

## Revelation - Commentaries by Gordon Henry Hayhoe

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Revelation 3 and verse 7. And to 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, either openness, 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 I've kept my word, and has not denied my name. Behold, I will make them of the city village 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 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 thy 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 the half of the year, 11 year. What the Spirit saith under the churches, and under the Angel of the Church of the Laodiceans. Right these things, said 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 our lukewarm are neither cold nor hot, I will spew thee out of my mouth. Because thou sayest I am rich, and increased with good, and have need of nothing, and knoweth 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 layman that thou mayest be clothed, And if the shame of thy nakedness do not appear, And anoint thine eyes with eyes style, that thou mayest see as many as I love, I rebuke and chasten. He's Ellis therefore, and retent. 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. To him that over cometh will allow 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 the path of the year. Let him hear what the Spirit said under the churches. Last night we spoke about the first three of these churches and how they bring before us. Certain order in which God would speak to us, first of all reminding us of departure, then perhaps bringing trial into our lives that he might draw us back, and then giving us wisdom when we see the general state of things imprisoned. And such about the Church and the world are coming together, that there is still a path for faith. Well, in the two of the churches that we omitted. We have Fire, Tyra and Sardis. I might say that these last four, Biotire, Sardis, Philadelphia, and Laodicea, and each one of them we have a mention of the Lord's return, because I believe we could say that these last four conditions go on until the Lord comes. I believe in fire, Tyler. We have brought before us that great system that seeks world domination, because it speaks about in the 26th verse. And he that overcometh and keepeth my works unto the end. To him will I give power over the nation, 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? Well, we know that the great intention of that system that is spoken of is Babylon and the Book of Revelation later on.

Is to have the place of rule. It speaks about the woman riding the base, and we know that she seeks control of the political power of the Western world. Well, there's a special word here given to the overcomer that he doesn't have to seek that position because the Lord Jesus is the one who is going to rule all things. The Lord Jesus is the one who is going to set everything right. And you and I are the just waste his time. We know that in this time in which we live. There's so much thought in the minds of Christians that we have a certain part to do in making the world better, in improving it. But we can see here that the Christian is to wait the Father's time. The Lord Jesus says, even as I receive of my Father, has he taken his place of world dominion yet? Has he undertaken to such things right in the world as yet, now that that time is coming? But now he's not seeking that one could speak in that way, He's not seeking that the kingdoms of this world. Now in the 17th of John and his prayer, he says, I pray for them. I pray not for the world, but for them which thou hast given me, for they are thine, that is the Lord Jesus. Is seeking the blessing and good of his own and is not asking now for the kingdoms of this world. But there's a time coming when the Father will say, Ask of me, and I will give you the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And in the meanwhile, brethren, our place is just to go on patience, just to wait. Do we see things getting worse? Well, this is the Kingdom and patience of Jesus Christ. Now we're just to leave these things and we have nothing to do with setting the world right, but we're associated with the one who will. We're going to be with him when he comes out of heaven upon that White Horse and when he subdues all under him. And we can patiently waste that time. And if you hear people saying, well, Christians should do something to stop the tide of evil and to help to build a better world, why you can just reply, we're waiting the time when the Lord Jesus will do that. And he's going to take us up to be with himself. Before that time comes and then he's going to come back with us. It says the Lord, my God shall come and all the Saints with thee. It says the Lord cometh with 10,000 of his Saints to execute judgment. Yes, He's going to come and we'll come within that so we can waste that time. And then we find in the next one in Sardis. It tells us. In the end of a first verse. Thou hast the name that thou live us and our dead. Well, I believe this is very solemn, and that it refers to Protestantism, that which God raised up in the Middle Ages and restored the truth of justification by faith, so that the Gospel was preached. And many souls were brought to know the truth of salvation. Through the work of Christ. But how about many of those systems? That once had the truth of the gospel. Always the sad thing to think that many of them, although they have a name to live, are dead, and that I believe we have pictured to us in Sardis. And so he says. In the second verse the 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 has received and heard. And hold fast and repent. If, therefore thou shalt not watch, I will come on me as a thief, and thou shalt not know what hour I will come upon thee. Well, when the Lord speaks of coming as a thief, that's the way he's going to come in judgment upon the world. It tells us in Thessalonians. But he, brethren, are not in darkness, that that day should overtake you as a thief.

Know when the Lord comes as a thief, it will be upon the unsaved. And what a solemn thing to think that that part of Christendom which once had the knowledge of the Gospel, which once preached salvation through the finished work of Christ, should be in the position where the Lord

would come upon them as a thief. And so they were called upon here. To strengthen the things which remain, which are ready to die and can't receive, and in this very time in which we live, more and more and more. Of the true Gospel being given up in that which once professed to know the way of salvation. What a solemn picture we have here in Sardis, of the many systems that we see all about us. Well, the word to the overcomer is in the fifth verse. These 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, this is an encouragement. Thank God that there are those amid the great systems who are true children of God, whose names will not be blotted out of the book of life. But what a what a solemn thing to think that much of this that we see about us will in the end have to be spewed out of Christ now. Well then, when we come to Philadelphia, we find those who especially met the Lord's approval. It says here. Some verse. 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, either openness of no man shutteth and shutteth, and no man openeth. Now in Speaking of this one was not at all. Boats that they're that we could say that we occupy the place of being Philadelphians, but I do believe that we see in this Church of that which meets the Lord's approval at the end. And if you and I would seek to walk in a path that meets his approval. I believe we would find that his mind made known to us here in connection with Philadelphia. So the Lord addresses himself to them. He's of his holy He's it is true. You know, holiness is the importance of evil. And don't we find that every hand an indifference to the claims of Christ? And you and I must never allow the standards to be lowered. That is, God has made known his mind, and you and I are not to give up any. We are responsible to hold the precious, the positive truth that has been committed to us. It tells us that the Church is the pillar and ground of the truth. And if we start to give up any part of it, by who can tell how much we may give up? So the Lord, addressing himself to Philadelphia, says he that is holy. And holy, I say, as a nature, it is the abhorrence of that which is evil. And he that is true, that is, we are responsible to maintain the truth of God. Either hath the key of David. Well, when we think about the key of David, we think of the one who is able to keep the doors open even in the last days. And so he says here. Either openness and no man. Shut up and shut up and no man ultimately. And we know that God has allowed doors to be shut. We know there are places where the testimony to His truth and His gospel have gone forth. And today those doors are shut. What a very solemn thing. And we should remember that to despise the truth of God is a serious thing, because it might be taken away from us. We were speaking about those places where the seven churches were over in Asia Minor, and God has given them over to the darkness of Mohammedism.

The Gospel was once preached and known in China, but what about it today? What a sound thing that says, either open up, no man shut up, and shut up, and no man open. And if God has granted an open door in this country, what a responsibility to us who know the truth to walk in it, to proclaim it while we have the open door. And I believe that each one of us ought to be exercised. That we might seek to walk in the truth. And as I say, to proclaim it while the doors are still open. It's always says in the first, I know thy works well. This was an encouragement to this little assembly of Philadelphia. It was an encouragement to them to go on in the truth. As I mentioned before. These 4 words are given to us in each one of the seven churches. This summit was a warning because the Lord knew and saw the departure that had come in, but it was an encouragement. Here I know of our works. Behold, I have set before thee an open door, and no man could shut it. This is a special word of encouragement given to Philadelphia. And I believe, beloved brethren, that if we seek to walk in the truth that God is committed to us, that He'll preserve an open door to us until the Lord comes. In First Corinthians Chapter 11, the Lord Jesus has asked us. To remember him until he comes, it says as often as you eat this bread and drink this cup, he to show the Lord's death till he come. And if he wants us to remember him until he comes, we can be sure that He will provide for those who seek to please Him a path, a place where they can do it. And so I don't know. When he says on the set before the unopened door. I believe this is a special encouragement to us to walk in the truth and that as long as we seek to keep His word and not deny His name as He will preserve this open door to us. In those places where the door has been closed, I believe it was first of all a giving up of the privilege of the of meeting according to the mind of God. And I believe if we don't walk in the truth, and then God may take it from us, and then he himself may close the door. For thou hast a little strength. Well, we can't expect in the last time that there will be great numbers. When the Lord Jesus came into this world, why it was only the shepherds that heard about his coming, and they came, worshiped Him there in the Manger. And then when the Lord Jesus was brought into the temple, why we find. The two older ones, Simeon and Anna, were the only ones to meet. Oh, there wasn't great strength. There was only a little strength. Sometimes people will say, well, if the testimony is of God, if it's the truth of God, one or more. Well, here we find that in this assembly, the only one I believe we could say where the Lord places his special approval upon. He doesn't say that they have great numbers. He didn't say that they were a strong group. He said that thou hast. Strong, our little strong, and in the last days we can always expect that that which is according to the truth of God will be characterized by weakness, not an outward display of strength. And then it says. And hast kept my word for one point. This is we're living in days where the truth of God is being questioned. Part of the word of God is being set aside. Oh how the Lord values that devotedness that would keep His word. Sometimes it might seem that it's difficult to keep contending for the truth.

Sometimes people will say, well you're so narrow minded that you won't allow other people's thoughts at all. All we must stand for the truth of God. I have no right to my thoughts. You have no light to yours. We only have a right to the truth of God on each one of us ought to seek to by our minds to the revelation that God has given in His precious word. Now it's true that we do make mistakes sometimes. But are we willing to be corrupted by the word of God? Are we in White Rose in Berea? When Paul preached, it says they searched the scriptures daily to see if those things were solved. And if you and I have some different thought about some matter in connection with the truth of God, our willingness to sit down and look into the Word of God with subject minds to be taught by His Word. All brought him were responsible to keep his word. Last kept my word. May God grant that we especially as gathered to the name of the Lord Jesus. May stand for the whole truth of God in these last days, not for justice part of it, but for the whole truth of God. Indeed, I would say about for any assembly to be truly an Assembly of God, it must stand for the whole truth of God. Now, of course, I know that we fail in carrying it out. But it's one thing to fail in carrying it out. It's another thing to give it up. And certainly do not grant that we will always seek to walk in the truth that God has recovered to us. And then the next thing it says. And has not denied my name. Well, in the time that it's very, very difficult not to have some name, people say, well, you must have some name. And even when we want to get a meeting room, then immediately the authorities want us to have some name, don't they? They want to have some name. They don't like to find the trumpet. The enemy doesn't like to see a company. Who? On no other name but the name of the Lord Jesus Christ. But all that's the only scriptural ground it says in Matthew 18 and 24, where two or three are gathered together in my name. There are mine in the midst of them, and I have noticed in my contacts with people. Well regarded to the name of the Lord Jesus Christ. Why, there's a reproach at once. But if you say, well, we're known as brethren, Oh yes, Oh yes, they're quite ready to accept any other name but the precious name of the Lord Jesus Christ of all beloved brethren, how dear it must be to the Lord Jesus deceived all the earth, who value his name alone. What would I think if I came home and my wife was calling herself by some other name? Five people say there's nothing in the name. A name is not important. Well, I'm sure to every married person here, while it is very important and how you would feel lack of affection if your wife was to call herself by some other name than yours. And so high the earth

must be to the heart of the Lord Jesus, that there are those. Who value his precious mind and are content to bear his reproach also receive three things I believe that characterized those of Philadelphia. A little strength, keeping his word and not denying his name. And if you would seek to find the company that is guided according to his mind, don't expect great numbers. For it says I'll ask a little strong, but expect to find the truth of God there. Expect to stop to see them standing for the truth of God, even though sometimes they're misunderstood for and expect to have find them having no other name but the name of the Lord Jesus Christ. This is what the Lord specially valued. This is what he approved of us was dear to him in a in a bit of room.

And then he says in the ninth verse, Behold, I will make them of the synagogue of Satan, which say they are Jews, nor not but to lie. We noticed in the second chapter, in the ninth verse, it says, I know the blasphemy of them which say we are Jews now not but are the synagogue of Satan. We see how seriously God looked upon this, that those who profess to be his church were taking the position of Israel. You know, Israel are God's earthly people. God has two distinct circles of blessing. He's going to bless Israel on the earth. But the Church is blessing is heavenly. And for the church to make herself an earthly company and to borrow that system of things that was given in Judaism as a denial of the finished work of Christ, and it's a denial of our proper relationship to Christ. As members of his body with a heavenly calling and we can see how seriously the Lord looked upon this because each time it's mentioned he speaks of it being of Satan and I believe that it's Satans attempt to Judaize the Church of God. To rob us of the precious liberty of nearness that we have in coming into the very holiest of all as purged worshippers, and bringing us back to that system of things that was given to Israel which caused worship at a distance. Where you know, in the ritual in Judaism, the work had not been finished. The high priest alone could go into the holiest. The villa was not right and they had a grand building. They had all have to appeal to the flesh. Why hasn't God-given these things in Christianity? Or because in Christianity it's a new and living way? It's a new way because it's not an improvement on Judaism, it's an entirely new thing, and it's a living way because one has to have a new life to be able to worship. In the Lorde presence. Without anything with Judaism. So I'll put it like this. A man didn't have to be saved to enjoy a fine building. He doesn't have to be saved to enjoy fine music and robes and all that kind of thing. An unsaved man can enjoy that. But one has to be truly born again and have a new life to be able to enjoy the simplicity of meeting in the presence of the Lord himself. Enjoying his presence and worshipping Him out of a full heart. That's why I've spoken out as a living wine and let among you say man, come into a meeting where we're just gathered around the Lord. In true Christian simplicity. And he'll say, oh, this is a very strange place. Why, I miss that. I miss the organ, I miss the roads, and I miss the preacher. I remember our dear brother Walford up in Canada. We went to a little meeting down how to work. He had never been to one of the meetings before and he had been invited to calmness laws in the morning. And when he walked in it was just a small hall and he saw near the back and he looked and there was the loaf on the table and there was the cup and there were the seats arranged around it. I was sad, but I wonder where the preacher is. Well, he was perhaps 5 or 10 minutes early, so he sat there and he said, well, this is strange that the preacher hasn't come yet. And he said run 11:00 came. Someone gave out of him and he thought, well, I guess they're just filling in until the preacher comes. And they sang to him and everyone seemed to enjoy it. And then everyone sat quietly for a little while. And when someone else gave him and he felt that strange, the preacher must have, he must have been delayed this morning.

And then someone said I got up and in simplicity, thank the Lord. Oh, he stabbed. This is a meeting that's led by the Spirit of God. This is a meeting that's led by the Spirit of God. And he told himself how sweet it was to his soul just to sit there and see that there was no need for a human leader. But the dispirit of God was taking the lead in the meeting. And he went home to his wife and he said, oh, he said, I was at a meeting this morning that was linked by the spur of God. He said, that's where I want to be. And that dear man was gathered to the name of the Lord Jesus Christ. Well, how sweet it is that we can meet in that way. And so he says here, they 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. I believe that the Lord is going to show his approval of those who sought to meet according to his word in a coming day, just like it was with David. We know how Saul is on the throne. And David and his men were in a despised and rejected place. But the time came as that David had the Kingdom. And then what did David do about those men that were with him in The Cave who shared his rejection? While he spoke of them as his mighty man, He appointed them to positions of honor because they had shared his rejection. Well, I believe that's just what it's telling us here. That in the coming day the Lord will show how He valued those who seek to affair His reproach. Let us go forth, therefore, unto Him, without the Cam bearing his reproach. Or may we value this place, not because we're looking for the time when the Lord will honor us for us, but just because we want to be in His company? I don't believe that any. Man who went out to The Cave of the Dog for anything of honors in connection with David. They just wanted to be where he was, but he rewarded them for him. And you may be assured that if you do 1 little thing to please the Lord Jesus in obedience to His Word in that coming day, he's going to take notice of it. Oh, what a joy it is to give give joy to him, the one who enjoyed so much for us. Now this tenth verse. 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 dwelt on the earth. Now some have taken this verse to teach that. All the Lord's people will not go on at the Lord's coming, but only those who have kept the word of His patience. Well there's a verse that simply answers that. In First Corinthians 15. It says they that are Christ. That is common. No, every true believer will go off when the Lord comes. Not one will be left behind. There is no such thing in scripture as a partial rapture when the Lord Jesus gives a shout all those that have died in Christ from the Adam Delmar. They will all be caught up, and all the living ones who are trusting in Christ will be caught up at that moment to be with the Lord. In fact, I might say this, that whenever it speaks about the rapture in Scripture, there is no mention of responsibility in connection with the rapture. Responsibility is always connected with the appearance. Because the thought and the rapture is the joy of leading the law. But after we get up there, there will be a manifestation take place in His presence, and then when He comes out of heaven to set up the Kingdom, Why then the results of faithfulness to Him will be manifested when the Kingdom is established, but when He comes? We just go up because we belong again. And I think that's so sweet. It's precious to my own heart. Supposing one of my boys were naughty when I was away from home?

And every time he thought of my coming home, he thought of the fact that I might have to punish him. He wouldn't look forward to my coming, would he? But I wanted to, I wanted to look forward to my coming. And so when I talk about coming home, it's just the joy of seeing my family and loved ones. It isn't any thought of the responsibility at all. But after I get home and I see some mention of responsibility, but the joy of meeting is the joy of relationship. I know how blessed it is that when the Lord comes, He's going to call all his own. Be with himself, faithful and unfaithful Christians. We're all going to meet him with joy. The manifestation takes place afterwards. But now to mention why this verse comes in here, and I believe it's important, and that is. It says because I've kept the word of my patience, I also will keep thee. That is, this special word of comfort and encouragement is given to those who kept the word of His patience. Shall I illustrate it like this, supposing that I have four or five children? And we're going to go on a picnic. And there's one of them that always seeks my company. He's very close to me. He's obedient. And I go to him and I see him and tell your little secret. We're going to take the family on a picnic. But I'm telling you

because you always are so close to me and you like to please me. So I'm going to tell you ahead of time. Well, the whole family is going to go on the picnic. But that boy has the joy of entering into it beforehand. And that's the problem is first, the Lord values those who keep His word and do not deny His name, and He gives special words of comfort and encouragement to them. I know how sweet this is. And I might say that we find Him Christendom, that there are those who think the church is going through the tribulation. There are some that would even. Have the Lord's coming at the end of the Millennium. That's how far they'll put it off. Quietly lost discomfort, all because they're not keeping his word and not denying his name. All they're going to go up when the Lord comes, but they haven't got the precious comfort of it. There are many dear Christians that are afraid that the country is going to be destroyed by atomic bomb and all kinds of things, and they're worried about the conditions that are coming in. Or what a comfort it is to know that before God's judgment falls. The Lord is going to take His church away. Well, this is a special word of comfort and encouragement given, enjoyed by those who keep His word and don't deny his name. And now the excitation, Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Well, I believe that we need this word. The Lord is coming soon. Hold up fast. Which thou hast. We're living in days of giving up. Really, we don't need to look out of from among those gathered to the Lord's name. We find funny to discourage, we find funny to cast us down in these last days. But all brethren, it's not a time to give up. It's not a time to give up, no matter what difficulties may arise in the assembly, no matter what trial, no matter how few there may be that seem to come. Remember. It's not a time to give up. It's a time to hold fast. The Lord's coming is near. You know, Semi and Anna that we spoke of in Jerusalem, they might have said, well, nobody seems to care very much about the temple anymore. What's the use of going? Not only the two of us, we're the only ones that are usually there. So why should we stir ourselves to go? We might as well stay at home too. All what they would have missed. Just to think that they were the ones that were there. When the Lord Jesus was brought into the temple and wouldn't you like to be at the prayer meeting if the Lord came that night, Wouldn't you like to be at the remembrance of the Lord and at the Bible reading It's the Lord Jesus was the common such an occasion. All this is the word that's spoken here. Behold, I come quickly, hold that fast which thou hast, but no man.

Take thy crown. So this is a little word of encouragement for them not to give up. In these days when there was but a little friend, now the 12 First 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 thy God, in 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. Let me know if you go along with a little company gathered to the name of the Lord Jesus. You'll be told that you don't amount to very much in Christendom. Why are there many other great large churches which are accomplishing a great deal? And what are you accomplishing by this seeking to go on with such a feeble little company? What's the Lord's answer to this? He says I will make him a pillar in the temple of my God. The world may say what it don't amount to much here. The Lord said all values, that devotedness in that come day all manifested, and he shall go no more out. Well now the question of going out, isn't it? Christendom has become a great house, and it says, If a man therefore purge himself from thee, he shall be. Honor sanctified and meet for the Master's use. Now there is nothing more difficult for one who loved the Lord than to find that he must walk in a path of separation, sometimes even from others that know the Lord and love Him. You know when I was a young fellow and we used to walk to meeting quite a bit. I remember how often we used to pass true believers, ones who loved the Lord and they were going to other places. And I always used to have a heavy feeling in my heart every time I passed them. I thought how sad it is here. We love the Lord, and here's this person passing me going someplace else. Isn't it too bad that God's people are divided, yet we must seek to maintain the truth and walk in well as a time coming when you'll never have to go out and nor. That moment when the Lord Jesus gives a shout every St. will be a gathered son. It doesn't succumb. Thessalonians, the 2nd chapter. I beseech you, therefore, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him. As I passed those people, they met under various names. But all is a moment coming, when the show will be heard and we'll all be together. And who will be who will be gathered around the Lord Jesus Himself. Whose name will we own? His name? And I believe here, when it says I will write upon him my new name, I believe that refers to the special truth that has been recovered in this present dispensation, and that is. That Christ is the bridegroom of the Church, and that He is gathering out a bride for Christ, and that you and I are part of that bride. In the Old Testament, that secret wasn't known. And so it was hidden God. Now it's been made known, and here we're living in a time when the Lord Jesus has been made known not only as the God of Israel, but as the Bridegroom of the Church, the head of the body of the Church. You and I value this precious place. Well, how lovely the word to the overcomer here, the New Jerusalem. My new name. Now we come to the Church of the Laodicean, and this is the last one. It's the general coldness and indifference that characterizes Christendom, and which is liable to creep into all our hearts as the end approaches. And so I believe that there is much for us to learn from this exhortation. That given connection with the Church of the Laodicean.

It says these things that the Amen, the faithful and true witness, the beginning of the creation of God. No, the Church had failed as a Candlestick in the earth, but here's one who's a faithful and true witness. All isn't it good for us present in these last days? To look away from all the failure that we see within and around and look upon the one who is a faithful and true with the one who never has failed. And I believe if we have our eyes upon him, we'll be kept in these last days. It's easy to get occupied with the failures of our brother. It's easy to look within and see how discouraging it is. Father's blossom, when we look to Him, the faithful and true witness, the Amen for that word. Amen means, let it be established, yes, He's going to accomplish all the purposes of God. It says all the promises of God and him are yea, and in him all them under the glory of God by us. Now this expression, the beginning of the creation of God. We know that this is misused by those who teach that the Lord Jesus is a creative being. I just like to make a comment about this. The Lord Jesus is not the created being. The Lord Jesus is the eternal Son of God and when it says he's the beginning of the creation of God, it simply means that the head of new creation, the beginning of new creation, is the Lord Jesus himself. When everything failed under the first man, then God said I'm going to make a new creation. And the beginning of it, if God's beloved Son, he's the one who is the head of the whole new creation. Everything under the first man has failed, but everything under the second man and last Adam is going to be established and all God's purposes are going to be fulfilled in him. Well, this is the encouragement given to us. In the evil day. And then he says, I know I watched that thou art neither cold nor hot. I would thou art cold nor hot. So then because our Luke warm and neither cold nor hot, I will spew the out of my mouth. Well, certainly these verses describe the present day. People are so indifferent to truth. When you take a stand for the deity of Christ and for the work of Christ, you're liable to be met with an expression something like this. Oh, well, you have to respect other people's ideas and other people's religion. And so we're told that we shouldn't be too firm for the truth of God. They're just lukewarm. There's indifference or blasphem. It's dear to the heart of God that we should maintain the glory of His Son. And the blessedness of his finished work. I know he may be misunderstood for it sometimes, but let us remember now that it's most important that we should earnestly contend for the faith once delivered to the same. And these days there is so much, as I say, of lukewarmness and people say, well, we shouldn't be so dogmatic about the things that we believe. If it's the truth of God, we have to stand for it. God's glory demanded in the blessing of souls demanded, because if we give up the

person and the work of Christ, we have no gospel to preach. How can we preach the gospel if we deny the deity of Christ and the work of Christ? We have no message for fallen man. And how can we, how can we have a place where people can come and hear the truth and be delivered from all a wind of doctrine and Christendom if we don't stand for it in God's assembly? Well, May God grant that we may be faithful and hold the truth that's been committed to us. Because our service I am rich and increased with goodness and have need of nothing. Oh, I'm sure everyone who travels through the country in these days is in perhaps by the beautiful new churches. Every place you go you see the finest and grandest churches that I suppose were ever built and.

You see more and more of them all the time. Increased with good. Now those that profess to be the servants of Christ are given positions of honor with plenty of money. Why? This is the day when the profession of Christianity is flourishing in Europe. That's why it is still rich and increased with goods. You can have need of nothing. But what does the Lord say? And knoweth not that thou art wretched and miserable, and poor, and blindly naked. Does God value all these attempts to build these fine buildings? Oh, he says that they're wretched and miserable and cool and blind and naked. And how many of these foreign buildings? The Bible is given up. The truth of salvation is denied by the era of these grand buildings. Sad thing he says, I'll constantly above me go fraud in the fire. The family has to be rich and white. Raymond, the thou mayst be clothed, and that the shame of thy nakedness do not appear. I believe gold cried in the fire, that thou mayest be rich, His divine righteousness. And then when it says. By agreement that thou mayst be called its practical righteousness. How sad it is to think that those who forecast the name of Christ should be careless about their walk, and yet how often it shows that those who profess the name of Christ. Are not careful to in any way walk in a way that honors the Lord. How often when you go to speak to someone about the way of salvation, they will say, well, so and so he's a Christian, but. Maybe doesn't act like one. Well, he says, I consolidated by white raiment, that thou mayst be clothed. That is practical righteousness. The fireman is the righteousness of Saints. And then it says an amongst thine eyes, with eyes thou, that thou mayest see. Well, it says in Peter about those who were short sighted and couldn't see a far off that is occupied with present thing. Are you and I taken up with present things? Do we think that the Lord saved us so that we would get along in this world? We'd be able to get a better job and have a better home and drive a better car? Because we're saved. Why we need to have our eyes set on something beyond this poor world. And I believe very often that we who are real Christians set our hearts upon things down here, and then the Lord has to come in and stir up the net. I believe he does that and he's faithfulness. You know, when the children of Israel and her Jericho, the Lord told them about the silver and the gold was to be brought into the treasury of the Lord, and that if they took any for themselves, it would be a curse to them. And I believe the lesson for us is just this, that anything that we have and hold, that we can hold as belong to the Lord. His only snare to it. It's only a snare to it. Oh, may the Lord grant now that we will anoint our eyes with eyes, thou that will look beyond this poor St. and have our eyes upon the glory that's coming. It says where no vision is, the people perish. And to those of us who are parents, are we bringing up our children for this world, for positions in this world, or is our desire for them that they would live for Christ? Or as one looks at the dear young people growing up in so many of the assemblies, how one's heart often desires so earnestly that there would be those who would devote their lives to the Lord Jesus? Who would give their young liars, when they're in the freshness of youth, to live earnestly for Christ? Oh, what a privilege. Well, we can only do it because we have before our vision something more than just this world. May the Lord grant that we all anoint our eyes with eyes are that we may see.

As many as I love, I rebuke and chasten. Be zealous, therefore, in repentance. That is, the Lord often deals with us because He wants our heart to suction, and if we're not moved by His love, then He has to lean us by circumstances. Now the 20th verse. We often use this verse in the Gospel. But primarily, this verse refers to real believers. 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 was made. That is, in this Church of Laodicea the Lord is seen as being on the outside. But he's standing and knocking. And now the cause to the individual, if the state of the professing body is such that the Lord is on the outside, the individual can still hold communion with him. Now, I don't mean that there will not always be a collective testimony. There will be until the Lord comes. But I say that it's most important for us. In days of ruin and weakness and breakdown. That we should hold personal communion with the Lord. And if you see coldness and indifference around, don't make it an excuse for yourself. The Lord wants to hold personal communion with you. And no matter how difficult things may become, no matter how weak the testimony may be, we can hold that individual communion with the Lord. And he says, I will come into him and will suck with him. He was made. And how often one has seen him, and going about the country and going to various assemblies, one has seen, I believe I can say, those that have answered the Lord call. And in the midst of great weakness, they're enjoying the Lord, the fresh and happy in their soul. And why? Well, because. He, the Lord has come in, and. They are stopping with him. They're enjoying that sweet communion with him. Oh, may the Lord grant that we may value this, that we may in each one be exercised to have that communion with him. To him, not all the cometh 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. When our Lord knows just how difficult it is to overcome in the day of lukewarm, I think it's much harder than persecution. If people openly persecute you, why it sometimes is a great encouragement to be faithful to Christ. I found when when I've been persecuted for the name of Christ, while as it says in Peter, there was real happiness. A real joy that filled my heart, but I don't know anything harder. And then to go on in the freshness and sweetness of the love of Christ, when you have this feeling, well, nobody else seems to be interested. Nobody else seems to care. Oh, and that's the character of things that we can expect in the last days, and that's why it's written here. As even as I also overcame, and I'm sat down with my Father in his throne, the Lord Jesus saw all his disciples forsaken and played. Did he give up? Did he give up in his love to them? Oh no, He went to the cross to die for him. Did he give up in his faithfulness? No, He did his Father's will even when all the supplement fly. And so the Lord said, I overcame. And he says no matter how dark and difficult today, why you can overcome. And the Lord Jesus is now gone there and he's sitting. With his father on his throne. I might say that at present this is where the law is. He's sitting with his father on his throne. While the time is going to come, as we remark before, when the father will say to the son. Ask of me and I will give you the heathen for thine inheritance. Then the Lord will take his own throne. Then the Lord Jesus will take his place of headship. Now he's sitting with his Father on his throne. He's waiting for the time that the Father will speak the Word. Now this is our place. This is the time of the Kingdom and patience of Jesus Christ.

But the Lord Jesus said, I'm going to take my throne, and then you can sit with me on my throne. Oh, brethren, may we go on in faith and patience and affection for the Lord Jesus in these last days. He's able to keep us. And no matter how dark and difficult today, may he grant that we may value his approval. So I say again. In connection with Philadelphia that we have in that little assembly and that which met the Lord's approval. You and I desire to have his approval. Well, let us seek to go on that path of keeping his word, not denying his name. Even the Lord is great weakness. And then if things seem to be in a state of general decline, may remember that there's a special encouragement then to individual faithfulness. And so instead of excusing ourselves and saying well. They're such indifference and no one seems to be very interested.

Address—G.H. Hayhoe

Revelation chapter 3, beginning at the 14th verse. The Angel of the Church of the Laodiceans rite. These things saith thee. Amen. The faithful and true witness, the beginning of the creation of God. I know thy. And that thou art neither cold nor hot, I would thou art cold or hot. So then, because thou art was warm, and neither cold nor hot, I will spew thee out of my mouth. Because thou slayest 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 ye to buy of me gold Cried in the fire that thou mayest be rich. And wait, raiment, that thou mayest be clothed. And of the shame of thy nakedness do not appear. And anoint thine eyes with eyes, Thad, that thou may have seen. As many as I love, I rebuke and chaste them. Jesus. Therefore in repentance, 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 suffer with him, and he with me. To him that overcometh will I grant to sit with me in my in my. Wrong, even as I also overcame, And I'm set down with my Father in his cross. He that hath an ear, let him hear what the Spirit left unto the churches. I expect most of us are acquainted with the fact that we have in Revelation 2 and 37 assemblies in Asia Minor brought before us. These 7 assemblies actually existed. There was a state of things in each one that differed, and the Lord in the midst of the 7 golden candlesticks, looked at each one and passed His comments upon what pleased him and what displeased Him gave. Special word of encouragement to the overcomer and each one, and called upon them to he that happened here, Let him hear what the Spirit saith unto the churches. But I believe that we can say in general now there is a decline. I say in general because we do see that God has grabbed it through the church's history revivals at different times. And so these seven churches bring before us the history of the church in a prophetic way as a Candlestick in the earth during the Lord's absence. And the character, things have been declined, but God in His goodness and in His faithfulness has granted revival, He has granted recovery at different times. But when we come to the, we come to the last stage, we come to that part which perhaps we could say would characterize the last days in a special way. We feel this all about us. We feel it within our own hearts now that we're living in days of indifference to Christ. Well, perhaps you might wonder why I read how this sad and dismal picture where the Church is so signally failed the Candlestick, but perhaps I could put it like this. That a person's true character is known by the way he acts when everything is disappointing, when his love is unappreciated, when his feelings are hurt. The way a person acts under such circumstances, declare, shows up what is really designed. And this, to my heart, is exceedingly precious, that in this last phase of the Church's history, we see the Lord acting in such a way that he displays in such a perfect manner. His feelings unchanged toward his own, in spite of their indifference to him, in spite of their coldness of heart, and in spite of their travel appraisal things, he looked upon them with love. Perhaps you could answer in a little way to the book of Malachi and the Old Testament. Now there we find the last stage of Israel's history. The prophet Malachi was the very last one recording before the Lord Jesus himself came to Israel, came to this earth to be the Savior. And what character things existed all what grieved the Lord's heart greatly. But how does he begin the message too of this assembly? Or he had been to this company addressed in Malachi says the burden of the word of the Lord by Malachi. I have loved you, saith the Lord. Isn't this touching? I have loved you, saith the Lord.

They have departed, they grieved His heart, but his feelings toward them remain the same, and he fled with them. And also we find another characteristic which answers to what we have in the address to Laodicea, now that the Lord says in Malachi. There may the fear the Lord spake often one to another. And the Lord hearkened and heard. I ask the Lord in the midst of this saw those whose hearts respond to His love, and He found His joy in them. The same state of things is brought before us here in this last church, Laodicea. Another thing that I think is so touching that in the first one. The Lord had to say to Ephesus, We will have been reading in our Bible readings through the past two days, the first epistle to Ephesus as it was mentioned now that high, that wonderful truth set before them. But in the second epistle, as it was mentioned in the letter to Ephesus in Revelation 2, the Lord felt it and he said. Thou hast left thy first love. But in this very last one to Laodicea, he shows that he had not left his first love. It's the only one of the whole 7, and perhaps the one where it would least have expected it, where he assures them that he loved them. He said as many as I love, I review can chase them. I am aware, of course, that he mentioned. In. In the Philadelphia that in the coming day He will manifest that He loved are the ones who kept His word and did not deny His name. But I'm Speaking of loving them in the condition which was so contrary to His heart and to His mind. And I say to these He speaks that word that would touch their hearts and that would constrain them. For it's the love of Christ that constraineth us. Notice the way the Lord addresses himself to this assembly, he says. These things saith the Amen. The Amen this word means. Let it be established well, how wonderful are all God's plans and purposes concerning His people, those precious things we had before us in Ephesians. Are all those counsels and purposes going to be carried out in spite of the Church's unfaithfulness? Yes, the Lord addresses himself to lay Odyssea as the Amen. I ask their failure, a failure of the children of the church, is a Camelstein. The earth is not going to frustrate the purposes of God, but the church is going to be presented without spot or wrinkle or any such thing. The Amen. How doesn't this refresh your heart? Are you discouraged? Can you come from a little gathering? There's weakness, there's coldness. Here's the Lord speaking and he says these things, saith the Amen. Oh yes, all those counsels in connection with his people are all going to be established. And then it says the faithful and true witness. Church had been anything but a faithful and true witness. The Church has failed to be that. She was called to be that, but she hasn't been. And we have fought in this common failure. But who is speaking? The one who is the faithful and true witness present, isn't it lovely to have our eyes upon Him, to know Him is the one whoever continues in the freshness of his first love and in the midst of ruin can address himself in this way and say the faithful and true witness? Yes, feel up to Him, pay our eyes, return to that blessed one. He's going to be the center of the redeemed company in the coming days. And then the beginning of the creation of God. This is a verse misused by those who deny the deity of Christ. In teaching that the Lord Jesus at a beginning, there's no such thought in this. And a new creation begins with a person, the first creation. The first man, Adam, was placed at the head of the creation, and he failed. Everything connected with the first man has ended in failure, whether it's in Israel's history or the church's history.

Everything connected with the first man, I say has always been marked by. But there's a new beginning. A new beginning, And who is it? That blessed One who went into death, who rose triumphant over all the power of Satan and is now crowned. The glory and honor of that man is the head. The beginning of new creation. New creation that we feel discouraged as we look around and we feel this calmness creeping into our own hearts too often. Oh, isn't it lovely? To know that God has a new beginning, He has one who is going to be the head of a new

creation, scene of glory. And in addressing himself to this assembly, he addresses himself in this way. The one who will establish all things, the one who is the faithful and true witness where the Church has failed. The one who is the beginning of a new creation. And if any man be in Christ, he is a new creature. Or the new translation reads, there is a new creation. All things are passed away. Behold, all things are become new. And he says, I know thy works, I know thy works. Well, we find this in each one of the seven churches. To those who were departing from him, it was a word of warning. To those who are going on with him and with the word of encouragement. And how would it be to us rather than we can ask ourselves this question personally? I can ask myself, you can. Supposing the Lord came and stood before me and said, I know thy works, Would this give comfort to my heart? Perhaps I've been misunderstood by others. Would it be a comfort that he should say, align all thy works? I know what you've done, I know your desires. Would it be a comfort? Well, if we're seeking to go. For him this is a great encouragement. It was to the dear Apostle Paul when all those in Asia had turned away from him. He said, I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day. He had committed this all life to him. He was seeking to live before him. And he said, It's all going to be manifested in that day. But if there's coldness, if there's something we're hiding, if there's something that's not writing our. Lives it makes us feel afraid that he should say I know thy works. I ask that made David afraid when the prophet pointed out to him that there were things hidden but not right in his life. And so here this word is a searching word and he had an encouraging word if we're seeking to please him. Well, I suppose on, he says our leader, cold nor hot. That is there with lukewarmness. There was not coldness. That is, perhaps it would be most easily expressed as in indifference. And I don't know of anything that hurts a person more than indifference. Yet. Rather a person says I don't like you, and I try to pretend in both ways. It just makes you feel so. Uncomfortable. You just don't know where you're at, as people would say. And the Lord feels that when there's indifference and there's indifference to Him, He would rather us acknowledge in His presence that are away from Him. The point of blessing is when we acknowledge our true condition. And so He didn't value for this lukewarmness. Nor may I say to each one of us here, let us be real in His presence. He knows whether our hearts desire to go on for Him or whether we're just putting on something. For others, but it's not real. He sees that He doesn't want unreality. He wants us to be realized, say before Him, and to acknowledge our true condition. When the Sinner comes to this point and said by sin there's blessing for him. And when we come to the point where we acknowledge our true condition, our coldness, why that's the point where He comes to assure us. That he loves us still. When did the Prodigal find out? Really, what was in his father's heart? When he acknowledged what he was, he said, Father, I have sinned against heaven before thee. Never before he realized the love that was in his Father's heart. Is it away his father couldn't, Shall I say he couldn't show any limit to the blessing? He said all up from the house belongs to this boy, this guilty boy. He's acknowledged his true condition. Bring forth the best robe, put a ring in his hand, choosing his feet.

Kill about his calf, no sin. Yes, how the Father valued that reality, and so he didn't. He doesn't value here this coldness or this, shall I say, this lukewarmness. Now the 17th verse, 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 to make it. Surely this answers to the materialistic days in which we live. Have some increased with goods and I've need of nothing. Never before has there been, at least for many years, such a time of prosperity when within our reach, within the reach of our young people. Is all kinds of things that we can have, material things, and we're in danger of getting occupied with these things and losing in our souls. The Lord had heard this. Boss, I am rich and increased with goods, but this was hiding the real feelings within. Rather than we have to confess it to in our grasp after these material things. There is often within us an emptiness, something that we feel is unsatisfied. And while they were saying, I am rich and increased with goods, who does the Lord remark? And no smoth, that thou art fretured and miserable, and poor, and blind and naked? Who, you say, How can it be a person doesn't know when he's wretched? Don't we know when you're wretched? Some of us parents, some of us have had children, but we've seen him that there was something wrong. If you said you're not happy, they'd say, well, there's nothing wrong with me, There's nothing wrong that we knew underneath that they were wretched. Added a lot. You fill with us all. You often put on a great appearance before others. We can make others think that we're getting along and that everything's all right. But all the Lord's sadness, You don't know that you're wretched. I think this is very lovely. He didn't say you know it, He said you don't know it. Oh, the Lord loves till I say, to put down such things as sins of ignorance. When Israel had crucified their Messiah, he said, They know not what they do of the Gentile, He said, which none of the Princess of this world knew, for had they known it, they would not have crucified the Lord of glory. Brethren, isn't it often true with us that we don't really know what's the matter with us? We don't know. There's something like. The wretched were miserable. We're poor. We look at our possessions, we look at the things that we have and we say there's still something mighty, there's still something lacking. The Lord knew what it was. All these things, these possessions will not bring happiness. It's a person. It's Christ, it's that blessed lion who died for us on Calvary. And none of these material things or characteristic of this day can ever fill up. Wretched, miserable, poor, blind, naked, all in condition. Don't we have to confess that this is true, That this is exactly descriptive of the very time? And I fear, brethren, we don't always know it. We don't know it. We don't realize it tells us about have Samson that he wished not. That the Lord had departed from him, He thought he could act just. Yet when he was an object of ridicule with his long hair, no, he thought he could act as if things were just the same as they had been before. But they weren't now. He had lost the secret of his strength. He had given up his hazard shift. He had given up bearing reproach for the Lord. And now he knew. Or at least he should. I should say he didn't realize what had happened until.

The situation arose. And he found that he had no strength. He had no strength. Well, the Lord says and knoweth not that thou art wretched and miserable, and poor, and blind and naked. Then he goes on, 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, that the shame of thy name must not appear. And anoint thine eyes with thysel, that thou mayest see. No, the Lord is wanting to bless them. He saw their condition and now he wanted to help them. He wanted to bless them and he said, I counsel thee to buy of me. Why is this word by you? Cost something to go on to the Lord in days like this. May not cost in dollars and cents, but it's going to cost something. Going to cost us having the time for the reading of the Word and the prayer. It's going to cost us time to get in His presence and have let Him search our hearts. It's going to cost us perhaps a little misunderstanding from even laws of love to seek to go on with hearts true to Him. The please happen of the Lord, says I counsel aid the five of me gold frighten the fire that thou mayest be rich. Tells us in Peter's epeistle trial of your faith being much more precious than a gold, and perishes, though it can try to fire might be found unto praise and honor and glory at the appearing of Jesus Christ. And oh, let us not, let us not. Be grieved over the trials of the Lord sins, Little Song says. Blessed is sorrow kind the storm. Drives us nearer home, as though the Lord should say you were more rich when you were passing through trial, and you were enjoying my presence and my thing, than you are now when everything is coming your way. Don't we often have to confess this? We we draw back from trial, We're living in a time, sometimes called a welfare state, where everything seems to be taken care of. Don't have to worry about. Anything you can plan and you can have protection and pensions and insurance and everything so you can just look in the future, say, well, everything's taken care of. Yes, you can just kind of rest back and say I don't need to worry about trial, it's all taken care of. Sometimes they try all the blessings. Sometimes the Lord sends them that we might have this goal

tried in the fire and be truly rich. Often these things have proved a real blessing in our lives and in our soul. And he says. White, Raymond, that thou mayest be clothed, and if the shame of thy nakedness do not appear here we have that practical righteousness. And I believe gold is divine righteousness. And the white raiment would answer in the Scripture that we have in Revelation chapter 19, the fine leaven is the righteousness of Saints. It's a practical righteousness. And if we don't have this for them, the shame of our nakedness appears. That is, it shows. Circumstances arise that show that there isn't a practical going on with God in our lives. And then it goes on to say, and anoint thine eyes with eyes to have, that thou mayest see the glitter of present things keeps us from seeing our real fortune. Yes, the Lord wants to sit before us. What is our real portion? Is it here? Oh, it's in itself. It's above. It's up there for Christ sitteth at the right hand of God. Oh, I think this is very sweet. The Lord felt the condition of Satan and Laodicea, and He writes to them because He loves them. He writes to them and tells them as all He should say. We don't know what's the matter, but I see what's the matter. I'm telling you. Ally providing for you. Oh Lord wants to bless us, His heart is full of richest blessing for us, and so he would have us to have our eyes anointed that we may see as many as I love, I rebuke and chasten. Be zealous therefore and repent. It's in love He speaks this now the 20th verse.

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. I believe here we might say that in the collective state of things that is described in Laodicea, the Lord is looked upon as thee on the outside, but it serves His knocking, and we can. Have individual communion with him. We can go on, no matter how dark and difficult the day, no matter how much weakness comes in rather than I feel it's so important that we should call this individual communion with God. I feel it as one travels about it. I might mention my own personal feeling. What is needed is. Our individuals who seek to go on in communion with the Lord. And can be a help to their brethren in the condition of things that exist. Often we're concerned. We say there's a sad state in our assembly. There's a sad state in that assembly. But you and I can have personal individual communion with the Lord. And if so, we can be a blessing in the midst of his own. I've quite often mentioned, and I believe it bears repeating. This remark that I think has been some help to me through my whole Christian life since I read it. That is, Christianity is known by what it brings and not by what it finds. Wherever we go, I love life. If you personally are enjoying the Lord Jesus, you can be a blessing among the young people, you can be a blessing among the Saints, you can be a help. All you say, all the state of things is sad. It's law. Never was it any worse than that described here in Laodicea. But I say again, a person's character comes out when there's frustration, when there's disappointment. When his his love and feelings are not appreciated. While the Lord himself the condition of things here. His heart was grieved. He felt that there wasn't a response to his love, but he said I haven't given up my love toward you and I want to hold personal communion with you. I want you to enjoy this as your portion and so he stands at the door of the box. You know, he says, any man hear my voice and open the door. Brethren, this verse is often used in inviting sinners, and I think it's lovely to use it in that way, but it's not the real meaning of it. The real meaning is the Lord addressing himself to an individual who is not locking in personal communion. And the Lord is saying. I want to have communion with you. Or are we enjoying this? Can we say that in our own personal life as we go on from day-to-day, now that we know what it is to sit down with the Lord and be with us and hold personal communion with Him? Never needs to be competitive, not even in the darkest day. Our brother just read to us of the Lord Jesus there in the Garden of Gethsemane, with all the horrors of the cross pressing upon him. He said all. My God, there was that communion with His Father. The only time that was ever broken was when he was bearing sin in those hours of darkness. And there he says, My God, for his Baptist taken. But when he is there with all that awful burden before him, he says, Oh my heart, oh, how precious, brethren, may we desire this. We needed it in his last days. Which feel the coldness and indifference, we feel it creepy into our own hearts. But I believe if we gain one thing from these meetings, and that is to go on with having personal communion with the Lord, our lives can be a blessing. I think it was brought before us this afternoon by our brother in connection with Gideon. There was a sad state of things in Israel, but there was one man. And he valued the precious wheat. And he was thrashing. By the winepress. And the Lord said to him that he would deliver Israel by his hand. He would deliver Israel by his hand. So let us think of these precious things as though the Lord were knocking at your heart and mind this afternoon saying, I want to sit down and have communion with you. I will suffer him.

And he is with me. All, let us seek this, let it be the sweetest and most wonderful portion of our life. In these days of materialism, in these days of indifference, may we value this precious, this wonderful privilege. And then it says to him that overcometh. Will I grant this it with me in my throne, even as I also overcame and am sat down with my father in his soul all the forever a darker day in his room. History than when the Lord Jesus walked here, and they all rose against him and fed away with Him, away with him, that he overcome. Yes, his love was strong in death. Many waters couldn't quench love. He went to the cross and as they gathered around them with their ears, he said, Father, forgive them. They know not what they do. They still want to bless them. And he went into death, but the blessing might be secured. What a savior. This is your savior of mine. And now he says, I overcame. Don't be discouraged, you can overcome. You can overcome. Its value, the hymn that is of thirst, will I give the fountain of the water of life freely. He that overcometh shall inherit all things. Oh, may the Lord grant that we may not be overcome by the state of things, but in communion with the Lord, by the enjoyment of His presence. Personally we may have grace to be above. The circumstances, the conditions. Or creeping in on every hand so that we might be overcomers for His glory and that our lives might be a blessing to others from our brethren. Until that blessed time when we come into His presence and see how wonderfully He overcame, and He overcame for us, the blessing might be secured to us. May He keep us then, and may this little message given to the Assembly. See ya, He brought home to our own heart, so that we might go on in these closing days of the Church's history for His glory and praise.

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