that at the Rapture, only certain ones that are really Philadelphians will go, and then the ones that are just Sardis, they'll come, they'll go at the end and so on. You're talking about the system that that has a real and unreal there, all who are real. No matter which one of the churches they're in, they'll go at the Rapture, they'll be taken to heaven. That's what we were explaining before you agree with that and you're talking about after the Rapture. Christians, Christians, nominal Christians will still go to church on Sunday. There'll still be sermons preached and so on. How long that will go on, we don't know. But Christianity won't be overthrown instantly. But it won't take very long because all the true believers will be gone, so there won't be anything here to hold them there. The Spirit of God will be gone as the Constitutor of the Christian testimony, so that will be given up pretty fast. And that's called the apostasy. Rather than to consider the way lukewarmness or is manifested in our day. And that is through saying that everybody is right, Nobody's wrong. In the differences that have come in in Christendom, what that does in principle is it leaves the Lord out because the Lord is the head of the Church. And when if we agree to disagree and say everybody's right or that we agree, we won't. Face certain issues that leaves the Lord outside because he's head of the church. And what do we have without him? And so it's an indirect way, or maybe not so indirect, but it leaves the Lord outside, and that's why it's nauseous to him. I just call that the tension, because I think we're being attacked on that front today in agreeing to disagree about fundamental principles, which in essence leaves the Lord outside. They always say. But you bigoted Christians? You're not right. They won't have us as being right. That's exactly where you find the Lord Jesus in these churches. Verse 20 is outside a closed door. In the first six assemblies addressed by the Lord, they listen, but they don't answer. The 7th and last to see us. They answer back. They tell the Lord, but they are. There's a tremendous lesson, isn't there, in that when the Lord speaks to us, our place is to listen and to hear what he says. And can I say keep our mouth shut. It's a very dangerous thing to hear us individually or collectively, speak about what we are practically, practically before God. It's one thing to speak about what the Lord has done, but when we start speaking about ourselves, collectively or individually? We need to be careful. The Lord speaks here to them and they respond. They say, oh, I'm rich, and I'm this and I'm that. And there's a tremendous lesson for us in that. I believe that Laodicea is morally the same picture that is seen in Malachi. And in Malachi there is an insensitivity to what the Lord has to say. There's even an incapacity to listen and understand it. They speak about themselves and what they were and what they thought about themselves, to the point where they were not even did not even have a hearing ear when the Lord spoke to them. And so they would say to them, well, we're in Hast thou loved us when the Lord spoke to them? There was no response from the heart as to what the Lord was having to say to them. And I think this lukewarmness is characterized by that insensitivity. Which is in my own soul at least connected again with what we said in First Second Corinthians 5 about new creation. That's this chapter in which the words of the Lord are the love of Christ constraineth us, and those words are given in connection with new creation, or the beginning of the

creation of God, which is seen here. And there can be a state into which we enter that produces in us a lukewarmness toward the Lord when we are no longer walking in fellowship with Him in such a way.

That we are constrained by His love, and consequently we are not drawn. Were cold or lukewarm to himself and his that attractive power which is in himself toward us. And so he has to turn around and use that love that no longer constrains us to rebuke and chastise us. Would you suggest to go on to verse 18 and tell us your thoughts on these things? The Lord counsels them to buy of Him. Not indicate if they had to buy this of him that they didn't have it. And if they didn't have those three things, does that not indicate they were lost? Would you? No, I just did. I just did. But I want to hear your thoughts. What you just said was so excellent. Well, Chuck came beyond the very beginning of the 18th verse. When he says, I counsel thee to me, it's the insensitivity to the Lord that he has to get to the point where he can, only as it were at first. When he spoke to them, they listened. At least they didn't respond. We assume they listen. But finally it comes to this final condition of soul and of the collective testimony. That characterizes Christendom today, and I hope we don't take ourselves out of it. I'll make this comment. It's not an answer to what Chuck says, but it's very strong in my soul. Malachi represents a later stage of soul of the Saints, which were gathered back to Jerusalem. They were, if I could use a parallel expression. The Saints and Malachi were the gathered Saints of that day, and their Philadelphia seen in Ezra and Nehemiah had become Laodicean in Malachi. And consequently, I believe when the Lord speaks to us this afternoon, he wants us to listen and not respond but rather say if he says to us, I counsel you, then let's take the Council. But you go ahead and explain the point. I counsel thee to buy of me gold tried in the fire. Gold is divine righteousness. If you don't have that, you're lost. That thou mayest be rich and white raiment. That thou mayest be clothed. The white raiment is the righteousnesses of the Saints that's produced by a divine life that one has. And if they don't have that righteousness produced in their life, they don't have a life. And I said that should read to anoint thine eyes that thou mayest see The eye, sav, is the Holy Spirit. It's a little bit obscured in our King James. It says anoint thine eyes with ice. And it really is. I counseled either by of me gold white raiment, and I salve to anoint thine eyes that Almeis see. Well, if one doesn't have the Holy Spirit, he's not saved. Now is there a legitimate? My question is this is there a legitimate application? Of the gold, the white raiment, and the ISAF to true believers who are in this Laodicean state. And I ask that because the next verse he says, as many as I love, I rebuke and chase it. That indicates to me that there were those there who were real, though they were in Laodicea. The zealots, therefore in repent. Now he's calling upon Saints. I would take it from that verse to repent of the state they were in. In other words, verse 18. In Edward Dennett's exposition of this passage, he makes Laodicea to be modernism. And it certainly fits. But. I don't, I don't know. So that's the proper interpretation. It's it's probably one that's legitimate. But what Don just said certainly is commendable that. Malachi, the same group that returned the days of Ezra Nehemiah, and that's the state they fell into. So by analogy I would say. The state that you see depicted in Laodicea was once Philadelphia. That's why I mentioned before Jack and I I don't know. It's helped me a bit to understand. It's not the body of Christ that is addressed in these seven churches. It's not what is inward and vital, it's what is outward and connects itself with the testimony. And he looks at them and he says, what I see, I don't see the marks of reality. And if it is so that you haven't reality in your souls before God.

You need to buy that gold. You need to have that. I salve to anoint your eyes with, but a Christian can get so. Far down in its testimony at times that it's almost you can't distinguish him, and only we can say the Lord knows them that are His. But what he's addressing is what is outwardly representing him here in this world, and this is what he sees in Laodicea. So it's not so much a matter of inward vitality, it's a matter of outward testimony. That's the way I see it and seem to fit more in that picture. Bob is to support that in every church. He says, I know thy works. He's not talking about their heart, but the way they are proceeding through this scene. So I think that substantiates your thought fully. Well, I guess there's an example, isn't there? In the Old Testament, who would have ever looked at Lot and said he was a righteous man? But in Peter it says he vexed his righteous soul from day-to-day. Outwardly he looked like anyone else in Sodom, but before the Lord, the Lord knew his heart, so he records it. And that's true of you and me and but I believe the whole emphasis here is let us demonstrate the fact that we are a Christian. Let's not go on like Laodicean and be questioned as to whether we know the Lord or not. I think it's interesting that we demonstrate a fact that we are a Christian. Don't we have a similarity to this? In the 25th of Matthew, the Lord of the next attendance virgins were five wise 5 fools. They all have the lamps of profession. They all look to like for what they do. They were small, sleeping well. There were five that had soils in their land and had the spirit of God, and they were ready. Others were not. But the five without the oil were lost. They were. They didn't. They didn't go in. They were lost and that's really my question. If you I think what Mr. Dennett says. Is is is not the way we should interpret it? Because that would lead me to say, well, Laodicea is modernism. I'm not a modernist, I'm not a Laodicea, so I'm off the hook. Family which says, Because thou has kept the word of my people, I also will keep thee from the hour of temptation. The only one who will enjoy that statement is one who is at walking in fellowship with the Lord. And you take what the Spirit of God is, taking the force of the word of God and applying it to the soul and conscience. And if I am insensitive to it, I will not get the benefit from it. It's not a doctrinal statement of who's going to be taken or not taken at the rapture. We have verses in 1st and 2nd Thessalonians that give us really the doctrine that we call the Rapture. But here it is addressed to people to try the state in which they are or to tell them that. And the one that responds to it and says, I'm not going to go through the tribulation, is the one who is in fellowship with the Lord. There may be and there will be. There are many true believers today who think they are going through the tribulation. That is the state in which they are in their understanding or in their walk, that they do not enjoy this verse and its application to themselves. And I think in Laodicea it's a similar thing. There are many places in scripture where the Spirit of God addresses us in our moral state at that point and intends us to feel the voice of the Spirit to our own conscience. And we in turn try to make sometimes doctrine out of things and say this is believers or this is unbelievers. And consequently we look at Scripture and we're really trying to say, well, this applied to us or no, this is applied to somebody else. When in fact, the Spirit of God is seeking to reach our own conscience where we are morally.

At that point, and I believe in the sense of what you're saying, Chuck, that verse 18 is not really intended for us to try to separate between believers and unbelievers, but it is the spirit of God addressing us. To our state. And there will be a response in the soul that answers to that. And if we are lukewarm, the Lord says, I counsel you to cause me gold tried in the fire, because we can lose the complete understanding, or more seriously, the appreciation in the soul, the effect in the soul of truth, that we may hold doctrinally. Very good. Excellent question. The application of the court. In the reference to the goal that he counsels them to buy and what it really means. Would we say? God, I'm reading from the new translation, Mr. Darby's translation. Would we say God's divine righteousness was purified by fire? I think not. I think the Spirit of God is careful, you know. He'll have this hope in him, purifies himself not as he is purified, but as he is pure. My my point being, divine righteousness, I wouldn't need to be purified by fire, but. There is an aspect of our faith that is tried by fire and. Dross is eliminated in our lives and what I would like to suggest. There is a riches that God has for his own, in contrast to what they thought they had. They said I'm growing rich. Well, the Lord said, if you really want to be rich, you'll have to buy of me gold that's purified by fire. Their goal? That they had enriched themselves with so far from being. Something that God was interested in purifying. It caused them to settle down in their riches in absolute

ease. Their condition is what every one of us here is natural men would desire to have. The whole world is been on. What they call Social Security. And having no need in this world, we do everything we can to provide for all of our own riches for our security. But the Lord has a true riches that. When he sees our desire and our movement to buy it, he purifies it, and he takes an interest in it. And then he goes on, and he chases those whom he loves for the purpose of enriching them even greater with gold that he purifies in our lives. I I ask that in a question, or as more as a consideration. But I don't think divine righteousness is purified. Seems to me that in light of what you say, Henry, that it puts a special. Light on us who live in prosperous lands, we can say that there is perhaps not been a civilization that has been prospered economically like we have been. And it tends to make us complacent and indifferent. And I think we need to realize, brethren, that the majority of Christians in this world live in difficult circumstances. Many parts of the world, Christians are persecuted severely, some put to death. Believers put to death every day according to what is reported and. In other lands where there's poverty, it's a real discipline struggle. Life is a struggle. From the first moment of birth on, it's a struggle. And we have plenty in this land and we feel in a major complacency, and it's a special voice to me. Does that mean the Lord can't get through to us brethren? It seems like younger and younger brethren are being afflicted with cancer.

Is that no voice to us? Is it not he that's standing there saying please wake up, listen. I I really feel that there's a voice the Lord has something to say to us, and He wants us to be awakened as never before. We're right on the edge of the moment. We're going to be called into eternal glory. And I just believe, brethren, that it's going to be like it was in the days of. Of Malachi, that state of things, that indifference seemed to permeate those people until the Lord actually came. And when the Lord actually came, there were just a few that were alert enough, awake enough to recognize him. We have the names of six of them, and we know there are a few others, but the majority of that nation had no idea that the Messiah had come. Absolutely asleep. And will it be the same for his second coming? Or is it the Lord speaking to us in a very distinct way by the trials He's allowing amongst us? He's rebuking, He's chastening because he loves us. The Lord give us brethren ears to hear. It's nice to connect. What I have suggested with the assembly at Smyrna, that's the other assembly that the Lord doesn't find fault with. And it's such a vivid contrast to Laodicea, he says invert and again I'm reading from Mr. Darby's translation in verse nine. I know thy poverty, but thou art rich. Then he goes down and says. The devil is about to cast a view into prison that ye may be tried. And ye shall have tribulation 10 days, but be faithful unto death, and I will give thee a crown of light. That where there is the movement in our hearts to what is of God.

Accompanying that is not going to be eased. You know, the great sweeping and Christian profession is that Christianity and following Christ should be the equivalent of being prosperous. That's the legacy of that's how the Church ends its days characterized by prosperity, and they are promoting it. If you're faithful to the Lord, you should be able to make millions. Well, it's such a contradiction to the ways of God. So if we pursue. What God values his goal, He's going to try it, and not for the purpose of discouraging us, but to enrich us and further enrich us in divine things and values. Would like to say too, I don't know whether I should say it is interpretation or application of it, but we can look at the word rich here in a totally different perspective than materially Rich. There is such a thing as saying I am spiritually rich and be very poor. When the state of the heart doesn't answer to the truth professed, it very often leaves the soul miserable. As he goes on to describe their state, he says, Thou art wretched and miserable, and poor and blind and naked. And when we are exposed to the greatest truths of God, perhaps passed on from our forefathers to us, and we know them in our minds and intellectually embrace them, but they are not the reality of our everyday life. It very often produces in the soul misery. And so we may say, as we look, can I say intellectually at some other believer. And look at ourselves in comparison to that person and we say I'm rich, I've got everything. I have the sense of where the Lord is in the midst. I have this. I have that. I know about the Rapture.

I know that I'm eternally safe and we start to enumerate doctrines that we know. But if they are not, the present reality lived out in the soul, can I say if the love of Christ is not? Day by day, constraining our hearts practically. If we are truly lukewarm, then our lives, often inside, are miserable. Even though we say I am rich. And so it's a tremendous counseling of the Lord that we might have in reality, in our souls in an everyday sense, the gold, the white raiment that characterizes a life lived in fellowship with the Lord, in holiness and in separation from evil. But if those things are not a present reality with us, then we must stop and listen to the Lord. And recognize that maybe why some of us don't choose to go on in the things of the Lord in reality is because of this very state of heart that we have the state of our souls, because we're not really walking in the present enjoyment of the effect that doctrine, the truth should have practically upon my soul. If we don't walk practically, and what we doctrinely profess to walk in, then the self justification has to take place to to to justify our position of why we do walk the way we do. And instead of our position being what the Lord has made us, what do we have in Christianity, brethren, it's only what we have from the Lord. And if we don't walk in that, then we lose the sense practically of the Lord. Justifying and giving us that gold and then we start to justify ourselves that we got the gold. And the Lord gets left outside and it's a very sad predicament. And I think that's why I really appreciate the comment, Chuck, that you made about how Laodicea must follow Philadelphia testimony. You got to you have to have that that position that Philadelphia would bring you in before you claim it for your own and and walk but without the real practical walk and brethren if we don't walk in the truth that we. We profess we really don't have it, we don't have it and we've only got it intellectually. If we don't walk in it, we're not enjoying it. And therefore the justifying Well, the Lord is so wonderful to tell us where to go back to, to get the gold. Go back to him. He's got it. He wants to give it. What number?

Dorothy Conference: 2003, Revelation 3:6-8

## Reading

What is? Your life. Oh my. God. We all belongs to God. Divine right here.

Our loving God and Father, we again thank Thee for bringing us together here and for this meeting. Now we're about to open Thy word. We asked that there might be of waiting on thee and everything that's said, especially that Thou would direct to the portion that we should take up, at least for this reading, perhaps for more. And that we may ever remember in the Speaking of the truth, that there are so many young people and children here, that we may be simple and direct and speak faithfully of Thy word. That those who are desirous of learning may learn. There would be an incentive to learn. And so we ask thy blessing that each one of us may be attentive, help us to keep alert and to learn without have us to learn as the word is brought before us. And so we just thank thee for all this and, and, and the precious name of our blessed Lord and Savior Jesus Christ. Amen. That's all it is. It's up to my brethren. But I'm in a I'm in an assembly now that is out of the way for news and I don't hear things till I get to other assemblies. I read the bulletin boards, find out what's going on, but I didn't get an invitation to this conference. So I called Ruben, found out. I knew it was near the time the president forgives the Turkey, but I didn't know when it would

be. So anyway. I'm here. And I looked for the first time on the invitation at Columbus, OH and I noticed there was only one verse. Quoted in that invitation, and that's been on my mind ever since. And the Lord, I feel, would like to have us take advantage of that verse. It's Ephesians. I'm sorry. It's Revelation 3:11 and I'm going to read it. Revelation 3:11. Behold, I come quickly, hold that fast which thou hast, that no man take thy crown. You know that's a real verse they put on that invitation. Hold that fast which thou hast, that no man takes thy crown. I want to turn to 2nd Corinthians. Chapter. Let's see Second Corinthians. And I'm going to find it here. It's false statement of A. Thank you, Corinthians. Where he said there's a crown, I think it's Corinthians, a crown waiting for me and not I only, but for all them that love is appearing. Anybody going to help on that? Thank you. Sorry. It's a senior moment, but. I'll get there second, Timothy. Foreign aid, thank you. This is the verse that came to mind too. Two Timothy 4:6 and 8:13. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but also, but on to all them also that love His appearing first, His coming. Brethren, we're all looking for that. But do we love His appearing with us in this place when he seeks to reign and take His rightful place? That's the wonderful moment. Well, back to this point. This is what came to mind. And it will still be Revelation 3. That's the crown I believe that we're going to receive. And back to Revelation. I'll be quick.

So. This is my thought, I just leave it with you. It has come to my mind that both Philadelphia Truth and Laodicea Warning are needed today. I really feel it. And so we could look to this portion. I suggest three, beginning with six and to the end. But there's five meetings. And so I doubt it will take the five meetings to go through this. I would suggest chapter five complete if there's time. You mean three, don't you? Five, I said 3/6 to the end. And if there's time, five complete. That's my suggestion. Revelation 5. Yeah, but you wanted Revelation 3/6 to the end. Verse six, Should I go over it again? Hours to the end of Revelation 3 and then if they're time 5. Why don't we read the whole of chapter 3 that includes Sardis two? Or don't you want to start there? Well, I didn't want to, but you can. I'll evaluate that if you want it, but I don't think it's needed. We know there's Protestantism and there's Catholicism, but this is what we need. Philadelphia ground. Will have a crown. I really feel this, but they may be wrong. So we start in chapter 3, verse 7. 6. Up to my brethren, I I'm ready for anything. Why don't you read it? I'd be glad to. Revelation 3, verse 6. He that hath an ear. Let him hear what the Spirit saith unto the churches, by the way. I was parked in a lot coming this way, and next to me was a Hummer. Not a sign on it, just five men. And I was parked next to them and I asked them if they liked that Hummer. I shouldn't take much time. They love it. 9500 I said I couldn't love something like that. OK, Then they asked me, they noticed the signs and they asked me what church I belong to. And I said, if you're a believer, I belong to the same church you're in. They were Baptists. Of course, it starts a discussion and they quoted some verses here, believe it or not, to support their position. Paul went around establishing churches. They said, I said, I'm sorry, but the translation that's correct says assemblies. No churches. So that's enough of that. We had our He was a Baptist and a nice fellow, you know. But I said assemblies. What did he call those churches if he established them all over? He couldn't answer that. He didn't know they were assemblies in Ephesians and assemblies. Well enough of that, but here we are. 6. I don't want to take too much time. I will come under the Oh, sorry. He that overcometh. And the same shall know. Oh yeah, And to the Angel of the church family in Philadelphia, right these things sayeth. He that is holy, he that is true. He that hath the key of David. He that openeth. And no man shutteth. And shutteth. And no man openeth. I know thy works. Behold, I've set before thee. And opened the door where no man can shut it. For Thou hast the little strength, and has kept my word, and has not denied my name. Behold, I will make of them, make them of the synagogue of Satan, which say they are Jews and are not. But do lie, behold, I will make them to come and pay homage before thy feet. Right translation, and to know that I have loved thee because thou hast kept the word of my patience. I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Pardon me, him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem. Cometh down out of heaven. From my God, and I will write upon Him my new name. He's at half an ear. Let him hear what the Spirit say is under the assemblies or churches and under the Angel of the Church of the Laodice of Laodicea, right? These things saith the Amen, the faithful and true witness, the beginning of the of the creation of God. I know thy works, and that thou are neither cold nor hot. I would that thou work cold or hot. So then, because thou art lukewarm, and neither cold nor hot. I will feel thee out of my mouth, because I'll say it. I am rich and increased with goods, and have need of nothing. And no, it's not that thou art. Wretched and miserable, and poor, and blind and naked, I counsel thee to buy of me gold Tried in the fire, that thou mayest be rich. And with and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear. And anoint thine eyes with I sails, that thou mayest see as many as I love. I rebuke and chase it. Be zealous therefore, and repent. Behold, I stand at the door. Knock. If any man hear my voice and open the door, I will come into him. And we'll stop with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. I. In chapter one. Verse 19 We read right to things which thou hast seen. And to things which are, and the things which shall be hereafter. I think that's a key to what we have in this book. What he had seen is the person of the blessed Lord in chapter one. The Ancient of Days and then that which is is what we have in these seven churches. It's a prophetic picture of the Christian testimony from Pentecost until the Lord comes to take us home and our brothers exercise is especially to pick up these two last churches. And what we have to be on our guard against beloved Saints is that we don't think that we are Philadelphia. Mr. Darby said if we say that we are Philadelphia, that proves that we allow this year I'm rich and increased with goods. There's nothing wrong of desiring to be a Philadelphian, but I do believe that this movement began before so-called brethren came into existence, the Philadelphian movement. All you have to do is read your hymn books.

And look who wrote some of these beautiful hymns that we enjoyed. They were written after the Reformation, some of them even before. But I'm saying is Saints came into the enjoyment of two way beyond what was given to the reformers. Sardis is not the Reformation. Sardis is Protestantism, that which developed. When the Reformation was allowed to be used for political purposes, that's why you have that. They have the name that they are. Alive but are dead. Name that thou art live in but are dead. And so you have Protestantism in Sardis, but I believe the Philadelphia movement began before. The Lord raised our brethren. I do believe it is part of that movement, but we better be careful that we do not in a sectarian way, speak of ourselves as Philadelphia. And what about the rest? Those who live before the Lord raised our brethren, who came into a fuller understanding of truth and, like I say, read the hymns and look who wrote them and when they were written. Beautiful. The Lord let Saints after the Reformation into a fuller understanding of Christian truth without raising up the reformers who gave us the truth of justification by faith and established the supremacy of the Scriptures. What else could have been recovered? The supremacy of the Scriptures is the basis for it. And the Lord could lead Saints on beyond what the reformers enjoyed. We very much appreciate what God did to the reformers. Thank him for it, but there were others raised up afterwards that came into a full understanding of scriptural truth, and we ought to be exercised. These testes, Sardis, Tayatya, Sardis, Philadelphia, and Laodicea, go on to the end because the coming of the Lord is spoken of in all four, so we ought to be exercised to be a Philadelphian. To be personally characterized by what is

characteristic of a Philadelphian without making presumptuous claims. The Lord is not limited to believers, nor to those on Philadelphia ground. Right here, he'll use who we will so check in the hymns in the back is not always the answer. Who wrote them? He'll use them as he used Nebuchadnezzar, he used the devil, he'll use who he will. But I'm talking on this portion about the desire and the whole brethren that were on Philadelphia ground. I didn't say we are Philadelphia. I never would be an awful thing, wouldn't it? Pride. But we are hoping to be on Philadelphia ground. And that's all I say. He said nothing against the Philadelphia Saints, did he? No, Only commendation. We seek that because we want to please our Lord. Isn't that the whole purpose of our being here? To please our Lord? If it isn't, we're wrong. That's it. Only two things did he ask of Philadelphia, and only two things he asked of gathered Saints today. Not that were Philadelphia, but he says keep my word and not deny my name. That's not too much, is it? But that's everything to our Father. Everything. The way the Lord presents Himself to Philadelphia. Not taken from the first chapter. It's what he is morally, He that is holy, he that is true, holy one and true, and he that hath the key of David, He opens, and no one can shut, and shuts and no one can open. And when the time came, for there was a time in the history of the Church.

Philadelphia. When it was time that all the truth should be brought out, I believe that was in the 1800s. And it wasn't just Mr. Darby that he was the instrument, Yes, but wherever he went, there were little groups that were meeting outside of the systems of men and they saw that there was deadness there and they just gathered out. According to the light that they had from Scripture, when you say Philadelphia and ground, I would rather say it's the same thing. The equivalent is scriptural ground because what he commends to of the Philadelphia is how has kept my word. And when we keep his word, we are on scriptural ground. Are we, if you talk about scriptural ground or a Philadelphian ground? But the Philadelphia means brotherly love. But it isn't about the brethren or the assembly so much. It's about him. He that is holy, he that is true, he presents himself according to his moral qualities. He that hath the key of David. That of course is, is more administrative and governmental. But. It it's to this assembly that that the whole truth is. Committed and upheld. And he doesn't find any fault with the second one from the first, which is Smyrna time of great persecution. And he doesn't find any fault with Philadelphia, but he doesn't find anything good about Laodicea, just the opposite. In Philadelphia, Christ is everything. In Laodicea, S is everything. And it's that's the difference between the two. And we see. Umm. Never, I can't. I always read these signs in these schools and you read some of them and they are self-centered. You can do it if you set your mind to it. While the Bible says that it can be done if He does it, all things are through Him. I can do all things through Christ who strengthens me, not because I have the power in myself, but it's Christ that gives me that power. And that's Philadelphia and anytime we make anything of ourselves. We are in our spirits and our thoughts off of Philadelphian ground. Philadelphia Brown makes everything of Christ and Laodicea. We get down to Laodicean ground, or the Laodicean State, when we get occupied with ourselves. I am rich and increased with goods, and have need of nothing. Now knowest not that thou art miserable and poor, and blind and naked. What an indictment against Laodicea. What is Laodicea means? It means the people's rights. That's the meaning of the word. And Philadelphia means brotherly love. And the way we show true brotherly love to one another is to be Christ like, isn't it? Have Christ everything, and that's the difference between these two assemblies. Brotherly love, how do you know your faith? The Lord gives us tests, many tests, proofs I should say, that we're saved and dwelt by the Spirit of God. But the one I love is in first John chapter 4, maybe 5, but I'd buckle and turn to it. You know, hereby we know. We passed from death of the life. Why we love the brethren. That's a test. God gives it to us. I just love brethren. Don't you go around in every place I go There's brethren doesn't matter if it's overseas or here Canada, United States doesn't matter brethren and I think that's precious. But notice in 7th verse he that is holy and true. Let's for Philadelphia ground. That's it. That's the ground of it. What did he say to Laodicea? Let me look He that is the Amen and truth. That's different.

That's his command. God commands all now everywhere to repent. Amen. All things that are promised us by God are Amen in Christ. Let's see are yay in Christ and Amen. All right, but so this why, holy brethren, we are holy people. Lord said, be the holy as I am holy. That's the highest thing you can do, where priests will be. So Lords Day, don't you cherish that privilege to be a priest? Not just a priest, but a holy priest. The Lord's Day, we couldn't be at the table if you weren't. I think it's so precious, this portion on Philadelphia. And I'm not trying to say we're Philadelphia. I know it's always brought up. No one thinks that. I never heard any brother in the Lord think that, nor say it. I have. Well, you're different tonight. Well, there are those that are ignorant and might have made such ignorant claims, but humility behaves us and the emphasis is not even on us being holy. That's true. He is the Holy One and we are associated with the One that is holy and is true. And we better keep that in mind if we want to be a true testimony today. We better keep in mind that we are associated with the one that is holy and is true. That's why holiness becometh mine house thine House of God forever and in our day that is being ignored. You know this unconditional love business. Suggests to throw your arms around anybody, no matter how they live and how they carry on. That's not what we learn. From the scriptures and we have to always consider that He is the standard for holiness and He is the holy and the truth, and in grace we are associated with Him. The Delta love, brotherly love gives us a perspective from the Lord because it's his love. He says love me, we love each other how he's loved us, but we love the brethren, which are the brethren that he loved or he loves all these things. That includes all my brothers and sisters wherever they are in the denominations too. And that will give us large hearts, wouldn't it? So that gives us a scope for who we should love. That's all those that are redeemed of the Lord, They're our presidents of the Lord. What he says in this very chapter as to not denying His name and keeping His word, and that will bring the restrictions in as to who we can go with and have fellowship with. So they are a company of those Saints that are loved of the Lord that have the privilege. Of being gathered to his name and not to be Philadelphia, but to be responsible to act in that character. And I was thinking brother referred to Psalm 133 this morning. I think this is a good verse for us who feel the Lord wants us to be together around himself. It sends Psalm 133, the first verse. It says, Behold, how good and how pleasant it is for brethren to dwell together in unity. So of those that are the Lords, the Lord has brought us to dwell together. It's good and pleasant, and I just like to suggest this thought, brethren. It's good for us, whatever happens, to dwell together, because when we dwell together, if there's flesh in you, there's flesh in me. There's things that need to be addressed. You're going to help me and I'm going to help you. It might not be pleasant, but it's good. But if we dwell together in unity, that's pleasant because those things that need to be judged and are going on together are addressed because we're in the presence of the Lord and these things have no place between us or in His presence. So we'll have this. The completeness of this verse, how good and how pleasant it is for brethren to dwell together in unity. I just mentioned a brother, but I think that's a beautiful portion. I like the last two versions of that especially, but that's that's the fruit of it both for the Lord and for us. But at any rate, the brother said the holiness is Christ and not us. But you know, the Lord did say in first Peter one, I think 20 be thou holy as I am holy. And I think that means us. And I think, brethren, we don't think of that enough.

In one Corinthians 11, there's only two verses that let me know this is very important, verse 28 and 29. But let a man prove himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Lorde body. You know, brethren, before you come to that table, and I'm speaking to myself. Have it out with God and with your brother to her sister. If they're that involved with your failure, don't come with that on your conscience. To remember the Lord, He is holy. And

Philadelphia does mean brotherly love, you know, Take care of it right away. Don't quench the Spirit. The word holy is the same word that's translated St. Paul and the other writers writes to the Saints at Corinth and so on. The holy ones when the when Satan owned him and the demons, thou art the holy one of God. That could have been translated the Saint of God. It's the same word. So we are all holy positionally and then we're to walk according to that. I wanted to read a couple verses. One is in John 14. Where the Lord is speaking and he says, But that the world may know that I love the Father, even as the Father gave me commandment, Even so I do so. The proof of love is obedience. He proved His love for the Father by doing what the Father told him to do. He did it perfectly. And he says of us, this is my commandment. That she loved one another as I have loved you. How do we prove that love to one another in first John 5 verse 2? By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God that we keep his commandments, and His commandments are not grievous. So if we say we love God and walk in disobedience. That is not love to God. That's not true love, is it? It's false. If we really love Him, we will obey Him. The Lord proved His love to the Father by obeying Him in perfection as a man. And that's how we prove it to our brethren. Not going along with them if they're in a wrong path, but showing them from the Word, the path that God has marked out. If you are in, if I am in, if we are in the path that God has marked out for us in His Word. Then the way we show that is by obedience to Him and not by departing from it. By walking in that. And that's how we show our love to our brethren, isn't it? You can even apply that. To family living and to relationship of children and parents. How do you prove that you love God, that you love your parents? By obeying your parents. Children obey your parents. That's the order that God has established. And in obeying your parents, you're obeying God. And you prove that you love not only your parents, that you love God. Children are in the audience here. Notice this. You prove that you love God. And if you love your parents by being obedient to your parents, what a privilege it is to grow up in a Christian home. I did grow up in a Christian home. My grandparents were already devout Christians. What a privilege that is. But what responsibility you know? Don't ignore this. Avail yourself of the privilege and open your heart to what?

You hear and what you're exposed to. And it will be a blessing for you. And it's so much more wonderful to never drift into the world, to be saved early in life and they never learn to love this wicked, evil world. And the grace of God can accomplish that in each society. I think that's an important principle for the Heinz in first John four and verse 20. It says for man's sake, I love God and hate his brother. He's a liar. For he that loveth not his brother whom he has seen, how can he love God whom he has not seen? And I, I thought of that as a, as a principle you could put obey in there. If a child doesn't learn to obey his parents whom he can see, how will he ever learn to obey God whom he cannot see? And that's certainly a word for parents to see to it that. They they instill obedience. In their children. When we say we love the brethren, we don't mean. The brethren that aren't going on, we don't mean that we we love what they're doing. We love them in spite of what they're doing. Don't forget that we all fail often. Thank God they still love me. But there's some that have Satan has taken mighty advantage of. But we don't stop loving them as a brother in Christ or a sister in Christ. We pray for it and we take every advantage to help them come back. God would have that always. But that isn't the same love. I mean, we love them, but not like what they're doing. Let's never forget that principle. We can't help loving them. That's the thought even when the need of discipline arises. But it isn't a family or in the assembly. Hopefully it is love that prompts the parents to discipline the child. He that hates his son spares the rod, the scripture says. So it's necessary that discipline be exercised in the family and to be exercised amongst the Saints. And this is God's order and hopefully it will be in love. I know that it is dangerous. For a father to lose control of himself in disciplining the child in anger, you know, But love ought to be the motive. And when I look back upon raising children, we had a number of them, 10. One thing that I think I could have improved on would be that if I needed to or when I needed to discipline my child, sit down with that child. And bring the scriptures before the child, what the scriptures teach, and what scripture they had violated, to exercise them, not only by punishment, but also by the Word of God. And love ought to be the motive. Even when it comes to discipline. You know the flesh comes in. Unfortunately, too often. And that foils things you know, and brings across the wrong message. But the Lord can give grace. That we even learn by the mistakes that we make sometimes perhaps, and that we can learn to do it in a more scriptural way. Father Chuck mentioned that. Holy and St. are very close in the root word. Yeah, they are the same. Yeah. And we often call ourselves. We like to Christians, don't we? Or believers or brother or sister or brethren. We love those names. How often do you consider yourself a St. We don't often do that. Say it, isn't it? I'm Saint Paul. I don't care what you think of me. I'm St. Bob. And you know what Satan means? I think the best way to show you would be number six, and I won't say much on it, only one or two things. But number six, a Nazarite, he's holy. We love them with the same love I love you with. But we in my family, seven children, I love them all.

But I don't like some of the things they do, they don't like some of the things I do, and so on. But that's another subject, that's another matter. We mustn't confuse what we are in Christ and with what we are practically in our lives. To sanctify and to sanctify all of one, we read in Hebrews chapter 2. Sanctification and holiness are interchangeable words. You know, so the sanctifier and the sanctified are all of one. One in holiness. You know, we stand before God. As perfectly as his son. Through the work of Christ, that's what we are positionally but. Why do we need to be chastised as children in order that we might become partaker of His Holiness? Practically, You know, that's why God the Father has to chastise us. Child training, It's not punishment for much, but dealing with us as with children, to bring us practically into position what we are positionally in the sight of God. And he has a lot of work to do in US, doesn't he? We have to admit that there's a lot of work that he still has to do. And he wants us all to be just like his son. That is his purpose, that we be conformed into the image of his son. You know, when we were standing, We will be standing before him in that coming day. Previously all just like his son, like a brother has said he had one son and he loved him so much and he said I'm going to make many just like him fill heaven with them. The grace of God has brought that about positionally two of us already. But what a wonderful thing that will be when we stand there only according to what the grace of God has made us to be in the flesh be gone. You know, and we'll be brought into full conformity to his Son, even outwardly, you know, receive a body like unto his body of glory, and then we will spend eternity with the one that loved us and gave himself for us. That's the first thing that's mentioned in verse seven. These things saith He that is holy, and he's made-up the same way. Holy He that is true, and we should always speak truth with our neighbor. We shouldn't be characterized by lying or falsehood or misrepresentation of facts. He was the true one, the holy One, and true our hearts in thee confide. But then it says he that hath the key of David. What's meant by that? He that openeth and no man shutteth and shutteth and no man openeth. There's a key he's talking about. That key opens, that key shuts. And what's it? What's it referring to? The King's treasury, right? I like that. That's good. There came a time in the history of the church for all these precious things that had been lost through the ecclesiastical rubble of the the the church world to be brought out. And he opens it and he brings it out. And that's what we enjoy. You think that it includes too the the full revelation of the partition between what belongs to Israel and the Church, dispensational truth absolutely very important recovery of those that that translated the King James did not understand dispensational truth. They talk about the headings in the Old Testament over psalms and prophets, the church this and the church that. The church didn't even exist then, didn't exist until the day of Pentecost when the Spirit came down. Isn't it true that that that's what the recovery of the truth began with? That Saints got an insight into prophetic scripture and then they wondered what about?

What fits in in the between? At the present time, he's obviously not dealing with Israel. That became clear and Daniel's 70th week will pick up again with their people. So actually that is what the Lord exercised Saints about and then the truth of the Church was fully recovered and we can be thankful that we live at this time when that has been recovered. The question now is, have you laid hold of it? That's a challenge. For everyone of us to lay hold of what God in His grace has recovered. Not intellectually only. But let it penetrate into your heart, into your very being. The truth of God has given us to form our character, our very being. And if we understand our heavenly calling and to position that we have been brought into the position of the church today as pilgrims and strangers and all, what an effect that we'll have on our lives practically. I remember 1 Lord's Day morning at home. Every hymn we sang in our worship and praise of the Lord was written by a sister, Mary Boley, and she was a member of the Church of England, I believe. I couldn't believe the light. I can't. The light that she had, the understanding that she had. You would be almost positive you'd say, well, she was definitely was with brethren, but she wasn't in spirit. She was, but not physically. Godly or sister, I don't know. That every hymn we sang was one of our hymns. No, And she wasn't gathered to the Lord's name. Amazing. Well, the key of David have a thought too, of of governmental power and authority. He's going to sit on the throne of his father, David. And. Taking the key of David, he's the one to whom all power has been committed in heaven and earth. And when it came time for the truth to be recovered, he opens all the doors. And really, in the lands where we've seen the recovery of the truth, there's really been no governmental opposition, so to speak, against the truth. We've been free to meet, to be gathered to the Lord's name and to meet in the way that we do, and for the truth to be spread. In the end of Paul's life, it says there in the end of Axe, he dwelt for two whole years in his own hired house and received all that came to him. No man forbidding. And in this time of the recovery of the truth, I'm saying generally speaking. There has been no one to forbid those who are seeking Paul, those who are seeking that which Paul would represent to us in the Scripture. Paul's doctrine, that which the Spirit of God is exhorted through by the Lord Jesus, is exhorting Philadelphia to hold fast to. New Testament truth. There hasn't been opposition to those who wanted Paul, who wanted to lay hold of that truth. That prophesied in Isaiah 22. Yeah, go ahead. Isaiah 22 and. Verse 20. Come to pass in that day that I will call my servant Eli again, the son of Al Qaeda, and I will fold him with thy robe and strengthen him with thy girdle, and will commit thy government into his hands. And he shall be a father to the inhabitants of Jerusalem, to the House of Judah, and the key of the House of David. What I lay upon his shoulder. So he shall open, and none shall shut, and he shall shut and also open, and I will fasten him as a nail in a short place, and he shall be. For a glorious throne to his Father's house, and they shall hang upon him all the glory of his Father's house. This was a type, isn't it, of the Lord Jesus? Yes. In connection with that, those verses and what Steve said, I want to add, I've been asked how long will we be allowed to meet like we do now, like when we do now that the government that's over us allows us to meet like this. The answer to that is as long as he who has the key of David keeps the door open, as long as he keeps the door open for us. We'll be able to meet this way if he shuts the door. We can't. And in some countries, he shut the door. You look at Turkey, you look at Asia Minor, that's where the apostle Paul did all his laborers and all the churches in Asia Minor. And they've been, they've been shot.

And it's Islam there in that country. He said to Ephesus, he will remove the Candlestick. He's done that in those parts of the world. But how long will it be in this country until he would remove the Candlestick here? If this country keeps going the way it's going, it may not be very long. We don't know because we are. How long is God going to allow us to spit in the face of the Son of God? I when I say us, I'm talking about America. And Canada and Western Europe, how long is he going to allow that where all these precious truths that we took, we were talking about in Philadelphia have been recovered and now man has turned his back on that in England, 6% of the people in England even go to a church. And many of those don't even go to a Bible believing church. How many are really in the truth? Well, it's just such a small number. It's set. And that's where the truth was recovered. And we're Jim Hyland told me this and it it struck me. That Europe is worse than Canada, which is worse than the United States. In moral departure, moral depravity and bringing in things would have just against the word of God. It's it's blatantly right out the open in Europe and pretty much so in Canada, not quite as much and not near as much in the United States. When President Bush was elected to president, I said I got on my knees and thank the Lord you haven't completely given up on the United States yet. The fact that there was a man there. There is a man there. You couldn't even consider that in Canada or Europe that fears God. That is a true believer. And yesterday he went to Iraq. He was 2 1/2 hours in Iraq silently. How he ever got in and got out without being discovered is protection of God. And he talked to the troops and came back and even ate with them. The the supreme commander of the armed forces, he was trying to assure them. That they were back being backed by the United States government, well, that's all in the political realm. We're not in that. But that was big news yesterday. Big news indeed. Well, it's important, I believe, to have all this in our souls, because it's a real encouragement to us, isn't it? I've enjoyed the scriptures that our brother Michelle read from Isaiah 22 because there it refers to a man by the name of Eliakim, the son of Hilkiah. And he too lived in a difficult day. He lived in a day when Israel was failing. He lived in a day when God was having to deal with them governmentally. He lived in a day when it was very difficult for him to follow the Lord. But the Lord gives him that tremendous encouragement. And points him to the one whom, as it says, has the key of David. What does that say? Everything that we have had before us the treasure House of God as to the truth, if we could use the expression, the vision of God's ways with man, where everything is displayed from 1 eternity to the next. And as our brother Chuck has said, the power of God in ordering everything as to circumstances in this world. I don't believe that we will ever have truth given to us in the word of God. That I have to say, because of the condition of things in this world, I can't act on it. No, I believe that this is the force of this here, that if God has given to you and to me a recovery of that precious truth that he gave at the beginning of the church's history, there is one who has all power, who says. And I will make a way for you to be able to walk in the good of it and express that practically all the way to the Lords coming. Well, as their brother Chuck has pointed out, there are countries where that at the moment is very, very difficult. And yet God makes a way. He makes a way for dear brethren to gather to the Lord's name in a country like Bhutan, where they are frankly and totally forbidden by law to do so, they do it anyway.

And I know they do it in Muslim lands and in other places where if the government could get hold of them, they would stop it. But they can't stop it. Their brethren meeting in India gathered to the Lords name and many other Christians were not centering out those gathered to the Lords name. There are faithful believers around this world, faithful believers in Communist China, to the light that God has given them. What's holding them up? What's helping them? He that opens the door and no man can shut it, well, he can shut the door too, and no man can open it. But it's a wonderful encouragement to us, and I believe we can take this to heart, that he that has the key of David is over everything. Not visibly, not openly, that waits for a coming day, but he's doing it behind the scenes for us even now, isn't he? Go ahead. Just listening to a statement the other day made by her brother, beloved brother AC Brown. He said that the breaking of bread meeting. Is God's primary institution in this world. I thought that was a wonderful statement. That is the door that is open to us, beloved brethren. We often think of it as a door of service in evangelism, and that may be true in keeping with the glory and honor of the Lord Jesus Christ in his person and work to go out with the gospel, but is a wonderful thing, is it not? To think of coming together by the Holy Spirit gathered around the Lord Jesus Christ through that open door that He has kept open for us and remembering Him. And to think of it as God's primary institution, if we could use that word in this world and to be part of it. What a wonderful blessing it is. Is there any greater privilege that we have on the face of this earth than

to answer to His request? This due in remembrance of me. And justice to say a word concerning. The love that was brought before us, the importance of love. Perhaps one of the most important words in Scripture is love. And that's why the Lord said this new commandment have I given unto you that ye love one another. Very important. And love covers a multitude of sins. But her brother brought before us many years ago something I never forgot. He said. What is the primary fact that unifies believers today if we were to ask that question in circles all around us? The Saints and the believers would say love, love unifies, love is what brings us together. Love covers a multitude of sins and they would misuse that scripture perhaps. But is that the primary unifying factor that brings the Lord's people together by the Holy Spirit? No, he said. It is separation from evil. Separation from evil, Let him that nameth the name of Christ depart from iniquity. Brethren, that is not a popular thing. And that is what happened in the Philadelphian period is the Saints begin to see the necessity, not showing love and just going on with their brethren in places where there were doctrines that were held that were inappropriate. But it was separation from evil. And they came out by the Holy Spirit gathered to the precious name of the of the Lord Jesus Christ. Into a clean place where He is in the midst. There is a place not far from where I live. That there are about 5 or 6000 members in a church. That got together recently for revival, and they had a speaker from various institutions to show this kind of love that covers a multitude of sins, as they say. Even though they differed in doctrines and different practices, they all came together to express love. That is the ecumenical spirit all around us today, and it's going to grow perhaps into, as our brother AC Brown used to say, the United Church of Christ. And we know what it says in Revelation chapter 18 concerning that the religious Babylon. And that's what will be left behind. Of course, many faithful brethren in circles like that that don't know what we know, beloved brethren, that we have been taught by our fathers through the Holy Spirit. But I just say that love is important, but never to cover the doctrines that are inappropriate and discordant with the truth of God's Word.

And Scripture gives us both, doesn't it, Brother Dave? And I think it's important to see that, if I may be so bold as to mention this, but back in his early life, a brother back in the 1800s wrote an article, Separation from Evil, God's Principle of Unity. And some years later another brother ran the article in a periodical thinking it was very good, which of course it was. And the author of the article. Noticed it there, and having had his maturity, or rather his thoughts and other, how shall I put it, his spiritual maturity had increased by the time. And so he wrote in to the editor of the paper without identifying himself. I think the editor knew who he was and he said, Mr. Editor, you have admitted a paper to your journal, which I find, and I think the words he used were one sided. And then he wrote another article, Grace, the Power of Unity and Gathering. You can read them. They're available today right at the end of volume one of JD writings. And we need both. One is -1 is +1 without the other will not do. Separation from evil without the emphasis on grace and love will produce sectarianism and harshness. And all the rest of it. Love without the separation from evil will produce looseness and indifference to Christ. Both are wrong because both are one sided. We need both. And I know, Brother Dave, you'd thoroughly agree with that. Well, I never felt I could give a definition of the key of David. I still don't. But of essence, I know what it is. The same with eternal life. There's no definition that it works, but in essence, I know what it is to know God is Father and Jesus Christ as Lord. You have it. That's a definition of of eternal life. Now as far as the key, I think it's the Lord. Is Nokia David David had faith no matter what happened to him. He never lost faith in the Lord and I do believe that's the key faith today in the one who's able doesn't matter the situation we're in. That isn't the point. The key of David is this I would that my joy be in you and your joy be full. That's the key of David. You know, it didn't matter what it was. What is the joy that the Lord has? And He wants us to have Hebrews 12/2 who for the joy set before Him, endured the cross? What joy could He have in that awful cross? Doing the father's will, that's the key of David. I said, well, I've always felt I know the time is up, but. Having spoken of love and grace. I like to suggest that in our prayers we do not just pray for the gathered Saints. That we pray for all the Saints. Sometimes our prayers concentrate on the gathered Saints. I think at the bottom of it there is a wrong thought. We are falling short of God's thoughts concerning His people. He ought to pray for all the things, and we are to love all the Saints, and when you meet one. That loves the Lord. What a joy it is. We are the same family. Brothers and sisters in Christ #264. 264.

I know, I say all day, we. Feel. Like last night. Lord, Father and I. Loving God our Father, we thank Thee for what we have had before us this morning. Surely, our God, it humbles us that we have been privileged to live in a day when thou, Lord Jesus has used that key to open unto us. All those treasures of wisdom and knowledge. We thank Thee for this blessed Savior. We owe Him before Thee how little we avail ourselves of all that Thou hast given to us. But we thankfully. That Thou canst open a door and no man can shut. And we pray that that door may remain open to us until Thou dost come. We pray for our own part, that there might be the heartfelt wish in our hearts to follow after Him that is holy, Him that is true, to keep thy word and not deny Thy name. To hold that fast which we may have. For our God and Father, we commend it all to thee. Knowing that the power is not in ourselves, but that Thou would direct our hearts and our eyes to that Blessed One. And not to us. So we pray for thy blessing upon us and upon Thy word that has been given out, and give thanks in the precious name of our Lord Jesus Christ.

Dorothy Conference: 2003, Revelation 3:9-11

Reading

OK, no way. He's lying. I die when. I.

God our Father, we need fresh grace for this meeting before us. We pray that Thou will help us by Thy Spirit, that it might be for edification and encouragement. Comfort to Thy people and if need be, that our consensus might be touched and that we are willing to accept whatever comes before us, and we pray that Thou will help us to rightly divide the word of truth. Keep us from presenting things in an unbalanced way. Help us by our spirit we do. Pray for breast being upon their word wherever it is threat, and wherever it is proclaimed. This very day. We do pray that thou wilt remove from our hearts and from our minds whatever is a hindrance for the truth to penetrate, that thy spirit might be able to make it good. To our souls we ask it in the name of the Lord Jesus, and for His glory. Amen. Amen. Amen. 309. All are going to meet them of the Senegal statement or not what they lie. All I will make them to come and worship before thy feet, and to know that I have loved thee. Thou has kept the word of my patience. I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God. Which is New Jerusalem, which cometh down out of heaven from my God. And I will wait upon him my new name. He that hath an ear, let him hear what the Spirit set under the churches. And under the Angel of the Church of the Laodiceans right these things, that the Amen, the faithful and true witness the beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou art

cold or hot. So then, because thou art lukewarm and neither cold nor hot, I will spew the out of my mouth, because thou sayest I am rich and increased with goods, and have need of nothing. And knoweth not that thou art wretched and miserable, and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and and white raiment that thou mayest be closed, and that the shame of thy nakedness do not appear. And anoint thine eyes with Isaac, that thou mayest seek as many as I love, I rebuke and chase. Zealous therefore, and repent, Behold, I stand at the door and knock. If any man hear my voice can open the door, I will come into him, and will suffer him, and be with me. To him that overcometh will I grant to sit with me in my throne, even as I also over. One of the churches. Wanted to comment. The last reading didn't get to it. Sardis. Represents the recovery of truth in the Reformation and what that settled down to. The failure of that movement was when they went to the earthly governments to help them against the power of Rome. And they didn't progress beyond that. They looked to man and to the earthly governments to. Be on their side against the Romish system.

In Philadelphia, they don't do that. They they realize that the Lord has the key of David and he opens, and no man shuts and shuts and no man opens and they they leave everything in the hands of the Lord. He's in control and they look beyond any earthly government to help them. Should the enemy attack through man, they don't go to man for their resource. But they they just rest upon the Lord Himself and that's basically the difference in why the full truth was revealed to them in Philadelphia, not to Sardis, which is the Protestant Reformation. They recovered 2 tremendous truths and that is that the Bible is all sufficient as the authority and justification by faith apart from works wonderful truths. But they didn't go to the full point. It says of them in verse one of chapter 3. They have to say He has the seven spirits of God, that he has the full power of the Holy Spirit to lead them into all the truth. But they stopped short by going to earthly governments to be protected against that harlot system that they had escaped from. Well, that's always wrong. When we, when we look to man to protect us against the enemy, we're not looking to the right source. And I believe when it speaks of the Lord having the key of David and in control of all governments and everything of that nature to go to him and to confide in him. He's the only one that can keep the door open and he's the only one that can shut it. And when we see it's that way, if the door gets shut, we don't look to man, the one that might, might have been the instrument that shut it. But we realized that the Lord is in control, and I believe that's the secret of Philadelphia. They're totally cast upon the Lord and not upon man in any way. And is at that same principle, Brother Chuck, that is brought before us in this ninth verse that we started with because in the Old Testament, the Jews were God's chosen people and they had two roles in the world. They were those that, according to Romans, received the oracles of God. And so they were to be a testimony to this world of what God had given. But also they were entrusted with the sword to go out and settle matters in this world in a very practical way. Well, of course, that is not our place in Christianity. And as our brother Chuck says, that was the mistake made by those that followed the Reformation in that they appealed to the governments of this world and consequently they lost their testimony. And I suggest that what is brought before us here in talking about those that say they are Jews but are not undue lie. Are those, and we speak, we trust with all kindness because the tendency can be in our own hearts, those who, as believers, on the one hand, have departed from the precious revelation of Christianity and have gone back to Jewish practices. But perhaps even more than that, they have attempted to take up God's, you might say, rather not God's, but Israel's position in the earth by getting themselves involved in politics and in the ways of this world to try and settle things. And that happened very shortly after the apostles had left the scene and it looked like the right thing to do. After all, what better thing is Constantine thought, than to have Christians in government with a right view of things and right principles and uprightness and honesty is part of their testimony, and to impose that from the top down? But we know what happened. It ruined their testimony and eventually ended up with the church being ruled by the world and practically losing the sense of their heavenly calling and all of the precious truths that are. Opened up by the key of David. And the Lord has some pretty strong language here. It's his language, not ours. He says that is a synagogue of Satan. And it's possible for a true believer in that sense to be connected with what the word of God calls a synagogue of Satan because it tries to take a place in this world that does not belong to the believer. He's called as a brother has just brought out to be separate from all that.

To rely only on the Lord, to be an ambassador here, to look for the coming of the Lord Jesus, to take him home because he's a heavenly citizen. But the denial of all of that is what has caused some in principle to say. They would not say it in so many words, but in principle they are saying they are Jews. And it's very tempting perhaps when we see things going wrong in this world, to take up matters in that way. But God's wisdom is better than ours, and the church is far more effective speaking out as an ambassador than in trying to get involved with the world and trying to straighten it out. Ferga must is really where the marriage of the world and church took place. And the entire tiara? That's idolatry introduced into the church. And Sardis was delivered from the era of Thyatira, but they were not delivered from what took place in Pergamus. You know, there were still the government and the church. It was not just that the church turned to support. To the Princess, but the Princess also were allowed to use the Reformation to free themselves from Roman yoke. So, so that was unfortunate that that work fell short because they were not delivered from the error that came in under the Pergamus period. But Philadelphia was necessary, that testimony was necessary to be raised up because Sardis fell short. And so it's wonderful to see the difference in these various churches. And it's wonderful for us to know that we are pilgrims and strangers, that we are citizens of heaven, and that we should not allow ourselves, as Doctor Dobson and others, well meaning try to tell us that it is our responsibility to see to it that good people are in government. We should get involved in these affairs. Well, that is still the error of Pergamus. That it's been that started marriage of church and world. But what a wonderful thing that the Lord in his goodness has brought in more than what was recovered in Sardis. Yes, they were delivered from the evil of Tyrah idolatry, but they were not delivered from the evil that came in in Pergamus. It's interesting to notice that in the ninth verse of the second chapter and the ninth verse of the third chapter, the one in the second chapter is Smyrna was a the church that represented the the great persecution that broke out against the church and ninth verse and the third chapter is Philadelphia. And both of those two verses mentioned, I'm going to read them. The synagogue of Satan and the Jews, which say they are Jews, are not in two nine. I know thy works and tribulation and poverty Here they were being persecuted, much tribulation, and they were poor in this world. But he says thou art rich. Just the opposite to a Laodicea, who who said they were rich and were not, but here they were poor in the world, but rich in the Lord, and I know the blasphemy. Of them which say they are Jews, and are not, but are the synagogue of Satan. And notice the order is different in the ninth verse of chapter 3. Behold, I will make them of the synagogue of Satan, which say they are Jews. In two nine it says which say they are Jews and are not but the synagogue of Satan. But in three nine it says, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie. I will make them to come and to worship before thy feet and to know that I have loved thee. That's very, very precious in our chapter 39.

That those who are Judaizers and in contrast with the assembly of Christ, the Assembly of God, they are characterized as being the synagogue of Satan instead of being Christians. They say they're Jews, and that's what they're saying in the in what they're promoting. The Judaizers is where they're trying to Judaize the church. Well, that was true in the beginning that Smyrna. It's also true in the end. And that's Philadelphia. And that's the one thing that the Philadelphia doesn't submit to. And neither did the those in Smyrna. They, they, they resisted that. And so he

doesn't call anyone in Smyrna or Philadelphia to repent because they were going on well. But I wonder if anyone has a thought on why it's in a different order in the in the the one we're looking at. I will make we'll make them of the synagogue of Satan, which say they are Jews and are not. I'd say the synagogue of Satan is in contrast with the Assembly of God and Jews are in contrast with Christians. Christian is not a Jew. I mean, a Jew may be a Christian, but a Christian is. Is not a Jew. He's a Christian. And he may have been a Jew, or he may have been a Gentile, but now he's a Christian. And once you're a Christian, you can't be either a Jew or a Gentile anymore because you've been taken out of that and you become a Christian. Three kinds of people in the world, Jews, Gentiles and the Church of God who are Christians. I've heard Jews give their testimony they've been converted to Christ and then they spoil it at the end by saying I'm still a Jew. Well, they're not. They're Christians. They're not Jews any longer. They're Christians. The apostle Paul, he made a couple of mistakes. He wasn't perfect. When he went to pay for the Nazarites vow and so on, but God intervened and didn't allow that to be carried through. The second case he made mistakes. When he went to Jerusalem, he was told not to go there by the Spirit of God, but his intense love for his brethren after the flesh. Let him there and he made, he made mistakes. He stood before the Jews and he said I am a Pharisee, the son of a Pharisees. And for the hope and resurrection of the dead I am accused and so on. I just think of it. He's saying I'm a Pharisee. He was a Pharisee, but not any longer. But. His love for his brethren would to God that when we failed, we would fail out of a pure motive. He had a pure motive, didn't he? He loved his brethren after the flesh, but there's something higher than that and that's obedience to the word of God. Obedience to the word of God. And and he made a mistake. Well, Peter made a mistake. He had to be rebuked by Paul the apostle and I love to read in. I think it's in Acts 21 when Paul is really down. He'd he'd he'd made some mistakes. He had he had set up the high priest. God shall smite thee, thou lighted wall. Speaketh so so against the high priest. I didn't know it was the high priest, brother, For it is written, thou shalt not speak evil against the ruler of thy people. He had to apologize. But. The Lord was accused the same way. The high priest commanded 1 to smite him, and he said, if I have smoked an evil, bear witness of the evil. But if well, why smite is thou me? He was perfect, and all of the servants of the Lord are imperfect, every one of us. We make mistakes and even Paul made mistakes. So, but it's it's, it's beautiful to see the Lord stands by Paul and he says, be of good cheer. Paul, you, you've testified of me at Jerusalem. You're going to bear witness at Rome. But he went there as a prisoner. I've always thought of the synagogue of Satan more in a spiritual sense. Then in the worldly sense of politics, although they do get mixed up with politics as we've been told, but I think it speaks of this. You know, the Laodicea went on at the same time as Philadelphia. They both are parallel and I think the synagogue of Satan has the the thought of Philippians. Let's see, Philippians chapter 3.

And the end of verse 2. Beware of the concession. Really it's Judaizing Christianity. It's only partial cutting off of the flesh, consecutive, and so they leave the flesh in there for works and for other things, and they still are under the banner of Christ, Christianity. That's what I've always thought of it for we are of the circumcision, complete cutting off of the flesh. Now I know practically we do have the flesh among us. And active sometimes. But that isn't the role because it's just two things, you know, you've kept my word, not denied my name. That's the thing we're commended for. If we're on Philadelphia ground, I'm sorry to use that expression, but I like it all right. It says we are the circumcision, which worship God by the Spirit it should be and rejoice in Christ Jesus and have no confidence in the flesh. That's the thought. And that goes right on to the end, whereas Laodicea goes on beyond the end. Those that are real are taken out of Laodicea to go with us and all who are believers to glory. So I do think it means more spiritual than getting mixed up with politics, with even gathered Saints do sometimes. I don't think it's so much that, although that the ultimate result if you're letting flesh move. But I think it's Judaizing Christianity. Yeah, that's what it is. Judaizing the church? Yeah. I just wondered in connection with that thought, brother. In the second chapter, it doesn't say that they were lying as to being Jews. So in the early years of the church, there was persecution from actual Jews, but they weren't Jews according to the heart of God, so he would call them. They're not really Jews. They're the synagogue of Satan. It used to be the synagogue of God, but now that the synagogue is sick. But in time it appears like we had British Israelis in the 1900 I think, or 1800 where people that aren't even Jews in the flesh. We're claiming descendants for the 12 tribes and trying to apply to Judaistic principles now to what's called Christianity. And they were lying because they weren't really descendants of Abraham. They were Europeans and that's what they call themselves Jews, but they were lying. They were in the synagogue of Satan. I just enjoyed that, that thought where you think that valid. Well, in Romans 2, the apostle says he is not a Jew, which is 1 outwardly, but he is a Jew, which is 1 inwardly, whose circumcision is not of the flesh but of the heart. In other words, there was reality there. And though those that that call themselves Jews and said they were Jews, a Jew means one who praises God. I think that's the meaning of the word and whose praise is not of of of men, but of God. And that that's a true Jew. And that's what Paul talks about when he says at the end of Galatians 6 upon the Israel of God, the true Israel of God were those who were real really safe among the Jewish nation. But I still think the synagogue of Satan. Refers to the Judaizing of the church. Part of that, part of that is that the Jews are looking to run the world will tell at this time. They asked the Lord in Acts chapter one and why does it go on and say, because thou has kept the word of my patience. The Philadelphians are patiently waiting for the time when the Lord will tell us set up the rule. They will not get involved. In politics and trying to change the world, the word of my patience I believe is we are waiting till he comes and straightens out the mess in the world. We will not try to do it. So I believe that supports what we have said previously, that we are not going to be allowing ourselves to be involved in politics and trying to set the world right. That's not the responsibility of the Christians. In the Philadelphia period, that was what was still not understood inside us, but it was understood in Philadelphia and they kept the word of his patients. He is patiently waiting till that time when God will send him to set things right, and so we are willing to patiently wait with him. Comment Hyde's comment on the last part of verse 9.

Behold, I will make them to come and worship. Before thy feet, not worship them, but to worship before thy feet, and to know that I have loved thee. Give your comments on that. Well, I think that is in that coming day, not now. I think we will reign with him over the earth and he will share that coming day of glory with us who now have patiently waited. Is that correct? That's true. And and I was thinking also of. I'm bringing in other scriptures now the epistle of Jude, where. They turn the grace of God into lasciviousness. And that's one of the charges that you had against the Christian, the Christian promoting of grace is that, well, if it's all grace, then you can do whatever you like and. Here he says, I will make them to come and worship at thy feet, to know that I have loved thee, that he was backing up and supporting these Christians that were promoting grace and not the law. They Jews were pushing the law, weren't they? Because that gives a place to man after the flesh. And that's that that feeds man's pride is what it does. Grace. Grace deflates your pride completely because it's all of God and nothing of you. And that's, that's where we have to come to, isn't it? I believe it should read. I will make them to come and pay homage before thy feet, because God or the Lord would never make anyone worship us. Oh, that's right, they'll pay homage. That's a different thought altogether. Worship, give honor to. Yep, that's all. Well, that we will not have to flesh within us. And when they come and give homage to us, it won't stir up the flesh. We won't have it anymore. When we appear with him, you know, it won't do us any harm. It won't pop us up. Would it have anything to do with the? In connection with the first part of the verse where we said the Jewett Judaizing principle in this case is going into politics and using that as a force and getting Christians in power. And they may look at us now and say we're slackers, We don't vote, we don't get involved in these things. And they look at us as though we're we're not even good Christians because we don't do that. And the time

will come when they'll have to acknowledge it. Would that be the thought there? Yes, I've enjoyed it that way. Brother Tom that. God will make manifest what was pleasing to him, won't he? But I like Brother Heinz comment because it won't be with the sense of saying, see, now I told you, no, there won't be any thought of that. It'll be all for his glory because that's what we wait for. And in that sense, I think it's important to recognize that we are not in this world, if I might use the expression simply as duds that never do anything or never have any influence. Sometimes I speak to my own heart, but there can be thoughts of wealth. This particular person is, to use a common expression, making a difference. He's making a difference, he's doing something, he's getting involved. And so many times the believer has to say. I can't with a good conscience get involved in that. That would compromise, that would ally me with the world. And the moment I work with the world, I have to work on their principles and on their level. I can't introduce the principles of the word of God. They can't operate on that level. I have to come down to their level. But can we be effective? Let me ask a question coming from Canada. Does the ambassador of the United States. Have clout in Canada? Indeed he does. Why does he get involved in politics up there? No. Will he go out and take part in a protest March or whatever? Not even if he agrees with it. Will he do that? But does he make a difference? Yes, because he speaks with the full backing and authority of the government of the United States. And I like what one brother said when someone asked him a question on a particular issue, a moral issue that the country was facing it. Where do you stand on that issue? What are you going to vote for? He said. Well, I'm just an ambassador here, he said. So I'm not going to vote. I'm a Christian.

But he said, I'll be glad to give you my government's position on the matter. He took out the word of God. I submit that if the believer is really walking with the Lord in the power of the Spirit of God, there will be much more influence, much more making a difference in this world than if we try to take part in affairs according to the way they would like us to. And so the believer does make a difference and the believer that is walking. Morally like Philadelphia? He doesn't have to try to make a difference. He does because he has, if we could say it, all the power of the Spirit of God behind him. And that is what is God is calling us to do to make a difference in the world today. So it's not as if we draw back and say, well, I'm just going to withdraw into a corner and not say or do anything and let the world do what it will. No, what did they say about the apostle Paul when he came to a place? Oh, they said those that are turned the world upside down have come here too. Well, would to God there were more of that that were applicable to us, that when we moved and lived in this world, they would say, oh, here are the ones that turned the world upside down. Well, the Christian, I submit, does not have and can't expect to have the collective power of Pentecost today. But it does say thou hast a little strength. And that little strength is because Philadelphia seeks by the grace of God to have all the characteristics and attributes that the church had at the beginning. And so there is a little strength. There isn't the corporate power that existed in the early church, and it would be a mistake to expect it. But I believe that that little strength is meant just what it says. It's if I can use an expression without being irreverent, it means that it's a chip off the old block as we sometimes use. It's the reality that God gave at the beginning, not because of what we are, but because of what he is. And it does make a difference in this world. The quiet testimony of a godly St. probably carries a lot of weight that we don't realize, because who do they come to when they need some prayer and they're in deep difficulties? They they know where to turn. Well, the Scripture speaks about let every man have an answer of the hope that is within him. And Brother Bill, you gave something, I assume you were speaking about the issue of abortion there, although I don't know. Actually, that did happen to be what I was speaking about. Well, can I ask? You know, we all face this and we. At times where people say specifically ask the question, why don't you vote, can we ask that there for some help as to specific answers that we can give for that question well in Daniel. We can turn to Daniel and get at least part of the answer. The most high rules in the kingdoms of men, and he gives it to whomsoever he will, and He gives it to the basest of men, the lowest kind. We do not know and God has not given us who to vote for if He would tell us to vote for the best man. Brethren have said then we would be judges, you know, but God does not tell us to vote for the best man. Would anybody a Christian have voted for Adolf Hitler for Starling these wicked mass murderers? But God put them into the office, you know, and he gives it to the basis of men. When somebody might say why did he do that when Hitler was started out, he wasn't such a bad fellow. When Hitler started out, he came across as a pretty nice fellow, didn't he? Well, to help the people economically. But I asked, I made a Jew once in California and he said when he saw my hurt, my German accent. He knew I was German. And he said Adolf Hitler served the purpose. Yes, I said he served the purpose. Oh, he said, you're the first German. That tells me that Adolf Hitler served the purpose. What purpose do you think he served? Well, I said if you would know the Scriptures, you would know that there would be a nation in unbelief in Israel, and the Holocaust served the purpose to make the nations that had the power to do it.

To seek to it that Israel would have a homeland, he said. That all happened at that time. Well, I said, read the Scriptures. There's even going to be a temple again in Jerusalem. A sacrifice has been brought and so on. I encourage you read the Bible and that way you know what is going to happen. So, but we are not to join. Organization. To fight homosexuality or whatever evil by our example, like our brother indicated. We are the light and the salt of the earth. By the way, we live not by forming organizations. That is not what the Lord expects of us. But when the Lord does take us out of this world, there is the restraining influence gone. The Holy Spirit is gone. The Christians are gone. We learned that from Second Thessalonians. There will be the full display of evil after the church is taken away by our example. We are the light and the salt of the earth. But to answer your question, David, the Lord said My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight? He also prayed to the Father. They are not of the world, even as I am not of the world. He also said if the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. And then we're also called ambassadors. An ambassador doesn't take part in the politics of the other country to which he sent. And all of those scriptures are clear, aren't they? One man, I said to one man, the man I want to vote for, his name isn't on the ballot. The synagogue of Satan is the religion of the flesh that I have Satanic origin. When the Lord. Was looking over Jerusalem, he said. Your house is left unto you desolate. Earlier he had called it my Father's house, but the glory was departed, and they were soon to put the person of the Son of God in Calvary Cross. And now he says it's your house. And it became the religion of the flesh, the religion of outward ordinances, and a boast of antiquity and of priesthood and garments and stained glass and music and all these other things. But the Lord has said to. The woman of Samaria, they that worship God must worship Him in spirit and in truth. And so the true worship is in spirit and in truth, and not in all those outward things. That's just the religion of the flesh. And in the recovery of Ezra and Nehemiah's day, when they went back, the first thing that was done was that the altar was set upon its bases. Before even a stone was laid upon a stone in the building of the temple, that which was God's portion was rendered to Him in worship. But to maintain that Nehemiah came in and a wall was built, and the enemies of the truth said even if a fox were to go up against this wall, it would break it down. Thou hast little strength in the eyes of the world. It's nothing. There's nothing to attract the flesh. And the testimony of Christ in this world today, but the enemies of that little recovery set let we want to come and help. They said desire. He said you got no part or lot in this matter. The flesh has no part or loss. And the true worship of God and the building of that temple and the sacrifices that were offered there. And we had earlier that Philistine invention that the ark was carried on a cart. That's how the Philistines thought to carry the testimony of God drawn by oxen. The flesh steady by the hand of man. God made a breach upon it. It cannot be that the flesh can carry. And further, on the testimony of God. It

must be on the shoulders of the priest, that is, it must be head and shoulders above ourselves, and it must be according to His precious word. Thou hast little strength. Thou hast kept my But these judgments are going to be severe.

You know, and we feel sorry for the people that will be exposed to these judgments, but they have rejected the Lord and especially Israel, Jacob's trouble that they will go through, you know, all because they rejected their Messiah, his blood come upon us and our children. They will experience God's judgment and through these judgments. The earth will be made fit for the glorious rain of Christ, and we do not only look for that blessed hope. We also look for the glorious appearing. Titus teaches that you know we look forward to the day when the Lord Jesus will have his rightful place on the earth. But what a sad time it will be when the power of temptation comes the tribulation and how many judgments and how severe they will be upon the western world, the so-called Christian world especially. And the whole world. Will suffer, but especially the Christian world and Israel. Jeremiah 30 verse 7 called it the time of Jacob's trouble, not the time of the church's trouble. No time of Jacob's trouble. And we find more detail in other parts, but one place is Zechariah where it speaks about 2/3 of the people will die and I will pass the other third. Through the fire. So that it's the time of. Israel's trouble, particularly the two tribes, Judah and Benjamin or Judah, the ones that were in Jerusalem, because they are the ones that said away with him, crucify him. And the most awful statement I think there is in Scripture, His blood be on us and on our children, and they will pay that price, that penalty then. As they've been paying it all through the ages governmentally, but notice, notice carefully the reading of verse 10. He says because thou hast kept the word of my patience. That is these in Philadelphia, those that characterize Philadelphia keeping the word of his patience is waiting his time, not trying to take things into their own hands, not getting involved in politics or world governments in order to effectuate anything. But waiting on him, he says, because you kept the word of my patience, I will keep thee from the hour of temptation or trial. New Translation says trial, which shall come upon all the world to try them. Who to try who? Them that dwell upon the earth? Who are they? Apostate christened them, that's who they are. After the rapture takes place and takes us home, When He keeps us from that hour, He'll call us home, and then those that are left. Are those that are dwelling on the earth, they're earth dwellers. They preferred earth to heaven. And we don't, we prefer heaven to earth. And this, this judgment will come upon the whole apostate Christian world, especially them. And you get that expression over and over again in the Book of Revelation. And that dwell on the earth, then that dwell on the earth, that's apostate Christians, apostate Christians. We are not earth dwellers. And. Our portion is heavenly and we're called to that. And that's what he's talking about. And Philadelphia, true Philadelphia, is one that waits his time, patiently waits his time, and then he'll take us home. And then the judgment will fall upon those that are left. Who are the real earth dwellers. Speaking of the earth dwellers, it's good just to read the chapter 8. And verse one and the last verse and when he had opened the 7th seal. There was silence in heaven about the space of half an hour. I don't think anybody here has ever had absolute silence for a second outside of 1/2 an hour, But there will be because of the awesomeness of the judgment that's to come. And that silence was broken in verse 13 by 1 Angel flying through the midst of heaven. And this is what the Angel said with a loud voice. Woe, woe, woe to the inhabitants of the earth, Earth dwellers, by reason of the other voices of the trumpets of the three angels which are yet to sound. The dwellers on the earth is what J and DI think has instead of inhabitants, earth dwellers. The woe is for them but today.

For those that still have time, woe to them, says Jude, who have gone in the way of cave religion of men. That's what we've been talking about today in the way of Cain. Man's thoughts and ways are not God's ways nor thoughts. Time is one thing that God uses to test, doesn't He? And I was wondering in connection with that expression that has kept a word of my patience, I had a question or comment on for a second. Peter 3. Verse 14 and 15 Wherefore, beloved, seeing him look for such things, be diligent, that he may be found of him in peace, without spot and blameless, an account that the long-suffering or patience of our Lord. Is salvation. I was wondering there as to the patience of our Lord being salvation. If the test of time that we are submitted to the Lord has restored the truth and given us to know the value of being added to His name, and that we have in our hands blessed word, we hear His voice through it, we get instruction through it, Yet time goes on and there's decay and there's falling away. And what is the Lord calling us two is to keep on, to keep on, and that when He comes. That he would find us going on from the way that's pleasing to him, but he sat there to those of the synagogue of Satan that they will know that I have loved thee. That's a that's a future scene. It's something that's going to happen in the future, but it speaks of his love in the past tense as to his loving us now is having pleasure in US going on together now. Honoring his name and keeping his word. And if everything else falls apart and society decays and the world gets darker, that's not going to change. He's not going to change. And I heard His name nor His word, and I was wondering if we couldn't connect that with keeping the word of His patient. That is our salvation. That keeps us knowing that He's going to come and that's what He wants when He comes. Had he come 100 years ago, none of us would have had a chance to become part of the Church of Christ, the pride of Christ. So what a wonderful fact it is that He waited and they are apparently still people to be saved. Otherwise He would come and take us home. But I thought too, as to earth dwellers in Colossians chapter 3. A warning is given for us Christians. Set your affections on things above, not on things on the earth, I heard it said by brethren, there is such a thing as worldliness, but there is also such a thing as earthliness. You know, to be just thinking of things connected with these natural light and things connected with life on earth. Now there are things that we can enjoy even as Christians. You know, connected with this natural life, a marriage life, families, and so on, but our affections must not be centered on that which is passing. Our heart's affection should be set on the things above, blessed with all spiritual blessings in heavenly places. Somebody quoted that already at this conference, and we ought to remind ourselves. There are mercies that we can enjoy connected with this earthly life. And can thank the Lord for but our blessings, our real blessings are eternal and they're above, not on earth. Well, we enjoy our wives, our families, but how long will that relationship last? Until our partners, you know? But our relationship with the Lord and the blessings that we have in heaven, they're eternal.

We're thankful for the mercies that He allows us to enjoy, but we must never forget there is something higher than that and that is all above. Sad detrimental effect, A brethren of not believing. Revelation 3, verse 10. Does occupy us with earth and the problems and the trials, the tribulation that's coming. I work with a man who if I ask him about the coming of the Lord, he says, oh, he said, but we have to go through the tribulation first. The effects of that brethren are so profound and affecting our happiness. The Scripture says looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. It has always been the hope of the church for the coming of Christ and not to pass through the tribulation. It does not keep the through the tribulation. Very clear here and it's a good one for the young people to memorize. To answer the post tribulation theory, it says I will keep thee from the hour of tribulation. But just think brethren for a moment, If we slid into that kind of belief or unbelief that we were going to go through the tribulation, how would it affect our joy in the coming of Christ to remove us out of this world before that day of wrath comes? I believe that. Out of the hour of temptation is changed. East rendering even clearer. That's even clearer, yes. I believe that's why Brother David mentioned here, particularly in connection with Philadelphia. We know that there is no select company of Christians that are going to be kept out of the tribulation while others have to go through it. But it says here, because thou hast kept the word of my patience. That implies, I believe, that the enjoyment of these things, and the practical living in them will, I believe, as a result, mean that I have the sense in my soul of the Lord, as it says in the very next verse, Behold, I come quickly. As

you say, it becomes a present living hope. The things of this world, they don't mean that much to me because I'm looking for the Lord to come. And if somebody says, well, but don't you have to get ready for the tribulation and so on. Oh no, I say that's, that's not something that I have to go through. That's as Brother Tom said, that's the time of Jacob's trouble. That's the judgment for rejecting the Messiah. But I'm not going to have to go through that and so. It's the one who enjoys what Philadelphia enjoys, the one who keeps his word, who doesn't deny his name, who holds fast what he has, and who walks in the good of these things. He's the one who has the enjoyment of that in his soul. Every true believer will be caught up when the Lord comes, and I love to think that some are going to be very pleasantly surprised, and that's wonderful. But how wonderful to be able to live in peace and rest as Second Timothy gives us. In the knowledge of this ahead of time so that I'm not in a mighty stew and I see things heading the wrong way in this world, or think that suddenly the tribulation is on top of me. Rather, it's only an indication that the Lord's coming is getting nearer. Could the Apostle Paul have that as his hope when he said we which are alive and remain the coming of the Lord? He didn't say they. He could well have if he'd known it was going to be 2000 more years almost. But he was looking for the Lord's coming evidently in his day, and when he said, We which are alive and remain at the coming of the Lord. There's one other remark too that we could make here, and that is that I don't believe that God allowed the church. To see the prophetic significance of these seven churches here in Revelation until right at the end of the dispensation. Otherwise the present hope of the Lords coming would have been destroyed. I don't believe that even the Apostle John understood that they formed a panoramic history of the various epochs of the Church. He no doubt was exercising believers as to their condition of things. But God didn't allow the Church to see the prophetic significance of them until right till the end.

Now you and I by grace have seen all of that, and we know that the Lord's coming is very, very near. So how wonderful the Word of God is to present these things in that way so that, as you say, the present hope of the Lord's coming was always something that a believer could properly look to and live in. The enjoyment of what you're saying is if you were living in the time of. Thyatira And you knew the prophetic history, you'd say the Lord can't come. We've got to go through Sardis, Philadelphia and Laodicea. Until he comes. But we're now, we're right in Laodicea in times, so we're right at the end. And we understand it. Can you explain, Chuck, how anybody could take? And drop us off our crown. So that's what we have in verse 11. Behold, I come quickly. Behold, hold that fast which thou has that no man take thy crown. Well, if someone got you to believe the error of what we were just talking about, this one person that said, you know, he's got to go to the through the tribulation first. If someone got you to believe that, then you'd you'd lose your crown, wouldn't you? You'd lose the hope of the Lord's coming. So wrong teaching can do it. Those who will believe and continue to believe it, there will be reward given. There are more than one crown given to the believer and those who continue to cling to that, that is one of the rewards that will be given. Is the crown not given? Also for more than the hope of the Lord's return. But the entire body of recovered truth is known and cherished and walked in, and the crown's given, because we might depart from that truth, and still hold and be waiting for the Lord's coming. I don't have a computer, so I don't get on the Internet, but I think it's a dangerous thing for young believers for anyone to exchange thoughts with. You don't know who's on the other side, who's on the other end, and who you're talking about when it comes to Bible questions. And that you're much safer if you'll stick with the good literature that we have back there and read the solid ministry and not be listening to every opinion that's floating out in Christendom and get all confused as to the Lord's coming. Because some of them can come out with some pretty convincing arguments in that, and that can be very. Damaging to you and you can you can lose the the the vital truths that have been recovered and men have that's happened. I was just talking to a brother and what happened happened. I won't give you his name. What happened to so and so he was a great evangelist still is. Well, he went he he believed that lie of really of Sardis is really what it is. And. He doesn't. He doesn't look for the Lord's coming. And he not only that, as Steve said, the very characteristic truths of Christianity has given them up on back to Sardis in his thinking. Seducing spirits will rob you of whatever they can. That's right. And there's power behind it. But we cannot hold what we don't have. Hold fast that which thou hast. That's a challenge for all of us, and I like to especially throw it out for the younger ones. Do you have it? Have you by faith entered into it? You cannot hold that which you do not have. You know, we don't claim any of us that participate in this reading that. What we advance and what we explain is what we have personally dug up. We learned that from others, like Paul taught Timothy. There's nothing wrong in recognizing those who God has raised up to recover the truth and then accept help from them. And we have wonderful ministry, especially in the English language. One of the reasons why I'm thankful that I came to America is that I learned English. We have some writings in Germany, some of them were translated from English, but not nearly what we have here in the English speaking world. And to have access to that, don't be foolish and neglected.

And then be careful. Do not just intellectually try to lay hold of it. A prey and continue in prayer to turn to the Lord and ask him that he makes it good to your soul and like Thorlandin said, all truth enters by way of the conscience. You know that has to affect the conscience, the inner man and we cannot like I repeat. Hold that which we do not have, but it is expected of a Philadelphian that he has it, you know, and there's nothing wrong in desiring to be a Philadelphia. You better be careful in boasting about it. If the Lord has given us to see and understand, it's the grace of God that has done it and He has used others to teach us. Hopefully we can teach and pass it on. In the power of the Spirit to others. But let me ask the benefit we have in reading the help from these early brethren is they give us to understand better this book. This is the authority, not them, not them. They're not the authority. It's the word of God. They help me to understand what the word of God teaches. And if if they don't agree and they don't always agree on every point. So you have to get before the Lord. Yourself, this, he speaks to you through this book. There's a lot of helps, there's gifts of teachers and so on and apostles, and we thank him for it. But it's this book, the word of God, that you have to help you to understand it better. And that's the purpose of these reading meetings. Give us a better understanding of what this book says and means. That's the authority. You're #208 two 08. And hopefully. The mornings are all right. Make our soul. Great joy. No staying with me. No. No joy? No. Love their disorders down. Our God and Father, thou hast committed to us this company here in this room. So much light and so much truth. And now is said to us, Hold fast what thou hast, that no man take thy crown. And so we pray for special grace to make it our own and to walk in the light of it and the truth of it, and not allow other voices. Other sources to rob us of these precious things. We thank Thee for thy coming, Lord Jesus. It could be tonight, it could be in a few moments when I'll call Thy heavenly Saints home. But until then, we thank You for the grace that was given us and for Thy precious word, and for times like this where we can be over it and meditate upon it. And advanced thoughts upon it that will be for our growth and our spiritual welfare. So we give thee thanks, Father, for this time over thy word in the precious name of our soon coming Savior, our Lord Jesus Christ, Amen. Amen.

Dorothy Conference: 2003, Revelation 3:12-13

For the robo world. Who are you? What the voice you bring breath. You breathe in. All day disturbance. Was gone. Almost all the gathering is bad this morning. Lord Jesus, glorious day that will be. When the dead in Christ shall rise. We shall meet the Lord in the air, never more into part. Have the robe of whiteness. Lord Jesus to share my glory that day. We thank you that we have such a destiny. We do pray that even now our lives may reflect the fact that we are heavenly people, not of this world, even as he was not in this world. We thank you too, for making a provision for the way to the indwelling Spirit, the Comforter, and thank you for these promises that are assured to us, and Thy precious Word we're privileged to have in our own language. We do pray that Thy Spirit may have liberty this morning to the minister, Christ to our hearts, that there may be ways upon Thee.

That we may have teachable spirits too, and take in that which see if we stand in need of it. And both young and old. Thank you for the authorities that allow us to meet in this manner without hindrance. We pray for our president elsewhere who cannot not assemble. And we answered that was your needs. Think of our dear brethren down in Saint Louis as well. Be further weight upon me and give me thanks. But we've already enjoyed. And do this in the name of our Lord Jesus Christ. Amen. Three and verse 11. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God? He shall go no more, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name. He that hath an ear, let him hear what the Spirit set under the Church. And under the Angel of the Church of the Laodiceans, right these things set the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou art cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth, because thou sayest I am rich and increased with goods, and have need of nothing. And knowest not that thou art wretched and miserable, and poor, and blind and naked. I counsel thee to buy of me good gold tried in the fire that thou mayest be written, and white raiment that thou mayest be clothed not the shame of thy nakedness. Do not appear and anoint thine eyes with I salve that thou mayest seek as many as I love. Our review can chase him. Be zealous, therefore, and repent. I stand at the door and knock any man hear my voice and open the door. I will come into him, and will suffer them, and he with me. To him that overcometh will I grant to sit. With me in my throne, even as I also overcame and I'm set down with my father in his throne. He that hath an ear, let him hear what the Spirit under the churches. Hold that fast which thou hast. You're holding something fast. You're you're expending energy to hold it. You just don't have it in your hand. You're grasping it firmly. If you try that physically, you'll find that. After a little while your your grip starts to loosen and if you're not holding it as fast as you were before, so it says, behold, I come quickly, hold that that fast which thou hast. So every time we're reminded of the Lords coming or we would want him to find us holding fast, but he's committed to us. It's good to have to be reminded as Lord is coming soon, perhaps today, and our grip gets firm again. We want to go on for him. We want him to find us going on firmly together. When he comes. The first chapter of the book of Judges. We have a very sorry condition we see. That there are a number of kings that are mentioned verse 7. To the only beef that said three score and 10 kings having their thumb and their great toes cut off, gathered their meat under my table. Without the thumb there is no opposition or there's no holding. Without the great help, it affects the balance or the standing, doesn't it? So.

This was necessary in order to hold fast and they couldn't. And again, my brother has reminded us of that acquisition to hold back. It's of interest, isn't it, that the last four of the churches? At least the last three, these three that we're considering, Thyatira, Sardis and Philadelphia all have hold fast. And so we think of those in Thyatira, how far they've gone. In verse 25 it says, But that which ye have already hold fast till I come. You know you can. You have a good basis in speaking with one of present day Fayette Tyra Catholics. They do believe in the virgin birth, they believe in the Trinity, they believe in the sacrifice of the Lord Jesus. And you have a basis on which to build. They do have something that they can hold fast and there are those that do in that system, but then in Stardust we also have. In verse three of chapter 3. Remember therefore how thou hast received and heard, and hold fast. And repent. I don't have too much to say about that, but it does say hold fast. They're to repent to because they've lost something already. Now we have in. Philadelphia. We're just reading it there. To hold fast that which thou hast sometimes is an effort to try and gain more. But we need to hold fast that we already have, don't we? And then the Lord may show us more. I think all these are rewards for the assemblies and I, I believe the rewards are always there. They're not taken away. But the, the crown of life, all believers are going to have that crown of life and the morning star. No reason why we shouldn't have that bright morning star in our hearts. But the thought is you lose the blessing of it now. Some believe, don't even believe in eternal security, but if they have touched the hem and in faith, they're going to get there anyway because they don't believe it, It doesn't make it untrue. And the the the morning star is for every believer, but some are not enjoying it and he doesn't take it away. They just lose it in a sense for themselves. And I think it's nice to realize that now here we have. The crown of what? Is this the take away thy crown? Well, you know, I have tied this in with Second Timothy chapter 4 and I believe this is the crown he's Speaking of, but it may not be. I just mentioned it and verse 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. He's already dwelling upon it, and not to me only. But under all them also that love is appearing. You know, he's not emphasizing here his coming, but that's before his appearing. But his appearing we ought to love, brethren, because it's more for him. It's when he takes his rightful place in this world. It's when he asserts his authority. And that ought to be the real joy for all of us. It's wonderful to think of his coming for us, but his? Return with us to assert his authority is so wonderful. Well, I believe that's the crown. It may be something else, but I think that's a crowned for Philadelphia and both are referred to in this verse, aren't they? The Lord's coming for us and the crown at his appearing. So both are present, you might say, living realities in Philadelphia. And I think it's very good what our brother Tom Roach brought before us, because it's evident in Scripture that God takes us up on the ground of what he has given us. And so those in Thyatira, they're responsible to hold fast what they have, and God will hold them accountable for that. If someone finds himself inside us, he is responsible for what's been given to him, and God holds him accountable.

But in Philadelphia, I love what an old brother used to say. He's long since with the Lord, but he said in Philadelphia what you get. Is God desiring something for himself before the Lord Jesus comes back? It's the Lord Jesus wanting the expression in some of his own. Of what answers to God's character in every way? Well, which one of us would stand up and say I've I've arrived, I'm there. No, we don't say that, but it's what God desires because he wants the display in this world of what answers to God's character in every way. And that's why I believe we don't properly look at Philadelphia as ecclesiastical position. By a Tyra Sardis yes, they are well defined positions that can be identified in Philadelphia and Laodicea are more moral states that God is looking for. And so when it says hold that fast which thou hast, it brings before us as our brother Tom was saying, the responsibility as to what has been revealed, what has been brought out, what has been given to us and the Lord says. I want that practically displayed. And to me there are two things in this verse. There's an encouragement and a warning. The Lord says, Behold, I come. Quickly. Oh, what an encouragement. I don't have to hold on forever, as Brother Michelle was saying there. My grip may start to loosen, but if the Lord is before me, he says hold on, I'm coming. Quickly, like General Sherman said in the American Civil War,

hold the Fort. I'm coming. That was an encouragement and the men held on until he got there. But then there's also another encouragement and a warning. There's a crowd. If I don't wear it, if I don't take it, if I'm not faithful, God will find someone else and they'll take that crown. If you and I, by grace don't hold fast what we have, God will find someone else to hold it. He will have his Philadelphia until the end. And there will be a crown for those that are identified with that. Connection with crowns. We wouldn't want to have the thought, would we? Then we would be honored among the brethren for our faithfulness. When we get the glory there'll be, there will be no other objects in the Lord Jesus and His glory in His person and will fully understand and value His person forever. And if by God's grace you and I have been given a crown, we'll have something to honor the Lord with. We'll be able to take that crown and put it at his feet and say, Lord Jesus, this is because of thy faithfulness and my love and my goodness. And we have the privilege of honoring the Lord with that as others will not. Don't you think so, brother? Amen. Amen. And every crown will only be to cast at His feet, and we'll have to own that. It was God that worked in us, both the willing and the doing of His good pleasure. In the German we have a hymn that comes to my mind whenever we talk on something like that. And the thought is this, when we shall stand in that day, there with Him glorified, everyone will see and ask only His glory. What will be demonstrated is what His grace has made us to be. It's not for our glory, that is for His glory. Hold fast that which thou has for Philadelphia. I really believe it brings in the whole. Two, and the remnant testimony, God has always had a remnant testimony from the time of the First Division when he said this thing is from me, but he maintained a testimony in Judah for his Son's sake. And since that time there's always been a remnant testimony and they'll be such till he come and I believe. We don't claim it to outside world and Christendom, but if we don't know we're part of that remnant testimony, we're losing something. Brethren, I don't mean to boast, but it's the most wondrous and wonderful privilege anyone can have in this world ever is Next morning, tomorrow morning when we break bread as the Lord has requested us to do.

I think that's the highest, and it does say are gathered in Matthew 1820, and I believe it. I would have never chosen this group. No, I would have chosen a mighty different group. But I'm so happy the Lord chose it for me. And that is the remnant testimony. There'll be one, and by His grace, but only by His grace, I'll be part of it when He comes. The Christian testimony is larger than the gathered Saints. It is a great privilege to be gathered through the name of the Lord Jesus out of the confusion of Christendom. But the Christian testimony is larger than the Gareth Saints. Remember what we have heard. The entire Tyra, Sardis, Philadelphia, and Laodicia go on together. To the end and there is even entire Tyra that which is for God. I have had the privilege of meeting Catholic who truly loved the Lord Jesus. You know I sought my farm when we lived on the farm to a man and. He owed me still some money that were agreed to be paid later. So I called him up and we had a. Our long conversation on the phone and he popped the question he said what more than anything else accomplished atonement from the Catholic at I was so stunned and he answered. He said the blood of the Lord Jesus. I'm sure I'm going to find him in heaven, you know, and to meet Christians, although they do not enjoy and know what the Lord in grace has given us. It's a joy to meet one who truly loves the Lord and trusts in His finished work, His blood. You know, of course, then they have other doctrines that really. Are not consistent with this confession that the man made. We have to atone for some of our sins. That's what they're taught in the Catholic system. But it is a joy to meet a Christian. Who is part of the Christian testimony? Who is not gathered to the name of the Lord? And maybe. The Lord may use us to give them more light, more understanding, but be careful not to overwhelm them. You know, my wife sometimes tells me your danger is that you give the people too much when you meet them. You know, we have to recognize where they are and their understanding and then try to help them and lead them on further. So the Lord might be able to use us. But it's a joy to find somebody. Who is not enjoying the truth that we enjoy? Who loves the Lord? Who is truly part of the Christian testimony? And I'm not Speaking of mere profession. I'm only Speaking of those who really love the Lord. And there are our brethren in Christ. I agree with you 100% and could multiply it 100 times. But you're talking about the grace of God. Now we're talking about Him that is holy and Him that is true. There's a difference, brother, and I'm glad for the difference. My own secretary of 27 years was saved, but she never quit being a Catholic. It speaks to me. I've met many Catholics. You mentioned Catholics and brought it up who are saved, but they don't get out of that system. By grace, you're out of it. I'm out of it. No credit to us. But we shouldn't ever deny the privilege, right? But it is told them to hold fast what they have. They have something that they have to hold fast. And we're thankful that they have something that they're not without something. So we're thankful for whatever truth is enjoyed by any St. we ought to rejoice in it. That should speak to ourselves too, isn't it? Because.

It's not a question of how much we know. That brings us to the Lord's table. We could be very ignorant, but we know that the Lord is there. We appreciate that. And so I like those words. Hold that fast which thou hast. We don't have to. Passed some kind of a test of how much we know and how much we can explain. If we know that. We're saved and the Lord is there. That's what we want. And simplicity, isn't it? It's just wonderful that we can, we could be acting, acting Philadelphians, if I could put it that way, that know very little as long as we know him and we believe that the Lord is in the midst. Hold it fast, hold it fast. You know, there's complaints sometimes of all kinds of things. Don't need to try to make details of it, but. Hold fast what thou hast. Not complain because, oh, there's nothing here for us. There's enough there that you can take all you want. Is that right? Yes. I believe the 12Th verse tells us what were to hold fast, and because the 12Th verse speaks of collective testimony to God in a day of ruin, we're moving right down into ruin. Laodicea. And they go side by side, and it says him that overcometh will I make a pillar where in the temple of my God, where God can dwell. In the midst, and it's wonderful to think of this. That's the collective testimony and I will write upon him the name of my God. Don't forget the Lord said, I go to my God and your God and that's the beautiful part. God has always wanted to dwell with his creatures, you and I. From from Adam and Eve on, he always had the desire, Jehovah likewise. Jesus too. And so this is really what we're talking about. Hold fast that which you have. I call it the remnant testimony in this Dark World, it's still there. A pillar is a symbol of strength, isn't it? And I've enjoyed it. Excuse me, in all of these churches. The overcomer. What is given to the overcoming? Something to do with their state of things. I can Smyrna where they were being put to death by persecution. The overcomer would not be heard of the second death. Well, in this case the overcomer is to be made a pillar. Because back in the eighth verse thou hast a little strength. So the strength is going to show up when the overcomer. Isn't it marvellous what God does? Contrast to the day that we live, brethren, is a day of weakness, and do we not all feel it? But how wonderful the exhortation. Thou hast little strength. And has kept my word and has not denied my name. Can we overemphasize the value of that? And holding that fast. These exhortations are given to us, no doubt, to the period of Philadelphia, but it goes right on through Laodicea that we have the privilege of holding these precious truths fast. It's good for us to look at it from God's viewpoint and his assessment as to the value of it. Someone said, What would you like to be doing when the Lord Jesus Christ comes? Well, an answer was given about being in the mission field and giving out the Word of God and being faithful to Him in many areas, and that certainly is true. But these encouragements and injunctions for us here are certainly that which God values. It may not be doing any great thing for Him. Beloved brethren, we all feel our failure, do we not? In being energetic and zealous in the gospel and and to the many things which He is perhaps called us to do, we we feel our failure.

But to go on with the twos and the threes, we are being reduced by Satans advances. And by the attractions all around us. 2 twos and threes. But the preciousness of being gathered to his name, would that not be something that we hold fast in this day of weakness because our brother Tom has mentioned in that coming day, he will be a pillar in the temple of God. That position of strength to show what he thought of you're holding fast in that day to come. What a blessing that will be a no credit to us has already been said. Only by His grace, but we need to give the more earnest heed to the things which we have heard less that anytime. We should let these things slip, brethren, and I feel the tendencies in my own heart to let these things slip. But oh, how much it means to the Lord Jesus Christ to be in that place of taking the place of His rejection here in this world, gathered to His precious things. How wonderful to see it from God's viewpoint. Encouraging to see also in connection with an individual, what we have in the first chapter of Jeremiah. The Lord comes before the prophet verse 17 and says. Thou therefore gird up thy loins. Arise and speak unto them all that I command thee. Be not dismayed at their faces, lest I confound thee before them. For behold, I have made thee this day the defense city, and an iron pillar and brazen walls against the whole land, against the kings of Judah. Against the Princess there are, against the priests thereof, and against the people of that land, and they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee. So the prophet is seen here as a defense city, as an iron pillar. Brother Tom was talking about the pillars as a symbol of strength, and here too we have a brazen wall. And we see the. Property spoken of in this way, and of course the Lord's deliverance and the Lord undertaking for him. On the 12Th verse could we turn to Haggai because I believe this will clear it up in a very nice way. I may be using application but I believe it's right. Haggai verse eight first if chapter 2 of Hagei. The silver is mine and the gold is mine, says the Lord of hosts. I believe that's his highest title. He uses to Israel, to us. He uses Almighty What to Israel, the Lord of hosts? And what does that mean? That means what Brother Franklin would bring it out them that are real. He knows. No matter where they are or what system they're in, doesn't matter. He knows them and he loves them. The silver is mine and the gold is mine, sayeth the Lord of hosts. Now nine, The glory of this latter house shall be greater than of the former. You know it should read. The latter glory of this house shall be greater than the former. What does that mean? To me it means this. The testimony of 1St century Christianity was wonderful, but when one got saved, there was only one place to go. It soon became a little cloudy towards the end, but they didn't have any other place to go when they became a Christian. That's it, except of the Assembly. What about today? United States alone? 2600 religions. There's still the glory of the latter, glory of his house. There's still a testimony to the Church of God, the one body today. To me, that's the greater glory than 1St century Christianity, to think God is able to do that in this wicked world religiously as it is. And I believe that's the meaning of that first.

In respect to Christianity, I have a question better that speaks of the House now or the future, because what is added to that statement is that we will not go out anymore. I didn't read that. I mean Diverse Revelation 3, you gave the primary meeting. I agree well, but I'm suggesting that we should read that in connection with. And he shall go out no more. That suggests to me, and if I'm not right, please correct me, that that speaks of the future glory when there is rest. What we have to do now in the day of ruin and general decay, we have to go out, you know, we have to separate. But in that coming day there is no longer any need for that. What exists now at very best is very feeble, imperfect. And I have sometimes said we are not only identified with the ruining the Christian profession, we are identified. With the ruin of that which God raised up 100 and 5070 years ago, the movement among brethren, and we have contributed to it, and that's the proper way of looking at ourselves. But in His grace He has maintained something for His glory. But there is a glory coming which will not in any way change any longer, and we will not go out anymore. We will be in a fixed. Same position forever. Is that the way to understand that shock? I just want to repeat, that's the primary meaning of that verse. I said at the beginning I'm applying it, but look at John 2, John two and verse 18, and I'll read also 20 and 21. Then answered the Jews and said unto Jesus, What sign? Show us thou unto us, seeing that thou doest these things. And Jesus answered and said, Destroy this temple, and in three days I will raise it up. Then said the Jews 40 and six years was this temple in building, and walked out rear it up in three days. And he spake of the temple of his body. And it's a marvel to me that there's a testimony worldwide. Of that temple, his body today. That the greater glory of the latter house, the latter glory of my house. But I'm applying, I admit. Hold that fast which thou hast. The question comes to my mind. In connection with the testimony, how did we ever get those things that were called to hold fast? Is it because we were so committed to the Lord that we searched the Scriptures and we found it for ourselves and we discovered that this is how the Lord wanted us to meet? That's not the way it happened. It happened in the midst of confusion. The Christianity became that great house and God and his faithfulness to the Lord Jesus. Raised up a weak testimony in grace alone to bear witness to him, to have a little garden for him where he can come and smell the fragrance of worship, of hearts that respond to him because they've been brought by God himself through His Spirit into the fullness of who the Lord Jesus is and what He's done and what the church is. And as much as we can be responsible for having these things committed to us, we must never lose sight of the grace of God that has given you and me. The great privilege of being associated with that testimony and of sitting together in the presence of the Lord Jesus Christ. You know, sometimes when I speak to other believers, I gotta get into the spirit that you should all come and be with us. And I don't believe this is what God would have today because Christianity is in ruin because our lack of faithfulness, not because of his lack of power, but in the race he's raised up the testimony. And here and there he reaches hearts and consciences and he opens our eyes and he says.

See it now, and once you see it, you're responsible to hold fast what He's shown you. But let's never forget the grace that has been given to each one of us to be sitting in these meetings and to hear these things and to be brought into the enjoyment of it. And God keep us from ever having proud art because of these things that He shown to us for the glory of the Lord Jesus alone, not for yours and mine. Peter said, I will not be negligent to put you in remembrance of these things, though ye know them. We know these things, but don't we enjoy hearing them over and over again? We are part of criticism, but let's don't hang our heads too low. It would be dishonouring to the Lord to do that. We are ashamed of chrysanthemum. But let's don't keep saying we're part of it. Sad to say, it's true, but we're also the testimony that God wants in these last days. Fancy strength is to be feared and pride is to be feared. I believe it is correct and the Lord would want us to say that, that some of the problems that we have experienced, even in the 30 years that we are amongst the gathered Saints, part of it was pride that needed to be humbled. Brethren, we have to be very careful about that. We are weak. And we have to be careful of pride, you know, that is so common to the human heart. And we have to magnify the grace of God that there is anything left that is only His grace that has preserved something for His glory in this scene. We cannot take any credit for it. In John 6, the Lord had given some ministry that was hard for any of them to take. Says from verse 66. From that time many of his disciples went back and walked no more with him. Then said Jesus unto the 12, will he also go away? Then Simon Peter answered him. Lord. To whom shall we go? Thou hast the words of eternal life. And we believe and are sure thou art that Christ, the Son of the living God. Young people, you can look around and see the weakness and the dishonor that we brought upon the name. Well, where are you going to go? Where are you going to go? The truth is still the truth and He is the truth, and though we have failed in carrying it out, we have to hang our heads in shame. And our faces should be in the dust. But where are we going to go the. There's only one center, and that is Christ. And if you're there, don't leave it. Don't leave it with no thought of pride. We should be the most humble people on the face of the earth because of all our failures. But he's there. And if that's true, to whom shall we go? Let's stay

where he is. When the Lord says hold that fast, there's the assumption. That we know what it is that we're to hold fast to. He doesn't outline it. There's the assumption that we know what it is, but do we say in our heart, What is it, Lord? What is this? He wants us to know it. I don't want to take anything away from what our brother said. There's no. Qualifications of. Intelligence in that way to be received at the Lord's table, but in the Psalms it says of our sons that they may be as olive plants around the town. That's what being denied in prison of the day, the apostles doctrine, they've taken it away.

Falls especially, we don't have to get into the new versions, but they don't quit coming. All right, tassels, doctrine and fellowship and in breaking of bread and in prayers and brethren, 2000 years or more hence, it's still going on. And I hang my hat on that. I like to regret it. I like to read Timothy, Second Timothy. Chapter one and I like to read it by Mr. Darby's translation. Half verse 13, half an outline of sound words. Have a skeleton of truth has been explained. With words thou hast heard of me, in faith and love, and. Which are in Christ Jesus. Keep by the Holy Spirit, which dwells in US, the good deposit entrusted. You see, this is fitting in with what was said previously. We have to hold fast. Do we have? An outline of sound words. Yes, it is very important to know the truth. And the truth will set us free, the Scripture says. But what is so important? It is. By faith in faith. And love, which is in Christ Jesus and in the power of the Holy Spirit. This can be kept so these this is a challenge for all of us. Do we have an outline of sound words and we get it from the Scriptures. You know, Timothy got it from Paul and we still have what Paul passed on to Timothy. Writings of Paul, the inspired scriptures. Do we have that outline and then keeping it by the Spirit, but. Faith and love is so important that it is true faith, not just intellect, and that we love the truth. That's what it says in Second Thessalonians. They didn't love the truth. They didn't have love for the truth. Well, these are things that fit in with what we have been considering, so I trust we will be stirred up and especially the younger ones, but I'm afraid that there are sometimes older ones. Who go on without making much of an effort on their personal effort to lay hold of things for themselves and sometimes in the assembly. There is very little truth presented. These are facts, beloved Saints. No. I'm sure those who have been amongst the gathered Saints longer than I have been, they can testify that in the past. There was more truth clearly presented in the local assemblies than it is today because we have not been beloved Saints of God, faithful in laying hold of these things and then pass them on for blessing to others. Not only. Teaching it, but living it, you know, Paul said in Timothy. Thou has known my doctrine, my manner of life. That goes along with the doctrine that our life backs it up, what we teach. Could we turn to Ephesians because of where we're moving in our chapter? And I believe I'll use J&D too, like Franklin did, Brother Frankman. Verse 14. You look at it in J&D. I'm going to read the other translation with chapter. Chapter 4, The one body and one spirit chapter. I thought I said 4 I'm sorry. Verse 14 In order that we be no longer babes, tossed and carried about by every wind of that teaching which is in the sleight of men, in unprincipled cunning, with a view to systematize air.

That's a warning we're going to get in the last of this chapter. I think Paul put it in a nutshell. That systematized air. If it isn't according to the Word of God, if it's man's thoughts, it's cunning. There were those that were considered pillars in the beginning of the church. The apostles considered to be pillars. We find out in First Timothy chapter 3. I believe that the church is a pillar and ground of the truth. Now we've talked about the confusion and. Here it says I will make them to be pillars in the temple of my God. We do value every gifted brother, every teacher that God and grace has raised up among us. And for these ones that have labored among us and been faithful to the Lord, and we've been brought into an enjoyment of the Scriptures by them. But these ones had no place, you might say, in the outward testimony of the professing church. They're a great man with great names. They have great pulpits, and they have thousands of people listening to them for those that have been called to not deny his name and be faithful to His word. They've been outside, not outside the great house, but they've been separated from the systems of men. And God is telling us here that those faithful ones, he was going to make pillars in the temple of his God. And though not recognized now, I just like to encourage every brother here and sister to, to be faithful. Because when you're faithful and you're going on, you're like one of these pillars, one of these strongholds, not like the children we read of in Ephesians that we were tossed about by every wind of doctrine, but you're, you're someone we can talk to. And receive instructions from and be helped. And in the Lord's coming, in his time, He'll show how much he valued your standing fast. And that's really the point, isn't it, of what we get at the end of the address to Philadelphia. Because the Lord recognizes that it's not going to be easy. It's not going to be a simple thing. There's going to be a need to hold fast. There's going to be the going out as our brother. Presented to us, there's going to be the constant reminder all the time that we are living in days of ruin. And we can get discouraged, we can say it's not worth it, but then the Lord says, and to me, these last verses here versus verse 12 particularly, there's no greater word of encouragement in the whole Bible than what we get here. His brother Michelle was saying there were pillars in the early church and the scripture refers to them. But now those pillars may not be recognized, but God says in the coming day, I'm going to make you a pillar in the temple of my God. In Solomon's Temple there were two pillars. One was called Jakin, the other was called Boaz. He shall establish, and in him is strength. Well, we know in that sense there isn't a temple in heaven, but the language is figurative. There is going to be that which you and I will be part of, that nothing can move. There'll be no more having to go out. There would be no more having painfully to separate from beloved believers in Christ because there is a connection there that we can't go along with. It says here I will write upon him the name of my God. Now there may be reproach to be born, but then that name will be written publicly, the name of the city of my God, which is New Jerusalem. In that day. That New Jerusalem, which is the Church, will be displayed publicly to heaven and earth as the jewel that God has had in his heart and in his counsel since the past eternity. That will all be displayed in the coming day. And then the Lord says, I will write upon him my new name. I don't know what that means for sure. I suggest the thought that perhaps the new name there is the name that the Lord Jesus takes as Son of man. Because in that day you and I will be perfectly like Christ, and God is going to have his beloved Son honored and glorified, but as man and the Lord Jesus takes that title down here.

When they asked him if he were the Son of God, his reply was, There is a day coming when you will see the Son of. Man coming in the clouds of heaven, all the world will see him as man honored and glorified. But you and I will be perfectly like him then. Well, God is calling for that now. He's looking, you might say, to the Philadelphian to display that character. Now, down here, none of us does it perfectly. But in that day, the promise is I'm going to write upon him my new name. Well, I just suggest the thought. Others may have a different thought, but it's come home to my own soul in that way that perhaps that is his new name. And so I say to each one of us, there is no greater word of encouragement to go on in the pathway of Philadelphia than the what the Lord gives us here. Because I appreciate our brother Bobby thought that in one sense it can be applied now, but in that day it will be publicly displayed for all to see. And it will be worth it, won't it? You know, there's an assembly. I was told this story. Some of you might even recognize it, but I won't make mention names. But it was prayer we talk about. We can be discouraged by the way things go. It was prayer and reading night. There were two gathered together that night, an aged man and his daughter and a man. A Christian man walked into the meeting room. And this agent brother was the prayer meeting, and he was the reading meeting. And this man who came in and was thinking. Why don't they go somewhere where there's some people? Just two of them here. But as the meeting went on, he began to realize. Maybe what they have, they value so much they're willing to continue even though they're so few. And that man is now gathered. The name is intimately connected with the truth that the One to whom that name

belongs has given to us. Thou hast kept my word and not denied my name. They're connected. Together we're gathered unto the precious Name of the Lord Jesus Christ. When I was little in school, we used to say the Pledge of Allegiance. I pledge allegiance to the flag of the United States of America. That little word unto has the same force as the word to in the Pledge of Allegiance. You can't pledge your allegiance to two flags. The thought is I pledge my allegiance to that flag to the exclusion of every other flag. Were gathered unto the name of the Lord Jesus Christ in exclusion of every other possible center of unity that man can dream up in this earth. There is only one Center for us, name of the Lord Jesus Christ, and the one to whom that name belongs has given to us. Is truth. If we're faithful in that, that very name will be that which we have not denied, by His grace, will be what is placed upon us. God hath highly exalted him, and hath given him a name which is above every name. And as that blessed name, beloved brethren. That we are gathered to by His grace. I will write, I will write upon him my new name. I believe it speaks of a relationship now in eternity. We know that name now than a relationship, but it's more knowing him there and we're here. But I believe it's new in a sense will be with him, like him in eternity. Now it speaks in the 18th or the 17th verse. About the hidden manner and will give him a white stone and in the stone a new name written which no man knoweth saving he that receiveth. If that's the relationship we have now, it's beautiful to really know him who died for us but.

Tomorrow we see him. Because he promised that the Spirit makes sure. But we still know Him as sitting at the right hand of God, still being able to be with us and never leave us or forsake us. But think about the eternal state. It'll be a new name then to us. And I think that speaks of that eternal relationship. When you speak of someone's name, I mention a name and you know the person. To have all sorts of thoughts come to your mind because you know that person, maybe that person. You don't like them very much and you'll bring negative thoughts, but maybe you like them very much. Have all sorts of thoughts come to your mind because of the mention that that name. And right now, if you mention the name of Jesus right now, I'm sure many hearts are stirred by hearing the name of the Lord Jesus. But you know, when we come to the different seat of Christ, when we stand before him and he reviews our life and he'll manifest all those things that were pleasing to Him and reward everything. And cold water and manifest his grace and love in a measure we've never seen before. When that's over, when somebody says the name of Jesus, our hearts will be moistured. And when he comes and we see him face to face, you know, and we see his manifestation in glory. We see him rule for 1000 years. We see the new heaven and the new earth. Or the name of Jesus is going to fill eternity with delight for our hearts. What you think, brother? We were going into a nursing home one time. There was a man, elderly man, standing outside and a woman was speaking with him. And as I went by, I overheard her say to him, you need to put your trust in the Lord Jesus Christ. And when she said Lord Jesus Christ, it's thrilled, my Lord, just wonderful to hear that name. And she was encouraging him to trust in that one who bore that name. Just wonderful. I can never forget. It's just so thrilled to hear it. The writing here is to the church, isn't it? And the call is individual. And I have enjoyed that because it costs something to leave. An association that. That you are connected with that the Lord reveals to you that it's wrong to be connected with it. And so it seems to me that that. Every truth has to be taken and received in that way. I think of the words of the Lord when he's here, except a man leave his father and mother, He cannot be my disciple. And so from the time that we're young. We get old. The Lord tests us, He brings. He gives us faith to believe, and then, and then. Then we go on day by day, but it costs something to leave and then he rewards for faithfulness and and going on for him. And that's what I get from these verses here in connection with the cost of separating from. Wrong positions or whatever to go on with the Lord. The expression. God occurs four times in this 12th verse. The only other time the Lord used that expression was when He was on the cross. Bearing our sins, he cried. My God, my God, why hast thou forsaken me? He had addressed him as Father at the beginning, Father forgive them, for they know not what they do. And at the end he said, Father, into thy hands I commit my spirit. And all during his life he spoke to him as Father and my Father, not my God, except at the cross. And then in resurrection he says to Mary, I ascend to my Father and to your Father, to my God and to your God. And then here in this verse. Him while I that overcometh, while I make a pillar in the temple of my God. Now whenever he uses that expression, he's speaking as a man.

He was not his God in deity, He was his father in deity, but he didn't become his God until he became a man. When your comments Bill on this new name I think are right on the point. He says. The temple of my God is speaking as in His humanity, and He shall go no more out with many. Some of us have had to leave systems and go on out and separated from that which was not according to the Word. Well, there won't be any more here. I will write upon him the name of my God. He became a man so that his God, his name, will be written upon the overcomers. And the name of the city of my God, that's of course the church, the new Jerusalem which cometh down out of heaven. That's the source from which it comes from my God, my God. And then I will write upon him my new name. And I was just thinking of four times he says my God in the other churches, he says my father, my father, my father. For instance, in 21 verse 21, I am set down with my father in his throne. And the others my father has mentioned. But here it's my God. And it's very precious. I think his new name does connect with his humanity. Because it had to be something that he became. And that's written upon us, and we're going to know. We're going to know God in the most intimate way when we're in the presence of that glorified man. And as we look at him, we'll remember that all the fullness of the Godhead dwells in him. But He came to where you and I were in order that we might really know him. They'll come. God is God. And his Father with us in the prayers of Paul and the prayers in the New Testament, it's always God first must be the God and Father of our Lord Jesus Christ. He was God first with us and then we became his children and now he's our Father. But with the Lord it was Father 1st and then God, because he was always his Father and he became his God when he became a man. And he brings us into that relationship. And it'll never end. Praise his name. 109. Who do we stand? Our daughter. Say to these things we thank Thee for the Lord Jesus. We thank the Father for bringing him before us. We thank Thee for the delights that God is finding him, the fullness of the light for thy heart. Father, we thank you for the fullness that Thou would have us find in him too. That blessed One, that weak 1 The lowly one called Jesus. We thank you for all that He is before eternity too. And we thank you for our time this morning, for what we've heard. We pray that our hearts and light only be stirred, but also. That our feet would follow in the path that's pleasing to Thee, Lord Jesus. Yet a little while we have to glorify thy name on the earth. To honor Thee. We pray we might have grace each one to walk in these things. Honor thy great name, Lord Jesus. We thank you now for this time together. Father, in his alone, worthy and precious name. Amen. Amen.

Dorothy Conference: 2003, Revelation 3:14-22

#### Reading

3/14. I got to see you. It's been suggested 3/14. And under the usual of the church to the latest seems right. These things set the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou art cold or

hot. So then, because thou art lukewarm, neither cold nor hot, I will spew thee out of my mother. Because thou sayest I am rich and increased with goods, and have need of nothing, and knoweth not that thou art wretched and miserable, and poor, and blind and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white raiment that thou mayest be cold, and that the shame of thy nakedness do not appear. And anoint thine eyes with Isaf, that thou mayest see as many as I love, I rebuke and chasing these jealous therefore, and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come into him, and will suffer him, and he with me. That overcometh will I grant to sit with me in my throne, even as I also over I overcame. And sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit set under the Church. Verse 13 we did not handle last week last meeting and we did not start with at this meeting, but it's important either hath an ear to hear. Let him hear what the Spirit saith unto the churches. You have that reference. He did have the near to hear. Let him hear seven times.

In the Gospels, and you have it seven times here, but here it's what the Spirit says to the churches. It's to those who belong or at least profess to belong to Christ. And the Spirit is teaching us. Church never teaches, the Spirit teaches. But in the in the Gospels, it's to the loss. Is to those who need Christ, not to those who know Christ so much as to those who need it. That's the difference in the 14 times this reference is found. I. Brother Chuck, maybe you to repeat what you said the first day, I think it was very good about the essential difference between Philadelphia and Laodicea. Philadelphia makes everything of Christ and Laodicea everything of self. That's the difference, isn't it? Laodicea is basically humanism into in the church. And Philadelphia is Christ is everything. That's true Christianity, isn't it? I believe that's why the 14th verse says the beginning of the creation of God isn't that interesting to bring them back to Genesis 1 because when they get off this far as Laodicea has gotten off, they have to go back to the beginning. Anytime anyone gets off, they have to go back to the beginning. Where they got off, they got off at the very beginning. Look at Colossians. I believe that's the answer. Colossians, chapter one. And verse 16. For by Him were all things created that are in the in heaven and that are in earth, visible and invisible, whether they be Thrones or dominions or principalities or powers, All things were created by him. And for him, we could read on and get a deeper meaning, but they had to be brought back to the beginning. And that's the beautiful thing, how far off they are today. Many in Christendom do not even hold, hold to creation. If you read on a little bit more in Colossians one, I'll read on verse 17, and He is before all things, and by him all things consist, and He is the head of the body, the Church, who is the beginning, the first born from the dead, that in all things you might have the preeminence here in Colossians one. Of course, He's the Creator. That's true. But he's the beginning, the first born from the dead, and that's when he rose from the dead, when he became the beginning of the new creation. And that's what you have in Laodicea. I don't think he's referring to the first creation here, but he's referring to the new creation, of which Christ is the head. And that's what should have been found in Laodicea. It says unto the Angel of the Church of the Laodiceans, these things saith the Amen. He was the Amen. He was the confirmation of everything that God said and did. And the Church should have been that too, but they weren't. And then the faithful and true witness, He was the faithful and true witness. The Church should have been that, but she wasn't. And He was the beginning of the creation of God, the new creation. And the church should have been an expression of that, and she wasn't. So everything that he was, as he presents it to Laodicea, she was not. She had the complete absence of these qualities and and you wonder as you read it if there was anyone that was even saved in that church. But I think that there was because he says in verse 19, as many as I love, I rebuke and chasten Bezel is therefore in repent. So there must have been some there that were real, though the mass was not.

Also, they were overcomers. Not prove that there were believers. They have to be the, you know, recover. It's important to see that as we enter onto a discussion of Laodicea, that on the one hand, the Lord begins by the Spirit of God, begins by the reference to the Lord himself who is the same, and ends up with the address to the overcomer. So this state of things as we're going to read, it's pretty depressing. It's pretty difficult to say, well, is that really what the church has come down to, or perhaps the professing church, and sad to say, even real believers, and we can be among them, can partake of the character, the attitude, the spirit of Laodicea. But on the one hand it is an encouragement because here is the Lord himself that does not change. And so we can look to Him. And on the other hand, there is the address to whoever overcomes. Well, the Lord does not tell us to overcome unless it's possible to do so, does He? And so the spirit of Laodicea does not need to be that which we succumb to, that which we give in to, that which we say, well, what can you do? This is the way things are. It's a bad time. No, it is a bad time, but at the same time there is a remedy for it. And that's why we get this address, because the Lord is looking for those who will be overcomers if we do not recognize that this does not refer to Genesis 1. We missed the point. We are connected with a new creation of which He is the person from among the dead. And we belong not to that which is under judgment, and which sin has corrupted. You know, we belong to the creation of God and we should live as those that are part of the creation of God. If it would be Genesis, that would bring us unnatural ground. So, and it is beautiful in Colossians, in the King James, it says the first born from the dead. The correct rendering is the first born from. Among the dead, he's the first fruits. 1st Corinthians 15 Then we that are Christ, that is coming. You know what then? Even those who are slain for the Word of God and the testimony they bear in Revelation, it says blessed is he that has part in the first resurrection. You know they are also going to be raised in the same way as our Lord has been raised, but already. We are identified with the one that has been raised and is the head. Of a new race in resurrection. Of course, in Colossians it goes further than just the head of a new creation. He is the head of the body, the Church. He became that, if I may put it that way, when the Spirit of God came, you know, and linked us to our living head in heaven and to every true St. on earth, that one body was formed. So. It's wonderful to be reminded here in Revelation we who live in loudy seeing days. That we are part of the creation of God, of the new creation. We don't have to wait until He comes and takes us home. We are already new creatures in Christ and linked with Him who is the head of the new race. In John 20 the risen Christ appears to his disciples who were trembling, and he pronounces, peace be unto you. And that was for themselves, the peace that he had won for them. And then he says, peace be unto you a second time. As my Father has sent me forth, Even so send I you. And then it says he breathed into them the breath of his resurrection life. And I believe that's that's associating them now with Himself as the head of the new creation. We now live of that resurrection life.

And then he says, receive ye Holy Spirit, we lit we, we live in in the spirit. And in that resurrection life and then the Spirit came down personally on the day of Pentecost to form the one body. But you have those two events, the the bringing them into a new creation by the in breathing of the risen Christ. Just like God in the beginning breathed into man's nostrils the breath of natural life, and man became a living soul, so here is that same person, but now as a man. Risen, that breathes into them His resurrection life. And that's what this is talking about here, isn't it? The new creation which starts with Him. Risen, and we're associated with Him now in resurrection. 1st Corinthians 15 Adam was made a living creature, the second or last Adam a life giving spirit that connects with John chapter 20. And also in John 12 The Lord Jesus says, unless the kernel of wheat fall into the ground and die at abideth alone, He was that Colonel of we, the man Christ Jesus. Although He became a man, He was alone. There was none like him. But through His death now we are linked with Him in new creation. We are the fruit of the travel of His soul. And in John 20, we see him linking us to himself in Resurrection, beautiful young people to get ahold of that. The Scriptures

is like a jigsaw puzzle, somebody has said, and all fit together and we have to learn to fit it together and interpreting scripture by scripture. Bill, you said at another meeting, I think it was you that. These last two assemblies, Philadelphia and Laodicea, are not ecclesiastical positions, but moral states. And we can all look into the mirror and, and see that person that is looking back at us. And sometimes we'll, we'll, we'll have the sense. Well, that was Philadelphia and what I did. And the next moment you'll say that was Laodicean of, of self. And we have some of both of that, don't we? We're not all pure little Philadelphians or pure laid Asians. We, we find that there's a mixture. And these are not ecclesiastical positions so much as moral states. I think that's helpful to see that. Now Thyatira was an ecclesiastical position, that's Romanism and Sardis and ecclesiastical position, that's Protestantism. I mean, that represents that. But then we can we come to Philadelphia and Laodicea and to make Philadelphia a, a, a group, an ecclesiastical group in Christendom is wrong. It says thou art lukewarm. As to what were they lukewarm? The truth? Person of Christ. All the truth. You can take it or leave it. You believe what you want, I believe it what I want, and we can go on together in love. That's that false love you were talking about in the last meeting. It's not real love at all, is it? It's interesting to note where we have mixtures that are mentioned in Scripture. Leviticus chapter 19, They weren't mixed seeds or a field. They weren't to mix a garment of woolen and linen. And here we have a mixture of hot and cold. And what is the result of scoop warmth, isn't it? And when?

And Daniel, chapter 2. Look at it for a moment. And verse 42. In connection with the Kingdom that's described here, says and the toes of the sheep were part of iron and part of clay. Again, another mixture isn't things which didn't come together. So the Kingdom shall be partly strong and partly broken. What good is a Kingdom that's partly strong and partly broken? So here we have affection and an appreciation for the truth that neither fervent or cold. But Group 1 isn't it. And I'd like to link that somewhere with what we have in the 18 first, because the 18th 1st there's the council given to buy of me gold tried in the fire. I realized here is what that is being bought. But the very act of buying something is something that is not entered into lightly, is it? And I like to look at the example of. Abraham in Genesis chapter 23. Ephron here in verse 10 is offering Abraham some property, a field. And. Like we just read. From verse 8 And he communed with them, saying, If it be your mind that I should bury my dad out of my sight, hear me and a tree for me, to Ephron the son of Zohar, that he may give me The Cave, cave of Macphaila, which he hath, which is in the end of his field. For as much money as it is worth, he shall give it me for possession of a burying place amongst you. And Ephron dwelt among the children of Hats, and Ephron the Hittite, answered Abraham in the audience of the children of half. Even of all that went in at the gate of his city, saying Nay, my Lord, hear me. The field give ID, and The Cave that is therein, I give it thee in the presence of the sons of my people, give Hyatt thee bury thy death. Notice Abraham's response to that offer. And Abraham bowed down himself before the people of the land, and he's fake unto Ephron from the audience of the people of the land saying. But if thou wilt give it, I pray thee hear me, I will give thee money for the fields. Take it of me, and I will bury my dead there. And we see. Ephron's answer and verse 15 and in verse 16. Abraham way to ephron the silver which he had named in the audience of the sun to pass 400 shekels of silver current money with the merchandise and. That field has value to Abraham because it was purchased, didn't it? And So what we. Are able to. Value is that which should have some exercise and effort and exercise connected with it as and so that wasn't necessarily the case with those that laid to see it and it should exercise us about our value, how we value the truth of God. Their lukewarmness. Their latitudinarian spirit was so nauseous to Christ that he says I'll spew it out of my mouth.

He would rather you were, he said. I'd rather you were totally against me than this wishy washy in between this lukewarm stuff. I'd rather you were hot or coat. Even cold but not lukewarm, he wants a decided for or against. And you either for him or you're against him. But this wishy washy stuff that's riding the fence, that's latitudinarianism, that's Laodiceanism. He abhors that says I'll, I'll spit it out. It's really empty profession, isn't it? I mean, they profess under criticism to belong, but they do not. It's like Matthew 23, the second verse. They say and do not. It's it's worse than anything else than those that do not even say and do not. But to say it and then be false and empty perfection. That's what he'll spew out of his mouth. And that's what we have there. They claim to be the same as we brother. They seem to be claim same as any Christians, but they're not true. It is mixing the truth of God with death, which is of man that brings in this lukewarmness, you know, and it is really surprising that. In this laughter seeing days, sometimes you are surprised. Of what you hear. But then when you confront the preacher, I was recently told a preacher had been preaching and gave out some truth and when he was confronted and asked questions, he walked away from the person. You know, he was repeating something that he evidently was not in possession of. So mixing the truth, that is where the warmth element comes in. But then bringing man's thought in and mixing these two, that brings about this Luke warm condition. And in our day, you know, so much is made of man. You know, what do they call it? You know. It is a problem in the Christian profession. Generally speaking, everything is made of man and. That is what brings in mixing these two things and trying to mix what is of the old man and what is of the new man that brings in this lukewarm condition. Well, brother, and can't we bring this a little closer to home in connection with ourselves? I think of this, you know, in connection with the breaking of bread on Lord's Day morning. I find in my own soul quite often there is so much coldness when we come to remember the Lord in my own soul and and one feels it in the in the assembly. And the breaking of bread to me is the expression of the state of the assembly and how little there is of praise and Thanksgiving to the Lord on Lords Day morning. It's lukewarmness that the Lord hates. And we come together and and there's a long pause after this start of meeting and five or 10 minutes and a brother gives out a hymn and then there's a long pause and maybe another hymn given out. And how much praise is there for for the Lord from our hearts? I think that this we need to start with ourselves. When we read this, we're living in Laodiceans days and it affects us in our assemblies. And to me it's the mercy of God that the breaking of bread has been preserved to us. And it seems to me that that. The table of the Lord has been attacked so much by the enemy because he sees. That it is at that table where the Saints get encouraged and they and they get on fire for the Lord and they go out to please the Lord. And so he says, I'm going to attack that table. So brethren get divided and then they argue over things and. And so then you have the breaking of bread once a month and then maybe once every six months because.

That is the expression to me where it says, the love of God is shed abroad in our hearts by the Holy Ghost. It is given unto us. And so it's the table of the Lord to me where we remember him that that the Lord is looking for the affections of our hearts. And that has its effect on old and young alike in the assembly, doesn't it? Love is the key, isn't it? We've been having that before us. And I was thinking here in the second chapter. That we're in. Revelation. Member. The Angel of the of Ephesus. There was a bond there, there was love there, there was a a oneness all there. But notice what it says. Chapter Chapter 2 verse three and has borne as patients for thy namesake. As a labor has not fainted wonderful things these were. But notice the next verse. Nevertheless I have against thee, because thou hast left thy first love. The first love left Atlanta spent the emphasis became lukewarm and sad in the Book of Laodium. That's where we are. We are in clear this year now and as our brother pointed out, we see the results of that too, don't we? We're not the same as they were in the early days. Campuses was going on in 1/2 inch position before the Lord. Sometimes at home. Somebody comes home with a story from school, you know, such and such happened to me, and this is what I did. And I've seen three different reactions, one that says, oh, I would have done that too. Another

one. Well, why did you do that? That was dumb. I would have done this or this or that. One's hot, one's cold. But the reply that is most difficult to take is I don't care, So what? That the stinging reply. It's neither hot nor cold. The lukewarmness of Laodicea is in connection with truth presented to the soul. To be hot or cold or Luke warm is a reaction to something that's been presented to me, and I think it's particularly in connection with the recovered truth presented and rejected with Al. Don't care, So what? You add to that of the 16th verse the 17th, which means. Pride and boasting and getting richer in their own thoughts, that's what also contemptible to the Lord. And we know that is really coming on fast. Mega churches, so-called social clubs. They think they're rich, maybe they are. But it means nothing to God. And that's the next step, flesh moving. What is worse? Christ on the outside knocking. With an I don't care. Inside. Or the hot. Through coldness, I should say, against the person of Christ that put him on Calvary's cross. I think the Christ on the outside knocking is the best because he still cares. And he wants to open the door and he wants to have personal fellowship with them. He would not have fellowship except with one who is his. And I think that fact that he's knocking is a wonderful thought in this portion, don't you? I agree, I just I meant it in connection with what's more abhorrent to God is to a state of soul the the the anger that would put Christ.

On the cross and the multitude crying away with him, or the indifference that will allow him to stand outside knocking and say I don't care. That's right. Well, he answers that himself. He says I would thou Wert hot or cold totally against me or for me, but not this wishy washy in between stuff. That's that's lukewarmness. And that's the worst state that an assembly can be in. The Lord is not in this assembly. He's outside knocking. He doesn't own it. He's outside knocking. But there are some in there that are real. And if they open the door, he'll come into that person. And fellowship with that person. He doesn't fellowship with this assembly. They're past that point that that was Philadelphia where he commended the assembly. But here there's no commendation of the assembly at all. He's outside of it. But there's some there that might be real. And so he he knocks and if they open, he'll come into them. And that's personal fellowship between him and them. But the, the collective thing is over in Laodicea. Collective thing is found in Philadelphia. We might wonder perhaps what the difference is and why the Lord would prefer the outright coldness that He mentions here to the lukewarmness. And that bears on what our brother Steve was saying, where there's outright coldness and, shall we say, antagonism to Christ. There is the opportunity for the Spirit of God to work and how many people have been totally against the Lord Jesus and yet have been turned completely around? We could we could name names of those who have written the beautiful hymns that we enjoy, men like GW Fraser and others who were utterly antagonistic to Christ. And then someone persuaded them to come to a gospel meeting and they got turned right around in their tracks and. The Lord worked with them. But the lukewarmness is the result, as our brother Steve mentioned, of truth presented, ultimately rejected, and then that lukewarmness that kind of settles in which nothing seems to be able to touch. Now, we don't limit what the Spirit of God can do. We don't limit what the Lord can do in His grace, and He can act on lukewarmness. But generally speaking, this is the end result of those who have known the truth. Who have known the gospel, who have had an open Bible, who have had a gospel testimony? And then the point comes where they say, well, yes, we pay lip service to it in an outward way, but it doesn't really have any moral effect on our lives. And those are the ones that the Lord absolutely detests because that spirit of things is in one sense beyond being reached in that way. Well, we're talking about unbelievers, but the spirit of all of that can affect the believer too. And the trouble is, when we are surrounded by all of that, it's very easy to fall into it, isn't it? Because evidently the humanism and the exaltation of man in this world. Get hold of those who are believers and as their brother Chuck says, self is what characterizes Laodicea pride in what they were, what they knew, what they had, what they thought they could do. The Lord says you've missed it all, you've missed the blessing and I'm going to spew the out of my mouth. Well, we know that ultimately, of course the Lord will never spew a true believer out of his mouth. He will spew unbelievers out of his mouth but. Am I right in suggesting that the condition? Of things that characterize is characterized by lukewarmness that condition. Is nauseous to the Lord? Maybe it's characterizing a true believer. He'll never spew the true believer out of his mouth, but that condition of things nauseates our blessed Lord. A solemn thing, isn't it? If we think about it, it's an attitude, isn't it? The subject of abortion comes up and well, I I live in such a free thinking, liberal minded church that some. Have had it and others are against it and it doesn't say it doesn't divide us where we can go on together thinking what we want to think and others.

Want to give room for the homosexuals and others are thoroughly against that, but we're so liberal minded that we can tolerate both and go on together. That's Laodicea. That's the spirit of of tolerating anything and everything and calling it love and that's. Nauseous to Christ. People honor me with their lips and in their hearts their far from me is God's complaint already in the Old Testament and that might even become a condition of one that belongs to the Lord. You know when our brother he who here was mentioning the Lord's Day morning meetings. Sometimes it is called. Why is that? Where have our hearts been doing the week? Have we been occupied with the Lord? Have we filled our basket? We are not supposed to appear empty. The Scripture says to the Old Testament saying that of course in a spiritual way we have been occupied with the Lord Jesus and what He has done for us and who he is. Then we don't come empty handed, you know, sometimes. When this has been presented, I understand in one part in this world a simple soul was singing a hymn and he made a note, oh, that's a good hymn for Sunday morning. Or he read some passage, Oh, that's a good passage to read on Sunday morning. That is not what we are suggesting. But if we are in these things during the week, the heart is full and we have something to offer. The Spirit can lead us to express or play that which is enjoyed in the heart. That is what is so important and we do encourage people to. Sing and have readings as families and sing as families. I believe that was practiced more widely amongst God people generally. Today we're listening to tapes. You know, not that I object to listen to tapes. We have them along in the car when we travel these long distances, and we listen to it and sing along. But we have to be in these things during the week. Then the heart is full and there is something that the Spirit can use to which we can give expression on Lord's Day morning and the sisters. Their state of soul is also very important. They cannot audibly participate, but if they have enjoyed the Lord during the week, their state of soul has a big influence on how it goes on Lord's Day morning in the meeting. Because we don't worship as individuals, do we? We worship collectively, so our spiritual state of everyone that comes to the breaking of bread is very important and it has an effect. On how things go, whether there is liberty and whether there is real praise. For the Lord, it is the only thing that He asked us to do, right? He said do this in memory of me and we can do that. What about those that are saved in the audience here? If you ever had the desire to respond to His request to remember Him? He exercised about that. You know, it's a wonderful thing to be privileged to be at his table. And be in his presence and worship Him. And the wonderful truth is. He himself there, and what we learned from Hebrews chapter 2. In the midst of the church will I sing thy praises. As the hymn writer says, He leads the singing, you know, and join the singing that he leadeth. It's a wonderful truth to be gathered to the name of the Lord, having him in the midst. And then to worship the Father and the Lord Jesus assist us. And a young brother might be afraid to express something on Lord's Day morning. He might be afraid he says something that isn't quite accurate. I don't believe we would blind Bartimaeus in his natural condition. He was like those here in Legacy. He was blind and you can hardly picture that. He wasn't miserable and wretched. He was poor. He's begging, and when he came to Jesus, he cast away his garment. It was no good to him anymore.

But there's one great contrast. He was not indifferent. He knew his condition and he cried out. And the crowd was indifferent. They told him to be quiet, but he wouldn't keep quiet. And if you notice it, they said, Jesus of Nazareth is coming. And he said, Jesus, son of David, have mercy on me. He had a discernment that the crowd did not have. They might have been laid to see him, but the blind Bartimaeus. He came to Jesus, and the Lord said there in the 10th of Mark, he said to him, What wilt thou that I should do unto thee? And the blind man had ready answer that Lord, that I might receive my sight, And he got his answer. Now it says here He's an overcomer. In back in Revelation and what did this man do? Did he go off indifferently knowing the last verse of Mark 10? And Jesus said to him, Go thy way, thy faith hath made thee whole. Did he go his way? Immediately He received his sight and followed Jesus in the way. Isn't he an overcomer? I think he's like that overcomer that we'd like to see there and later to see you. He responds to the knock. He heard Jesus was coming and he called out and he received his sight. He really bought that He came to Jesus and he followed him back. Are you finished? Yes. OK, let's go back to verse 17 and 18. We're passing over the most important verses because thou sayest I am rich. And increased with goods and have need of nothing. What a state to be in and knowest not these people that are Laodiceans don't know their own condition. Now notice not that thou art wretched and miserable, and poor and blind and naked. Every one of those descriptions, it seems to me, doesn't describe a true believer at all. But he goes on. I counsel thee to buy of me. Gold tried in the fire divine righteousness, which they didn't seem to have, and white raiment that thou mayest be clothed. Practical righteousness, which means they had life if they had that, and that the shame of thy nakedness do not appear. They were naked before God. And I sent it out to read. I saved to anoint thine eyes. So he counsels them to buy three things, gold light, raiment, and ISAF. I said to anoint thine eyes, That's the Spirit of God to illuminate them. With I said that thou mayest see. They were blind, they were naked, they were poor, wretched. And they needed life, they needed divine righteousness, they needed the Spirit of God. And I read that I, I had to come to the conclusion there wasn't a saved soul there. But he says as many as I love, I rebuke and chase him. Be zealous therefore and repent so in the midst of that. There were some that were real. I want to tell this story when I was a very young believer. My sister had a friend of hers, she was a Methodist, and we went to a Methodist Bible study, if you could call it that, and they were all sitting in a circle and we were looking at a verse of Scripture and each one was telling what it meant to them. What it meant to them. It's like these call in programs. Everyone gives their own opinion. Which doesn't mean anything, doesn't count for a straw, has no real value to it. My sister looked at me and said, when are you going to say something? And he came to me and I said, what does the verse mean? What does the verse mean? Not to me, to you or to someone else. What does it mean? What is God saying in that verse? And we went over it and in the audience, I've said this before. You probably heard this before. I've heard what Heinz has said 10 times before.

But that's all right. You have to hear what I have to say a few times. Anyway. One of those young sisters that was there, she went to the Moody Bible Institute and she was saved. And she was just beaming. She was hearing truth that she'd never heard before. All she'd heard was the opinions of men. And then there were others that looked at me, and if looks could kill, I would, I would have died. Because they didn't like one bit what I said, but that's that she was in a Laodicean state of things where it doesn't matter what you believe. We can just go on together and and love covers a multitude of sins and it doesn't believe if you believe in the virgin birth, I do, but he doesn't and we go on together doesn't believe that it doesn't matter if you believe that Jesus could have sinned. Couldn't have sinned. Those are just doctrinal issues and they just divide us and we don't let those separate us. That's Laodicea. That's Laodicea in attitude and in practice. And what the Lord is, he's knocking on this door and he said there's anyone in there like this young sister that was smiling and beaming because she was hearing the truth come out of that come out of that and we can have fellowship together, but. She he can come into that person, but not to that assembly, because that assembly is past recovery. Take heed how ye here, The Lord said. Every assembly that is addressed by the Spirit of God and revelation, except this one, has something to hold on to, something that the Lord recognizes that they possess and has value, and they're to hold it. The Laodicea has nothing. Instead, there's something with this assembly that has happened with none of the others. They talked back to the Lord. He has to say to them, and thou sayest. And thou says, and 13 times over in the book of Malachi, they talked back to the Lord, and he had to say, But ye say, but I'll say it, they have nothing to hold on to. And they talk back to the Lord. And it comes down as our brother said, to apply it close to home. How do we hear? How do we hear? Not just with the ears, That's not what I'm saying. But how do we receive the truth? When the Spirit of God presents it to our souls. How do we hear? Do we take it in? Is it valuable to us? Or do we just talk back to the Lord? What was going on in the temple when the Lord Jesus was here? It was dreadful, of course. What did he say? Take these things hence. What it was, all of it had to go. They were taking advantage of the poor selling doves. The rich could bring the Bullock or the the lamb or the ram, but the poor needed turtle doves and they sold them there in the temple and they were going through carrying vessels. I first wondered what was wrong with that. You got to move the holy vessels around, but J&D has they went through the temple carrying packages. From the market tracking their dirty feet through for a shortcut and the Lord was so upset. Take these things hence, and that's what he's saying about chrysanthemum right now. Now there is towards the end, this promise to the overcomer that he would sit with the Lord on His throne as He also overcame and is sitting on His Father's throne. What is he talking about? He's talking about what is explained in Matthew 25, in Matthew 25 verse 31.

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of His glory. You know the overcomer in Lord Isaiah is promised that at that time he will sit with the Lord Jesus on his throne. He's not sitting there at the present time. But when we suffer with him, we will also reign with him that the Millennium, you know, and, and of course he will separate the sheep from the goat and so on. As we have it in that chapter. There will be those on earth at that time that will be shaped and there will be those that are goats that are judged. But. You know we will be raised and when the Lord Jesus comes. He comes with all his sayings. 2nd Thessalonians is mentioning that. The third chapter of first testimonials with all his Saints, the last verse of chapter 3. That means all the Saints will come with him. He comes on that White Horse, but there's his army with him, and his army consists of the holy angels and of all his Saints, and then we will reign with him. We will sit with Him on the throne. Isn't that grace, beloved Saints of God, that the Lord Jesus is not only saving us for heaven, but He will also share that earthly glory with the overcomer, and that's wonderful. And there is going to be a difference in the Kingdom. According to faithfulness, there will be a greater or smaller place. Some will be over so many cities and some over less. In the Kingdom, faithfulness is rewarded in the place that is given to the faithful. When it comes to heaven and our place in the Father's house, it's all based for All Saints and the work of the Lord Jesus. But when it comes to the Kingdom, when he comes back and sits on His throne, there will be those who share in that glory according to the measure of faithfulness. Displayed on earth. Now, don't you desire to be faithful for him? Not that you desire glory for yourself, as I already quoted that German hymn. Everyone will see in US only His glory and what the grace of God has accomplished in us all His work, and it will be for His glory. But young people, you can start as young people. To go on faithfully for the Lord you know, and if you don't watch out and go on carelessly as a young person, you might get into some habits that will be hard to break and to be delivered from. It's a wonderful thing to grow up in Christian homes under Christian influence and be preserved for the glory of the Lord Jesus. And if we go on and serve Him faithfully, share in His rejection, we will also share in His glory. The the address to Philadelphia to the overcomer is the highest and that to Laodicea is the lowest. I heard it said just the other way and that's all wrong. The the highest, the

promise to the overcomer in Philadelphia, there isn't anything higher than that. And the one into Laodicea is just have a part in ruling. That's not the highest blessing. No, not at all. Highest blessing is what you have in nearness to the Lord, in what he is and all that. That's Philadelphia, and you'd expect that Philadelphia has the promise to the overcomer by God, a pillar in the temple of my God, name of my God, name of the city of my God, and my new name. Beautiful promises to lay Lucia. It's I mean, all of these promises to overcome her is a blessing, no question. But that's, that's not the highest, that's the lowest.

I believe that verse 19 is the only time that His law was mentioned addressing the seven churches, isn't it? And it's noticeable, isn't it, brother Reuben, that here it singles out some above others that he loves. And it's a very interesting thing. I'm not a Greek scholar, but I understand the word here is the word for natural love. It's the word *filio*. It's not the word generally used for divine love, although you can't apply that across the board. But I think it has a special character here because. There is that which the Lord sees in some that He realizes if we could say it from His side, there will be a benefit from a rebuke and a chastening. And so if the Lord deals with us in our lives, if we find difficulties and problems coming in, if we find the Lord not giving us a smooth pathway, it's an evidence of His love, isn't it? It's not an evidence of His displeasure with us. It's not an evidence that He's making the road rough. It's not an evidence necessarily. Of punishment for some kind of wrongdoing. But rather, if we are adopting the Laodicean spirit, if we are adopting that which he finds nauseous to him and the tendency is in all of our hearts, then isn't it a blessed thing if he rebukes and chastens? Isn't it a happy thing if the Lord intervenes rather than letting me continue down that path without any interruption? But I believe that's what we have here. And so the word here in that verse is rather an encouragement. Be zealous, therefore, and repent. There is a remedy. There is an opportunity to turn around. There is an opportunity to, as our brother has already mentioned, to come out of that situation, to get clear of those things and to have the enjoyment of what we had in Philadelphia. There's a lot of difference between as many as I love. I rebuke and chasten that love to therefore doth my Father love me. Because I lay down my life that I might take it again. That was the love that the Father had for his Son, of French motive, if you will, for loving his Son, going to the cross at an infinite cost to himself. Quite a difference between those two expressions of love, isn't there? He can't speak of their love, but he can speak of his. And so he always retreats to those divine resources. And they're always fresh, His love to us. But if I could apply a verse and take it perhaps a little out of its context from judges, how can thou say thou lovest me when thine heart is not with me? In the. Number. There is no. Blessed God and loving Father, thank you for this portion of Thy worthy medicine for us. We thank you our God too, that Thou hast loved us through an eternal love. We know Thy name is called. Jesus shall save his people from their sins and all. Blessed Lord Jesus, so much more think of those things. My goodness, my grace, Thy mercy, Thy peace.

I love all these things connected with Thy precious name or Jesus. So we thank Thee for these times over Thy precious word, that we might be enjoyed, that we might enjoy that person, and then we might put into practice those things which have been brought before us. We thank You for the practical ministry, Thy word that goes out, and we just pray, Lord, that that will give us the desire to put into practice. The things that we hear, the things that we listen to, we pray, especially that these things may get into our hearts, and that as we come together on Wednesday morning, we might remember that Blessed One, all His love and grace and mercy toward us. Lord God, we just pray now that I will keep these things before our souls, that we might not lose them, that we may not drift away from them, but they can be found in enjoyment. Of thy person, Lord Jesus Christ our Savior, and give these thanks now. I.

Christian Truth: Volume 9, Laodicea and Its End

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." Rev. 3:15, 16.

The condition depicted here, and which brings unconditional judgment, is that of the hollow profession of Christ's name and service without there being anything really from Him or for Him. Benevolence and service to man-works of this kind there are plenty, done too in His name, and with the claim of being the Church of God, but really without there being anything that is for God's glory.

Thus indifference to God's claims, honor, and truth, with no sense of Christ's love or attachment to Him, characterize the last phase of the professing church. It is Latitudinarianism of the worst kind, where what is held and taught is no matter so long as people are religious, moral, respectable, and where ritualism, evangelicalism, and rationalism are peaceably combined to form the Church-not Jews or heathens, but Christians by profession. He abhors such a state. It is like lukewarm water, neither hot nor cold; He will spew it out of His mouth as nauseous to Him-a thing not worth special judgment at His hand. Even the bold and blasphemous Jezebel in Thyatira was more tolerable to Him; He would judge her.

With this utter indifference to Christ and His claims, though with the empty profession of devotedness to Him and His service, there is much pretension and ostentatious parade of resources and competency in themselves that have not Him for their source. Therefore He says, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Worldly possessions, human righteousness, and human wisdom and knowledge are possessed in abundance, with no sense of need of any kind, but nothing properly Christian, nothing of the new creation, nothing suited to God, nothing that will stand the test of divine judgment or last for eternity; hence He addresses them in terms that apply only to the unconverted and unsaved. "Wretched, and miserable, and poor," they needed divine righteousness, that which can stand the fire of divine trial, that which Christ Himself is, who was made sin "that we might be made the righteousness of God in Him." For this, "gold tried in the fire," they must come to Him, and for it they might well exchange some of their boasted wealth so as to be "rich toward God." He says, "buy of Me," for the very first principle of the gospel is unknown to them, and He takes them on their own ground, like the foolish virgins of Matt. 25 who go to "buy" and return to find the door of grace closed.

"Naked" in God's sight, whatever they were in their own, they required "white raiment," and for this too they must come to Him who alone could communicate to them a life which, in its expression of living and practical righteousness flowing out of His being in them, should so clothe them that, manifested as those that "have washed their robes, and made them white in the blood of the Lamb," the "shame" of their "nakedness" should not appear.

"Blind," they stood in need of "eyesalve" that no mere human apothecary could supply, and from Himself alone could they get that "unction of the Holy One," the teaching of the Holy Ghost which would give them divine intelligence, for as yet they saw nothing that was of God in a new creation, and required to be born again even to "see the kingdom of God," not to speak of entering into it and having part with Him there.

Such generally is the internal state of those who compose the church of Laodicea. In the main, they are Christless souls. Still, He lingers over them in grace, while an already pronounced judgment waits its accomplishment. Most solemn moment in the Church's history!—mercy's last pause before all is over.

[To the few who had life He says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." He does not address the whole, but offers individual communion to those who would open

to Him.]

Bible Treasury: Volume 4, Revelation 3:14

In the case of Laodicea, the inscription differs from the rest, inasmuch as it is the character of Christ in himself, apart from the saints, instead of his relationship to them. Christ remains the same, although the church is gone to ruin. God could put his amen on him, if the church fail ever so. And he is available for every opened ear. There is nothing owned, but he rebukes and chastens. He is outside, standing at the door, yet ready for anyone who has ears to hear. All good is shut up in him. As for the professing church, there is entire, definite, final rejection: not a hope of restoration is held out as a whole, but positive judgment is threatened, however love may work still, as with Israel of old, towards individuals

Bible Treasury: Volume 7, Revelation 3:7-13, Thoughts on

The Lord is here the One who sets before the saints the "open door." As the good Shepherd in John 10, to Him the porter opens, and He sets the door open for them, the door connected with the word, the testimony. great door and effectual is opened unto me." (1 Cor. 16:9.) And "a door was opened unto me of the Lord." (2 Cor. 2:12.) The Lord's titles are here taken from Isa. 22 He, the true servant, shall bear the key of David.

In the first four churches we get the whole ecclesiastical history of the Church down to the Lord's coming. The types in which the Lord addresses them are all ecclesiastical in connection with the description given of Him in chapter 1. The One who walks in the midst of the candlesticks. But in the last three churches the characters in which He is presented are all in reference to His coming and the millennium. So here I get the substitution of the morning Star and the kingdom to Thyatira. To Sardis it is the One who has the seven Spirits of God (that is, the government of the world, as Isa. 40:2), "The spirit of wisdom and understanding," &c. to Philadelphia, the One who has the key of David (Isa. 22); to Laodicea, the faithful and true Witness, who, when every other witness has failed, will be the beginning of the creation of God. His coming to Sardis is presented as His coming to the world in 1 Thess. 5. He comes as a thief to those who are not aware. In Sardis I get Protestantism. They are overtaken as those who are of the darkness. In the first three churches I get nothing of the coming of the Lord (except it be to remove the candlestick at Ephesus). Then I come to the ecclesiastical end in Thyatira and His coming brought in and the substitution of the kingdom and the morning Star. After this all looks on the millennium.

In Matt. 16 the keys of the kingdom of heaven are committed to Peter. There are no keys to the Church. It is very important to see that that which is given to Peter in Matt. 16 as to binding and loosing on earth is in chapter 18 extended to two or three wherever they are gathered in the Lord's name. This was never committed to any of the apostles but Peter.

"Whosoever sins ye remit," &c. (John 20:23.) Here we get the administration of the forgiveness of sins on earth. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." It is not a question of imputation of sins.

The Church when spoken of by Peter is always that which Christ builds, and therefore unfailing. In 1 Corinthians it is that which man builds, and there you get a whole system to be tried with fire. That which Christ builds will never be tried. You get fatal error by applying that which is spoken of man's building to that which Christ builds. We get God's work in building spoken of in two ways in Eph. 2:21, 22: first, as that which is going on, growing, "Groweth unto a holy temple in the Lord; secondly, as a complete thing, "Ye also are builded," &c. In Eph. 1:22, 23 we get the Church as the body, the final result, the accomplishment not yet come.

I should say the Church (the assembly on earth) is in ruins, the body not. It makes it much more simple if you use the word assembly instead of church. In Heb. 12 we get the general assembly and also the assembly of the firstborn, whose names are enrolled in heaven. This refers to the fact that in eastern cities there were two distinct classes of inhabitants. First, there were those who were born citizens, and whose names were enrolled, possessing privileges peculiar to themselves (Acts 21:39; 22:25-29); secondly, there were those who were merely inhabitants forming the greatest part of the population who were only called together on particular occasions. These formed the general assembly.

The characters in which Christ is presented to the church at Philadelphia is as the Holy and the True, and what is looked for in the saints now is holiness and truth. "Sanctify them through thy truth: thy word is truth." I cannot have holiness apart from the revelation of God. There can be no holiness where there is no truth. The Church was to be the pillar and ground of the truth. Truth is not to be looked for elsewhere. If it is not found in the Church, where else will it be found.

"The gates of hell shall not prevail against it." The gate is the seat of power. It is the "power of hades." He who sets before them the open door is He who has the keys of hades.

There are two things which have been running side by side from the beginning—responsibility and grace. There were two trees in Eden, the tree of the knowledge of good and evil, responsibility; and the tree of life, grace. Man failed in the responsibility, and lost the grace.

Under the law the word was, "Do this and thou shalt live." Again man fails in the responsibility, that is the "doing," and therefore does not get the life. But Christ comes, takes all the responsibility, and then becomes Himself the eternal life. "Grace reigns through righteousness unto eternal life through Jesus Christ our Lord."

The Lord does not discuss the character of their works. He simply says, "I know thy works." The saints are cast upon Christ Himself. He says, "My word, my patience, my name," and the result is that He practically associates us with Himself. "I will make," "I have loved thee," "I will keep thee," "I come quickly." He presents Himself personally to them. So to those who overcome He says, "I will make," "I will write," may God" (four times), "and my new name." "The word of my patience." It is Christ's own patience, as though He had said, "I wait and you wait." The "new name" is in connection with the new place He has taken as the risen man in the heavens at the right hand of God.

We find the coming of the Lord presented to these three churches in three different ways. To Thyatira He was coming to the overcomers, as the One who would substitute the kingdom and its blessedness for the present state of ruin. It was for their comfort. He would give them power over the nations and the morning Star. To Sardis He would come as a thief at such an hour as they thought not, just as He will come to the world taking them by surprise. To Philadelphia it was the personal coming. "I come quickly."

In the transfiguration scene the cloud is the same cloud which filled the temple, the skekinah glory, what Peter calls the more excellent glory into which the priests could not enter; but in Luke 9 they enter the cloud with Jesus, they go into the excellent glory, they enter the unseen and eternal with Him who is the bright and morning Star.

Take Philadelphia out of Sardis and you have Laodicea. Sardis merges into the other two.

Where do we get the Greek church? It would perhaps be included in Thyatira, but it was never the special place of the action of the Spirit of God. Thyatira would be the Romish church and goes on to the coming of the Lord. It is connected with the commencement of Rev. 17—Babylon. It is not that she is seduced by those who are outside, as is the case with Pergamos, where it was the Balaam form of evil; but she has Jezebel in her midst, like Babylon the mother of harlots, who is found drunken with the blood of the saints and the martyrs of Jesus. The address to her is, "Come out of her, my people, that ye be not partakers of her sins," &c. (Chap. 18:4.)

The great thing is to be faithful though you be little. "Hold fast that which thou hast, that no man take thy crown."

Bible Treasury: Volume 8, Fragment: Revelation 3:8

Rev. 3:8 tells of the Lord's love to the church. Nothing marks the low state of things more than this, that the thought of legality is connected with God's looking for works. It is not so at all. Christ desires that the life he has given should appear. If you say to Christ, I will give no works, He says, you do not care for My love. If we really cared for His love, we should wish to hear Him say, I wish for this thing—that thing. It is the jealousy of His love that cannot bear that another should be in our hearts in His place

Bible Treasury: Volume 11, Sardis and Philadelphia: Revelation 3:1-12

THE contrast between the addresses to the church at Sardis and Philadelphia is similar to that in 1 Thess. 5 So here, as to the world, the coming of Christ is spoken of as a thief in the night, but not so to saints in the world, "Of the times and seasons ye have no need," &c. The professing church at Sardis will have the character of Christ's coming in judgment.

In verse 2, "I have not found thy works perfect:" no decay of spiritual life ever lowers God's standard of holiness in the church. The church at Ephesus is reproved for losing first love; here it is "works" He speaks of.

All resources of spiritual government and power are perfect in Christ. "These things saith He that hath the seven Spirits of God and the seven stars" (ver. 1). Christ has the perfectness of seven Spirits and seven stars. Whatever we have to do in this world, common occupation, business, anything, the great object is to represent Christ, "If thine eye be single," &c. There may be a hundred wrong ways, but I must take care to get into the right one. If my soul is knit to Him ("my soul followeth hard after Thee") we shall measure all our path as to how far we can do justice to Christ. Whether I have made much or little progress as a Christian, I must have Christ my object, as the end. Christ will be reflected all down the path, then every step onward will be brighter and brighter. It is not going fast on the road that is the great point, but going always in it (the faster the better too): "forgetting those things that are behind and reaching forth to those things that are before, I press towards," &c. We must have our hearts set upon Christ. Though in one sense not nearer Christ at the end than at the beginning, in another we are a great deal nearer. The fact of our resurrection is not nearer; but we are nearer in the moral effect of the expectation. Of the church it is said, "That he might cleanse it by the washing of water." In one sense it is perfectly clean, but in another it is getting more so, through the application, by the Spirit, of the word to the individual members of Christ's body and so producing in the whole moral likeness to the image of Christ. So the outward fact of resurrection is and may still be future, but it is the power of the troth of resurrection wrought into his heart that Paul desired.

There are some in Sardis of whom it is said, "They shall walk with me in white," but the Philadelphian state is one of far more blessing. There is energy in the midst of. Sardis encouraged: but there is approbation given to Philadelphia, "Thou hast kept my word." The great exercise of faith will be keeping the "word of Christ's patience;" for the days are come in which it is said, "Where is the promise of His coming?" The heart set on Christ Himself gets such a sense of His blessedness that it is kept fresh in the hope of seeing Him. "When we shall see him as he is," it is said not "shall be." We shall see Him as He is now, the glorified man; and we should so realize Him now When it is thus with me, I have so tasted what He is that I want Him to come.

In one sense Christ cannot come, but is waiting in patience until His word be fulfilled, "All that the Father giveth me shall come to me." He waits, He has not got it yet, and I must wait; my heart has now such a connection with what Christ is, is so knit up with Him, that it can find no satisfaction in anything else. "My patience!" "He shall see of the travail of his soul," &c, The Father's will is that we should lose nothing. The

character of the promise to him that overcomes corresponds with that in which they were exercised. What is the promise? "He shall be a pillar in the temple of my God." It is not said 'the temple of God' merely. Mark the number of times "my" comes before us in this verse. You have been associated with My patience, and now you shall have the same association with God that I have. "Thou hast a little strength." See what a little strength comes to! a crown then Great strength now is mixed with carnal things, and will be weakness then.

"I will keep thee from the hour of temptation." Mark that word "from;" it is not merely through. Does the Lord delight in trying His people? No, He would rather keep them from it; but He must try us for our good., Still we may well use that petition, "Lead us not into temptation." For it is a sad thing if God is obliged, as in Job's case, to try us by exposing us to Satan for the destruction of the flesh. Trial will come upon all the world. As long as there remains wheat in it, He will sift, sift, sift it, till every grain is separated, and He will have us to be separated. "I will keep thee from," &c. As regards the saint, in the consciousness of little strength keeping the word of Christ's patience, in fellowship with God's long-suffering, he will be kept from that hour.

So in Hebrews we read, in passing through the wilderness God gives us two things as means of blessing down here—His word, and Christ's priesthood. There is the promise of entering into His rest; and with everything that comes in between our apprehension of that rest and us the word of God deals as a two-edged sword. "The word of God is sharper," &c. What tends to unbelief? Every thought, intent, every little root that strikes into this world—anything not from God—everything that separates from our desire to see Jesus and be with Him. We are in the wilderness, but every heart rests either in Egypt or Canaan. It is either Canaan in hope, or Egypt in heart. Whatever does not bear the thought of God separates from Him, as the word shows us. Sorrow, affliction, is not wrong: but, if the will does not submit, it is rebellion, and this is wrong. All open sin is cut up by the word, the two-edged sword. All our weakness and infirmity are borne by Him who is touched by the feeling of our infirmities, &c.

We must be going on with Christ, and in the consciousness of going on. "Now is our salvation nearer than when we believed." "I will write upon him ... my new name." Christ will stamp those who overcome as associated with Him in the temple of His God. He will give us His own portion as risen and heavenly.

Words of Faith: Volume 2, Closing State of the Church, The

The closing state of things comes next- church, as to its place in the world, it yet is. It stands with its angel before Christ to be judged as such- He takes its works into consideration as such. But it has settled down into taking things quietly. It has not a name of excellence compared with Jezebel, but death. The living elements have been concentrated in the Philadelphia state. It would not renounce Christ, but would keep up profession, would sacrifice nothing for Him, it would keep the church's place and credit, yea, claim it largely on many grounds as a body; but spiritual power, in individual association of heart with Christ or trouble for Him, was gone. Christ abhorred such a state. It was as lukewarm water, which would be spued out of His mouth. Such was the judgment unconditionally pronounced on the church of Laodicea. But, as ever till actual judgment comes, God continues to work, if any man may have ears to hear. So in Jeremiah; the plainest declaration that they would go to Babylon; yet continual calls to repentance, and a statement of God's ways in this respect on repentance.

In Laodicea, all that they professed to hear, all that man could estimate the value of, was false and human. I do not mean mere outward riches, but all that could give a large pretension to wisdom and knowledge and learning, perhaps a fuller view of Christianity itself; self-satisfaction in what was possessed; this characterized the professing church in Laodicea, but utter poverty as to Christ, nothing of Him. A name to attach to learning and human thoughts, but of Him nothing. Hence His counsel was to buy of Him gold tried in the fire, true divine righteousness in Him never separated from life, for it is His nature; and white raiment, the power of this association with Christ in what is displayed in man, living righteousness; and to have that true intelligence of the Holy Ghost which makes us see, the unction of the Holy One. In a word, the divine gifts and power of Christianity in contrast with what man possesses as man, with that of which he can say "gain to me"- man's conscious possession of that which gives importance and value to man in his own mind. The relationships of Christ to the professing church here are remarkable. The Christian is a new man, a new creation in Christ, risen into a wholly new place, on the utter rejection and proved insuperable evil of the first man- proved insuperable in the death of Christ. Man's business and Satan's business are to exalt and give place to the old.

It is not here in the world, not at any rate in his own eyes. The professing church goes decidedly back here into that out of which we are taken in Christ by faith. Hence, though this has still the name of the church, and professes to be Christian, it is really wholly in its own claimed moral place, though thinking itself wiser than ever, off the ground of Christianity, and on that of the world or natural man, which consequently comes on the scene in its own place; and the church closes. What was wholly wanting was what was divine and new in man. It was the first man enriched, even if Christ enriched him. That would be admitted. There was no divine righteousness; no specific christian clothing- the righteous life, according to Christ, of a new nature to be had only in Him. The teaching of the Holy Ghost was wanting. Man's intelligence was wonderfully and wholly in place. The things counseled to be got make this character of the evil clear; they are specifically divine things connected with man's rejection and acceptance in Christ alone, to be had only in Christ, and from Christ, and nowhere else; not an improvement of man, but what was divine found in and obtained from Him.

To this, and the fact of its being the closing state, all answers. Christ reveals Himself as the "Amen" who secures every promise of God, now man has failed, even in the church. He is the faithful and true Witness in Himself. The witness of the church, as a witness of Him, is gone. He is the beginning of that new creation, of which indeed the church ought to have been a witness in the Holy Ghost; but of which He in resurrection was the Head, the spring and manifestation; all taking, in the new creation, its starting-point of existence from Him, its place under Him. Adam had such a place in the old, the image of Him that was to come; Christ, in the new, of which the saints are the firstfruits. But here, the church, which in profession as founded on His resurrection had this character, having wholly failed and gone back in professed riches of human nature to the old, Christ comes forward as the beginning of it all, the One in whom it had its rise and its truth; all the rest being wholly dependent on and flowing from Him. The Amen maintains the promises now to be fulfilled- the faithful and true Witness. One who had, and now would make fully good, the character of God, which man, His image, and the church, too, had failed to do. The beginning of the creation of God, one who, when God made all things new, as He was now about to do, was the , the fons and the principium of it all, the first in, and the first from, whom it all flowed.

The position He takes in respect of the church, shows the same relationship to it. He was practically without it, looking at it as gone, though it were not yet spued out of His mouth. It is a question, though He warned it yet, of individuals hearing His voice that they may escape- may have fellowship, and He with them. He has not given it up; but it has become wholly human in its real state, as judged by Him; so that He has to come in to the individual if he was anything to Him, or Christ to him: "I will come in to him, and will sup with him, and he with me."

The whole body of members of the professing church were judged to be men now, not sons of God or Christians, though judgment was not publicly executed, but Christ still acting in grace; divine things (the alone true ones) recommended, human things boasted in. If the individual heard Him who still called and knocked, though as outside at the door, He would have communion with him. The promises answer to the bringing in of the new order of things, not heavenly joys, still a share with Christ. As they listened in time, they would be on the throne in the kingdom. It was immense grace, but no more is promised; not the tree of life, no hidden manna, no white raiment spoken of to the soul, to encourage it in faithfulness within; they would not miss the kingdom. Blessed, surely, and wonderful grace, but only just not shut out.

This, of course, closed the church's history. The reader will remark that the instruction being moral, a state that is judged, promises ever precious, the warnings and exhortations are available to the saints at all times. The special application may be more or less seized. The words of Christ have power at all times for the heart and conscience; and this is the force of the exhortation at the end to every church: "He that hath an ear, let him hear what the Spirit saith to the churches." J. N. D.

Christian Friend: Volume 14, Closing Days, The

"Behold, I come quickly: hold that FAST which thou hast, that no man take thy crown."—Revelation 3: 11.

It is often said we are in the closing days of the history of the Assembly of God on earth, and that the coming of our Lord must be now very near; but the question is, have we any instruction that we can gather from Scripture as to this?

It need scarcely be said here, because it is so generally accepted, that what is written as to "the last times" and "the last days," in the inspired letters to Timothy, has been manifested for a long time; and John speaks of the day in which he lived as "the last time," because there were "many antichrists." In one sense the whole of the Church's history on earth since the time of the apostles, and even the coming of the Saviour into the world, is comprehended in the expression "last days." Hence we read, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." But by the often—used expression "closing days" we understand something more definite than "the last times," or "the last days;" it seems to speak of the time just before the Lord comes with His assembling shout for those that are His at His coming.

If we turn to the second and third chapters of Revelation we there find details given, not only of the actual state of seven assemblies then existing in Asia and the ways of our Lord with them, but we are also told there is some "mystery" as to the instruction communicated by them. Besides their obvious application to the then existing assemblies, there was a line of teaching which was a "mystery," or not revealed. We read, therefore, of the mystery of the seven golden candlesticks. (1:20)

It is now clear enough that what was then a prophetic sketch of the course of the Assembly on earth, as God's corporate witness, is now an historic sketch; so that in these seven epistles we can easily trace seven phases of the Church's history on earth. We have declension (Ephesus); persecution (Smyrna); alliance with the world in Constantine's time (Pergamos); Popery (Thyatira); Protestantism (Sardis); saints gathered to Him who is the holy and the true (Philadelphia); 1 self-satisfaction and lukewarmness, or indifference to Christ (Laodicea). Everyone who knows anything of Church history must be able to trace these seven striking epochs of its course.

It is also obvious that, these seven epistles are presented to us as divided into three and four. In the first three epistles the overcomer is mentioned last, or after "He that hath an ear," because their state seemed capable of restoration; but when, in Thyatira, the flesh and the world were openly accredited and associated with the name of the Lord and His truth by His professed witness on earth, the Lord exposes their sad state, and refers to His coming; and the overcomer is mentioned before "He that hath an ear," &c., because the faithful have to overcome allowed evil in the house. The last four assemblies are thus marked off from the previous three, and in these four only the coming of the Lord is announced, which shows they go on to the end; and to each of them the Lord presents Himself and His coming in an aspect suited to their state. These four phases of the Church's history on earth, we judge, then, will continue till the coming of the Lord, and their principles may be traced at this moment in almost every city, town, and village. All these four assemblies being associated in some way or other, in the Lord's ministry to them, with His coming, seems to intimate that it would be so. Hence, we have in Christendom, Popery, and Protestantism, some who are true to the Lord, who is holy and true; and, lastly, lukewarmness to Christ, with self-satisfied profession, which He must reject as His corporate witness on earth when He comes and takes His own unto Himself. "I will spue thee out of my mouth."

If, then, these four assemblies set forth the fourfold character of the professing Church, or Christendom, till the Lord come, of which, we judge, there cannot be a doubt, is it not clear that the fourfold way in which Christ presents Himself to these assemblies must plainly show what His special lines of ministry will be in the closing days of the Church's sojourn on earth? If, therefore, we find that these presentations of Christ do and have for some time past characterized the ministry given to His saints, the inference is undeniable, that we are in the closing days of the Church's history on earth. But let us look further at this point.

As we have before noticed, the coming of the Lord is presented in an aspect suited to the state of these assemblies; and to the brightest and most devoted of them He says, "Behold, I come quickly." Besides this, we may observe that to the first of the last four (Thyatira) He presents Himself as the "Son of God;" to the second (Sardis) as "He that hath the seven Spirits of God, and the seven stars;" to the third (Philadelphia) as "He that is holy, and He that is true;" and to the fourth (Laodicea) as "the Amen, the faithful and true Witness, and the beginning of the creation of God."

It is well known what uncertainty and darkness even true believers were in for many centuries; and even in, the early part of this century superstition, priestcraft, unitarianism, and all kinds of false doctrine, were common enough. Few even of the saints were clear of these things, till God raised up faithful servants to set forth, according to Scripture, the person of the Son of God.

There were also serious mistakes as to the Holy Spirit; so that His personality, Godhead, and operations were little known, and by some openly denied. But, as regards this, we know how faithfully some contended for the truth as to the person and deity of the Holy Spirit. There can be no doubt when souls lost the truth of the personal glory of the Son of God, they necessarily lost also the hope of His coming; and when they lost the truth of—the Holy Spirit being a divine Person on earth during our Lord's absence, they turned to education, university degrees, and formal ordination as qualifications for ministry, instead of gift. And even at the Reformation, when, by God's mercy, some truth was recovered, when Sardis, or Protestantism, came in, those carnal ways as to ministry were not given up; so that it is worthy of remark, that there the Lord presents Himself as the One who, as Son of man glorified, had received the Holy Spirit, and as having the seven stars, or holding all ministry for the Church in His own hand, and communicating it through gift from Himself. Even to this day some believers are praying for the Holy Ghost to come, instead of thanking God for the abiding presence and power of the Holy Ghost in the professing Church, and in every believer. Still, at this time, through God's mercy, the reality of spiritual "gifts" from Christ, apart from man's arrangement altogether, has been largely recognized; and its importance can scarcely be overrated, because "the body is edified from the Head) by that which every joint supplieth," and those who practice it know well the truth of it.

Of late years, while almost everyone in Christendom has been saying that they meet in Christ's name, God has remarkably wrought in many souls to show the amazing difference between the adoption of it as a part of a creed, and the reality of the Lord Jesus being "in the midst" of those who are really gathered to His name. No doubt the Holy Spirit is the Gatherer, and He only gathers to His name who has been made in ascension both Lord and Christ. But what has so greatly added to the priceless value of this foundation—truth is the recovery of the knowledge of the blessed fact that He who is in the midst of such so gathered is "holy" and "true;" so that He looks that His word should be kept, and His name not denied; and also, that those so gathered, should be in all their ways suited to Him. How could it be otherwise, if we think of it for a moment? And how could we associate any other name with His, lest we grieve and dishonor Him? This has been a remarkable blessing from God in these closing days.

Moreover, at this time, when everything is being questioned, and an immense machinery is at work to exalt man in the flesh, and to undermine divine revelation, the Lord Jesus Christ is being made known to souls as "the Amen," whose word is decisive, will never pass away, and is forever settled in heaven. That we may well trust Him, and rely upon His faithfulness to His own word, for He is "the faithful and true witness;" and be assured that the first man is not recognized by Him since the death of the cross, for He is "the beginning of the creation of God;" so that, "if any man be in Christ," there is a "new creation." This truth has exercised many souls during the last half century, and is, we believe, the teaching God is pressing on His saints today; and the believer's comfort and blessing, and his service and pursuits, will be characterized, according as in heart and conscience he is either going on trying to mend and improve man in the flesh, or has accepted God's verdict and ways in the cross of setting aside man in the flesh altogether; and at the same time making us a new creation in Christ, and has seated us in Him in heavenly places—the only proper Christian position.

The great point of controversy today in Christendom is whether the Christian is merely an improved or changed man in the flesh, or whether he is a new creation? Those who hold the former are still of the world, more or less legal, and self-occupied, with self-satisfaction and indifference to the claims and honor of our Lord Jesus Christ, Those who accept the latter know they are in Christ, and He in them; that all their blessings, strength, and completeness before God are in Him, risen and ascended, and that their old man is crucified with Christ, so that they have died, and their life, is hid with Christ in God.

Now the question is, what has characterized the Lord's ministry to His saints during the last fifty or sixty years with the testimony to the Lord's coming, which has been going on all this time? Can there be a doubt that the infinite glory and perfection of the person of the Son of God have been largely set forth? Christ too, as having received in ascension the Holy Spirit, and Himself there the source and sustainer of spiritual "gifts" for the edification of His assembly on earth? Who can question also the clear and solemn way in which "there am I in the midst," the "holy," and the "true," has been pressed on the conscience, and lovingly owned by many hearts for amazing comfort, blessing, and some increase of separation and devotedness? Nor need we go far to discern the Laodicean element coming in like a flood, with lukewarmness to Christ and indifference to His word, His claims, and His coming. If these things are so, surely the closing days of the Church on earth are really here. If this fourfold character of the ministry of Christ to His saints on earth till He comes is still going on—of which there cannot be a doubt, and we are here instructed that it will be so till He comes—then it is unquestionable that we are not only in the closing days, but that there is nothing more to be looked for till we see His face. Saints may be unfaithful to the testimony, and be laid aside, and others be raised up for it; but it is clear there is nothing different to come till we hear the assembling shout.

What then are the practical lessons we are to gather from all this? Is it not that we, as already called into the fellowship of the Son, our Lord Jesus Christ, should stand for His personal perfections and glory, and honor Him? That we should be subject to the Holy Spirit He has received and sent down to form and energize His assembly, while thankfully acknowledging "gifts" for building up as from Himself, and caring for His household? That, as gathered to His name, we may faithfully own Him in our midst, and His claims, as the holy and the true? And knowing that the first man has been set aside, and has no place in His service, have no confidence in the flesh, but rejoice in the blessed fact that we are a new creation in Christ Jesus, indwelt by the Holy Spirit, and waiting and watching for Him who says, "Behold, I come quickly?"

H. H. S.

Christian Friend: Volume 10, Hold That Fast Which Thou Hast

As those who, have been redeemed by the precious blood of Christ, and who have before is the prize of our calling on high of God in Christ Jesus, we are but little concerned with the rapid flitting by of the, times and seasons. If it has any voice for us, it is only to remind us that the, night is far spent, and the day is at hand; and that it behooves us to have our loins girt about, and our lights burning, in the prospect of the speedy return of our Lord.

One special aspect of our responsibility in view of this prospect is brought before us in the scripture at the head of this paper. It is found in the message to Philadelphia. Passing by the question now as to what constitutes Philadelphia—a question of ever-increasing importance, and which ere long, if the Lord will, may be fully discussed—attention may yet be directed to the fact that overcoming in this church is totally different from that in the other six. In the five preceding churches—with the exception perhaps of Smyrna—it is overcoming by separation, or

preservation, from the evil in their respective spheres of responsibility. In Laodicea it is by getting out of one state into another; in a word, by acquisition of what is lacking. But overcoming in Philadelphia is simply maintaining—maintaining that which is already possessed. Thus, “Hold that fast which thou hast, that no man take thy crown, Him that overcometh” (i.e. by holding fast) “will I make a pillar in the temple of my God,” and so forth. The encouragement to hold fast, the reader will mark, is the Lord’s coming. “Behold, I come quickly: hold that fast which thou hast.”

Another thing is obvious. The need of the exhortation sprung and springs from the fact that there was a danger of losing the precious heritage which had been entrusted to them. Hence to retain the truth would involve conflict, as it has ever done all down the line of the history of the Church until the present moment, and as it will increasingly do until the Lord descends from heaven to gather His own into His presence forever.

Will our readers therefore suffer the word of exhortation? The conviction has been forced upon us, and it is deepened daily, that the one important thing, the one incumbent responsibility at the present moment, is to “hold that fast which we have.” With some—as the saints in Sardis for example—the first duty is to recover that which they have lost; for pulpits from which once were proclaimed the doctrines of grace and the all-sufficiency of the Scriptures are now filled, in many cases, with the advocates of a rationalistic infidelity or of Romish superstitions. Many, on the other hand, and ourselves amongst the number, can thank God that they have hitherto been preserved from the desolating influences of evil doctrine. Our danger is of a subtler kind. It is not open enemies that we have to dread; every true soldier of the faith delights in warfare with such. Our foes are rather they of our own household—foes therefore in the garb of friends—those who stand by and permit the truth to be frittered away. It cannot indeed be denied that truths which when first recovered and proclaimed, were used of God to rouse thousands of His people out of their slumbers, and which encouraged many to forsake all they held dear for the joy of fuller communion with the mind of the Lord, and for the still deeper joy of a more intimate knowledge of Himself, are now either loosely held—held in a way that involves no reproach, no cross—or being tacitly surrendered.

If this tendency increases, the question of Pilate may again be heard, “What is truth?” The truth is Christ, every part of it being but a ray of the glory that shines from His glorified face at the right hand of God. To hold fast that which we have therefore is to hold fast the truth of all that He is in His person, in His work, in His union with His people, in His headship of the body, in all the relationships into which He, in grace, has entered with His own in all the offices which He condescends to fill, and, in a word, in all His divine unfoldings in the precepts He has given to His people. Well then may He challenge us to hold that fast which we have, because it is in reality fidelity to Himself which is thus enjoined. Who of us is willing, by the grace of God, to respond to His appeal? To do so must, we again remind you, involve conflict. Take, for example, the truest Philadelphian the Church has ever seen—the apostle Paul. Was there ever a moment in his history after his conversion when he could rest from warfare, and from warfare for the truth with those who bore the name of Christ equally with himself? At Antioch he was utterly alone: Barnabas for the moment forsook him, and Peter was the chief adversary, so that Paul had to withstand him to the face. (Galatians 2) What a temptation it must have been to a tender heart like that of Paul’s to have yielded the point in charity for the sake of peace! If he had, what would have been the consequence? This we cannot tell; but it is certain that at that moment the maintenance of the truth of God depended entirely on the fidelity of Paul. He was the only one in that Church at Antioch who held that fast which he had; and if he had let the standard fall, what other hand was there to grasp, and to raise it aloft once again, and to lead on to victory? Nor is this a solitary example. Again and again, in times of danger and controversy, he is found alone, and solely because he would not, through the mercy of God, sacrifice one iota of the sacred deposit which the Lord Himself had committed to his charge. So now in proportion to our fidelity we shall be alone; and it may yet again become true, as the prophet declares, that he that departeth from evil will be accounted mad. (Isaiah 59:15, marginal rendering.)

Do we then advocate controversy? Nothing is more withering to the soul—for it is a deadly poison—than controversy, as usually understood. No; what we plead for is a full ministration of Christ, and faithfulness in the defense, of the whole truth of Christ. But even if the truth is held and defended apart from Christ, it is of no value, rather an immense damage to the soul. Hence none but those who are walking in communion with a living Christ can hold that fast which they have, in the sense of this scripture; for no keenness of intellect, no argumentative power, will avail in this battle; nothing but the word of God wielded in the power of the Holy Ghost. On this account the exhortation is prefaced by the announcement, “Behold, I come quickly.” The Lord would thus have His soldiers fight as momentarily expecting to see Him face to face. A hymn puts the question—

In like manner, who could tire in the conflict for Christ and His truth, when our hearts are cheered and warmed by the expectation of being caught away from the midst of the strife to meet the Lord in the air one caution is necessary. If as the days grow darker, and the characteristics of the perilous times are more and more manifested, conflict for the truth should, as it must, become hotter and hotter, let us with all the more diligence keep our hearts. We must cherish constant and tender affection for all the saints of God, and this can only be done as long as our hearts are in communion with the heart of Christ. If conflict makes us hard or severe, we must unsparingly judge ourselves. Like Israel in the land under Joshua, after every battle we must return to Gilgal, so that in all our warfare only the weapons of the Spirit of God may be employed. (See 2 Corinthians. 11:6.)

May the Lord Himself raise up and qualify many who shall be faithful standard-bearers for Him and His truth in this day of confusion and error!  
E. D.

Christian Friend: Volume 10, Laodicea

Two things have to be carefully borne in mind in the attempt to ascertain the true character of Laodicea. The first is, that there was an actual assembly in Laodicea to which, or to the angel of which, this letter was addressed; and the second is, that this actually existent assembly was taken up by the Lord as a type of a state of things which would obtain at the close of the history of the Church on earth. In other words, there are the historical and prophetic Laodiceas—to say nothing now of the lessons contained in this letter for the Church in every age, continuously from the time of the assembly at Laodicea till the development of Laodicea which this prophetically foreshadowed. This being conceded, another thing follows; namely, that the character of Laodicea actual is the character of Laodicea prophetic. Were there then any Christians, those who were really saints of God in this assembly, in the apostolic days? It is quite true that John’s ministry extended beyond

that of Paul, but this fact does not forbid our gleaning the answer to our question from the writings of the latter. Turning then to the epistle to the Colossians, we find Paul saying, "For I would that ye knew what great conflict I have for you, and for them at Laodicea," and so forth. (Chapter 2:1.) He also tells us that Epaphras had great zeal, or "labored much" for the Colossians "and for them in Laodicea (chapter 4: 13); and he directed that the epistle itself should be read to "the church of the Laodiceans." It is therefore impossible to doubt that God had saints at that time in this assembly; and this goes a long way to determine the question as to the state of things in John's day, seeing that only about thirty years elapsed between Paul's epistle and the letter sent through John.

But it is said that the language in the epistle itself forbids the supposition. Let us briefly examine it. Take, first, the warning that the Lord was about utterly to reject it because of its lukewarm condition. Can the Lord, it is asked, cast away His own people? Such a question, we submit, is altogether to lose sight of the nature of the epistle, and of the character in which the angel of this assembly is addressed. This assembly—as all the seven—is viewed as a light-bearer on earth, and is thus dealt with in its responsibility as the vessel of testimony. To be rejected in this way therefore has nothing whatever to say (for it is spoken of Laodicea collectively, or in its corporate character) as to the state of the individuals that composed the assembly. No one denies that the assembly as such was in a frightful condition from its self-complacent pride and boastfulness, and that as such it was loathsome to the Lord; but to apply this to the state of every individual in it is scarcely sober exposition.

Remark, in the next place, that down to the end of verse 18 the address is to the angel, the moral representative of the assembly. Bearing this in mind, in addition to what has been said, there will be little difficulty, in the interpretation of the well-known symbols of "gold" and "white raiment." One distinction should, however, be carefully noted. While the Lord counsels the angel to buy of Him gold tried in the fire and white raiment, the angel is exhorted himself to anoint his eyes with eye-salve (not to buy it) a distinction that has a most significant bearing upon the subject in hand.

Verse 19 contains the enunciation of a principle of divine importance. "As many as I love I rebuke and chasten." Is this principle applicable to unconverted professors? We turn to the Proverbs, and there we read, "My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth." (Chapter 3:11,12.) Here undoubtedly the words are spoken to one in a known relationship, as the term "my son" plainly shows. So also in Hebrews 12, where this scripture is cited, applied, and expanded (see vs. 5-11); and so also we unhesitatingly assert in the passage before us. Indeed, all possible doubt is removed by the words, "As many as I love" "as many," a distinct class, and, "as I love," marking out a special relationship to that class; namely, the Lord's own people. And it is on this basis that the exhortation is given to "be zealous therefore and repent." Is this the way God speaks to the unconverted? No, it is the method in which the Lord addresses those who have been brought into relationship with Himself; and here therefore applies to those who were mixed up with all this frightful formality, self-complacency, and indifference. It is the warning which He sounds out from the depths of His heart, in order that His people might heed it before the final rejection of the assembly, and judge themselves ere He might be compelled in His love to, lift up His rod and deal with them in chastening in' order to effect their restoration.

Verses 20, 21 are spoken to individuals. "If any man hear my voice." "To him that overcometh." First, then, we have the Lord's attitude: "Behold, I stand at the door, and knock." The Lord is here, without doubt, outside when He ought to have been enjoyed within. But is it that He is seeking admittance here for the first time—into the heart of an unconverted one? In other words, Is this the presentation of the gospel? The whole drift of the letter contradicts the thought, as well as the connection in which it stands. That the gospel might be preached from it to any 'who claimed to be Christians and yet were not is quite true; but the question now is, Is this the attitude in which Christ presents Himself as a Saviour to the unconverted? If so, it is without a parallel in the Scriptures. But it is said to answer to Luke 14 There is an important difference. The supper there, in its typical import, is God's supper, and, besides, is for all who will accept the invitation; whereas here it is the Lord who knocks for admittance, and promises that, if the door is opened, He will come in and sup with the one that opens, and that the opener shall also sup with Himself. It is the contrast to Luke 14 in every particular. To maintain this, moreover, is to suppose power on the part of the unconverted; for to open the door goes a long way beyond simple faith in the gospel message. No, what the Lord promises here is a secret and individual enjoyment. He will in His tender grace come in to any who may open the door and sup with them, and then they shall sup with Him—have fellowship with Him in His things; the expression on His part of His greatest grace, and on the part of those supping with Him of the most exalted enjoyment.

Thereon follows the promise to the overcomer; and if no saints of God are found in Laodicea, whence are to come the victors? To assert that there will be none is possible, but surely it is to forget the character both of the Lord's heart and of His ways. The overcomers indeed are especially those who hear the Lord's voice, and having opened the door—in contrast with the worldliness, pride, and self-sufficiency of the assembly as such—enter upon the enjoyment of the Lord's fellowship and of fellowship with Him. Thenceforward He dwells in their hearts by faith, and they are cheered by the promise of association with the Lord in His throne. This is surely a much lower blessing than that promised to a Philadelphian overcomer; but when estimated in the light of the past indifference and unfaithfulness of those to whom it is pledged, its grace and power to cheer and sustain are at once perceived.

The letter closes with, "He that hath an ear, let him hear what the Spirit saith unto the churches." On the above supposition, this proclamation would be made in vain as far as Laodicea is concerned. We can only repeat that such is not the way of the Spirit of God; and we add that the contention will in the end beget that spirit of Laodiceanism which already is asserting itself on every hand. For if the warnings in this letter only concern an empty profession, we may delude ourselves with the thought that we are in no danger from the evils here indicated. E. D.

Food for the Flock: Volume 3, What Is a Laodicean?

EV 3:14-22{IT is very important for us to understand what is the state of things in the church; and when I say " church " I mean the whole house of God, not the real thing, the body of Christ, but that which will be spued out of the Lord's mouth when He comes. It is very important for us who are on the verge of this, if not quite in it, to understand what will produce it. We may say: thank God, we know we are of the true thing; but still it is a great thing for us to see what produces and conduces to this state of things that Christ will thus spue out of His mouth, so that we may not in any way be helping it on ourselves.

In the beginning of Rev. 2 I find the church has lost her first love, and in the end of chapter 3. He will do without her as a witness. In Laodicea the vessel of testimony is spued out of His mouth. And the terrible, thing is that as soon as He thus rejects it, there is another power ready to pick it up—a power that rises and says, This just suits me! The church unfit for Christ is fit for the beast. As soon as Christ has done with the church, the beast will arise and say, I will carry it, as we get it in chapter 17.

Now this is a terrible thing—a very serious thing, if we lay it to heart, to see how it is produced; and I think none of us can escape censure on the point, though we may, escape judgment. For it is evident that Laodicea springs out of Philadelphia; it is evident that the state of the last of the churches is consequent upon the preceding one.

What then is a Laodicean?

There are four phases of the church of God which run down to the end; these are Thyatira, Sardis, Philadelphia, and Laodicea. Thyatira, being Romanism; Sardis, the Reformed religion; Philadelphia, the last revival—a most brilliant unfolding of the truth that had been lost; and after this Laodicea, Latitudinarianism. I will explain first what a Laodicean is, and seek to apply it to our consciences afterward.

A Laodicean, then, is one who has got Philadelphian light and has not got Philadelphian power. You see a Laodicean is not in system; he is neither in Romanism nor in Protestantism, and you must be in either of these two to be in system. I trust this will come home very closely to every one of us. It is a very important thing to get light, and light does lead out of system; but light is not everything. A Laodicean is one who has got light, but who has not that which the light should produce. Hence the Lord appears to Laodicea, saying, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

A Laodicean says what even a rich man would not say: "I have need of nothing." I would say to any such, You have got the light, but you have not got Christ in power. A Rationalist said, "I have got rid of the author of Christianity, but I have kept the morality of it," and that is just what the beast might say. What does he want Christianity for? He wants Christianity to so improve the man that he may be independent of God.

The Christianity of the present day will issue in Babylon, that great city where there will be the aggregate of all that suits man upon earth, where everything—that magnifies him will be brought together, where man will get on without God. We are not Babylon, and, thank God; never shall be the harlot; but we are warned that we fall not into the state of things that will characterize her. I may say here, there are the two great structures going on at this present moment—the New Jerusalem and Babylon; the one the Bride of Christ, the magnificent display of all that He is; the other all that naturally suits man; every natural beauty will be found in it. The one, all of Christ, where there is nothing of Adam; and the other where there is nothing of Christ. Just as the bridegroom forms the bride, so is it here everything in the New Jerusalem will suit Christ. She will come down from heaven, having the glory of God, to show out the beauty of Christ here upon earth, where we have all failed. In Babylon, on the other hand, will be found all that gratifies man.

People often say, What is the harm in this or in that? But that is not the way to put it. The question, whether it be a bit of furniture or a bit of dress, is whether it suits Christ or whether it suits man? Is it meeting man in his natural tastes, or is it meeting Christ in the counsels of God?

God tells us what things are coming to, in order that we should not in any wise contribute to them. What a sad thing it is to think that the light we have may only minister to our condemnation! If you receive the light that comes out of Philadelphia, and do not at the same time refuse the human element, you are actually preparing for Laodicea.

Supposing any one says to me, I know I have received the grace of Christ. I say, That is all very well; but what are you studying? Are you trying to improve people's natures?—trying to make a man good-tempered or temperate? Then you are working at the old creation. And you have got light from Christ, the beginning of the creation of God! It is a fearful thing in the sight of God to have light and not to walk—according to it. In all the great theological works you will not find the new creation taught; and yet the authors were true godly men. Why then was not the church spued out of Christ's mouth long ago? Because they had no light. Now, when we have light, if it prove ineffectual to produce Christ, we are nauseous to Him. All through Scripture we find instances to prove what I am saying.

I say, then, a Laodicean has light; but man in nature is his object, and not Christ.

The first example I find is that of Eve. She had light, but she did not act up to her light. The word of God told her not to eat of the tree, and she did. It was a very bad case I admit, but it is a case. I give up the light in self-consideration; she had the pure light in a state of innocence; it was perfect light from God Himself; and what a power of sin was that in her when she said, I will give up the light and please myself. That was Laodicean in principle; and when the church gets to that state the Lord says, It does not suit me. It cannot be of any use.

There are more examples of this in the word than I could possibly think of or put together now; but one or two will show you how the principle of the evil comes in. Who was it helped the children of Israel into idolatry? No one less than Aaron, the brother of Moses. Was there a want of light there? No; he had plenty of light, but he wanted to please the people. He was the one who was to carry out the words that Moses gave him from God, and this very man, whilst Moses was gone up the mountain to God, says: Give me your gold, and I will make a calf for you.

People talk of light, and are boastful of it; but with the knowledge of that light, I say, take care that you keep out the human element. If you are ministering to man in any way, no matter how—be it in your house, your furniture, your dress, anything—you are just paving the way for Laodicea, you are helping it on, for you have got light and are not walking in the practical power of it. It is a point that must be settled practically. The crisis is coming when people will say: There is plenty of light. They are trying to improve man by it, and Christ really is unthought of. Can you say people are more for Christ now than they used to be? I know that years ago saints used to be far more for Christ with less light than they are now.

I turn to another case, in the fifteenth of Samuel. The point to get hold of, and it is a difficult one if a person does not work it out in his own heart, is that we are the people who are to blame, because by giving a place to the human element in preaching's and teachings, we have produced a type of Christianity which is very human. In this chapter king Saul is sent to destroy Amalek. There is no mistake about what he is to do; he is not in the least ignorant; yet he keeps what suits himself, while he destroys the vile and refuse. He could not say he was not able to walk up to the light; but he spared the best, that which ministered most to man, what most pleased: himself.

Again, in 2 Kings 5, Gehazi- is sent to communicate the truth to Naaman. Gehazi has the truth; but, when the prophet will not take Anything from Naaman, he will. This is the principle. " Went not my-heart with thee," says the prophet, "-when -the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garment's, and olive-yards and vineyards, and sheep, and oxen, and men-:servants, and maidservants All to suit himself: Then he adds: 'The leprosy, therefore, of Naaman Shall cleave unto thee, and unto thy seed for over. And he -went out from his presence a leper as white as snow.'" That is a Laodicean. He had light, but he considered for himself; he had not self-control enough, not self-mortification enough, to keep himself from coveting things that belonged to Naaman.

I turn now to the New Testament, to Matt. 16 and the Lord says to Peter: " Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The greatest light is shown to Peter; nothing could have been more wonderful than the Father giving such a revelation to him; it was light of the highest order. He had been given this light about the chervil And, would you believe it, that this very man, in this very same chapter, foreshadows what a Laodicean is! He has light about the church, but he will not have the cross. Read farther on "" Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savored not the things that 'be of God, but those that be of men." 'Thus it is possible that the person-who 'has the greatest light may make the greatest mistake. Peter wants to spare the man.

How differently the apostle Paul use the cress! " God forbid that I should glory; save in the cross of our Lord Jesus Christ, by who the world is crucified-unto me, and I unto the world." If this be so, what is left of you? Why, the new creation, and nothing else. That is what is left -a new creation, not only a new creature.

The same Person 'who is going to build this wonderful structure-the church is the One who will set aside man in His cross. Oh, says Peter, I do not like that! Then, says the Lord, you are Satan.

That is exactly the principle of the thing, and this is where we have to judge ourselves. The light is here, and the question is whether I am bringing out that upon earth which will shine out in the New Jerusalem. It was thus that the Lord left His disciples here. He could say of them: " All mine are thine, and thine are mine, and I am glorified in them." Truly we have failed in this; but He turns round in the book of Revelation and says: You are the bride to me, though you have failed in everything else.

I make only one more remark. The apostle says in 2 Tim. " All they which are in Asia are turned away from me." It was not that they had turned away from Christianity, but that they would not have Paul's teaching; they would not have Christ instead of the man here. And when you leave Christ out of Christianity it is Laodicean, and sinks into Babylon; when you leave Christ out of Christianity Christ does not want the church.

I would warn you to see to it, that the more light you have, the more you exclude the human element. People have gone on for eighteen hundred years, knowing but little and with but little light; and till the light came the Lord, as it were, says, I tolerate it all. But now all is changed. We can no more speak of ignorance: the light has been given us. If the light increase, be careful to see that that light produces Christ in you practically.

And now, having shown you what a Laodicean is, I will show you the remedy for it-how the Lord can keep you from being one, and how He can deliver you if you now are one. He says, " Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." It is not any particular truth he brings in; He brings in Himself. He says: I will make you know me in the intimacies of daily life; I will come and sup with you and then you shall learn what it is to sup with me. I will throw myself into all your circumstances, and then you will come to mine We get the practical illustration of it in the eleventh and twelfth chapters of John. First, the Lord walks beside Mary to the grave of Lazarus, and weeps with her there. And then she says, anointing Him for His burial: This world, with all its beauty, is nothing to me! He is gone out of it, and I have buried it all with Him in His grave.

The day we live in is a critical one. I ail sure it ought to be a solemn thought that we are a corrupting instead of a sanctifying people, when we propound light without promoting and manifesting Christ, the new creation.

The Lord lead our hearts to understand how we may thus only injure souls instead of being a blessing to them. The apostle tells us in Timothy that unless we have conscience about What we believe, we shall make shipwreck. May we take the subject to heart for His name's sake! (J. B. S.)

Food for the Flock: Volume 3, Hold That Fast Which Thou Hast

EV 3:11{IT is very remarkable that, throughout the history of God's dealings with man, from the very beginning down to the present moment, there has always been a company of people in existence separated from the general mass of what might be called " the profession," and distinguished by their fidelity to God's truth up to the point it was revealed to them at the particular time they lived. This company of people, though not possessing at any two periods the same measure of truth, has always been marked by the same characteristics; and thus there is an affinity of the closest kind between those who have formed this company from the earliest times down to the days we are in. Let us look at some of these characteristics.

In the first place, it has always been small and insignificant. This is inevitable; for the general tendency with man is to take up with that which is popular. Of this we have proofs all around us. The truth of God never has been, and never can be, popular; and, may I say, it was never meant to be so. Those, therefore, in any period, who have kept to it faithfully, have been in a small minority.

Then, again, it has always been disliked and despised, and generally persecuted by those outside it. This, too, is inevitable. The reason is just this, that the truth of God, when held mi faithfully, serves as a mirror to discover the defects of those before whom it is presented; and this, of all things, is what the " professing " world likes least. Let it go on its own way, and its own self-constituted leaders will take care that its conscience is not disturbed; but let a few faithful ones hold up the truth of God, which is itself without a speck or a flaw, and all the hollowness, and hypocrisy, and evil is at once shown up in its true colors.

No wonder that the small and insignificant company who presume to do such a thing as that should be disliked and despised. No wonder that every little personal defect, every little failing in their walk, should be picked out and placarded about for the amusement of those who, by being brought face-to-face with the truth of God, have been thus disturbed and exposed. Such is only natural. For instance, those Who could not stand the truth of God, as held up by Paul, found no difficulty whatever in publishing the fact that " his bodily presence was weak and his speech contemptible." So it always is, and always will be.

Then, looking for a moment at the other side of the picture, the faithful few have all along been the medium employed by God for bringing out the truth. This, like what we have been looking at, is also inevitable; for God always acts on this principle: " To him that hath shall be given, and he shall have abundance." He always honors faithfulness where He sees it; and His way of doing so is by communicating fresh light and fresh truth. Of this, endless instances could be given from Scripture and from history. And thus this faithful company that I refer to have always been the depositories and exponents of the truth for the time being. The light communicated to them, of course, ultimately shines out (though robbed of its power) upon the scene around; but whatever truth or light finds its way into the mass of the profession, can always be traced back to the faithful few to whom it was originally communicated. Since the canon of Scripture was closed, the work of the Spirit of God has been simply to unfold what is already written therein, but the same principle applies to this as it does to the times when new, truth was given from God to man.

As I said before, the measure of the truth enjoyed by this separate company of faithful one's has not been the same at any two periods... For instance, the measure of truth possessed by Simeon and Anna, in the days when our Lord first came upon the scene, was very far short indeed of what we have now; but it is not a question of the amount of truth or knowledge, but simply of faithfulness. Thus Abraham, though he knew nothing of many of the glorious truths which we are familiar with to-day, was nevertheless called " the friend of God "-a designation which, I am afraid, very few of us, with all our knowledge and intelligence, could lay claim to.

There is one sad aspect of all this which I rather want to bring out. It does not do to 'overlook it. It is just this, that the testimony has never gone on for any length of time in the same hands. What I mean is, that failure has always come in through the unfaithfulness of those who held the testimony; and thus God has been obliged, if I may so speak, to pass the truth on to others, who have kept it pure for a time; but have in their turn allowed it to slip through their fingers.

Scripture proofs of this are numerous; but we may see it strikingly exemplified in the history of Christendom in England during the last few hundred years. When the Church had sunk into the lowest depths of degradation, in what are known as the " dark ages," the Spirit of ' God raised up men like Wickliffe, Luther, and others, to whom was unfolded truth which, though revealed in the word, had for long ages been little more than a dead letter. This was the origin of " Protestantism," so called, represented by Sardis in Rev. 3 the English development of it becoming known as " the church of England." Bright, indeed, was the light which thus for a time was displayed; and if there had only been faithfulness, further truth would have been unfolded, and the testimony would doubtless have been kept in the hands of those to whom it had been committed. But, alas, corruption began to come in; and the English church particularly, like that from which it had sprung, became a thing of statecraft and priestcraft, and-not to speak irreverently-God was compelled to take away the testimony from it and hand it to others. In the seventeenth and eighteenth centuries of English history, we may see how the truth was gradually passing into other hands, and how steadily the " church of England " persecuted those into whose hands it was falling.

Coming later down, there is no doubt that Wesley and Whitfield, and those connected with them at the latter end of last century, held the testimony for the time being; but how grievously they have failed is apparent to any one who looks at the condition, for many years past, of that which professes to be descended from them.

It was out of the general decay of all that which professed to have the truth that God raised up, about fifty `-years ago, those whom He led by His Spirit to bring out from the word those grand truths we are familiar with to-day, and it is unmistakable that " Brethren " (so-called) have held the lamp of the truth from that day to this. This is said with all humility; but still it is the truth, and cannot be set aside. It is an exceedingly solemn position to be in, and one which, so far from exalting us, should send us on our knees before God in self-judgment and searching of heart. For surely the continuance of the testimony committed to us depends entirely upon our faithfulness; and hence the solemnity of that warning we have quoted at the head of this paper " Hold that fast which thou hast, that no man take thy crown." This was said to the Philadelphians. They were distinguished by having kept the word of Christ and not having denied His name, 11 and yet even to them is this warning necessary. The Lord bring it home to each of us!

It is a surpassing blessing to be led amongst those `who hold the testimony in their hands for the time being; but, at the same time, the responsibility of such a position can hardly be estimated, even at any period in the history of God's dealings. How much is it enhanced now, in these days, when unbelief and opposition to the truth are assuming such proportions, and when things are so rapidly moving on to that point when the Lord Himself shall come to windup in judgment that which now falsely bears His name! We seem to be hardly aware of the responsibility which hangs upon us. Had we a due sense of it, it would be impossible to go on, as many do, quibbling over details which do not affect the truth of God one single iota. I say it with all gentleness and humility; but one cannot but be amazed by the way in which the grand truth of God for to-day is, to a certain extent, shelved; while matters of a personal character, mere personal opinion, are magnified beyond all bounds. Each reader must, and will, own the truth of this.

In view of all this, will the reader bear with me in pressing once more the importance of that warning we have already looked at 2 Are we, any of us, letting slip the grand truths we were once distinguished by? The Lord help us to lay hold of them again with redoubled eagerness and devotion, thinking only and entirely of Him who, from the midst of the seven golden candlesticks, says to Philadelphia, " Behold I come quickly.. Hold that fast which thou hast, that no man take thy crown! " T. W.

The Remembrancer: 1910, "Hold That Fast Which Thou Hast"

One special aspect of our responsibility in view of this prospect is brought before us in the Scripture at the head of this paper: it is found in the message to Philadelphia. It is important to notice that overcoming in this church is different from that in the other six. In the five previous churches—with the exception perhaps of Smyrna—it is overcoming by separation, or preservation from the evil in their respective spheres of responsibility. In Laodicea it is getting out of one state into another in a word, by acquisition of what is lacking. But overcoming in Philadelphia is simply maintaining-maintaining that which is already possessed. Thus, " Hold fast that which thou hast, that no man take thy crown. Him that overcometh "

(i. e. by holding fast) " will I make a pillar in the temple of my God," &c. The encouragement to hold fast, the reader will mark, is the Lord's coming. " Behold I come quickly, hold fast that which thou hast," &c.

Another thing is obvious. The need of the exhortation sprung and springs from the fact that there was a danger of losing the precious heritage which had been entrusted to them. Hence to retain the truth would involve conflict, as it has ever done all down the line of the history of the church until the present moment, and as it will increasingly do until the Lord comes.

Is not then the conviction forced upon us, and deepening daily, that the one important thing, the one incumbent responsibility at the present moment, is to "hold fast that which we have." Whilst those gathered to the Lord's name have for the most part been preserved from the different, forms of rationalistic infidelity and of Romish superstitions now so prevalent around us—have we not a danger of a subtler kind confronting us? It is not open enemies we have to dread; every true soldier of the faith delights in warfare with such. Our foes are rather they of our own household—foes therefore in the garb of friends—those who stand by and permit the truth to be frittered away. It cannot indeed be denied that truths which, when first recovered and proclaimed, were used of God to rouse thousands of His people out of their slumbers, and which encouraged many to forsake all they held dear for the joy of fuller communion with the mind of the Lord, and for the still deeper joy of a more intimate knowledge of Himself, are now either loosely held—held in a way that involves no reproach, no cross —or being tacitly surrendered.

If this tendency increases, the question of Pilate may again be heard, " What is truth?" The truth is Christ, every part of it being but a ray of the glory that shines from His glorified face at the right hand of God. To hold fast that which we have therefore is to hold fast the truth of all that is in His person, in His work, in His union with His people, in His headship of the body, His Lordship, yea all the relationships into which He, in grace, has entered with His own in all the offices which He condescends to fill, and, in a word, in all His divine unfoldings in the precepts He has given to His people. Well then may He challenge us to hold that fast which we have, because it is in reality fidelity to Himself which is thus enjoined. Who of us is willing, by the grace of God, to respond to His appeal? To do so must, as previously stated, involve conflict. Take for example, the truest Philadelphian the church has ever seen—the apostle Paul. Was there ever a moment in his history after His conversion when he could rest from warfare, and from warfare for the truth with those who bore the name of Christ equally with himself? At Antioch he contended with Barnabas, who left him. At the same place he had to withstand Peter to the face (Gal. 2). What a temptation it must have been to a tender heart like that of Paul's to have yielded the point in charity for the sake of peace! If he had, what would have been the consequence? This we cannot tell: but it is certain that at that moment the maintenance of the truth of God depended entirely (humanly speaking) on the fidelity of Paul. He was the only one in the church at Antioch who held that fast which he had.

Not that controversy is here advocated, for, as usually understood, it is withering to the soul. No, what is pleaded for is a full ministration of Christ, and faithfulness in the defense of the whole truth of Christ. But even the holding and defending truth apart from Christ, is of no value, but rather an immense danger to the soul. Hence none but those who are walking in dependence upon, and communion with, a living Christ can hold that fast which they have, in the sense of this Scripture. No keenness of intellect, no argumentative power, will avail in this battle; nothing but the word of God held and wielded in the power of the Holy Ghost (cf. 2 Tim. 1:14; 2 Cor. 10:3, 4). On this account the exhortation is prefaced by the announcement, " Behold, I come quickly." The Lord would thus have His soldiers fight as momentarily expecting to see HIM face to face.

" Shall we of the way be weary, When we see the Master's face?"

In like manner, who would tire in the conflict for Christ and His truth, when our hearts are cheered and warmed by the expectation of being caught away from the midst of the strife to meet the Lord in the air?

One caution is necessary. If as the days grow darker, and the characteristics of the perilous times are more and more manifested, conflict for the truth should, as it must, become hotter and hotter, let us with all the more diligence keep our hearts. (cf. Prov. 4:23; Jude 20-25). We must cherish constant and tender affection for all the saints of God, and this can only be done so long as our hearts are in communion with the heart of Christ. If conflict makes us hard and severe, we must unsparingly judge ourselves. Like Israel in the land under Joshua, after every battle we must return to Gilgal, so that in all our warfare only the weapons of the Spirit of God may be employed, remembering, " If a man also strive for masteries, yet is he not crowned, except he strive lawfully.... Consider what I say; and the Lord give thee understanding " (2 Tim. 2:5, 7).

Christian Treasury: Volume 8, Door Opened in Heaven, A

Words of Truth

Revelation 4 and 5

REV 4REV 5

The connection of the first verse of Rev. 4 with the addresses to the seven churches is most significant. "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."

A door is opened in heaven to John, and he sees the throne of God in government, when everything is according to God's mind. John's spirit had been troubled by the display of the utter failure in testimony just witnessed in the churches. He had seen the Lord walking amidst the golden candlesticks, investigating their condition, and all is failure. So their end is such that Christ will spew them out of His mouth.

What grace, at a moment like this, to open to the tried heart of the prophet a door into heaven. He then shows the poor saint of God—tempest-tossed amid the ruin of all which God has set up in the hands of man—a scene in preparation for the coming day of glory, where no failure can come.

Such is the comfort of the child of God who walks in communion with God. He is shown the purpose of God in heaven, and though he may scarcely know how to steer his course amid the waves and storms as they grow more and more tempestuous around him, the Spirit of God carries his heart into a scene where no evil or failure can come.

Whatever the Church may be now, God will set a throne in heaven, and One will sit thereon, displaying the glory of God's government where not even the spray of the storm can reach! This is the stay of the heart. If the Church is all in confusion and disorder, God shows His saints, for their comfort, that even now the government is in the hands of One who sits upon the throne. The display of glory here is dispensational and governmental, Jehovah-Elohim-Shaddai, in connection with creation, as the One for whose pleasure all things are and were created.

I am sure that a heart touched by sovereign grace will not fail to discern Jesus in the scene as the One by whom all things are upheld. Though verse 11 is still not fulfilled, for creation is anything but an answer to God's pleasure as being under the permitted rule of Satan except as by Providence, all things are overruled. Yet Jesus is the sustainer of what was created for the Divine pleasure. And He will, in a new heaven and a new earth, bring all things into subjection to Him who sits upon the throne.

There is wonderful grace in not only comforting the poor saints of God by His own individual portion, but also in revealing to such God's mind and purpose about everything in heaven and earth.

Chapter 5 unfolds redemption. It is not the question then who Jesus is, but what He is! And for the comfort of the saints, the heavenly drama is shown. John in a mortal body is a picture of the weakness of the present condition of the saints in communion with God. Though in heaven, John displays his foolishness and weeps much. The saints, carrying about with them a body of sin and death, always display their foolishness in God's presence. But be it so, all the grace of God is shown forth in this scene for the comfort of John's heart.

Why should John weep at what man is? Had he forgotten there was a Man who was worthy? He shows his bewilderment in God's presence and weeps much, because he had forgotten the Lamb who was worthy to take the book and to open the seven seals thereof. And notice, it is not only His personal worthiness, but the redeemed worship Him in a new song, and declare His worthiness because He was slain and had redeemed them to God by His blood. This is His worthiness. He has glorified God in shedding His blood for us. He has not been content to abide alone. He has redeemed us unto God by His blood, and we shall reign with Him.

Lower down in the chapter, the countless multitude of angels celebrate His praise, but they are lower down in another sense too. An angel cannot speak of Him as the One "who loved me, and gave Himself for me." They praise Him for what He is to the saints. Like the servants at the welcome of the prodigal son, the angels praise the Master for what they learn Him to be as a father in His welcome of His long-lost son. But this does not change their position; they are still the servants.

Then John hears every creature in heaven and in earth, and under the earth, taking up the praise. This is anticipative, but it was given to John to know it beforehand for the comfort of our hearts.

Peter, who had been with the Lord in the holy mountain, could say that he had seen the power and coming of our Lord Jesus Christ. But in point of fact that day is future, though for his special comfort he had a vision of it. And so it was with John. It is the grand result before his eye, as sample and pledge of what it will be when the blessed Lord shall have risen up from His Father's throne to banish the adversary from the wide universe. No place will be left for Satan in the scene that God had created for His glory.

What grace of our God to show us this glorious future, when all the mind in heaven and earth shall be one in worshipping Him who sits upon the throne and in adoring the Lamb.

Do you know this mind of heaven, the mind of God? Yes, for as Christians you have the mind of Christ (1 Cor. 2:16). Whether you are displaying it in your everyday life is quite another thing. If I look around on professing Christians, and ask whether they are displaying the mind of heaven, sad to say, it is anything but that. I see professing Christians seeking their own good things, laying up for themselves treasures on earth, and in no sense waiting for God's Son from heaven.

Is the Lamb the center of your heart? This is the mind of heaven. If so, you will not seek your joys now. You will say that you wait for the Son of God from heaven for your portion. As for trouble, you will not be striving to get out of it. You will take it as a pilgrim does the rough roads on his journey home.

Neither joy nor trouble will engage the heart that is centered on Christ. Such, in spirit, wait for the scene of Rev. 5 to end their sorrows and bring in their joy.

Fragments Gathered Up, 24 Elders of Revelation 4

If the 24 elders of Rev. 4 represent, as I doubt not, all that are Christ's at His coming for His own, how comforting then to see ourselves safely garnered in heaven before any of the judgments (that follow in the book) are poured on the earth.

Bible Treasury: Volume 3, The Saint in Glory

The saint in glory is glad that there should be something above himself there. He can strip himself of glory that the Lord should have it all. What a contrast to the spirit of infidelity in the heart! The saint can delight in the character and honor of God, in his worthiness to be exalted. Even here this is the instinct of divine life. Man is entirely changed here; for, according to his natural impulse, he would pull down God Himself, if He did not suit him. The celebration of his power draws out the worship of the elders. Are we not glad to have crowns to lay at His feet?

Questions and Answers in Christian Treasury, Questions and Answers: The Four and Twenty Elders in REV 4 and 5?

Ques. Who are the four and twenty elders in Rev. 4 and 5?

Ans. The four and twenty elders represent not only the Church, but all the redeemed: all that are Christ's at His coming. Thus, the type of the four and twenty courses of priesthood is fulfilled. It is intelligent worship that specially marks them as redeemed. The Church ceases to be seen on earth at the end of Rev. 3 and the elders cease to be seen in heaven when the marriage of the Lamb takes place.

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Questions and Answers on Scripture: From the Bible Treasury, Judgments

Question: 1. Do not the best readings give an entirely different meaning to Rev. 5:9, 10, from that represented by the Authorized Version? and how then can it be proved that the Church is in heaven when the judgments are poured upon the earth? By 'judgments' is to be understood not that ON the Antichrist, but the judgments during his rule.

Answer: 1. The only question as to readings of importance in verse 9 is the insertion or omission of . The Sinaitic and Vatican (2066, not 1209), with the great majority of minuscules insert; the Parisian Rescript is defective; the Alexandrian and a minuscule in the Propag. at Rome (44) omit. To this last, though the evidence be small, recent editors (Afford, Lachmann, Tischendorf, &c.) incline. It seems to me confirmed by the true text of verse 10, which exhibits, without question, the third and not the first person ("they," not "we"). The proof that the Church is then in heaven is quite independent of these verses, and mainly depends on the fact revealed in chapter 4.—the presence of the enthroned and crowned elders around the throne of God. Who are meant by this symbol but the glorified saints? Spirits as such are nowhere said to be glorified, but the saints in their changed bodies. These are so represented from Rev. 4 onwards. If be, as I suppose, rightly omitted (the insertion being due to an early corrector who could not account for the absence of an object after the verb, from ignorance of such an ellipse, which is not uncommon with John), there is no necessity for taking the as the redeemed; for the song would then simply celebrate the Lamb's worthiness and His efficacious death in purchasing a people to God, priests and kings to reign over the earth, without here defining who they are.

Questions and Answers on Scripture: From the Bible Treasury, Living and Reigning with Christ

Question: Dear Sir,

A friend of mine says that the living and reigning with Christ refers to those beheaded for the witness of Jesus, and cannot apply to a reign on earth. It is, he says, a vision in heaven. Would you kindly refute this error in "The Bible Treasury" for August? Yours truly,

A Subscriber.

To The Editor of "The Bible Treasury."

Answer: The reign of Christ and the glorified saints is heavenly, but over the earth. Only the old Chiliasts, and their modern followers, treat it as "on" the earth, as is wrongly said in the Authorized and even the Revised versions of Rev. 5:10. The local dwelling is properly , the sphere of rule is , a distinction maintained in Hellenistic Greek, as in the Septuagint and the Greek New Testament. The vision being "in heaven" determines nothing as to actual place, as we may see from Revelation all and elsewhere. Nor is it confined to those beheaded for the testimony of Jesus, but comprehends, first the general body of saints in those seen seated on thrones, then those beheaded, and lastly such as refused the worship of the beast and his mark. The first general class was already risen; the two other companies only now lived, in order to reign with Christ, as all of course are to do. "Know ye not that the saints shall judge the world?.....Know ye not that we shall judge angels?" (1 Cor. 6:2, 3)

The Evangelist: Volume 2 (New Series), Lamb Taking the Book., The

IS it by His blood the Lamb here prevails to take the book, or the title to the inheritance. The "Lion of the tribe of Judah" is seen in the person of "the Lamb that was slain." His blood was His title. His blood made Him the purchaser of the inheritance; He is now its redeemer, as the prevailing Lion of Judah. And, consequently, as the Lamb, He is the spring and fountain of all the resulting glories of the kingdom. Extensive virtues of the blood of Jesus! It has been the object of faith—the ground of worship—the title of security—the bond of covenants—from the beginning. By it Abel was an accepted worshipper, and even Adam himself a believing reconciled sinner. By it Abraham had the covenant of promise made with Him. By it the people of the Lord dwelt safe while the sword of judgment gassed over. By it the veil of the temple was rent—all distance between God and sinners removed. By it the trumpet of the jubilee might give forth its gladdening notes; for on the day of atonement they were to sound it. By it the saints redeemed from earth, and seated in heaven, look to return as kings over the earth, in the train and honor of that slain Lamb, whose blood, but whose blood only has all this prevalence in it.

Thus, there is no blessing or dignity, nothing of either grace or glory, which this blood cannot command for us poor sinners; but there is no other price for anything, no other ground or title for blessing but itself. It does everything, and it does it alone. Adam lost both himself and his estate; he became a sinner in his own person, and also an exile from Eden. But the blood of Jesus, God's Lamb that was slain, restores all.

In Israel, there was the ordinance of redeeming the inheritance, as well as the heir or person. (Leviticus 25) If either an Israelite or his possession had been sold, it was both his kinsman's duty and right to ransom him and it. Now Jesus has approved himself our kinsman in both ways. The Son of God became the Son of Man, and thus showed His kinsman-nature. He died to purchase us and our inheritance by blood, and thus showed His kinsman-love ... .. The kinsman in Israel had a title to redeem the inheritance; but then he had to do it on condition of discharging the debt that was on it. Jesus has paid a full and more than adequate value, as is here owned; for the book or title to the redeemed possession passes into His hand. But the usurper of the inheritance is still to be removed; the enemies to be made the kinsman's footstool; and whether the action be that of God, or that of the Lamb himself, the character of the action is equally clear and certain. The action is the redemption of the inheritance flowing from the Lamb's acknowledged title. The book taken by the Lamb is His title-deed. He has already been the Purchaser of the inheritance, —He is now to be the Redeemer. — An Extract.

Lawrenceville Conference: 2022, Revelation 5:1-5

## Reading

Revelation chapter 5. And I saw in the right hand of him that sat on the throne a book written within, and on the backside sealed with seven seals. And I saw a strong Angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof. And no man in heaven nor on earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much. Because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not, Behold, the lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof. And I beheld. And lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes. Which are the seven spirits of God sent forth into all the earth? And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and 20 elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of Saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, where thou was slain, and hast redeemed us to God. By thy blood out of every kindred and tongue and people and nation. And has made us unto our God, kings and priests, and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne, and of the beasts and the elders, and the number of them was 10,000 \* 10,000, and thousands of thousands. Saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing in every creature which is in heaven and on the earth and under the earth. And such as are in the sea, and all that are in them heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and 20 elders fell down and worshiped him that liveth forever and ever. As the name of the books suggests or says, it's the revelation of Jesus Christ, and it tells us how. The Lord is going to be eventually revealed and judged in righteousness. This chapter, of course, takes up His place as the Redeemer. Chapter 4 is as the Creator. In those two ways the Lord Jesus has right entitled to. To appear and put things back in order. I feel it's beneficial for us to look at that because the closer we get to the Lord's coming, the rapture, which will be what we believe will take place first. But the closer we get to that moment, the more we see the lack of justice and righteousness in this world. And how things are deteriorating and it makes us long for righteousness. It's sometimes it's difficult to sit back and do nothing and wait for the Lord to come and intervene and set things right. And so this chapter presents to us this the Lord Jesus as the Redeemer, and how he assumes that place. As the Redeemer. To see the. Both chapters four and five and chapter four in the second verse and chapter five in the first verse. It mentions a throne. Even before notice in verse two of chapter 4. Immediately I was in the spirit, and behold, a throne was set in heaven. And once sat on the throne. Why the throne? First, it's because God is establishing.

The basis upon which he will judge this world and. Like was said that chapter 4 and verse 11. It's clear it's thou hast created all things, and for thy pleasure they are and were created. But creation fell under the \*\*\*\*\* of sin and its results. And so it took the Lord Jesus to come, the very one who created it all. Is the one who came to pay the price to buy it back for God? The Redeemer and so in chapter 5, like Doug says that in verse nine we have. Redemption. And so he's paid the price. The price is already paid, but he's going to come back to set it free. Redemption includes paying a price, and it includes the power to set it free. Remember the children of Israel? They were. Protected from the judgment of God in the land of Egypt, from the blood of the land. But still, they were in Egypt and they needed to be set free. And so it was not only that, but going across the Red Sea. Through the power of God that they were completely set free. Well, the price has been paid, brethren, but creation is still struggling. Under the effects of sin and wowie do we ever as we look around. We ever see the awful consequences of sin in this world? And it's going to be that way until the Lord Jesus comes. To take it back for God. And that's what Revelation deals with. One John the Baptist looks upon the Lord Jesus. And as he looks upon him, he says, Behold the Lamb of God. Which beareth away the sin of the world. And the focus and the emphasis of John's gospel is the Lamb who goes to the cross. To pay redemptions price to redeem us to God, and in so doing He bears away the sin that stood between US and God, the sin of our lives that made us unfit for being in God's presence. And so the work of redemption on the cross, he could say. As in that gospel, I have finished the work which thou gave us me to do,

and he had finished the work for which he came, as recorded in John's Gospel, to deal with the question of sin and our sins and become our Redeemer. The hymn 28 that we started with the very first line is Lamb of God. Thou now art seated. The emphasis here is the word seated. The Lamb of God is presently seated at the right hand of God in heaven. But there's two parts to the work of bearing away the sin of the world. The first is accomplished, and he couldn't say of it. It is finished, but the second part of the work is that part that has just been brought before us. As to the Revelation. John was also given to give us the second part, and it's a book of prophecy. Prophecy always, and its emphasis has to do with earth, not heaven. It has to do with the matters of earth. And so we see the next step of bearing away the sin of the world. In chapter 5 when the Lamb of God is seen as not seated. But standing, he stands up, because the father has said to him.

Now go on and finish the work that is necessary. That not only those thine own now in heaven with thee. But those on earth that are thine are going to be brought into their place as well. And the earth that suffered for thousands of years of unrighteousness has to be established in righteousness according to God. And so the Book of Revelation tells us how that is done and brings before us. We see ourselves later on in the book. When the lamb's bride is brought to him, and there is the marriage supper of the lamb. And then He, after we are with him and have become his bride in heaven. He comes to the earth to fulfill that which is necessary to. Bring about what's already been described, and consequently, having shown that he's fitted in verse chapters 4, has already been said as Creator in chapter 5, as Redeemer in chapter 6 verse one. What does the Lamb do? And I saw the Lamb open one of the seals. And so they start the process in chapter 6 of opening the first seal of judgment. For there will be a necessary set of steps. That will bring about the full result that we have in the end of the Revelation, as well as often in the Old Testament prophets. Told us this book is the title deed to the Earth. It's the requirements that are necessary to set this world back in order. And so it's full, it's written in on both sides. It's it's it's full. It's sealed with these seven seals. These seven requirements have to be met. In order to accomplish redemption and so you have this situation in heaven and you have this weeping because nobody can nobody's worthy to take up this thing We've been living 2000 nearly 2000 years since the Lord died and rose again and we've gone through many different kinds of governments in the world while. The grace of God is told out and souls are saved. To be take on a heavenly portion after that is finished, there's going to be this. Time when the Lord then will it will be time to open this book. And one by one the seals are open, and they contain these judgments necessary to put this order, this world, in order. I want to say, though, there's something far more important than setting the world in order. That is the honor and the glory belongs to God's Son. That is supreme, and it's accomplished in part in setting the world right. But the more important aspect of what Revelation and many other Scriptures give before us, it's alluded to in chapter 4 in the last verse, Thou art worthy, O Lord, to receive glory and honor. And power, for thou hast created all things, and for thy pleasure they are and were created. And then in chapter 5 verse 13 and others it says. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea. And all that are in them heard I, saying, Blessing, and honor, and glory, and power be unto him. That sitteth upon the throne, and unto the Lamb, wherever and ever. We have in the end of John's Gospel as well as Matthew, Mark and Luke.

This man as he left this earth. Shame and dishonor. And God holds the earth responsible. For that place that was given, and still is among men in the state of the earth, the man. Saved thyself. Come down from the cross if you're able. And so he dies. And on a cross of shame. And that's the place that he still has publicly. Collectively in the Earth. And God's purpose in setting things right goes on to the point of. Heaven, we just read it, all the creatures, not mankind in view, they're particularly, but rather all the heavenly creatures, the angels and so on, would give him his honor, his glory, those who have been redeemed from the earth. And you and I are in that verse. We'll be giving him at that point his honor. His glory, but the revelation is that. Every knee on earth. As well as heaven. Will be brought to bow before the majesty and the honor. That is due to the Son of God and God. Purposes. That his son have that place of supremacy. Both on heaven or in heaven and in earth and forever? It would probably be good to connect this chapter with Psalm 110 one. Just a reference. This is prophetic, of course, of the Lord Jesus. Psalm 110. Verse one the Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. And then it speaks of the judgments. So this is where the Lord Jesus is now seated in heaven and he's he's this was told that he would do this way back in the Old Testament. That's where the Lord is. And he's waiting in patience. It speaks of that patience of Christ in chapter one of Revelation. It's so it's so good to look up and see the Lord Jesus there patiently waiting. To have his own with him there and then, of course to take up this the the matter of judgment. Patiently waiting. So we should be patient too. This, this reference to a throne here in these chapters brings to mind the form of government that will be. Instituted in that coming day, and I'll use a term that describes that form of government. It's. I miss it now. There are a theocracy. Theocracy. That's right. Thank you, Bob. And. It's one individual that's in that role and there's only one individual that can fill that role. And the characteristics of that rule will be peace and righteousness, and it's going to be filled by the Lord Jesus. And you mentioned Doug, it's hard to sit back and see the the failure. In the hands of man, even Christians. And yet none of us can fill that role. And if we were we we had the reins of government in our hands, we would fail too. And so. Patience is needed to await God's time and the appearing of the Son of Man. When he'll take that place, autocratic theocracy, that's the term that I was trying to get a hold of and all the forms of government that man has has put in place. The democracy, that's the glory of this land, it's the will of the people, and what good can come of that? And any other form has failed as well.

Yocracy means God, grace. He was God. I find it interesting in this chapter that. John weeps much. There's a void, and that's exactly what we see today. Where is the answer to all this conflict? Is there any answer at the present time? We know, brethren, that the only answer is this one that's sitting on the throne. And to me it's interesting that it is one of the elders that comes up to John to tell him, don't we? And we have the 24 elders mentioned in chapter 4 and verse 4. And of course, they're mentioned in chapter 5, two and other parts, but it's taken from the Old Testament. There were 24 courses of the priesthood. So it's the priestly company, all the redeemed from all times, from the heavenly, from the Old Testament and from the New Testament times. But it's one of these elders. And to me it shows that he's passed the judgment seat of Christ now. He understands the mind of God, and so he is the one that comes up. And so you find it through this Book of Revelation that often it's one of the elders that comes up and says this is what this means. And so it's interesting, we will have, brethren, when we stand at God's, at the judgment seat of Christ, everything is going to be reviewed, Everything. Nothing will be left. Unrevealed. You know, there are sometimes when we have disagreements and maybe we get it straight for most of the part, but there's still a little bit of doubt in our minds what was real there. Whether that's going to be all cleared up completely. And so those that have stood there at the judgment seat of Christ have the mind of God. And they come up and tell John don't weep. Oh brethren, isn't that wonderful? People think that we are indifferent. Why don't you get involved in the political system and do your part as a Christian? O brethren, we know that there cannot be any resolution of the problem of human conflict until this one. Takes up the matter and settles it, as he does in this book. We often focus. Probably it's fast from some of our lips in the last weeks of the Russia and Ukraine, the failure of government. But I think there's something that we easily miss. And fail in by focusing on that and I want to bring it out. Go back to chapter one of Revelation where we have the person of the Lord Jesus presented to us in His Majesty. And when he is so presented, John the beloved one who lay on the bosom of the Lord Jesus. Is brought before

us. Is he laying on the bosom? No, he's not here. Look at them chapter one and verse. 12 and I turned to see the voice that spoke to me. This is the one we're talking about this morning. And I turned and I saw verse 14. His head and hair were white as wool, white as snow, His eyes were as a flame of fire and so on. We won't read it all. And verse 17 and when I saw him. I fell at his feet as dead. This is John, the one who in the gospel is closer to the Lord Jesus than any other person that we could read about. In the disciples, and he says I fell at his feet as dead. And he lay his right hand upon me, saying unto me, Fear not.

I am the 1st and the last and so on. Why is it in that state? Because he's seeing the one who's going to judge. He's going to see the seals and the further judgments. But whose failure? And this is the point whose failure is looked at first the world. Governments, no. Yours and mine. As the testimony of God in the earth. In chapters 2 and three, he takes up the responsibility. Of the Church of God. As his life bearer. When he was here, he said I am the light of the world. He's not here. And what did he give, what did he put into the hands of his own as the responsibility for the period of time when he was going to be absent? He said to them, Ye are the light of the world. Have we been it collectively as the Church of God? Chapters two and three are a review. Of whether or not the Church has fulfilled its responsibility. Not talking about the nations or the governments or anybody else. He's talking about the role, the place of the church as the light of the world in his absence. And what is the conclusion of those chapters? Failure. Failure to the point where he has to say I have to put you aside. Because you completely failed in your responsibility. And I will have to take it up myself. In chapter four he does. In chapter five he does. And then it goes on. And I say that, brethren, because we do well. To recognize not the failure only of those and say why this and why that and why can't they be righteous and so on. Yeah. Recognize and feel with John that if we see the holiness of God. We would take the same attitude that John takes in chapter one and say with humbleness when the Lord says to us, fear not, fear not. That we would also have the present time that attitude, rather than a judgmental one, with respect to the failure of others. Is it not true that the assembly today? In this world want to be a preview of the coming Kingdom of our Lord Jesus Christ. The reason I say that is because when the Lord Jesus establishes His Kingdom, there will be submission to His authority. It's gonna be a wonderful day. You know, it tells us that the work of righteousness. Going to be peace. And the effect of righteousness will be quietness and assurance forever. You cannot have peace without righteousness. And so the assembly today. Is those who are gathered to the name of the Lord Jesus Christ. We ought to be in submission to Him and to His word. And to acknowledge his authority, and that's a privilege that is ours in the world today. To exalt no other name but the name of the Lord Jesus, and to be in submission to him. And the effect of this in the assembly is going to be quietness and assurance. And there ought to be peace in the assembly. It ought to be a place where we come and we enjoy being there because. We feel this is where the Lord is and there's a submission to His Word and to Himself, and it really brings joy and happiness into our souls. To be so gather. Well, I just mentioned that because the world is watching. And do they see as has been pointed out? We are indeed in submission.

To the word of God, submission to the Lord Jesus. And the Lord Jesus, he said plainly, If you know these things, happy are ye. If you do them, you want to be happy. Don't just read the word of God. Dude, you know it's faith. I believe it brings salvation, but obedience to the word of God is what brings happiness into our souls. I was sitting in the Barber shop just recently and. Of course, it got the TV going in the barbershop and the Ukraine conflict that's all over the news today. Can't help but see it. But then the president came on. He indicated that there's a good possibility there's going to be a cyber attack. On this country. And the man sitting next to me. He made a comment and I think it was rather sarcastic, he said. Isn't it great to have? This person at the helm, steering our course. And then he said something depreciating about the. Well, I said, you know, I'm thankful to live in a country where there is a measure of peace and tranquility and a measure of law and order. And then I turned to him and I said, and I looked him straight in the eye and I was happy to be able to say this from the bottom of my heart. There is a man. That has a solution to the. Problems of this world and he will set this world right, and his name is Lord Jesus Christ. What we said, I believe that, but in the next breath, he mentioned. The denomination. That it was connected with. So I'm sorry to hear this in a way, because it's nice to exalt Christ and Him alone. But as soon as we introduce another name. We take away from the Lord Jesus. Well, I think perhaps he was a believer. Because there was a spontaneous and happy response to the fact that the Lord Jesus Christ was mentioned. But I would just say that maybe we keep our eye on the Lord Jesus, and may our desire be to magnify no other name but His, to magnify the Lord together and to exalt His name together. What a privilege is ours at the present time to do this. Interesting in verse five that when the Lord Jesus is introduced. It's as the lion of the tribe. Of Judah. The root of David. I think that's the only mention of the Lord Jesus as the lion in the Book of Revelation. Which is interesting. Proverbs says the lion turns aside for none. And that will be his character when he comes. He will not turn aside for any. But it's in the next verse that when John looks. He says, I beheld and lo in the midst of the throne and of the four beasts. And in the midst of the elders stood a lamb. Animal quite different than a lion. But, and you'll find in the Book of Revelation mentioned the Lamb many times. Back to the end of chapter 6, it says the wrath. Think of a lamb having wrath. That's interesting to think about, but it's because as a lamb, he has.

Paid the price. Of redemption to take back. This creation that has fallen under the \*\*\*\*\* of corruption. And set it free and so as the lamb. He's standing in the midst. It's interesting. In verse 5-6, it mentions in the midst twice. In the midst of the throne, and of the four beasts, and. In the midst of the elders. Now remember John Bunyan I think made the comment. About the first time he mentions in the midst it says God. He occupies that central position. And the second time, in the midst of the elders, it says man. He is the one who occupies that central position. Certainly is interesting. To go through scripture and find all the places that in the midst that expression is used. And the Lord Jesus is the one who occupies. The central position in all God's thoughts and purposes. When the Lord sets things right. Does it? Working first with those that are nearest to himself. And then spreading outward from that point. Here we find in chapter 5 those who are supremely happy and unhindered in giving worship and praise. And from what did they come? To redeem Saints from the earth. And. Everyone has been of them had been set right. They were the closest in place to himself. And so at the rapture, every single detail that would hinder. Them was instantly transformed at that point, the matter of sin taken care of at the cross. Any loss of relationship enjoyed because of failure. Is all taken care of and those nearest to himself. Are brought into the place that is described for us in chapter 5, when the work as to the earth begins. Who are the nearest to himself? It's his brethren. It's his brethren. First, the two tribes. That were there on the day of his crucifixion. Who were part of those who put him to death. Represented by the Jews there. And those are the ones that in what the work of setting things right, he works with first. And the description of that process in the emotional side of it is seen in Joseph restoring his brethren and himself to their place together. And so there's a period of weeping. I wept much because I found no one worthy. But the Lord himself who sets things right is going to go through a period of weeping, and he's going to weep in the process that he goes through to see his brethren brought back into relationship, to judge the sin that had been theirs in rejecting him. And it's important for us to see that He does that, and then we find him setting the nation's right. The important nations are those who were there at the time of the crucifixion. And they are the ones that are going to be judged first, and those that are farther from them. Will be judged later until the whole earth is brought back into its place. But it's well for us to recognize that sometimes, even in a practical application. We already. To judge at least verbally or in our minds and in our hearts.

Our brethren are in the assembly where we are the individuals in the family were part of or whatever. But let's remember that the Lord has to work with us 1st and have us in a proper relationship with Himself or not able to be a help to others in what might be needed in their life to be set right. So this principle is very general.

And it can have its application to us today, as well as the picture that's given in the revelation. Doug, you mentioned that this book. Chapter Brown had spoken in some of the terms. It's a title deed to the earth. Could you expand on that a little more as to what exactly is in this book? Is it judgment as well as blessing? Written in the book here. Well, I take it as their in order to when you buy a piece of property, sometimes there's things that happen in the past that were not settled right. So you have to go back and and straighten out those irregularities or or mistakes or things. Otherwise you won't have a clear title to your property if some if someone else has a claim to it. And so there's a process of. Getting the title deed or an abstract and so on, and clearing all those things up. So you'd eventually have title to a good piece of property that nobody can come and say no, that I own part of it or have some debt or some lien against it. And so as to the earth here, there are certain things that have been done and are wrong that need to be corrected in order for God to be justified. As to this world, God created it good. Man has ruined it and continues to abuse and ruin it. And so this is what needs to be straightened out. And so that's why there's weeping whenever we see injustice, we, we feel that we, we have a nature that feels those things. And so a lot of people think, well, I can straighten it out. And that's what that's what's going on. The sad thing is that even Christians get involved with this, trying to set up a Kingdom for the Lord to come and reign. Here on Earth. And so that's the way I take it, Wally. In in chapter 4 verse one I was going to comment. That this I'll read the first verse there chapter 4. I don't think we read this or if we did I'll reread it after this. I looked and behold a door was opened in heaven and the first voice which I heard. Was, as it were of a trumpet talking with me and said, come up, hit her and I will show the things which must be hereafter. So these chapters here that we're going over are in heaven. And the 24 elders that were commented are are symbolic representatives of the Saints that are in heaven. The rapture will have gathered the Old Testament and New Testament. Saints into heaven, and so they are in heaven, and this. These verses that we are reading about are in heaven and their but their judgments are going to be poured out on the earth. And so you have the scene here in heaven. And and we, and so even the heavenly Saints, the 24 elders and so on are are. We feel, we feel the injustice and the earth will not yet have been cleansed. And so that's my long answer for maybe you, somebody else can give. It's very helpful. Thank you. I'd add this. When you establish the right to something, sometimes there's still opposition. And so there has to be a times force of law, some other means used to have that which you have established your right to. And so, as mentioned, we have the Lord having the right to the whole earth, but there are those who claim that right.

And even though his rights to it are established, as we have here, we have in the Revelation those who make false claims, who have to be dealt with. Perhaps most important of all is Satan. He's the Prince of the world, and Satan would claim the earth for himself and is the primary opponent man who thinks he can set things right. If he really could, you'd have to set Satan right, which is ridiculous, really, and thought. And yet this one does. First of all, he's expelled from heaven. Where he accuses and so on. In addition to that, when the we are gone, that is we who are true leave the Church of God, There still be a profession of a church on earth who will make a false claim to its place of honor and glory, and the Lord will have to deal with it. In Babylon the Great. As it's called, and further than that, there are all kinds of. People on the earth in power who make a claim. That the land that the Lord says is my land. The land of Israel will be the center of the conflict for Earth. And those who make a false claim to it will fight the Lamb for it. And So what we call don't have time to explain all the details of it, but what's called those who were in authority over the land when the Lord Jesus was put to death was the Roman Empire. And that's why it'll be revived, will be revived, because God is going to deal with the earth as it was on the day of the death of His Son. And so the revived Roman Empire will be there, making its claim to the land. And the people of the land, the apostate Jews. Make a pact. And so the very ones that were there when the Lord was crucified, well. Say we, this is ours and we'll fight for it, and the Lord will have to put them down. We also have others. That will want to take the land, including GOG, which is the name for Russia, which will want to take the land at that time and will try to and their claim will be rejected by the Lord they will be. Until every single false claimant will have been put down, and then there will be righteousness and peace in the earth with the King of Kings and Lord of Lords over it all. I think it would be good to go back and reiterate what was said earlier about John the Baptist saying, behold, the Lamb of God which taketh away the sin of the world. That verse is all-encompassing as regards sin, and of course the first part of it was to die on the cross to be the sin bearer, but it isn't just that part of it. It really includes a future day when sin will no longer exist and the Lord Jesus will give back to God, the earth and heaven, everything, no sin allowed ever, for all eternity. That is so wonderful to think that we can look forward to a day when sin will no longer exist. So we live in between those times, as we mentioned earlier when the Lord died and he's sitting in heaven. He finished the first part of the work, but the second part of removing it. As from the presence of the world in general, the whole world. That part's still future, and that's what it's talking about here, when the Lord will assume. The throne and finished the last part. Like to make this comment too about it. That is. As we've already had and we see in the 5th chapter.

Worthy is the Lamb, and God will see that the Lamb who was rejected when he came the first time. Is given his rightful place of honor and glory in the. Cleanse Earth of the Millennium. That's not the fullness. As Douglas said, it goes beyond the Millennium. When Satan rises up again and is put down in the final, rebellion of man is dealt with at the end of the Millennium, and sin is removed not only from people, but the earth itself has to be replaced. There'll have to be a new physical earth, because the earth on which we're sitting at this moment has been spoiled by the effect of sin in it, and so there needs to be a new earth. And there will be a heavens in which there's no sin, and it will all be done. But the point that's precious to my own soul in it is not only does God. The Father glorified the Son, but the work of the Son. Is to glorify the Father. And so he says, I have glorified thee on the earth. I have finished the work which thou gavest me to do, and it's the Son's joy and privilege in what he's doing and going to do that's described in the Revelation. Is to bring everything into. A state of honor to God, and then when he has done so by removing all sin. From the creation to God's honor and glory, the Son presents it all to him and says. Here that God is ultimately perfectly glorified in it. And we talked earlier about peace. God's never rested. Since Adam sinned, and perhaps even before that when Satan rebelled. But there will come a day when the sin is all that's come into God's universe is totally, completely removed. And then finally, the day of rest for God will come and be permanent. You will rest, as it says, in his love. And said that at the present time righteousness suffers. During the Millennium reign of Christ, righteousness will reign, but beyond that, in the eternal state, righteousness dwells. But the basis for all taint of sin being removed in the new heavens and the new earth. Is the work of Christ at the cross of Calvary His sacrifice? Behold, the Lamb of God takes away the sin of the world. His redemption, his work at the Cross of Calvary, provides the basis whereby all things have seen will be removed. It's interesting that's the Lamb as it had been slain or as just slain. There's no time there in heaven. And so it's not scars that he has wounds. Freshly slain and brethren, it should never be anything but. Fresh in our souls to think of the awfulness of the cost that it took to redeem us to God. That's important. That would be fresh in our minds, and I think that's what's indicated here in verse 6. A lamb freshly slain. We'll have all bodies there that are perfect. No, nothing to indicate any of the effects of sin. Only one in that eternal day will bear. Wounds so that we never forget. Awfulness because. We see #40 in the appendix. #40 in the bank.

Hail to the boredom. Straighter swallow. Went to heart. I love all your death on all the failures. It comes to brave and consider brave. And joy I am. Above. And shall praise for errors.

Lawrenceville Conference: 2022, Revelation 5:6-14

## Reading

#80. Inevitable. Living in that where is the followers stand by. I love you, I love you. Creepy. It was the same and lost and. Never knew. My favorite word I saw in the fall. Revelation chapter 5, starting with verse 6. And I beheld and lo, in the midst of the throne. And of the four beasts, and in the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and the four and 20 elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of Saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof. For thou was slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation. And hast made us unto our God, kings and priests, and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was 10,000 \* 10,000, and thousands of thousands saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing. And honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and 20 elders fell down and worshiped him that liveth forever and ever. It's good to remember that these sevens here, the seven horns, seven eyes and seven spirits, if this is symbolic language like the first verse of the Revelation 1. Where it says he sent and signified or symbolized it by his Angel. That's very common throughout the whole Book of Revelation. To use symbolic language to represent the mind of God. And so the seven spirits here, not to be confused with the Holy Spirit. But it's a perfection of, of, of spirit and discernment here. Seven is a complete number, isn't it? And let's see completeness that there is in God himself. I enjoyed. What somebody pointed out to me one time in. And Isaiah 11 Perhaps it shows a possibility of the seven spirits which are before his throne.

Says in 11 verse two, Isaiah 11 verse 2, The Spirit of the Lord shall rest upon him. One, the spirit of wisdom, Two, an understanding, 3 Spirit of counsel 4 and might. 5 the spirit of knowledge, 6 and the fear of the Lord. 7 So it gives you an thought as to the diversity, and yet the completeness, the unity. One thing to be worthy is another thing to be competent and have power. A person might be very worthy and the sense of having personally lived in a godly, pious way, but that doesn't necessarily mean they have the capacity to do a certain task that requires competence to do it. And so we just sang a hymn. That talked about. Alone he bare the cross. Alone, its grief sustained. There never has been and never will be a man, another individual that was competent to do what He did. He did it alone. There was none other that could do it but Himself, and He did it. Praise God and will worship Him eternally as the one who did a work that none other but himself could do. And so here when it comes to judging and setting things right as we had this morning. There's a needed capacity to do this aspect of the work. And in verse six, while the language is symbolic, it also brings before us his competence. He discerns, he sees, he differentiates. And when the work of judgment takes place, there will be differences. It won't just be a mass extermination of people or something like that. But even down to the individual that is going to suffer in under the judgments of God, whether by military action or by earthquakes or whatever the means used, it will be with the discernment is represented in the spirits here of every single situation and case and need. And he will act with that competence that when the work is done. Unlike things we often do, we make mistakes because. We don't discern. At times we do something and we don't understand. What it is exactly we're doing or our soul is not in fellowship with God because of our personal state. And so we we do what we do and sometimes we make a bigger mess than when we started of a situation, but not so here. There have been multitudes of people that have tried to set things right in the country in which they live, in their personal lives and others that have not done it. But here, if this one who opens the seals is going to be able to do it and does do it with a tremendous capacity, that there will be no mistakes. The power is there to overcome every obstacle that it might he might face. And by his grace he associates others with him in what he's doing. But the source of the competency is not in them, it's in himself.

Verse 7. He that sits on the throne that's seen there is God looked at, and here the Lamb comes and takes the book. And there is a recognition, I believe, that the Lamb knows what God wants. And he desires to fulfill that. And so he takes the initiative, if you will, as confident to do so and as knowing the will of another becomes. And he does it. We do well to get a personal application of that as well. A lot of these things can be individually applied, even though they're not the purpose or the primary intent of the passage. Then that is, God has something for everyone of us to do. And he would desire that we do it willingly, that we not be, if you will, forced into it. But He would put it on her heart to do it and would desire that we not say, Oh, I can't do that, Lord. Oh no, no, that's not for me. That's for brother or sister. So and so that's somebody else's thing to do that that's there are things that for somebody else to do and we ought not to meddle with what God has given to someone else. But there's also the sense, as there is in verse seven, I think of the spirit of pleasing the Lord in doing what he has put into our hands to do. The Lamb doing the will of God has been constant. For all ages, hasn't it? We can go back to the first record of anything. Whom shall I send, and who will go for us here My send me. And when he took up manhood, I come to do thy will, O God, and here at the close. There's that one purpose and one mind continuing. I can't help but think of the contrast you have here of how the Lord Jesus the Lamb takes the book at the appropriate time when it's given to Him to do that. So many, so many examples of those in the Old Testament that when they were given an opportunity to take a throne of judgment, they were so eager to do it, and yet they failed so miserably in it. Because they were not competent and I think it can be a lesson to each one of us. You know, don't take up something until the Lord gives it to you really from himself. If we take up something thinking it in our own time frame when it is Steven referred to the the ones in Judah about going up and straightening out their Benjamin brethren and all they thought they could do it and and the Lord had to deal with them. Tremendously. So many examples of that. The Lord Jesus, when he was here, one came to him and said. Speak to my brother, He divides inheritance and the Lord's answer was simple. Who made me a judge and a divider over you? It wasn't the time to to settle scores. Here it is.

And he takes his position as a man, doesn't he? And I was looking at that verse in John 5 and verse 22, it says, For the Father judgeth no man, but hath committed all judgment unto the Son. And then a little later in the same chapter. He says. Verse 27 and have given him authority to execute judgment also because. He is the Son of man, so here is God's man. And he comes and takes the book out of the right hand of him that sat on the throne. Speaking of God's time. In the Old Testament. God very patiently. Spent 1000 plus years. Giving man the opportunity

to see whether he could live righteously before God under the law. And there was quite adequate time given and finally the last Test of man as to whether there was any good in him that could keep and live righteously before God was surely they will reverence my son. It was the last and supreme test of man as to what is in man was given the opportunity to accept the perfect man, the Son and. The. Of man was failed, he said we will not have this man. That was man's response to God. We will not have this man and the Lord Jesus at that point said now is the judgment of this world. The world was judged. There's no further such test to be given to mankind. He's proven the ultimate test. He failed as to what's in his heart. But on the other side, we are now in a different period of time. That was what the time to see what man could do for God. Now we live in a period we call the Day of Grace. And it's a period in which we see what God could do for man, and we might like it to come. The Lord to come today or tomorrow, and it's a proper hope for us what we ought to have also. The other side of it is it'll end when what God can do for man has fully fulfilled the purpose of God for the blessing of man. There, I doubt not as we have been here in the last 24 hours. Throughout the world there have been souls that are eternally blessed. By what God can do for man in his grace. And so it is in God's hands to decide when this. Day has fulfilled its purpose of grace. And then we have the judgments that we're reading about starting in the revelation. So there again, as Doug says, we need to wait and we wait for God until. This time to finish his work is complete. But there's also another work going on in your life and mine, and I'm going to relate it. To verse. 8:00 and 9:00. They sing a new song. And in verse eight, it says the four and 20 elders, every one of us in this room is represented in that symbolic language. If we're a believer in the Lord Jesus Christ. In the Old Testament there were 24 courses of priests that did the service of God. And symbolically it's also recognized that it includes the Old Testament since the New Testament Saints, but here in 24. It's a service being rendered, and that service is a service here of worship and praise and your life and mine is. Being worked on to prepare you and I to properly and fully fulfill this service, the trials of life, the experiences of life, our teaching experiences ordered of God, and in the result you and I will be fully fitted to fulfill the ministry, the wonderful worship.

Ministry, we have to offer the sacrifice of praise to God continually. And give thanks and the capacity to do it. And the fullness of it is being formed by the pressure through which our lives are passing and the experiences in which we gain the knowledge of the heart of God as well as our own heart. And so we can also be thankful that God's time is perfect. And as in service, sometimes before service there's a period of preparation of the vessel to fulfill that service. That's true throughout the pattern of Scripture that. People God was going to use, He put them through a period of time in which he taught them. By their own life, to be prepared to do the work that he was giving them to do. These 24 elders, they fall down. Before him just because he receives the book. Or when he receives the book, they are glad that this man is given the book. Why are they glad? Will you read through the Gospels and? Notice the perfectness of the Lord Jesus, how he treated everybody. And the glories and the fairness, the sympathy, the mercy, all his virtues that he showed. And you can readily say, oh, no one better fit to do this job than him. Think of Peter. The night before the Lord went to the cross, Peter thought he was prepared. He was fit. He was going to go with the Lord, even if it meant his death. Peter's going to be one in the eighth verse and he will be prepared. The work will have been done and was done in his soul, but later on the Lord enabled him to give his life. And die as the Lord died in that way. But. It's a wonderful thing that God knows how to prepare the vessel for the service and. Our eternal service is going to be one of worship and praise. Just a brief comment on the four beasts and the 24 elders. I don't. I don't remember us commenting on the distinction of them. The four beasts are in the chapter 4. Largely. As well, and I believe they represent the attributes of God in creation. Maybe someone can explain that better. Whereas the 24 elders are the. Are the believers of all times. Verse seven of chapter 4. The first piece was like a lion. Mentioned this morning in that verse in Proverbs he turns aside for. None other words. When he takes up the matter of judgment, nobody will resist him. Absolutely no one second beast like a calf. Stability.

Or stability in things of this world. Governments may be stable in some measure, but. Here he will be at stability, the third beast, like the face of a man intelligence. And the 4th beast like the was like a flying eagle swiftness. Those are the attributes which God will take up the question of judgment. So towards the end of verse eight in our chapter. Having everyone of them harps. And golden vials full of odors. Which are the prayers of Saints? Here's that. Our prayers that are taken or is that we will have an intercessory role in that coming day with the Saints that are on the earth that will be crying for help. How do you understand that, Don? I don't think we'll have to intercede. That's my own thought for those that are on earth. But I believe in another sense of it that. Every prayer that we've had, that is. In tune. With the mind and heart of God with respect to what's going on today, we'll find its answer when this work is being done. In other words, if you. Have in your heart the desire to see peace on earth with righteousness, Not just peace, but peace and righteousness. If you see the suffering and you enter into it as the Lord Jesus saw the suffering at the tomb of Lazarus and wept because of what He saw that sin had brought into the world, and He felt it. All of those prayers that are ours will have their answer at this time. They're not forgotten, they're remembered. And the answer may not have come yet, but when the time comes, in God's time, all that which has been raised before Him is remembered and will have its perfect answer. And I believe we will recognize that and appreciate it in our own souls as well, and it will give us 'cause to praise Him. As in Song of Solomon does not die, his name is as ointment poured forth, so every mention of the name of Jesus is a sweet savour to God. It's beautiful to think of those files full of odors, which are the prayers of Saints. I was in Bolivia one time and inside of a home and outside the window, the house where I was, there was a little child trying to sing Jesus loves me and he got it all messed up. But one of the things that came across clearly is the name of Jesus, Jesus. I just thought that must be a sweet savior to God, the lips of that little child to hear that wonderful name. Stand to be corrected, but I don't believe you have any reference to singing in the word of God and tell the children of Israel crossed the Red Sea and saw their enemies destroyed in the safe and then they sang.

And singing. Is, particularly in Scripture, connected with in the spiritual way, often with redemption. In the work of redemption, they had something that so stirred their souls when they. Saw their enemies and their what was in figure, their own redemption. And then they almost immediately sing. Here we have also the others that are identified in verse 13. Every creature they praise, but we don't have them singing. There are created beings. I believe angels, for example, will praise. But I think it is our privilege to be the ones that sing that we have that special. Relationship as the redeemed people of God that we can sing. And yes, I know the world's full of song and people sing about lots of things other than this subject, but in the character in which it's given here, it's a special privilege and it is a work of God in the soul that has made it appreciate. To the point of the overflow of singing. And God calls it a sacrifice, even though He's the one that did the work in the heart that produced it. God works in our hearts and produces something and then He gives us credit for it. Presenting it to himself, that's God. At such a privilege, isn't it to sing? I don't know. I must say, rather than I've been impressed that in Latin America they do a lot more singing than we do up here. The first part of a meeting is singing, and it's often 345. Hymns that are sung before the meeting starts, of course. They're not so controlled by the clock like we are. But. It's a blessing to sing. It's different than just simply reading something, but it's something that involves the heart and the enjoyment, and that's where it has its real effect in the soul and you sing. And I just want to encourage us to do more singing, not only when we're together, but in the homes. Let's sing more than we are accustomed to do. Seems like we used to sing more, had to sing more, but just wanted to encourage us to do that and the homes to sing. For the Apostle Paul, he speaks about speaking to

yourselves. And sounds. Hymns and spiritual songs, Ephesians 5:19. Singing and making melody in your heart. To the Lord. So as you point out, singing is an expression of what's in our hearts, and if our hearts are right with the Lord, we can't help but sing as we contemplate. His love and his goodness. It's a wonderful thing to be able to sing from the heart. Speaks here about the new song. I was wondering is there any connection between what David says back in Psalm 40? He says he brought me up also out of an horrible pit, out of the miry clay, set my feet upon a rock, established my going and put a new song in my mouth. Even praise unto our God. David had something to sing about. He was down in a pit and it was misery. But you know, he says I waited patiently for the Lord. He inclined unto me, He heard my cry and he brought me up also out of an horrible pit. Well, if that don't give somebody something to sing about, I don't know what would. And so we've all been in a horrible kind of sin.

And yet we find here that we've been redeemed. Delivered from the power of Satan. Redeemed by the precious blood of Christ and how we ought to be singing. But I just wondered about the new song. There's some thought as to a new song as opposed to an old song. Isn't that the song of redemption? Because he'd been brought up out of a horrible pit? You can sing before you've been rescued, but when you're when you've been rescued or redeemed, then it's that's the new song. That's the way I've taken it. And that will always be new. So it's in connection with redemption. Angels at home. 2:00 and 3:00. No after 38. But the morning stars sang together all the time. Creation. They have no part in our farm. Well, in verse nine, it's also a wonderful. Comment if you will, that the work of redemption is universal in his character is not limited in the Old Testament, God took one people, the children of Israel, and he worked with them individually as a nation without giving, although others could be brought into their blessing. But here in verse nine it says redeemed us to God by thy blood out of every every kindred. And tongue and people and nation. And so the present work of grace and redemption. Is universal in its message and in its character. And God is working and has worked throughout the globe to draw souls into the blessing from every kindred and tongue and people and nation. That was recognized in the Acts when Cornelius came to Peter, that the work Peter recognized wasn't limited to the Jewish people. But it was a work that every soul would have the blessing. That God was number respecter of persons in that way, and the work was now. On God's terms, not on man's. It was a work of grace and so. You and I, regardless of what kindred tongue people or nation may not be a huge number, but there's a multiple such represented in this room, a sampling of the fact that God's wonderful work and the praises are. Embrace all without distinction. Question came up looking at these. 7 It's the gospel the same. Preacher. OK, well. Preach Jesus Christ and crucified. Billions been crucified. The apostles are the. God, the Baptist priest, Gospel of the Kingdom, the Lord Jesus did, disciples did. They couldn't preach Jesus Christ, He crucified know that it happened. Maybe there's a sense in which the new song has more information because we're down the road a little more. We can think about it, anticipating what's coming. The gospel you're talking about. And I said well.

If you had just gotten saved and you're in the middle of the tribulation, you didn't know Christ and one of the 144,000 shared the gospel with you and you got saved, what would you say once you study the word of God? Once you begin to preach Jesus Christ in truth, spy, and then you say to them, you know, and all those people disappeared back there. That was the rapture here. Let me show you First Thessalonians, you know, these events here that are coming to pass. Martin can clock the time. Hang on, brother. Our time is short. The Lord is coming. He's appearing. He's going to put an end to all of this. While that information is, we talk about it, we can preach it and say this is coming, but when you're in the middle of it, you're going to be breaching. We're in the middle of it, those who are there. Modern United States but today about racism real problem I was thinking here. The end of verse 9 thou. Speaking of the Northeast was slain and has redeemed this to God by thy blood out of every kindred and tongue and people that they. The Lord Jesus. Something that might be worth pointing out. We often meet this transfer of breaking a thread. In a general sense, we think of the floor being worthy. It reminded me of the word faith. A person can say I have faith and you would sit there and expectation for them to finish the thought. Think then what or on whom? Well, worthy is the same thing as simply says he is worthy. You should be sitting there wondering, OK, what's the rest of your thoughts being locked up where it is born worthy of praise. And so in this chamber we have the word worthy of the make 45 and the first three. Worthy to open the globe? And then the last time that we have it explicitly mentioned in the first 12 to receive power, riches and so on. So when we look at the portion, you know, it's good to keep in mind that you know, which worthy is it making reference to, you know, worthy of what you know, to just notice the details. And I'm supposing we've answered the question more than once. Why is the Lord Jesus worthy to open that quote? And will loose the seals thereof. Somebody could answer that yet again, that would maybe be helpful. Again, it's good to notice. Worthy of what and why? Why is he worthy to open that book? Three of the four times in this chapter is again, we're going to open that book and open the seals there. He was the only one qualified to do the work of redemption, and He did it fully for the glory of God and for our blessing. There is no other person that could have done it as He has done it now. He is worthy of our praise. So he's made this unto our God. Kings and priests sometimes read a Kingdom of priests. And this is our place is to. Our priesthood, we're priests. Not only the brothers, but the sisters are priests. That's why when we sing, we all sing. That's a priestly activity.

It's lifting up the sacrifice of God, of praise to God continually at such a privilege to do that. I love to hear praise singing going on sometimes. The cars going down the road and her sometimes when a sister is doing her work in the house, singing. It's beautiful to do that, to exercise your priesthood. It's our privilege, brother. Then it's something we have been chosen for. Sometimes it gets to the end of the day and I stop to think if I really. Stopped to praise the Lord at any juncture. I really encourage. US doing that more, it's a blessing. I recently enjoyed this Kingdom of priests or kings and priests. Seeing that pictured in the Old Testament in Jerusalem. In Jerusalem. There's two places that are spoken of in the in the word regards Jerusalem, there is. Mount Zion, which was the stronghold that David took hold of from the Jebusites. And conquered it and made Jerusalem then a center. Or the temple and then you have right beside it or in the same area. Mount Moriah, the Temple Mount where the Temple was. Eventually built and they're right together there. I think you have a picture of the distinction of the two. In that there was a battles had to be fought in order to make Jerusalem a divine center. It had to be taken out of the hands of the Jebusites and David did it through his men. And then you have the place of peace, which Solomon eventually built the temple there and for the function of the priesthood. And so they're together. Without. A. Without a king, you can't have you. It wasn't possible to have a place of peace and quiet where the the priest could function. So you have them both together there. I I just appreciated that because, and I'll just make an application of that brethren, in our assemblies, you know, sometimes we have to fight for things. We have to defend the truth of God and problems will be come in, in assemblies and it costs something. The enemy wants to take away from us truth and so you have to fight for it. And we may go through times of turmoil in the in assemblies or in our families. You can apply this in different ways, but when the word of God is upheld and the truth of God is upheld. There becomes then that place where priesthood. And worship and praise can be exercised freely. Another function of increase is prayer. And I think that's an important part, intercession, that's a priestly activity, and that's very important to encourage as well. I appreciate Mr. Darby's translation of verse 10 in the King James. It says Thou hast made us and. The focus of this chapter is not on us, it's on him and. Consequently, in I shouldn't say consequently, but in the Darby translation has made them. The redeemed unto our God. It's more passive. It is us, but it's not the emphasis or the thought pattern that's really the better one here. It is the fact that by

redemption there have been made kings and priests who shall have the function of reigning over the earth. Sometimes I like A1 brother's statement, sometimes, he says.

It's not about us. It's not about us, it's about him. And we do well sometimes. Even in looking at the Rapture and many other subjects. Unconsciously, very often at the bottom is what's in it for me, and we're looking at the blessing and benefit that we're going to have. But it's a higher note of worship and praise when we can completely forget ourselves and our role and our place in it all. And rather, if we have a place, we're fulfilling it by worship and service, which isn't thinking about self, but thinking about Him and his interest. Lord Jesus, every day of his life, every waking moment of his life. Was focused on the desire to do and please the will of his father, not himself. Until the work was done and then in John he expressed his personal desires. But it it's the the note, the higher note of praise really comes when self is forgotten. And he is the one that is the focus of one's thoughts. And I think we have a little suggestion of that here. Even in the giving of himself and redemption. In the record of it for us on the 1st breaking of bread, if you will, the night before his. Work of redemption takes place. How does he refer to the body? This is my body that I'm giving for you. No, he doesn't say that. He says this is my body, gives the passive form of it. This is my body which is given for you. That is, it was the will of God, and it was God behind it that that body be given as it was, and he recognizes it and takes that place of the servant. Even in the use that God was making of his body, this is my blood. Which is shed for you? Again, the passive form of it. And here we have the passive form as well. And it's well for us to enter more into the way the Lord Jesus looked at it, that we might look at it the same way. We have two little words greater than expression for the joy of the 2nd forehead of joy of God, but it's not about us. My brother from 25 years. From his start. OK, he takes pleasure. His heart was filled with joy and he anticipated what was going to result from the suffering. We have an Isaiah, then we have that expression. He shall see. Village soul, that love is us, but it's him walking from his side, enjoying what the results are going to be from this side of it. Maybe we don't think about that falling enough. He's looking at us. I was thinking too in. The last chapter of Revelation. Where the Lord Jesus in verse 20 he makes his wonderful promise. Surely I come quickly. Amen. In response on the part of the bride, Even so. Umm, Lord Jesus. The word quickly is left out. It doesn't say Even so come quickly, Lord Jesus. And I'm wondering if that's. Hearing out what you say. You know, we'd like to see the rapture happening as soon as possible perhaps, but it could be a self esteem to be delivered from the trial of difficulties that we find ourselves in. But. The Lord has a perfect timing and His work continues on. And of course, when the rapture takes place, the door of grace is going to be stupid Rose. And so we need to be thinking about others too. It's not like he knows that Waters could enjoy those jobs. It's bold. You should see it from our side.

But First Thessalonians chapter 4 and verse 13 through 18 say comfort one another with these words. Those are very real comforts for us. But if we look at his side of things. Our precious Savior is waiting for the Father to tell Him to go come here. And there is a joy from his side about all of that coming through it, all of the men and women that have been saved and all down through the years since Cross, up until that moment that shout comes. He's seen it all and we can enjoy looking at it from his side. But we worship breaking the bread. We think about the benefits that we have. We have the emblems in front of us and show forth his death old. We enjoy so many things about that. And then we can get that song that says that we can share thoughts in common with the Father about the Lord Jesus. Well, that's a whole other thing. That's a higher thing we can do that we can see. Who it was that did all of this, and that's astonishing when you start thinking about that it contemplating who this person is. And you can be overwhelmed. And enjoy the benefit it is to you. You're recently saved, especially if you've been saved out of some horrible background, you're going to focus a whole lot on what the benefits are for you. And then slowly. But as you learn, you're going to learn to appreciate this person. Wow, this person. You did that for me, but look who it is. The Son of God. If you have in First Thessalonians there where they turn to God from idols to wait for the Son of God from heaven. Well, that was a real point for him. That the Lord is anticipating that today. Coming together, we can enjoy that thought. We can enjoy both. Well, I think that's really our strength is to be able to see things from His perspective, because it tells us that the joy of the Lord is your strength. And if we can appreciate the pleasure, the joy that He himself has in you and me as being His bride. That's something that's going to give us strength. Impetus. So I think very good to speak about this, seeking to see things from Lord's perspective. Comments were made about the multiple references to worthiness. Make a comment along on that question. In chapter 4, is worthiness is identified with. He's worthy because he's creator. And chapter 5 and verse. Who is worthy in verse two to open the seals? It then speaks of himself in his character. And identifies him as a Jew in the seed of David. And he was the one and only one of those people. Even apart from the question of redemption, he was the one who had the worthiness in his own person as a man. To have something to say to any kind of judgment. The kings were raised up to be kings, but it was a work of God to raise them up, and they were prepared for it, but they didn't have the worthiness of the person that's identified in this chapter. Lord Jesus Christ. And when it brings up his worthiness in verse 9. It's his worthiness as Redeemer that is in focus. He is worthy as Redeemer. To do that which produces the worship and praise of his Saints in opening the seals. But he also has spoken of as worthy later in the chapter and it in verse 12 it says worthy is the Lamb and. That was slain, but notice it doesn't, as it were, give the idea to do.

And that one is to receive and the worthiness of his person. And his work is such that from God he is worthy to receive, and he will receive all that which God the Father would give to him. In His place and doing the work of revelation He does it. But then He is worthy in His person to receive the supremacy of heaven and earth over all men. And so they're different ways in which His worthiness. Is different aspects, you will of his worthiness that we recognize we don't want to be, as it were, a song of one note, but there are multiple notes, if you will, that we can sing that bring out different aspects of the wonder of the person that is only God can fully understand. Fascinating to think about the myriads of angels around about the throne. And the beasts and the elders. This is the 2nd circle. And it says the number of them was 10,000 \* 10,000. It's really 10 thousands times 10 thousands. It's myriads. Think of those creatures that are of a higher position in creation than the human creation, because the Lord Jesus, when he became a man, was made a little lower than the angels, the angelic. Creation is superior. In strength to the human creation and think of the. Mighty angels. And here they are. They are sane. In verse 12 it's been mentioned. They don't sing, they say. With a loud voice, Worthy is the lamb. And then there's seven notes to their song. Power, riches, wisdom, strength, honors, glory, and blessing. He was willing to forego all of that in his first appearing, wasn't he? He veiled it. He veiled his personal glory, his official glory. He couldn't veil his moral glory. But all of these things were hidden and and now they're going to be displayed. Just enjoying the moral contrast with Moses in Acts 7. Mentioned as a book, as a book, as the book of judgment coming from judge and to rule in Acts Chapter 7. It says. When he comes, Moses comes from his brethren. Verse 27. But he that did his neighbor wrong, thrust him away, thrust Moses away, saying, Who made the ruler and a judge over us? Will thou kill me as thou didst the Egyptian yesterday? Then fled Moses at this saying. In that particular moment came in his own wisdom. Later the Lord sent him after he learned his lessons, but the Lord Moses came in his own wisdom. They say who made thee a ruler and a judge and Moses pleased. And then our chapter, our chapter. What a contrast ending with forever and ever with the opposite of clean. So the chapter ends with all creation, so it's expanding in its sphere, isn't it? Well, I dressed up with Liberty for the next reading tomorrow to maybe take up something different. The Lord direct. I think we covered the chapter. We're seeing #14 #14.

Worthy, Lamb of God, art Thou  
That every knee to Thee should bow,  
Worthy of heaven's sweetest lays,  
Worthy of ransomed sinners' praise.  
Worthy, Lord, for what Thou art,  
Revealer of the Father's heart,  
Worthy for deeds that Thou hast done,  
For mighty victories Thou hast won.  
Worthy because it was Thy joy  
To leave Thy glorious throne on high,  
To come on earth to do God's will,  
And all His counsel to fulfill.  
Worth}', because in patient grace  
Thou stoodest in the sinner's place,  
On Calvary's cross Thy life-blood flowed,  
To pay the mighty debt we owed.  
Oh! who in heaven or on earth  
Can utter all Thy glorious worth!  
Who but Thy Father ever know  
How dread Thy conflict with the foe!  
'Tis o'er, beloved Lord, 'tis o'er,  
Thou livest now to die no more,  
Thou sittest on Thy Father's throne,  
His glorified, exalted Son!  
Many the crowns that Thou dost wear,  
Enthroned, in highest glory there;  
Thou Bruiser of the serpent's head,  
Thou ' First-begotten of the dead.'  
Yes, Thou art worthy, Jesus, Lord,  
To be by heaven and earth adored;  
The day draws nigh when every knee  
Shall bow beneath Thy rightful sway.  
Then, then shall myriad hosts exclaim,  
'Worthy the Lamb that once was slain,  
Worthy, O Lamb of God, art Thou  
That every knee to Thee should bow.'

.S. S.

November 30, 1876

In Rev. 5:5, the One who can step forward when all others have failed-not one in heaven, in earth, or under the earth being worthy to open the book and loose its seals-is the blessed One who comes according to God's purpose in the royal line of Judah, and who, because of this, is termed, "The Lion of the tribe of Judah." He alone can take the book, open its seals, and unfold those things which are coming to pass upon the earth. He is the worthy and powerful One, but is not manifested as such till all others have been proved unworthy to undertake such a work. How suitable and appropriate is the name, "The Lion of the tribe of Judah"! We know Judah was the tribe from which Christ, or Messiah, came; and the name "Lion" gives the thought of majesty and power, so Jacob compared Judah to a lion in Gen. 49:9: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?"

The same symbol is used in connection with Israel, and awaits fulfillment in a future day: "Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." Numb. 23:24.

The Lord, in His character as the Lion of the tribe of Judah, is the One who will bring this about. At present, He is still despised and rejected by man, but accepted of God, and seated at His right hand; He awaits the time when He will make His enemies His footstool, and all things shall be put in subjection under Him. Then His lion-like character of power and majesty will be manifested.

Another very important point which this portion brings before us, is that He does not take the place of opening the book because of His divine glory or because He is worthy, but because He "prevailed." His victory through His death is what is made prominent.

The Lord might at any time have taken that book and opened the seals because of His personal worthiness, but had He done so on that ground, we could not have known the wonderful unfoldings (or the secrets) of the book. No, He would not thus open the seals; but by having become man, and still being a divine person, He had power to go down into death and to rise victoriously. He overcame; He conquered; or, as the Scripture says, "He prevailed." On this ground He takes the book and 'Opens the seals and can unfold to us through John what is to take place on this earth after He will have His Church with Himself in the glory.

Dear reader, do you rejoice that the Lord Jesus Christ will yet have that place of honor and glory, or do you fear as you think of this? If you know Him in His lamb-like character, that is, as the One who has been a sacrifice for sin, and can say, "He died for me," you will rejoice that He will have His rightful place. But if you are not able to say so from the heart, you may well fear and tremble at the thought of His coming power and glory. Man must have Him as his Savior, or as his Judge. Which will it be with you?

Present Testimony: Volume 2, 1850, Worthiness of the Lamb, The

"And I beheld, and I heard the voice of many angels round about the throne, and the living-ones and the elders: and the number of, them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, WORTHY IS THE LAMB THAT WAS SLAIN IP receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."-Rev. 5:11,12.

RICH and blessed as are the associations in the mind of every saint of God connected with Christ's title of "the Lamb," it may be questioned whether that which stamps it, in the mind of Heaven, with its peculiar significance, has, so fully as it ought, its place and bearing in the soul. The emphatic exclamation of the Baptist, " Behold the Lamb of God!" indicates the grace and beauty and lowly virtues of Him who bears this name, and marks His title to the adoring worship of our hearts. But this title, as borne by the same blessed One, on high, unfolded in the book of Revelation, brings us associated with other glories and other scenes than those that, it is likely, met the holy musings of John, when he gazed on the blessed Jesus walking by the banks of Jordan, and said, " Behold the Lamb of God!"

This title, familiar as it is to our hearts, is almost exclusively connected with the book of Revelation; and is unquestionably designed to indicate the special character in which the bearer of it is there presented. The observance of this may present no unuseful key to the understanding of that wondrous book, which may be " called the book of the rights of the Lamb;" for, certainly, it may be affirmed, that the whole of the details and principles of the prophetic part of it are knit up with this title; while, on its first occurrence in the book, we see heaven, earth, and all redeemed creation, roused by it in joy to accord to Him who bears it, this seven-fold ascription of praise: "saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." He alone is declared worthy to receive the whole tribute of the universe and to become the center of its universal praise.

There is, doubtless, a marked difference in the presentation of "the Lamb slain" in this book, and in his presentation by the same title in John 1:29,36, the only other place in scripture in which as a title it occurs.1

In the expressions of John, " Behold the Lamb of God that taketh away the sin of the world!" we see the person of the Lord Jesus, as God's Lamb, presented to the eye of faith, as the substantiation of all that had been prefigured in the way of atonement. He is here pointed out as the full and perfect provision of God for man's need as a sinner, and the only basis on which the mercy of a holy God can restore the guilt-stricken and polluted to his presence. This, there can be no doubt, was the immediate bearing of John's pointing to Jesus, as "the Lamb of God." But in the breadth of the terms, "that taketh away the sin of the world," it seems as if the Spirit would lead us on beyond the specialty of individual redemption, to the ultimate purpose of the manifestation of the Son of God-in the destruction of the works of the devil-to that point in the counsels of God, in which the blessed stream of redemption reaches its limit; and creation, brought back from subjection "to vanity," is again made capable of receiving and reflecting back the rays of its Creator's goodness and glory, rejoicing in " the glorious liberty of the sons Of God." The Lamb slain in sacrifice, from Abel downward, had declared on the part of the righteous holiness of God, that "Without shedding of blood is no remission;" and on the part of the love of God, the spotlessness of the victim and, its being as a burnt offering " A sweet savor unto the Lord," declared as fully His delight in the perfectness of Jesus-that "Lamb without blemish and without spot "-and of His satisfaction in His wondrous, perfected, atoning work. "Christ hath loved us, and hath given Himself for us, an offering and a sacrifice to God, for a sweet smelling savor." "This is my beloved Son in whom I am well pleased." But in the Revelation, the "Lamb slain" is not presented so

much as God's provision of love to meet a sinner's need, or as the perfect Doer of His Father's will, as He is shown, by His rejection and suffering on earth, to have gained a title in heaven to universal homage, and to be the holder of universal power. In the revelations of God to His church, things in reference to Jesus have passed beyond the limit of grace and atonement now; and we are called to contemplate what are the righteous claims of this suffering and rejected victim, as recognized on high. It is true that the heart of a saint knows Him still as "the only begotten of the Father, full of grace and truth." The cross abides still in all its wondrous mystery of love, as the attractive point of mercy to meet a sinner's heart. "Pentecost," as the pledge and seal of the resurrection and ascension-glory of the church's Head, tells, by the presence of the abiding "Comforter," of present union, and of coming glory as the portion of the church. But beyond what the gospels reveal of incarnation and suffering; and the epistles unfold of grace untold, flowing down as the church's present portion, from her head in glory, and presenting the brightness of her hope in being "forever with the Lord,"—we have, in this book, the lifting up of a curtain, and sheaving things beyond the Spirit's direct testimony in the church. First, Jesus is shown in the position of rebuke and chastening, through the hour of the church's decadence, as His witness in the world, until rejection comes of that which was wholly unworthy of His care. And then, in the prophetic part, it is not so much the Spirit down here testifying of Christ, as seen on high, in close connection with "the Lamb," who is in the midst of the throne; and as the spirit of prophecy telling indeed of the progress of things here on earth; but that not so much in regard to the events themselves, as in connection with heavenly counsels, which result in the vindication of the claims of "the Lamb." The progress of evil is noticed; but it is noticed only as giving occasion to the introduction of the hand of power by which "the mystery of God" is finished. The opening of the seals, and the sounding of the trumpets, and the pouring out of the vials—whatever may be their effects on earth—have for their one central object, either the declaration or the enforcing by the hand of Divine Power, of the claims of the Lamb. It is, in a word, the blessed accomplishment, in power, of that word in Philippians, "He humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father." Though there is this difference in the aspect in which this result of the Lord's humiliation and death are presented—here it is the reward of Christ's perfect obedience to the Father's will. In the revelation it is the vindication, on the part of God, of the claims of Him, who, as to man, had been but a suffering victim—"led as a sheep to the slaughter; and like a lamb dumb before his shearers, so He opened not His mouth." Therefore, necessarily, judgment, in this vindication, falls on the world that had inflicted His injuries, and still resists His claims. The most cursory study of the book of Revelation must teach us that its object is not so much to unfold the character and fruits of redemption in relation to those who are its happy subjects, as to present the rights and claims of Him by whom redemption was, in "the travail of His soul," accomplished—His right, through redemption, to "inherit all things." And therefore it is, throughout, that Christ, as "the Lamb," in the midst of the throne, and the actings of the throne itself, are in connection with the earth and creation, rather than directly with the church.

The fifth chapter, in which this worthiness of the Lamb is proclaimed, appears to give the entire outline of the prophetic part of the book. Nothing, as it seems, in accomplishment, can go beyond this. Heaven, earth, and all redeemed creation, in this anticipative song, recognize the full claims of Christ's mediatorial glory, as the "Lamb that was slain;" and, in accomplishment, we are brought by it down to the point, "When He shall have put down all rule, and all authority and power;" and when He shall deliver up the kingdom to God, even the Father. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

In the challenge which brings the Lamb upon the scene, however symbolic the action, there seems to be but little difficulty in ascertaining the simple truth conveyed. The question—"Who is worthy to open the book, and to loose the seals thereof?" is designed to present, in strong relief, and in contrast with the hopelessness that springs from all besides, the worthiness and the power of Christ to enter into, and declare the whole mystery of God concerning the course of evil in this world, and its final redemption from its power. And more than this, to show, on whose behalf it is, and on account of whose worthiness it is, that Creation shall be delivered from the thrall of Satan, and the tribute of its praise be restored to Him whose right it is.

"No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." The redemption of God's inheritance from the power of Satan, is no work for man. Neither is it in the creature's power to declare through what appliances of power and wisdom the whole craft and power of Satan should be set aside. But there is one and one only found, to accept this challenge; and thus is relieved the oppressive sorrow that hung upon the prophet's heart. "I wept much, because no man was found worthy to open and to read the book, neither to look thereon; and one of the Elders saith unto me, Weep not; behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."

"And I beheld, and lo, in the midst of the throne, and of the four living ones, and in the midst of the Elders, stood a LAMB as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne." Here the mystery is solved. In redemption Christ has obtained a title to be the whole creation's LORD, as well as the church's blessed Head. As the suffering, meek, and unresisting Victim, Heaven accords to Him the title to universal power and praise. Already—though hidden in the throne—He is manifested to the eye of faith, as being possessed of the perfection of power—"having seven horns"—and also of the controlling, all-pervading energy of God's universal Spirit—"having seven eyes, which are the seven spirits of God, sent forth into all the earth." Here, therefore, there is One equal to solve this problem; unsolvable by all besides; and to accept a challenge that must be declined by all besides. For who can undertake to save the rights of the eternal God, and to bring back a sin-stained universe to His favor? And who can expel the power of evil by which the scattering and dissevering from God of His creation had been achieved? Before this can be, sin must be atoned, and death undone, and Satan bound. But all this power and worthiness is found in Him who was David's Son and David's Lord. "The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." In death, this title of Redeemer has been sealed as the Lamb's; and in redemption—power will all God's glory, in connection with the creature, eventually stand. The tribute of the universe must be paid alone to Him, who to the death asserted the glory of God in a world of evil; and who, in the administration of the affluence of His power and glory, will turn every stream of creature-good back to the Creator's praise.

Happy is it for the saint, thus instructed in the mind of heaven, to rest in the love and grace of Him who is in the midst of the throne; and happier still, in seeking now to uphold the honor of His name, to count on His power alone, who has the "seven horns and the seven eyes." For how surely is His power and grace directed to sustain the heart that counts on His goodness in seeking in a world of evil to do His will. Soon that power, which now secretly sustains, controls, and overrules; amidst the confusion of Satan's power, will be openly displayed. And how is

the heart's joy augmented by the thought, that then the worthiness of the Lamb will not be a secret carried feebly in the bosom of the saint, and contradicted and gainsaid on every hand besides; but evil being removed by the hand of Power, every eye shall gaze upon His beauty, and every heart shall own His claims, and every voice re-echo his worthy praise! And O how soon will this bright scene of glory burst upon our dim anticipations! "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ." " And He which testifieth these things saith, Surely I come quickly." But there is another side of the picture. Heaven's counsels about the Lamb, alas I are fraught alone with sorrow for great Babylon in her luxurious glory, and for the thoughtless dwellers on the earth IN When power Divine shall be put forth to vindicate the claims of earth's reject. ted Victim, what but dismay and displacement can be the result to those who despise His name, and will at last be found in martial array to resist His claims. " These shall make war with the LAMB, and the Lamb shall overcome them; for He is King of kings, and Lord of lords!" But before this hour arrives what a picture of the world's dismay does the Lamb's opening of the sixth seal present! " And I beheld when He had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the LAMB: for the great day of His wrath is come; and who shall be able to stand?"

It would be too wide a field, to comment in succession on each instance in this book in which, in different aspects and varied connections, we are brought into contact with the Lamb. In tracing through, from the fifth chapter to the end, "the Lamb" is ever in the ascendancy.

The song of Heaven is, "Worthy is the Lamb that was slain" (5:6-13.) It is from the face of Him that sitteth on the throne, and from the wrath of the Lamb, that the men of this world seek to hide themselves in fear (6:15, 16). The palm-bearing multitude, before the throne, have "washed their robes and made them white in the blood of the Lamb" (7:9-14). It is the Lamb that feeds them and leads them (as a shepherd) "to living fountains of waters" (7:17). It is the blood of the Lamb that answers all the accusations of Satan, as the accuser of the brethren day and night, on high (12:10, 11). It is in the book of life of the Lamb slain, that the names of the faithful are found written amidst the corruptions of the beast (13:8). It is the Lamb, also, on Mount Zion with the sealed-ones, whose honor and privilege it is, to " follow the Lamb whithersoever he goeth " (14:1-4). Again, whoever worships the beast or his image, and receives his mark in his forehead or in his hand, will be tormented in the presence of the holy angels and in the presence of the Lamb (14:9, 10). It is the song of Moses and the song of the Lamb, that is sung with the "harps of God," by those who, in victory over the beast, stand on " the sea of glass" (15:2-4). It is against the Lamb, that the beast and the ten kings make war; and the Lamb shall overcome them; for he is "King of kings, and Lord of lords" (17:12-14). It is the marriage of the Lamb, that strikes the note of joy in heaven; and to be called to the marriage supper of the Lamb, is the mark of honor and blessing then (19:7-9). And, after the seals are loosed, and the trumpets are blown, and the vials poured out, when Satan is bound and the clangor of earth's judgment is hushed, it is " the bride the Lamb's wife," that is the

wondrously glorious spectacle on which the Apostle is called to gaze (21:9). They are the twelve apostles of the Lamb, whose names are in the twelve foundations of the " holy Jerusalem, descending out of heaven from God" (21:14). Of this city the Lord God Almighty and the Lamb are the temple, and " the Lamb is the light thereof" (21:22, 23). There is to be no inhabitant in this glorious city "whose name is not written in the Lamb's book of life " (21:27). And, onwards, "the river of the water of life " flows out of " the throne of God and the Lamb (22:1). And finally, there is to be no more curse, because the throne of God and of the Lamb are to be there (22:3, 4, 5).

These are but brief and desultory notices of the wondrous character and claims of Him who in heaven is seen as "the Lamb." A suffering victim here on earth, now hid for a season in heaven, but about to be brought forth in full investiture of heaven's glory; and in vindication of His claims, no place to be allowed for any that refuse to bow in homage to His name. "I beheld, and heard the voice of many angels round about the throne and the living-ones, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." The scattering and confusion, and sorrow, and death, that sin has brought into the universe of God, admit of no remedy but in redemption. And accordingly the Lamb's title to the glory and praise of restored creation is founded in this. "They sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood." This estimate of Heaven of the Lamb's worthiness and the preparations on high to enforce His claims, cast a dreadful shadow over the ease, and glory, and power, and security of the world! "Redemption"-alas! the world knows not the meaning of the word! And as to "the Lamb," its whole peace hangs only on the abeyance of His claims!

While the main subject of this book is the presentation and enforcement of the claims of Christ to universal homage, and to universal power, as the suffering Lamb, there is that which gleams forth, as it were incidentally in the vindication of His glory. Far away from the scene of conflict, and before the Lamb comes forth sitting on "the white horse," as "King of kings, and Lord of lords, in righteousness to judge and to make war," there is seen in the peaceful courts of heaven, "the marriage of the Lamb," and, it is added "his wife hath made herself ready!" For his glory cannot be asserted, and another not be with him in the scene. That "we may be glorified together," is the strange word of scripture! The joy must begin on high, before the glory is displayed below. From heaven the Lamb comes forth to redeem the inheritance, and to take possession of His glory; and "when Christ who is our life shall appear, we shall appear with Him in glory."

And how does this teach the heart of one who knows the espousal of the church to Christ, how little it has to do with' all the busy aims of men; and how little reason it has to covet the world's wisdom, power, or glory, which are but the usurped rights of Christ; while another Lord and Prince is owned. It is not the earth in the power of redemption yet, and yielding its willing homage to the Lamb; but it is the world which made the Lamb a suffering Victim, and still retains its opposition to His claims. D.

Questions and Answers on Scripture: From the Bible Treasury, Saints in Revelation 6:9, The

Question: Rev. 6:9. Who were these saints, and by what means brought to God?

A CONSTANT READER OF THE B.T.

Answer: It is certain and clear that these saints in question were not of Christian standing, but apparently believing Jews, called after the translation on high of the heavenly saints (of the O. T. as well as of the N. T.), and seen around the throne under the symbol of the twenty-four crowned elders. They on the other hand were seen underneath the altar, as victims offered up to God, "the souls of those that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice," not at all as Stephen did in Acts 7, but like the godly Jewish remnant in the Psalms and the Prophets, "saying, How long, and [or, sovereign Master], holy and true, dost thou not judge and avenge our blood on those that dwell on the earth? And there was given to them each a white robe; and it was said to them that they should rest yet a little while, until both their fellow-bondmen and their brethren who were about to be killed as they, should be fulfilled." Their resurrection to reign with Christ was to come; and Rev. 20:4 describes it for them in Rev. 6 and those to follow them in Rev. 13

We are not told, as far as I know, by what means they were brought to God; but there is no difficulty in conceiving that He may have wrought immediately by His grace through the word in some, who were used to act on others, as He has often done even in our day where the more ordinary means failed.

Young Christian: Volume 37, 1947, Them That Dwell in Heaven, Versus Them That Dwell on Earth

Let us look briefly at the expression, "they that dwell on the earth," which so frequently occurs in the book of Revelation. Is it to be understood as applied universally, or within certain geographical limits, or as expressing the moral condition of a class?

The following are the passages in the book of Revelation in which the expression occurs:

1. "... to try them that dwell upon the earth." 3:10.
2. "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" 6:10.
3. "Woe, woe, woe, to the inhabitants of the earth ... " 8:13.
4. "And they that dwell upon the earth shall rejoice over them, ... because these two prophets tormented them that dwelt on the earth." 11:10.
5. "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you ... " 12:12.
6. "And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. ... And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb ... " 13:6-8.
7. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. ... And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, ... " 13:12-14.
8. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." 14:6.
9. "... and the inhabitants of the earth have been made drunk with the wine of her fornication." 17:2.
10. "... and they that dwelt on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, ... " 17:8.

In reading these passages there is a great deal to intimate that they do express the moral condition of a class. In the original, the participle is invariably used, whether our translators have rendered it "them that dwell on," or "inhabiters of" the earth. This of itself is presumptive evidence that the expression has reference to quality; that is, that there is a certain class of persons largely introduced into the scene of the Revelation characterized as "dwellers on the earth." This presumption is greatly strengthened by the dwellers on earth being found in contrast with another class also mentioned in the book of Revelation, "dwellers in heaven" (or literally, "tabernacles in heaven"). "And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven" (literally, "tabernacle in heaven"). Revelation 13:6. Then follows in verse 8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." We have indeed in this passage heaven and earth locally contrasted; but is there not a moral contrast between the two classes also—heaven giving its impress to those who tabernacle there, and earth its impress to the dwellers thereon?

But this is not a point to be settled philologically, which is rarely satisfactory to the spiritual mind. It will often be found at fault; whereas dependence on the Holy Ghost, as a present guide into all truth, will furnish the internal evidence for a solid and sound interpretation.

The expression "inhabiters of the earth" cannot well be regarded as universal, because we find the expression "people, kindreds, tongues, and nations," and in close connection, yet not synonymous with it. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Revelation 11:9-10. (See also 13:6-8; 14:6-7.)

Is the expression to be strictly limited geographically? For that there is a special local sphere, in which the closing scene of the book of Revelation is laid, is apparent to many. Moreover, that by "the earth," in Revelation, is meant what we regard as the civilized world—that special geographical sphere into which the light has come, and at least externally remained, however it really may have become darkness—is

readily conceded. But in allowing all this, the several passages in the book of Revelation where the expression “them that dwell on the earth” occurs will be found easily to bear a moral meaning, namely, a class who, with all the outward profession of the light, acknowledging even the truth of the testimony in the Word of God, both to the present grace of the gospel and to the coming judgment on the world, nevertheless have their interests exclusively on the earth. There may be an actual crisis, as undoubtedly there will be, when this will be clearly manifested; yet, as a principle, it is one of the deepest practical importance to recognize the light in which “dwellers on the earth” are regarded by God.

The two great subjects of the testimony of the Holy Ghost are the sufferings of Christ and the glories to follow. When these two connected truths are received into the soul by the teaching of the Spirit, they necessarily sever it from the absorbing power of earthly interests. Take the cross, for example. “They are the enemies of the cross of Christ ... who mind earthly things.” Philippians 3:18-19. On the other hand take the resurrection. “If ye then be risen with Christ ... set your affections” (the same as mind in the former quotation) “on things above, not on things on the earth.” Colossians 3:1-2.

The great moral of the gospel, if I may so speak, is heaven as a present enjoyable reality, as the home of our affections, the center of our interests. This is indeed a wondrous truth; but how little do we know the power of it in our souls! The characteristic of our present calling is, that it is “heavenly.” We are addressed as “holy brethren, partakers of the heavenly calling.” Our true tabernacle is in heaven; our only Priest is in heaven. The Epistle to the Hebrews sets forth the heavenly worship, which faith alone can recognize in direct contrast with earthly worship, which the senses could recognize. The priest of the Jews was a visible person, the sacrifices tangible objects, the Temple a material structure, all beautiful and orderly, and suitable to the system with which God Himself had connected them; but to faith they are mere shadows of glorious and abiding realities. The heart of man naturally lingers about the shadows; and the full-blown evil of the Judaizing tendency, with which the Apostle dealt so sternly, is now become habitual to the thoughts of Christians, and has helped to form the characteristic of “dwellers on the earth.” Judaism has been taken as the pattern of what men call Christianity; and thus Christianity itself is regarded as a mere improvement or refinement of Judaism, instead of being regarded, as the Apostle regards it, as its direct contrast. The new piece has been added to the old garment and the rent is become worse. The new wine has been put into old bottles, and all its raciness is gone. (See Matt. 9.)

But to turn again to our calling. We are exhorted to walk worthy of the calling wherewith we have been called. (Eph. 4:1.) This implies the knowledge of our “calling.” It is a “high calling.” The word rendered high is the same as that rendered above in Colossians 3, “Set your affection on things above, not on things on the earth.” This explains its meaning; we are called of God from beneath to above, from earth to heaven. We are locally and bodily on this earth and in this world, yet we belong not to either; even as the Lord Himself said of us when here: “They are not of the world, even as I am not of the world.” Hence also the pilgrim and stranger character of the saint; heaven is his home, though actually he is away from it; and, oh, that we as ardently desired to be with Christ where He is, as He desires to have us with Him! So entirely is heaven regarded as our home, that the Apostle, in speaking of those whom God by His grace had quickened, affirms them to be raised up together and made to sit together in heavenly places in Christ. (Eph. 2:6.) God has done this for us, however feeble our apprehension may be of its blessedness. The only place, as it were, in which we can now sit down and take a calm survey of all around us, is heaven. “Our conversation,” rather, our citizenship, “is in heaven”; and this is stated in a passage in contrast with minding earthly things. (Phil. 3.)

It is from heaven too that we “look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body.” “Dwellers upon the earth” can only regard Christ as coming in the character of a judge. It must necessarily be so, because the coming of the Lord Jesus to the earth is invariably represented in Scripture as coming in judgment, in order to introduce righteousness and blessing into the earth. The popular thought of Christ’s coming is in judgment. This indeed is a truth, and a most important one; but it quite overlooks, and, as it were, overleaps the great truth of Christ’s coming with respect to His elect church, which will not be in judgment, but in deliverance. He comes not to the earth, but He meets the church in the air. He comes to receive the church unto Himself, that where He is, His elect church may be also. We then, as “heavenly,” wait for the Saviour (not the Judge) from heaven. We then “wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.” If by faith we take our place as tabernacling in heaven, such a distinctive hope appears to us as suitable as it is blessed. But if, declining from our high calling, we settle on the earth, then Christ’s coming can only be the expectation of dreaded judgment; for the great event of Christ’s coming must necessarily take its character from the point from which we look at it, from heaven or from earth. The day of the Lord, so often mentioned in the Old Testament, is invariably connected with the thought of judgment on the earth.

The consideration of the peculiarity of our calling and the distinctiveness of our hope will very naturally lead us to consider the expression, “those that dwell on the earth,” as characteristic. Moralists, philanthropists, and politicians, all recognize something valuable in Christianity, and use it as helpful to their own ends; and thus has Christianity been dragged down from its lofty eminence, till almost all that is distinctive is lost amid so many elements which are foreign. The long-continued attempt to apply Christianity to the world merely as an aid to its civilization has led to the loss of even the theory of the church. And if things progress in this line, I can readily believe that nothing will be so offensive to “dwellers on the earth” as the assertion of the peculiar privileges and special hope of the church.

Pr.

Scripture Queries and Answers, Scripture Query and Answer: Omission of Dan in Revelation 7

Q.—Why is Dan omitted in Rev. 7.

A.—Not because this tribe is not to have its share in the future partition and blessing; for Ezek. 48. enumerates it as the first and most northerly of all. A tradition among the fathers prevailed, founded on Gen. 49:17, that it was because antichrist was to spring from this tribe. It is certain that it was the first to sanction idolatry: an evil reprobated the more solemnly in the Revelation, because it will revive as the judgment of the quick draws near. It seems also omitted among the genealogies of the early chapters of 1 Chronicles.

Questions and Answers on Scripture: From the Bible Treasury, Those Come Out of the Tribulation, Before the Throne

Question: Rev. 7. What is the meaning of this tribulation? If it be not the Church, properly so called, which comes out of it, of what other saved Gentiles does the Spirit speak? Is it of those converted during the millenium? Whence come the rebel Gentiles at the close? (Rev. 20.) D.

Answer: The great tribulation of Matt. 24. (and Mark 13) clearly identifies itself with Jer. 30. and Dan. 12., and is limited to the case of Jacob. This has a larger sphere, and is not even confined to the Roman earth. There are Gentiles spared, spite of association with idolatrous Jews, whom the Lord will judge at His coming. (Isa. 66.) That the saved here are not the Church is clear, from many considerations.

They are contrasted, in their whole condition, with the crowned elders. "Before the throne" is not necessarily to be taken physically, but morally. (Comp. chap. 14:3.) The singing of the 144,000 there applies to those on earth. The English Version goes too far in making God dwell among them: the true meaning is, that He will be a tabernacle over them, as the cloud of old overshadowed Israel. The sun not smiting them would tend to show they are on the earth. Nor does the temple set them in heaven: at least, there is no temple in the New Jerusalem. They are saved by Him that sits on the throne and the Lamb; which connects them with the time of introductory government, though not of the millennium. They give no motive for their praise, as the elders did in Rev. 4. and 5.—a mark of the intelligence of the saints who are properly heavenly. Their blessings are relief from sufferings, or being led by the Shepherd's care to refreshment. In a word, their relationship with God as before the throne takes them out of association with it, according to the true character of the strictly heavenly saints. Even the angels are round about the throne: not so these. But they are certainly separated pre-millennially. They are in relationship with God, on the ground of the place He takes as introducing the First-begotten into the world. Hence they pass through the time of temptation which shall come upon all the world, instead of being kept from it, or called afterward. I do not see that the object is to state heaven or earth, but to reveal the character of relationship. As the elect perfect number of Israel would be sealed, so there would be a countless multitude of Gentiles spared in the time the throne of God held its place above, after removing the glorified saints, and before the First-begotten is brought again into the world. But this is a totally different subject from the nations at the end of the thousand years. These latter multitudes come into existence during the millennium, and have not eternal life. They render a feigned obedience to the King of nations; but there is no godly fear. So that they only want the temptable reduction of Satan to be led captive at his will. There is therefore no real difficulty.

Questions and Answers on Scripture: From the Bible Treasury, Omission of Dan in Revelation 7

Question: Why is Dan omitted in Rev. 7?

Answer: Not because this tribe is not to have its share in the future partition and blessing; for Ezek. 48. enumerates it as the first and most northerly of all. A tradition among the fathers prevailed, founded on Gen. 49:17, that it was because antichrist was to spring from this tribe. It is certain that it was the first to sanction idolatry: an evil reprobated the more solemnly in the Revelation, because it will revive as the judgment of the quick draws near. It seems also omitted among the genealogies of the early chapters of 1 Chronicles.

Bible Treasury: Volume 5, Scripture Query and Answer: Rapture Before the Tribulation

Q. Is there anything in such Scriptures as Rev. 7:9; 11:15-18 and 20:4, which justify the inference that the Church will not be caught up before the tribulation of the last days? What appears to be the strong, plain, and sure conclusion forced on us by a due consideration of the full corps of the royal and priestly elders seen in heaven from chapter iv. and thenceforward? Are not these twenty-four elders the complete symbol of the heads of the heavenly priesthood glorified above before the tribulation begins? How could this be applied before the rapture, which accordingly is nowhere hinted at afterward? The rapture must have taken place before Rev. 4, for the result of it is then beheld in the full company of the enthroned elders, who represent the saints transfigured and translated to the heavens. Matt. 3:12; John 17:20, 21; and 1 Thess. 1:6, 7, have been similarly pressed: What think you? =====

A. Undoubtedly, in my judgment these scriptures harmonize with, if they do not even suppose and confirm, the previous removal of the saints to meet the Lord in the air. For 1. Rev. 7:9 distinguishes in the sharpest way between the innumerable crowd of Gentiles and the elders, and restricts these blessed Gentiles to the epoch of the great tribulation. Nor is it by any means certain, to say the least, that they compose a heavenly company; indeed to me the evidence seems to point rather to earthly blessedness in the day of glory. What might be cited to show that they are heavenly is that they are seen in heaven in the prophet's vision. But this of itself no more proves that in the accomplishment of the vision the Gentile multitude are to be glorified in heaven, than the presentation of the woman in the beginning of Rev. 12 proves that her actual place will be there when this prophecy is fulfilled.

As little does the seventh trumpet in Rev. 11 decide the question of rapture before or after the tribulation. In fact, there is not the slightest allusion to that act of grace in the passage, and therefore no warrant for confounding "the last trump" in 1 Cor. 15 with it. The trumpets in Revelation are a symbolic series peculiar to the book, consisting of judgments and the last three of "woes" even, the last of all bringing in the closing scene of divine judgment, and of course, therefore, the reward of the righteous. In 1 Cor. 15, on the other hand, the reference is solely to the saints risen or changed, and the origin is a military allusion drawn from the final signal when the legion sets out on its march from its old encampment. It would be a mistake to confound with either of these the blowing of the great trumpet (Isa. 27) which gathers in the elect of Israel to the land of their inheritance. Each must be interpreted by its own context.

Rev. 20:4 is, to me, strikingly in favor of the view that the rapture of the saints symbolized by the elders is before the tribulation. For we have, first, thrones filled with saints to whom judgment is given; and these are no other than the elders, or those already glorified. Then are seen two distinct classes in the disembodied state, "the souls of those beheaded," &c., who are then, and not before, caused to live in time for the first resurrection and the reign with Christ. "The first resurrection" is a phrase in no way importing that all who share it are raised at the same moment; but that all who do so are raised a thousand years and more before the rest of the dead, so as to enjoy the millennial reign along with their Savior. These disembodied ones who had suffered unto death under the Beast, are not raised evidently till the Beast and Satan are

disposed of; but who believes that the Church and the Old Testament saints are not changed and caught up before? Rev. 17:14; 19:14, are too plain.

4. As to Matt. 3 it does not refer to the question of the time of the rapture to heaven, any more than John 17 "The floor" seems clearly to denote a Jewish scene; and the sifting of corn is quite as certainly said of Israel as of the heavenly saints. But apart from this, there is nothing here for deciding the question of sphere, time, or way. Again, the view of John 17:20, 21, which supposes, not that it was accomplished at Pentecost or just after, but that it awaits the persecutions of the last Antichrist to drive the frightened sheep all together, and that this is evidence that the Church cannot be translated before those days of trial, appears to me to demand no comment; 2 Thess. 1:6. 7, is a fair question, and so is the answer. For the point revealed is the manner in which the Lord will deal in public retribution. Now, there will be nothing of the sort till the Lord appears in judgment. The previous rapture of the heavenly saints (even if we suppose it now to be ever so sure) is not of any such nature, but a pure and crowning net of grace, altogether outside the world. But "the day of the Lord," in which, on one side, the changed saints come and appear with Himself in glory, and, on the other side, their persecutors are smitten with His vengeance; "that day," and none before, is stamped with the character of solemn, righteous award to the glorified saints and to their enemies. Then only will the Lord recompense tribulation to the troubling world, and rest to the troubled Church. The question of the rapture is quite apart from the point discussed in these verses.

Present Testimony: Volume 9, 1857, Before the Lamb, Before the Throne

Rev. 7:9-17.

Before the Lamb, before the throne,  
Behold a vast innumerable throng,  
From every kindred, people, zone,  
Of every various speech and tongue.  
In snowy robes, with boughs of palm -  
Their glory charm'd my raptur'd gaze;  
While, jubilant, a lofty psalm  
The many-voiced chorus raise.  
Solemn and grand arose the strains;  
And high the joyous anthem rung;  
"Salvation to our God who reigns,  
And to the Lamb!" the theme they sung.  
And all the angels—gather'd round  
The elders and the living four -  
Fall with their faces to the ground,  
And God upon the throne adore.  
Amen! Let blessing, glory, power,  
Thanksgiving, honor, wisdom, might,  
Be to our God for evermore,  
Through never-ending day and night!  
Then said an elder, "What these bands,  
Bright-shining in their white array,  
With palms of victory in their hands?  
O tell me, canst thou? whence came they.  
"Outcame they to this glorious height,  
From the great Tribulation-flood:  
They've wash'd their robes and made them white  
In the Lamb's precious cleansing blood.  
"Therefore, before God's holy throne,

They day and night His praises tell;  
Their worship He who reigns shall own,  
And with them will forever dwell.  
"Hunger no more, nor thirst, nor heat,  
Nor sun-blight, shall they ever know;  
Fed by the Lamb, who guides their feet  
Where founts of living water flow.  
Fragments Gathered Up, Revelation 9

Is not Rev. 9 correlative with chapter 7? The locusts hurt those not sealed (in the east rather), the horsemen those not faithful among Gentiles (only the latter is more limited; it is the third part of men, or prophetic Roman earth).

Bible Treasury: Volume 6, Revelation 9

Is not Rev. 9 correlative with chapter 7? The locusts hurt those not sealed (in the east rather), the horsemen those not faithful among Gentiles (only the latter is more limited; it is the third part of men, or prophetic Roman earth).

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