

Revelation - Commentaries by Charles (Chuck) Hendricks

Denver Conference: 1994, God's Mercy and Love in Discipline (19:3)

Address—C. Hendricks

Let's begin by singing 142. 142 Glory to God on high. Peace upon earth and joy, Goodwill to man. We who God's blessing prove his name. All names above sing now the Saviours love too vast to scan 142. Glory to God.

Regina Conference: 1996, The Sovereign God is for Us (19:6)

Address—C. Hendricks

I was noticing that first, Lufthansa. Our times are in thy hand, Father. We wish them there. I want you to ask yourself. As I myself. Is that true? Is that true of me? Are we totally committed to the? To the truth that our times are indeed in His hand. The way of man is not in himself. It is not in man that walketh to direct his steps. No, our times are in His hands. Our life, our soul, our all we leave entirely. To thy care. Is that true of Maine? Is that true of you? I'd like to talk this afternoon on the sovereignty of God. Now the sovereignty of God supposes 3. Grand attributes of God. His omnipotence. That is, he's all powerful. His omniscience, that is, He's all knowing. His understanding is infinite. And his omnipresence. His presence everywhere. We cannot get away from God. His sovereignty is his prerogative. To exercise? Absolutely. His attributes. And the wonderful truth of Scripture is that He is for us. For us, his children. And all that he does in his sovereign acts. Are for His glory and our blessing. Some time ago in the United States, a rabbi. Wrote a book. It became very popular. It was received by the men of the world with a claim. And it was called. Why do bad things happen to good people? Why do bad things happen to good people? Have you ever thought what would happen? If God would put a fence around every believer. So that no bad things ever happened to them. Why everyone would want to become a Christian? Everyone would be rushing to join the company. That was so protected that no thing, no evil things ever happened to us. Well, that isn't the way it is. And there's a question that is puzzled man for years. How can God? Well, let me put it this way. Is God good? And is God all powerful? Well, this rabbi who wrote this book? He didn't want to conclude that God wasn't good. So if. These evil things happen to good people. People don't that don't deserve these things. It would seem. Then God must not be all powerful. He must not be in absolute control. He must not be the absolute sovereign. And it's something like. Uh, what HG Wells, I wrote it down here. I don't want to misquote him, so I'll, uh. I'll read what he wrote. HG Wells was a science fiction writer and he was a historian, and he held a similar view. To this rabbi. Who worships a limited God? A God who is not able to keep everything. That he has created under control. Either not able or not willing. Well, HG Wells wrote. He said the world is like a great drama. A dramatic production which is being produced and managed by God. When the curtain opens. All is lovely to behold. You look at the Garden of Eden as God originally set man. In innocence, no sin, no taint of evil, all was perfect.

It was a paradise. It was a garden of delights. And that's where he put. Our first earthly parents. So when the curtain opens in this drama, all is lovely to behold. The characters Adam and Eve are beautiful indeed. The scenery is magnificent and all goes well until the leading man steps on the hem of the garment of the leading lady. Who falls over a chair? Who knocks over a lamp? Which? Tips over a table. Which knocks over the side scenery, which causes the back scenery to fall in, and everything is in chaos and people are screaming and God, the manager is running around behind the scenes pulling strings and shouting orders but ah alas, he can't seem to bring things. Into any kind of decent order. That was the view of this rabbi. That was the view of HG Wells. And that explains how God can be good and yet but all this evil. Is out there. But that view? Is not. Biblical. Not at all. This is not the God of the Bible. The God of the Bible is 1 to whom nothing is impossible. He is always in perfect control of everything. And he works everything according to the council of his own will. Someone has said Can God make a stone so large that he can't move it? Well, obviously the question has with it a great contradiction. If God made the stone in the 1st place, of course he could move it. No, there is no such a thing as that. If the stone was as large as the largest mountain, he could move it. If it was as large as planet Earth, he could move it. If it was as large as the solar system, he could move it. If it was as large as the Milky Way Galaxy, he could move it. If it was as large as the entire universe. He could move it with his little finger. So great is our God one has. Tried to explain the greatness of God a little bit by picturing a man. With a Pebble in his hand the size of an atom. The size of an atom. That really that analogy diminishes God. God is greater than that. If he put the universe in the palm of his hand, it would be. Less than an atom, God is infinite. And everything that he has created. Is finite. I remember talking to my family. I gave them a math question, I said. What is 1 / 0? And they said zero. And I said no, it's not, It's Infinity. Any number divided by zero is infinitely large. And that's God. That's who God is, that's what He is, and His prerogative is to exercise. His power, his wisdom. His attributes. In absolute sovereignty, the sovereign ruler of the universe. Well. Martin Luther said to Erasmus, the Roman Catholic scholar, probably the greatest scholar of the day. He said to him, your God is too small. Your God is too small. And JB Phillips said to a modern generation. No, I got that wrong. JB Phillips said your God is too small. Martin Luther said your God is too human to Erasmus too human. Too subject to frailties and humanistic characters that characteristics that we have.

I want to ask you. This is a young people's meeting. How big? Is your God. How big is your God? Is he the sovereign ruler of your? Universe. Of your life. Does he have absolute control? In everything. That you have to do with. These are searching questions. I know they're very searching to my own soul. How big is your universe and how big is the God that you know? That rules your universe. Is your God too little? Is he? Like the Pagan gods that are limited in their power and they are in conflict with one another, each vying for a place of supremacy. Do you have more than one God? Do you have the God of pleasure and the God of your business and. God of. Other things in your life? Is there one

absolute sovereign ruler? In your life. And in mind. The sovereignty of God. Is that he? Let's look at it in Revelation 19. We have a beautiful verse there. That brings it out. Revelation Chapter 19. Now we're going to be turning to a number of scriptures. And. Revelation 19 and verse 6 I heard, as it were, the voice of a great multitude. And as the voice of many waters, and as the voice of mighty thunders, saying Alleluia for the Lord God omnipotent. Reigneth. Does the Lord God with all power omnipotent? Reign in your life. And in mine. And do we realize? That everything that comes to us in life. Even some of the worst calamities and heartaches and sorrows and tears. Are under his control. Do we really mean it when we sing? Our times are in thy hands, Father. We wish them there. Do we really wish? That he takes and has, and we believe he has absolute. Authority in our lives. The Lord God omnipotent. Reigneth. And let me turn you to the 29th Psalm. That goes along with this. They're going to be looking at a number of scriptures here. Connection with the teaching of Scripture on the subject of God's sovereignty. The 29th Psalm and verse 10 says the Lord sitteth upon the flood. Yeah, the Lord sitteth king. Forever. Yesterday when I was traveling. I travel many miles. I was traveling N on route 16 in Montana, which becomes Route 6 since in Saskatchewan up to Regina and there was a lightning storm right in front of me to the north of me. I had heard the news saying that there was. Going to be hail. And I understand there's some very damaging storms in this part of the country. And I saw those lightning bolts and couldn't help but think of the. The scriptures that speak of his lightning. His thundering. His voice is in the Thunder. And he controls and sends these lightning bolts. And I took courage and refreshment in the thought. I'm driving right into that storm. I could see all the strikes ahead of Maine and. I took comfort in the fact that not one of them. Can ever reach me? For harm without my father. He's the one that directs it all. Man never thinks of it that way. He thinks of these things as natural phenomena.

And they just happen. It's all by chance. And that was the view of this rabbi. That was the view of HG Wells. All of these fortuitous things that happen in our lives. We have no control over them and neither does God. That's not true. That's not true. I want to present this afternoon to us a God who controls. To the very smallest, the very smallest things that befall us down here. He is king over ever. He is king forever, a sovereign ruler. The Lord God, omnipotent reigneth. Is he a limited God? Or does he rule all things? You see, there's a view of God that he created everything. It's just like winding up an old watch with a spring in it. And then he retired and let it run itself. No, that's not the God of the Bible. That's the God of mythology, and that's the God of false religions, but that's not the God of the Bible. The God of the Bible is ruler. As sovereign ruler over all things, exercising his infinite power, his infinite wisdom, his infinite attributes in all that he does. Let's turn back to Daniel 4. Daniel 4. And verse 35. And all the inhabitants of the earth are reputed as nothing. And he doeth. According to his will in the army of heaven. And among the inhabitants of the earth. And none can stay his hand. Or say unto him. What doest thou? None can stay his hand. Are say unto him. What doest thou? They get that same truth in Job Chapter 9. And verse 12. Behold, he taketh away. Who can hinder him? Who will say unto him? What doest thou? What doest thou? Can the Potter, can the clay say to the Potter? Why hast thou made me thus? No, God doeth according to his will. And none can stay his hand. Jeremiah. Chapter 32. Verse 17. Ah, Lord God. Behold, thou hast made the heaven. And the earth by thy great power. And stretched out arm. And there is nothing. Too hard for thee? Nothing too hard for thee. How big is your God? Is he limited? Limited because maybe not because he doesn't have the power, but. And there are some that view that he doesn't, but that he's not willing. Remember one came to him and said, Lord, if thou wilt, thou canst make me clean. You're able to do it, I know that. But are you willing? Well, we were hearing this morning and how often we've heard it. That his heart is towards us. And his heart is love. Is there anything too hard for me? He says. Now he is able to do all things. Matthew 28. We know that verse very well. I'll read it. And Matthew 28 before the Lord Jesus left this scene. He said in verse 18, Jesus came and spake unto them, saying all power. Is given unto me. In heaven. And in Earth, not limited, not confined to one sphere or the other. But all power. Is given unto me all authority. Is given unto me in heaven and earth, and then again in Ephesians. A very well known passage. Chapter 1. And verse 22. He hath put all things under his feet.

And gave him to be the head over. All things to the Church. And again in verse 11 of this chapter. In whom also we have obtained an inheritance being predestinated according to the purpose. Of him who worketh all things after the counsel. Of his own will. You know, man doesn't like this subject, this truth of the sovereignty of God. He likes to think of himself as being able to handle matters and to cope with matters and to. Be the master of his own fate. He doesn't like to realize what we're presenting this afternoon, that God is the absolute sovereign. Who has control of everything, whether we like it or not? It is true. Isaiah 14. Isaiah 14. And verse 24. The Lord of Hosts hath sworn, saying, Surely as I have thought. So shall it come to pass. And as I have purposed. So shall it stand again in verse 27. For the Lord of hosts hath purposed, and who shall disable it? And his hand is stretched out, and who shall turn it back? Sovereignty. Of God. Chapter 46 of Isaiah. Chapter 46. Verse 9. Remember the former things of old, for I am God. And there is none else. I am God and there is none like me. Declaring the end. From the beginning. And from ancient times. The things that are not yet done. Saying, my counsel shall stand. And I will do all. My pleasure. My counsel shall stand. He knows the end from the beginning. He is the one. In Isaiah 57 it says he inhabits eternity. He is a timeless being, we creatures of time. And to us, there is the present, there's the past, there's the future. We know nothing about the future. All is 1 to him. He knows the end from the beginning. He is the one who is in absolute sovereign control of all events which transpire down here. You're going down the highway. And everything is fine. And also all of a sudden a car veers into your pathway. And you're involved in a very serious auto accident. Not your fault. Did God have anything to do with that? He has something to do with everything that happens. Down here. Especially so we can say that with his own. But those who are his? And everything that he allows. In our life. Some things are the bitterest. The hardest? Most grievous to bear. But he knows the end from the beginning. Not only is he light. Not only is he all powerful. But his love? And nothing that has happened or is happening or will happen. To you. Is outside of his control. Don't ever believe. That he's lost control, that it's like that chaotic scene on the stage. Where everything has come tumbling down and the manager cannot bring it into order any longer. And that's the way it looks when we look around sometimes. I know, one said to a dear brother long ago, with all the troubles that were coming in amongst the Saints, what will become of us?

And he said, I know of no future for the Christian but glory. No future. But eternal glory. Does it make you uncomfortable? That he's in control of everything. Not some things you might say well. I control my life. You know. 100 years ago. He knew that you would be sitting in that very chair this afternoon. In Regina, SK, Canada. He knew you'd be there. And what if he had told, I say 100 years ago? I could have said a million years ago to God, that doesn't make any difference. He knew you'd be here. And what if he said to one of his angels that you would be here? And what if you weren't? That would mean that God made a mistake. And that is impossible. That is impossible. He never makes a mistake. His knowledge is perfect. And his control of everything. Is according to that knowledge. And he's working all things to A to an ultimate climax which will redound to his glory. And to his Son's glory. And to our blessing. What happens along the way is incidental to. The accomplishment of His eternal purpose, well. Chapter 46 says in verse 9, remember the former things of old, for I am God, and there is none else. I am God and there is none like me declaring the end from the beginning and from ancient times the things that are not yet done. Saying my counsel shall stand and I will do all my pleasure calling a ravenous bird from the east. The man that executed my counsel from a far country. This has a prophetic bearing. I'm just looking at it now in a different aspect here. Yeah, I have spoken it. I will also bring it to pass. I have purposed it. I

will also. Do it. And there isn't anyone. There is no power in the universe that can stop it. That can change that. Genesis 18 is a nice verse we often have. Noticed it, very simple, I don't have to turn to it. Is there anything? Too hard. For the Lord. And then Job 42 two, I'm going to quote it as it is in Mr. Darby's translation. I know that thou canst do everything. And that thou canst be hindered in no thought of thine. That is, if God wills to do something. It happens. Because no purpose of his can be restrained. God wills to do something. It happens. Someone will say well. Uh, God can't save that person. Because their will is set against him. God can save anyone he chooses to. And he's chosen to save everyone in this audience. If you're all saved, I don't know the hearts of each one, but those of you who are, it was his choice. It was his purpose. To bring you and me into blessing. We take no credit for it. But we praise Him. We worship and adore Him. That it was in his heart to choose me. To choose you. You know, when you think of it in that way, what befalls us down here in this little small period of time doesn't. Amount to do much does it? When we think of these things in the light of eternity. Eternity. In the 115th Psalm, verse three, I have jotted these down. I'll read it instead of turning to it. Our God is in the heavens. He hath done whatsoever he hath pleased. We like to do what we please, we like to do. We like to think that we are the master of our fate. We say, well, that's not my doctrine, I really don't believe that. But we act that way, don't we?

So many times I speak to my own soul. Psalm 135 six says whatsoever the Lord pleased that did he. As we consider God's sovereignty this afternoon. The effect that it produces in my own soul is I'm so glad. That he is in control. Not me. I am so thankful. That he has absolute power to bring about his purposes of blessing in my life. In your life. And I don't have that power. There is no way that I could put it into your hearts, each one of you making an individual choice in your life. To be here at this conference. God can do that. And he has done it. And he's brought it to pass. It's his work. It's his doing. We err when we think that. We are making the critical decisions in our lives. When we should, as we walk by faith, not by sight. Not by cunning. Not by our own human reasoning. But trusting Him, we walk by faith, not by sight. There's a beautiful one in Isaiah 55. I want to read it to you. It has to do with the word of God. Verse 11. So shall my word be. That goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please. And it shall prosper in the thing where 2. I sent it. How wonderful to know that. There are so many campaigns that are undertaken at the expense of. Sometimes millions of dollars. To get the gospel out. This verse. Says that his word will accomplish. But he pleases. And when a soul gets saved at a small meeting or a large meeting of thousands or hundreds of thousands of people. It's the Word of God that does it and the Spirit of God that does it. Not all the machinations of man and the planning of men, but His word, which will not return to him void, but it shall accomplish that which he pleases. And the thing wherewith he assented. The purpose of God will come to pass. There will be no one missing in heaven because of your unfaithfulness or mine in getting the gospel out. But rewards will be missing. To those of us who have lazily not discharged our responsibility in getting the word out to the lost. But there will be none missing there because of my unfaithfulness. Someone else will step in and do what I should have done. In handing the track or speaking a word. Or whatever it might be. God will have his house full. And it will be as he purposed. And none can stay his hand. Let's just look at that verse in Romans 9. It's a nice verse. Romans, Chapter 9. Verse 20. Nay, but O man. Who art thou that replies against God? Shall the thing form say to him that formed it? Why hast thou made me thus? Hath not the Potter power over the clay of the same lump? To make one vessel unto honor. And another unto dishonour. Does he not have that power? Yes, he does. He can do as he pleases because he is the sovereign ruler. Sad to say. First of all, it's good to say God has not made anyone a vessel to dishonor man, makes him that, makes himself that. But he has made us vessels to honor. That's God's work. If we're going to be brought into blessing, he has to come in in his sovereign act and.

And bring us out of darkness into his marvelous light. That's his work. I can't do that. All we can do is present the gospel to the lost, and God has to do the rest and he has to buy the spirit, convict the soul. And bring into blessing. Take the story of Joseph. With all that I've said, you say, well. There still seems to be this problem of good and evil. If God is all good and all powerful, why the evil? Well, the answer, of course, is not God's fault. It's because man has turned his back upon God. He's turned away. And God uses the evil for blessing. I think the beautiful, the most beautiful illustration of this is Joseph. He was Jacob's favorite. And his brothers were jealous of him. And he brought to his father the evil report of their bad conduct. And then he Joseph, told his brothers of the dreams that he had had. That there they would bow down to him. And this made them more the angrier at him. And finally, we know the story. They sold him. To some merchant men and they took him down to Egypt and Potiphar bought him. And made him his servant, and he was a very faithful servant. And his faithfulness was rewarded in a very strange way. Potiphar's wife, she cast her eyes upon Joseph and. He resisted that temptation and she said come lie with me and he would not, he would not be with her. He was faithful. And one time she caught a hold of his garment and said, come lie with me. And he fled out of the house, and she had his garment in her hand. And and then she called the servants and said, he came to mock me. And when the master came home, she told a lie and Joseph was put in a dungeon. And God blessed him there. And yet it seems as though for all his faithfulness, he only received evil. Well, we know what happened. The Butler and the Baker had dreams, and Joseph told them their dreams and what he told them came to pass. And he said to the Butler, Remember Me when? You're reinstated and he forgot him. And then sometime later, Pharaoh dreamed, and none of his wise men could answer his dream and. Then the Butler said, I remember my sins and he told about Joseph, and he got him out of the prison and. He brought him. A different year to Pharaoh, and he told them the meaning of the dream. And he became the second in command in Egypt. And we know the story. And let's just look at the beautiful end of it, and not quite the end, but in Genesis 45. When Joseph revealed himself to his brothers who had so mistreated him. I'll read from verse one. Then Joseph could not refrain himself before all them that stood by him. And he cried, 'cause every man to go out for me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud, And the Egyptians and the House of Pharaoh heard. And Joseph said unto the brethren. I am Joseph. Doth my father yet live? And his brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray to you. And they came near. And he said, I am Joseph your brother. Whom you sold into Egypt now therefore be not grieved nor angry with yourselves that. You sold me, hit her, for God did send me before you. To preserve life. So all that evil that happened to Joseph was used by God for the ultimate good and preservation and blessing of his family. Beautiful picture of God sovereignly working all the scenes. And working the mall for ultimate good and blessing. Never. Charge God. With not being able. To control your circumstances. Are with not loving you. He has proven. How do we know He loves us? Where do we see the absolute proof of it? Totally outside of my circumstances and what has happened to me in my life and in your life, How do we know how much He loves us? The Cross of Calvary is the answer.

That tells me that he loved me so much as to give his only begotten Son in death on the cross. To shed his precious blood, that my soul might be saved eternally. Yours too. That's the measure of his love, that's the expression of his love, and nothing that ever happens in your life or mine can ever change that. Don't ever doubt his love. Don't ever doubt his power. Don't ever doubt that he is for you. If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all. How shall he not with Him also freely give us all things? The trouble with us, with me, with us, is we want it now. But we may not have it now. We may have to wait his time. And his time is always

best. His way is always right. It's always best. You know, I think of how in his sovereignty, he can even use the brute beasts. There's a beautiful instance if you'll turn to Exodus Chapter 11, when the children of Israel came out of Egypt. A beautiful instance of his sovereign power. Exodus 11. The Lord said unto Moses, Yet will I bring 1 plague more upon Pharaoh, and upon Egypt. Afterwards He will let you go. Hence when he shall let you go, he shall surely thrust you out hands altogether. Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. Now God disposed the hearts of Israel, of Egypt, the Egyptians, to give. Plentifully, bountifully to the Israelites who were on the verge of leaving Egypt. And the Lord gave the people favor in the sight of the Egyptians. Now who did that? Well, that's the sovereign God did that. The Israelites couldn't change the disposition of the hearts of the Egyptians towards them, but God could. And he gave them favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt. And all the first born in the land of Egypt shall die from the first born of Pharaoh that sitteth upon his throne, even under the first born of the maidservant, that is, behind the mill, and all the first born of beasts. And there should be a great cry throughout all the land of Egypt. Such as? Was none like it nor shall be like it anymore and I want to pause here. I live in a little town Allendale, IL 600 people. I like to go out at night sometimes and take a walk through the town. The only reason I don't like to do it is what I'm going to just tell you now. I get to walking. And I go buy a house that has a dog and it starts barking. And then the next one starts barking and by the time I'm walking through the town. The whole town of Allendale is filled with the sound of barking dogs. Now here were 3 million people that were leaving Egypt. With their cattle and their animals, and against any of the children of Israel, shall not a dog? Move his tongue. Have you ever thought about that? God the sovereign God kept those dogs. Quiet. Absolutely, you might say. An impossible thing to do. There is nothing too hard for the Lord, and this was to be a testimony. Against any of the children of Israel shall not a dog move his tongue against man or beast, that she may know that how that the Lord doth put a difference between the Egyptians and Israel? Beloved, he puts a difference between the world. And you? And us. He puts a difference. Aren't you glad you belong to him? To this sovereign God, who does according to his will, and none can stay his hand.

And then he can use. I won't turn to it. He can even use a **** *. To rebuke the folly of Balaam. He can use. Whatever he wishes. And he? He acts for his own glory. And for our blessing, God is for us. Do not interpret God by your circumstances by the. The evil things that might come into your life, by the heartaches and the tears that might flow. Those are proper and God knows what he's doing. He knows what he's doing. And he's doing it all. For His glory. And our eternal blessing. Second Chronicles chapter 20 I want to. Just read this, I was looking for it. I found it and sister came to me right after and said here it is. And I was thankful to have it. Second Chronicles 20 and verse 22. It's a beautiful passage. I'll start from verse 20. And they rose early in the morning. Jehoshaphat he was. He was being besieged by a tremendous enemy. And. They went forth into the wilderness of Tekoa, and as they went forth, Jehoshaphat stood and said, Here. Me, O Judah, and the inhabitants of Jerusalem, believe in the Lord your God. So shall he be established. Believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and they. That they should praise the beauty of holiness as they went out before the army, and to say praise the Lord for his mercy endureth forever. Here they are faced with an enemy that is powerful enough to destroy the mall. And he tells the people to praise the Lord. And when they began to sing. And to praise. The Lord set ambushments. How did he do this? I don't know. That's not important. He does what he wants to do, when he wants to do it, and as he wants to do it. He set ambushments against the children of Ammon, Moab and Mount Sierra, which were come against Judah, and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Sierra utterly to slay and destroy them. And when they had made an end of the inhabitants of sea air, everyone helped to destroy another. And so the enemy was vanquished. Under the power of God. When we think of the conquests of Israel and how they were so outnumbered in one place, it says. The children of Israel were like just little little teeny flocks of sheep set in a place against this huge, vast army of the enemy. But it wasn't anything to God. And we get down, don't we? We get down under our circumstances and things and problems in our lives. And we all do that to some extent, but all to realize God is sovereign and God is for us. And none could stay his hand.

Smiths Falls Conference: 1987, Philadelphia (3:7)

Address—C. Hendricks

I know thy works. Behold, I have set before thee an open door. And no man can shut it. 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 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, now will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches. Well, I'm sure it's familiar to all of us, to most of us, mostly all tonight that. In Revelation 2 and three we have a prophetic history of the Church. Starting with Ephesus, the post Apostolic days representing that period right after the apostles passed off the scene, and then Smyrna, the time of great persecution that broke out upon the early church and Pergamus where you have the conversion of Constantine. Whether it was real or not, God knows. And the outward embracing by the the world system of Christianity. The Emperor making his subjects and his soldiers to be baptized and adopting Christianity as the religion of the Roman Empire. Then we have Thyatar. Well one of the things he says about Pergamus is that the the doctrine of Balaam was taught there, who taught Balak to cast a snare before the children of Israel, to eat things sacrificed to idols and to commit fornication. And he mentions I know where you dwell, where Satan's throne is. The Church was dwelling with the in the world then. Gamos means marriage, and pergamus was that period when the world and the Church were united. In unholy matrimony. The church became worldly and the world became churchy. It was hailed by many Christians as being a the Millennium the world was converted. It's always been a false belief of Christians that we're here to convert the world and we're not. But they misinterpreted that happening and they thought that the Millennium had come. Instead, the church was settling down in the world, and the two things that ensnared the children of Israel, Balaam having failed to curse them, he was hired by Balik for that purpose. He counseled Balaam Balak how to get the children of Israel under the governmental judgment of God. And so we read in the. 25th of numbers that the children of. Daughters of Moab began to commit ***** with the children of Israel, and here we have the breakdown of separation. And the

church has been worldly ever since. There's only been one movement where the church has assumed its proper heavenly separated character, and that's the address that we read tonight, which is Philadelphia. Well, after Pergamus comes Thyatira, and what was introduced is the doctrine of Balaam and Pergamus. The teaching of the man becomes. The teaching of Jezebel, that wicked woman. And she was teaching the assembly there to commit fornication and to eat things sacrificed to idols. The same 2 elements that were introduced by the doctrine of Balaam had now become the subtle state of things. In Thyatira, representing Rome in the Dark Ages. Sardis represents the Protestant Reformation. But it represents it after it had settled down into a dead, lifeless formalism, after the first wave of the power of the Spirit of God had subsided. And what we see around us today in the Sardis, the Protestant bodies, is just that dead, lifeless formalism, a name to live, but dead. And then came.

The marvelous recovery of Philadelphia. I have to go very quickly in this brief outline so we can get into the the main portion that we have before us tonight. You'll notice that there's a vision in the first chapter. The Lord is seen in the midst of the 7 golden candlesticks, the Son of Man. And he walks in the midst of those 7 candlesticks, and they represent the assembly, the seven golden candlesticks. And he walks there in the character of a judge. And his eyes are all searching, penetrating and piercing, and he sees all that's going on in the sphere that we speak of as Christendom, that sphere which names the name of Christ. And the Lord is in the midst. Of this Christian profession, and he views and sees all that is transpiring under his name. And he judges it according to the balances of the sanctuary. He, as it were, says, Give account of thy stewardship, for thou mayest no longer be steward. Well, he's there not in the gracious character of high priest, but he's there as judge. He's there as the judge. And when John saw him in that, in that fearsome descriptive character that we have in the 1st chapter, he fell at his feet, is dead. John, who had lain on his bosom, who knew the very heartbeats of the Son of God, now sees him in his judicial character. Judging all that is transpiring under the name of Christ and beloved when we look around us and see. What is transpiring under the name of Christ today? It is horrifying. And the Lord Jesus sees it all according to the perfection of the divine standard. Well, everyone of the addresses of the first five churches, the way the Lord presents himself, we don't have time to look at it in detail. I'll just make make the comment and then go on. He presents himself in one of the characteristics that is described, that in which he is described in the 1st chapter in that vision. But not to Philadelphia when we come to Philadelphia. His character, the way he presents himself to Philadelphia, is not taken from the. From the vision in the 1st chapter. And that's because to Philadelphia, he doesn't present himself as a judge, he doesn't present himself in a judicial character, but he presents himself in his moral character, the holy and the true. Now we're right at chapter 3, verse 7. To the Angel of the Church 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. You notice that he always addresses the Angel. And it says the Angel. The Angel is represented by the seven stars which he holds in his right hand. In that vision, in the 1st chapter, the Angel is the symbolical representative of the of the responsibility in the assembly. And a star had a dual function. It was to rule by night, the Mariners set their course by the stars, and it was to give light. By night. And so we have in the assembly those that have been set in the assembly to rule, to guide the assembly and to teach the assembly. And I believe that's what's figuratively represented by the stars. And so he holds the Angel accountable for the state of the assembly. Actually, we're all responsible. We all bear responsibility in the assembly. But there are those certainly that are much more responsible than others. And so he addresses the Angel, the responsibility of the assembly. And calls. The Angel to account for the state of the assembly, and that ought to. Speak to all of us who are set in the Assembly in the position of guides and teachers that the Assembly is formed by the Ministry and the guidance that is given to it by those in a position of responsibility.

How important that we do not allow things to come in which would not be according to the divine standard. Things have come in that are not according to the divine standard. These things don't come in with impunity. There's going to be a reckoning for these things. And so the end of Christendom is awful. When when the true church is raptured to heaven and that which continues on for a space as purportedly being the bride of Christ, the false church, the harlot, the mother of harlots and abominations of the earth, that judgment that will fall upon her, that vessel that purportedly is the is the true church, but it's the false church is going to be the most all consuming, devastating judgment. That I believe God has ever. Executed down here. Terrible judgment of Christendom. To the Angel of the church in Philadelphia, Philadelphia means brotherly love. It does not mean. I hope you'll get this distinction. It doesn't mean love of the Philadelphians. It means love of the Brethren. And what's the difference? Love of the Philadelphians would be sectarianism full blown. It would be setting up. To be something and to be. Special before God. As though the Lord loves certain ones more than others. No, the Lord's love is for all his people. He has no favorites. And a true Philadelphian is one who has a heart as large as Christ's. He embraces in his affections, in his prayers and his thoughts. All the Saints, all the Saints. We cannot walk with all the Saints. That's another matter. But they ought to be all upon our heart. They ought to be the desire of our heart. And as we take up Philadelphia, what we're going to see are the moral features which the Lord approves of, the moral features which meet the mind of God. And it's only Philadelphia that we find them. And one of the other assemblies, excluding Smyrna, which was the second from the beginning, and this is the second from the end. There's no call to repentance. There wasn't anything to repent of. The second from the beginning was that time of persecution in which the Saints of God went through tremendous trial and persecution for the name of Christ. It was God's way of purifying the assembly when they had in Ephesus left their first love. But that soon passed, and then came the unholy union of the church in the world, in Pergamus, as we've mentioned, But here in Philadelphia, after the partial recovery in Sardis, where the infallibility of the Word of God, the all sufficiency of the Word of God to be the guide for the conscience of the Christian, was recovered. And justification by faith altogether apart from works. That truth was recovered. Marvelous truths recovered in the Reformation, but they stopped short. They did not continue on in the full power of the Holy Spirit. Striking that the Lord presents Himself to Sardis as the one who has the seven spirits of God, that is, He possessed the fullness of the power of the Holy Spirit, which they could have drawn upon and continued forward in the progress of recovered truth. But instead they fell short, and they sought refuge and protection against the tyranny and prosecution persecution of Rome. By resorting to earthly governments to protect them. That was the downfall. Of the Reformation. Philadelphia follows. And it represents. The moral features that answer to the church. To Christianity, to what Christianity is according to the mind and thought of God. Now as we go through these moral features, none of us will be able to say, well, that's what we are. Because as we look at these moral features, we'll realize how far short we come in answering to them. But it ought to be the desire of our heart to answer to them, even though we feel and realize how much we fail. The first thing we come to is the very meaning of the word Philadelphia.

It means brotherly love, love of the brethren, not just love of the Philadelphians, it's love of all the Saints, Paul says to the Ephesians, having heard of your faith in the Lord Jesus and your love to all the Saints, So faith in the Lord Jesus produces love to all the Saints. It is not sectarian. It is the Philadelphian has a heart as large as Christ's as he would embrace in his prayers. In his affections, in his thoughts. And in his activities all the Saints embraced the mall. But His feet are in the narrow path, as we'll see as we go on in this address. These things say, if he that is holy, he that is true. The Lord, as I said, is presented in his moral character, not taken from the first chapter, but this is what He

was when He was down here. He was the holy 1. He was the true one. And what is Holiness? Holiness is delight in what is good, and abhorrence of evil, according to God is revealed in Christ. It's the exact opposite of the corruption and the evil of Thyatira. The corruption of Thyatira, that wicked woman Jezebel, teaching and seducing. The Lord's servants to commit fornication, to eat things sacrificed to idols. The Holy One. Separation from evil. Delight in what is good. That's holiness. And then he was the true one. And that answers to the superficiality, to the dead, lifeless formalism of Sardis, the Protestant bodies. He was the true 1. He was genuine, he was real when they asked him, Who art thou? He could answer altogether that which I speak to thee. Altogether, what I say, he was the truth, he spoke the truth, He was the living. Embodiment of truth. Just the opposite of the Pharisees, He said of his disciples, All that they bid you observe and do, but do not after their works, for they say and they do not. Such is man, such as religious man, he says, and he doesn't carry it out in practice. But here was one who was the living expression of the truth Himself, the Holy One and the True. So in those two titles we have the the very opposite in the person of the Lord Jesus, of the corruption of Thyatira, the dead, lifeless formalism of Sardis. And he, he presents himself in this way to Philadelphia, and Philadelphia takes her character from the character of the Lord himself as he is, as he presents himself to this assembly. So this assembly reflects those moral qualities. This assembly Philadelphia answers to his mind, responds to it, and walks in holiness and truth. And so as we were singing, Thou Holy One, in true our hearts, in Thee confide, and in the circle of Thy love, as brethren we abide. And then the last verse teaches that name to own, whilst waiting, Lord, for the unholiness and sin, to shun from all untruth to flee. To walk down here in holiness and truth. Is the path of the Philadelphia, It's the path of the assembly. It was His path. And what you have in Philadelphia is Christ. Christ is written over Philadelphia. Christ is everything. And the Philadelphian takes his character from Christ himself. And then the third thing that is said of him, he that hath the key of David, he that openeth. And no man shutteth, and shutteth and no man openeth. If you'll turn back to Isaiah 22, I just want to read a verse or two there. In connection with this expression, the key of David. In Isaiah 22 verse 15, thus saith the Lord God of hosts. Go get thee unto this treasurer, even unto Shebna which is over the house, and say. Now Shebna in the passage and I don't want to go into it in detail, is it is a type of the Antichrist and then if we pass down to verse 20. That shall come to pass in that day that I will call my servant Elia Kim. The son of Hilkiyah Eliachim is a type of the true Christ. Shebna was a type of the Antichrist, and he's going to be set aside and Eliakim is going to be established in his place. And notice what it says of Eliachim verse 21. I will clothe him with thy robe.

That's the robe that Shedna had worn and strengthened 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. So the government was going to be committed to this one, 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. All governmental authority now entrusted to David and to Elia come here. And so he has the key of David. There are two figures used in the Bible for government. The one is the sword. It says in Romans 13 he beareth not the sword in vain. The thought of the sword is punishment against evil doers. Even to putting them to death. But the key is another symbol of government. The thought of the key is to open doors and to close and lock doors, and it speaks of the restraining. In closing doors it speaks of the restraining power and the authority of the Lord, restraining evil and holding it in check, and in opening doors it speaks of the one who has the authority to open and none can shut. And to make a way for His people. There came a time in the history of the Church, going back now to Revelation 3. There came a time in the history of the Church when all the truth of God that had so long been been lost amid the ecclesiastical ruins of Christendom. It was always in the Word of God. Always here, but it had been lost as far as the faith of. The believer was concerned. He didn't know it. It wasn't known to him. There came a time when the Lord Jesus used that key of David with all the authority vested in him, to open the door and to bring out of His treasure house all the blessings and all the precious stored up truths in the Word of God so that it could be laid hold upon by faith. And appropriated by faith to the soul, so that the soul could once again. Walk in all the truth of the assembly, in all the truth of the heavenly calling and character of the Church as revealed in the Scriptures. Any of us who have read a little about Church history know that the writings of the Apostolic Fathers, that is, those that some of whom were contemporary with the Apostles, others that just immediately followed after the Apostles passed off the scene. Those of us who've read those writings. Know that the distance between the inspired writings of the New Testament, the apostles writings. And the writings of these men that came immediately after the distance is enormous. The truth of the assembly was totally lost. The truth of the one body was nowhere even talked about. So much truth, you wonder how could it be? How could it be that all this precious truth was, it seems, in a moment, upon the passing away of the apostles, lost to the faith? Of the Christian Church. But it was so. So I'm addressing a company of Saints tonight that are privileged. To have more light. Than has ever been enjoyed. By the Saints of God in previous days. In previous days the apostles had it, but the faith of the early Christians remember printing press hadn't been invented then. All each local church had was whatever was written to them, and it took years. Before the Canon of Scripture was formed, and before all the Word was put together in one book, which we now hold as our Bible, that was as much a miracle. As the inspiration of the scriptures themselves. And we have the privilege, we have the inestimable privilege of holding in our hands tonight the word of God in its entirety. There has never been a more wondrous blessing committed to man. The early Christians didn't have it. None of them could have held a complete Bible like I'm holding in my hands tonight because it hadn't been put together yet in that form. And so we are so blessed there has been recovered in the Philadelphia movement some 150 years ago.

Through agencies raised up of God. There has been recovered all the truth that God has given us in His precious word. It was always there and in the New Testament, I mean, but lost to faith, lost to man, lost to Christians because of what had come in. But when the time came for the Lord Jesus to use that key and open that door and bring out of his treasure House of truth these wondrous truths. Then the truth was recovered. Prophetic truth. Dispensational Truth. Assembly Truth. The heavenly character and calling of the Church. The priesthood of all believers. The holy priesthood. The royal priesthood. Family relationships. All the truth the gospel brought to into proper focus. Even in the Reformation there were certain truths. For instance, the truth of the righteousness of God was very much misunderstood. The thought by the reformers was that Christ kept the law for us, and that righteousness of Christ's law keeping is imputed to us, and that's the righteousness in which we stand before God. That's absolutely false. That's not true. We stand before God in the risen Christ. Christ risen has become our life and our righteousness, and so we have in Christ risen justification of life. A new life, a new righteousness, and we can point to the man in the glory that he is our righteousness. Well, I don't want to digress into those things, but just to bring out that at Philadelphia, it wasn't just church truth that was recovered. It was prophetic truth. It was the hope of the Lord's coming as the bright and morning star. And you will find as we emphasize these precious truths that were recovered some 150 years ago. That the movement in Christendom today is definitely a retrograde movement. It is a movement away from the truth. It is a movement back into the darkness of unbelief. It is a movement to deny the heavenly hope. And it's very easy to understand that. When Christians lose sight of the heavenly calling of the church, and when they settle down in this world and get involved in politics, social reform and all that which is to mend this poor, sad, condemned world, they've lost sight of the true nature calling and character of the assembly. And of course they're going to give up the rapture. They're going to give up the

heavenly hope because the only way that can be held in our souls is to hold. Heavenly character in calling and walk of the Church of the believer in Christ. It all stands or falls together. Well, I'm getting ahead of myself in these comments, but it's all here in Philadelphia. Verse 8 he says I know thy works. Now let's pause for a moment. Philadelphia isn't something that made a big impact upon the Christian world. It isn't something that the world took note of. It isn't something that the natural man could. Sit back and be impressed by. It was a feeble thing, and it was consequently despised and disdained, and by the main body of the Established Churches it was opposed with all the vigor that they could muster. Whether it was from the fire tyron branch, the Romish system. Or whether it was from the Sardis branch, the many Protestant bodies. The recovered truth of Philadelphia was staunchly opposed from the pulpit and in writings. And all one has to do is to read the collected writings and the letters of Jan Darby and he will see. You will see how much the recovered truth was opposed and how God raised up. A standard against it. Well. He says to Philadelphia, I know thy works. And that's all the Philadelphia needs is his knowledge. Of the Philadelphians works, the Philadelphian lives before the eye of Christ and seeks to please him and only him. Philadelphia is not a compromiser. He's not one that's trying to make his message appealing to the masses. He's one that wants to please, but one, and that's the Lord Jesus. And so the Lord says to Philadelphia, I know thy works in the Philadelphia and responds.

That's all I want, Lord that you know. That thou knowest, thou knowest. I know thy works. Behold, he says, I have set before thee an opened it should read, opened, OPENED and opened doors. One which he has opened. Blessed isn't it? I have set before thee an opened door, and no man can shut it. For thou hast a little strength. So let's stop there. No man can shut it. The Lord has opened that door. And this is just where Sardis failed. They sought refuge and protection from. The kings of the earth that had overthrown the papal power, and they sought protection from them rather than looking to the Lord. But the Philadelphian doesn't do that. The Philadelphian goes forward in the consciousness that the Lord, if he's opened the door, all the power on earth, can't shut that door. It doesn't say no man can shut it, because thou hast such great strength. No, it says just the opposite, for thou hast a little strength. Just a little strength, a picture of weakness. It's not something that the natural man can take note of. It's not some great movement that will impress millions, but just a picture of weakness, little strength. He says thou hast little strength. Literally, that's what it is. It was what he was when he was here. He didn't come as the mighty conqueror. He didn't come as he will the second time on a White Horse. With flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. With the sharp sword out of his mouth. No, he came in meekness. He was born in a stable, laid in a Manger. He was despised, He was an outcast from his very birth. He could say, the foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head. Such was the path of the Lord Jesus. Just a picture of of weakness. He was crucified. In weakness, but he lives now by the power of God. What more weak than to have him nailed to a cross, apparently helpless? Weakness. But Paul says the weakness of God is stronger than men. He takes up the very term of contempt that the natural man was leveling against the Christian testimony. Weakness and foolishness. That's what man was saying. And he says the weakness of God is stronger than men. The foolishness of God is wiser than men. There is no weakness and foolishness in God, but these are terms which are taken up. By the Spirit of God and applied to show that God's way. So infinitely beyond man's thoughts and man's way are the way of blessing. And this is what characterizes Philadelphia, the moral features of the Lord Jesus. He was here the first time in weakness, and so the assembly in Philadelphia, the first thing said of her is, Thou hast a little strength. The next thing so precious to my soul, and thou has kept my word. Thou has kept my word. None kept it as the blessed Lord did when He was here. His meat was to do the will of the father to finish his work. He could say, The Father hath not left me alone, for I do always those things that please him. The very words of the Father are the words that he spoke, so much so that he could answer that question. Show us the Father, and it suffice with us. Hast thou been so long time with me, Philip, and hast thou not seen me? He that hath seen me has seen the Father. Perfect expression of the Father down here. Keeping his word. He's given us his precious word, and this is what characterizes the Philadelphian testimony. To keep his word. Keep his word. In order to do that, we have to know His word. We have to be men of the book. We have to make it our. More than our necessary food, as the Lord said, man shall not live by bread alone, but by every word.

That proceedeth out of the mouth of God. Men of the Book. We ought to be so men of the book that when these efforts of Satan to infiltrate into the Christian ranks. His evil principles, whether it be from the East or whether it be from man's mind and humanism, whether it be in man's philosophies or man's psychology, whatever it might be, all this comes from a source which is polluted and defiled. It's the source of man, the source of this world. And so the Apostle Paul says to the Colossians, Saints, beware lest any man spoil you through philosophy and vain deceit after the tradition of men. After the rudiments of the world, and not after Christ, for in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him who is the head of all principality and power. Complete in him. We have in Christ everything. And what we've seen inundating the the the Christendom today is the lie. The old light goes right back to the book of Genesis. Ye shall not surely die. Ye shall be as gods, knowing good and evil. And the great error that is being spread throughout Christian Christendom, the greatest listen to this, the greatest referral agency on the face of the earth. To psychologists is the Christian Church. What could be what could be a worse commentary upon the state of Christians? Just think referring people that have problems. To a psychologist instead of counseling them according to the principles found in this book. The one is the world's wisdom. Which the apostle strongly warns against. The other is the wisdom of God. The word of God. Thou has kept my word. Talking to a brother. And. What is happening? I don't know if you are aware of it. But I have to speak of it, what is happening? Is. Christians. Without. Discernment. Being deceived into believing. That psychology has something to contribute. For the benefit of mankind. It has nothing. It has nothing. Absolutely nothing. One of the greatest psychologists of the day. Made this statement. In all the history of psychology since its inception. It hasn't contributed one single benefit to the human race. That's a quote. And I didn't say it, and I can tell you who did say it. But. It's from someone who knows who's in that order of things. And when Christians take it up. And apply those principles to addressing family problems, social problems. Whatever it might be. They are going to a polluted source. They're going to the source that comes from the mind of man. And the. The gurus of psychology. The wise men of psychology. The first ones. Were atheists Sigmund Freud was an atheist? He hated the Bible. To say that we can draw upon such a source. For help in spiritual problems. Is a dismal descent by those that ought to be holding forth this precious book. And going by it, for all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, complete, fully furnished for every good work that's all inclusive.

Has the Spirit of God failed in giving us this divine revelation? Has he failed in giving us this so that we have to draw upon other sources of wisdom? No. He has not, and so the commendation to Philadelphia. I want to make this so clear to everyone of us, that when the Lord says, thou hast kept my word. If there is a family problem. Don't go to the world for counseling. Go to the Word of God. Go to the One who is, whose name is wonderful counselor, the mighty God, the Father of eternity, the Prince of Peace. Go to him and go to your brethren who can bring the Word of God to bear upon your particular problem. We have failed to. To help. In problem areas and almost the church, the leaders, the responsible element in the assembly, has failed to assume the responsibility that is theirs to handle these problems. And we've almost by

that failure, sent those in trouble to other sources, and they will not get counseling that is worthwhile. There was recently, and I'll just close these remarks on psychology with this comment, there was recently a gathering of all of the prominent men in the psychological field, and they were going to take up certain questions that were confronting modern society and address them. And the result of that meeting was they couldn't come to a single agreement on one point. That's how diverse the opinions are of these people. This is our source of wisdom, this is our source of wisdom, and this is where we go to have our problems addressed. You have marital problems. Read Ephesians 5. Read 1 Peter 3. Read the place of the Woman and the place of the Man and then put it into practice. And your marital problems will dissolve. Do we have problems with our children in raising them? Do children have problems in connection with their obedience to their parents? Read the Word of God. Read Ephesians 5 and 6 and Colossians in corresponding passages, and the book of Proverbs, and all the wisdom that is given to us. And in the word of God and put it into practice. If you know these things, happy are ye if you do them. We are not aware of how the mind is being programmed by the media out there to thinking like the world thinks. And so I stress, when the Lord commends Philadelphia, thou hast kept my word. It's going to the Word of God, it's acting upon the Word of God, and it's carrying it out in lowly dependence upon Him. Realizing that this book does have all the answers. Not some, but all the answers. Do we all believe that? I believe it with all my heart. I may fail, you may fail, we may fail in putting it into practice, and we all do. But this book has all the answers that we need. It is the wisdom of God. He's given to us the handbook to lead the Pilgrim all the way through the wilderness into the glory without a single fall. God hath given us all things that pertain to life and to godliness through the knowledge of him that have called us by his own glory and virtue. He's given us all that we need, and we have it here. And so the commendation comes home with increased force. Thou hast kept my word, he says. And not denied my name. Not denied my name. 10 * 10 times in the prophet Malachi. Malachi is to the Old Testament what Laodicea is to the Church, period. Malachi was to the recovery under Ezra Nehemiah. In Israel's history, what Laodicea is to the recovery under Philadelphia. And if the Lord leaves us here, we'll be able to look at that in the next session. But.

That was kept my word and not denied my name 10 times. In the prophet Malachi, the name is mentioned, the Lorde name. They'd profaned it, they had desecrated it. And he says he's going to magnify it. But then there were those that feared the Lord and that fought upon his name. What a wonderful commendation when the name of the Lord is being fought so little of. When it is being disregarded when it is. Being defamed. By those, mainly much many of who are doing it from the very pulpit itself. Thou hast not denied my name. But you have in Philadelphia is Christ is everything. What you have in Laodicea is self miserable, wretched, blind, naked self. And that's what we see everywhere, being promoted self esteem, self love. Self exaltation. Self complacency. Self assertion. Assert yourself, be something, be somebody, find yourself. There's really a spark of the divine within. There's good in man, and develop it. Old brother Hejo used to say. All of man's wisdom is founded upon 2 basic fundamental errors. The one is that there's good in man, and the second is that he has the power to produce it. Both are lies of the devil, and both are the very root and foundation principle of modern psychology. Both of those. Because they come from the wisdom of the world. For a Christian to draw upon such a source and then unite it to the pure, unadulterated truth of the Word of God. Is a sad, sad, unholy union. Thou hast kept my word and not denied my name. Not denied my name. Where is the name of Christ ever mentioned? Ever used as the basis for conduct in connection with? That kind of counseling that comes from that school we've been talking about? Never. You say, well, Christians do it. Yes, because they're Christians. And one brother put it this way. He said where psychology agrees with the Bible, we don't need it. And where it just because we have the word and where it disagrees with the Bible, we don't want it because it is error. All we need and want is the word of God. 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, here's the enemy. Now here are those that are called the synagogue of Satan, those which say they are Jews and are not, but do lie, he says. I'm going to take that class. Those religionists, those that cling to a formal, established religion that the world recognizes and that the world puts value upon. He says, I am going to make those who have despised you, who have disdained you, who have spoken I'll of you, even as as they did of the blessed Lord. Who was it that gave the Lord Jesus the most persecution in trouble? It was the religious leaders, it was the Pharisees and the scribes. It was those who are in a in an established religious position and they were afraid that if the Lord would continue, he would take away both their place and nation. Had to get rid of him. And so this marvelous movement of the Spirit of God where Christians were gathered out of all the confusion and all the established religious bodies that were recognized by the world, held in high esteem by the world, and they just gathered by the Spirit of God, were gathered around the person of the Lord Jesus Christ without any human leader. Relying upon the Spirit of God and having the Word of God as their sole guide and authority. And Christ, the center. Spirit of truth in their hearts.

And this started to worry some of the leaders in Christendom. And here we have that moral class described as the synagogue of Satan, which say they are Jews and are not but to lie. What does he say of them? He says, I will make them to come and to do homage to worship, or do homage before thy feet, and to know that I have loved thee. Oh, he says to this Philadelphian remnant. They're going to know those who have despised you and hated you and cast out your name. They are going to know that I have loved thee. The synagogue of Satan. Those that say they are Jews and are not such hold an official religious position before the world. And they profess to be the people of God based upon an hereditary religion. Founded upon tradition. And we see that around us everywhere. But here is a company now that left all that and said it's not feeding our souls. We need Christ. And they gathered simply around Christ and had him as their center. And the Lord says, I'll make those enemies to come and know that I have loved you. Verse 10 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, notice this hour of temptation, or testing, or trial comes upon all the world. But it's to try those that dwell upon the earth. And if you'll trace that expression, I don't think we have time. Time is running out. But the expression then that dwell upon the earth is a moral expression. It describes, it really means the earth dwellers and it's found over and over again in the Book of Revelation. If you'll turn to the 13th chapter, you'll see that those that that worship the beast. Those that worship the beast, they are the ones that dwell upon the earth. Those that worship the Antichrist, those that are deceived by the Antichrist, they are the ones that are the earth dwellers. And who are they? They're apostate Christians. There are those that have been offered heaven and they say we don't want heaven, we want earth. Were satisfied with Earth. Earth dwellers. And he says to the Saints here at Philip at Philadelphia, Because thou has kept the word of my patience. To keep the word of his patience is to be content with being nothing. Is to be content with going on, holding to his word, not denying his name, keeping his word in the little strength which characterizes the Philadelphian testimony. It's nothing that. Mage makes a big impact upon the natural man, not something that he can take note of, not something that impresses the world. Just a weakness. But faithfulness? Keeping his word. You mean there's there's a company of people on the face of the earth that believe the Bible still that book of fables and stories while that's been on that's been disproven by science long time ago. That's what we're told. Now there are those that hold fast to the word of God. That keep His word, that formed their conduct and their lives by the word of God. He could keep his word. An enemy of Mr. Darby said of him once. He wasn't flattering him, but I think it's the most wonderful commendation that can be made of a man, said. He bows to this book like a fool. Would to God that we all

bowed to this book in that way, accepted it. Received it in all that it says, without any butts, without any talking back to God. I think of Mr. Chapter Brown's statement. It's it's one of his statements that I remember so well. We are never wiser than Scripture. Never. Never. And where the Word of God speaks clearly on a subject, that's the path for us to walk in. That's the path obedience will walk in. That's the path faith will walk in. Because thou has kept the word of my patience. The Lord is the man of patience now. He has waited a long time. It's not the time for the Kingdom to be established yet. To the Corinthians he says, now ye are full, now ye are rich, ye have reigned as kings without us. And I would to God you did reign, that we also might reign with you.

For I think that God has set forth us the apostles last, as it were appointed unto death. We are made a spectacle both to the world and to men. We are the refuse of all until now. Despised. Defamed. Maligned by the world. That was the apostles, that was the path the blessed Lord tried down here. Say we not weldeth, Thou art to Samaritan and has to demon. That's what they said to him. But the Corinthians were reigning as kings. Though they weren't keeping the word of his patience, were they? They were reigning before the time. This is the time where righteousness suffers. This is the time where we patiently await. His time when he will come. And now we're here. We're set here for one thing. To manifest the life of Christ. The continuation of the life of Christ, lived in all its blessed fullness and perfection by Him, when down here, has now been communicated to us and to be continued through us. Until the Lord calls us home. A heavenly people, A people united to the man in the glory not of this world. But belonging to that scene above, guided by principles of truth found in this book, in this book alone. That was his path. That's our path if we're true. To Our Calling. As heavenly citizens. The word of his patience. Not getting involved in politics, social reform and adjusting the ills of society. But leaving that all to him, when he comes back, he will set it right. The Church is not here to improve the world. It's not here to correct the world. It's not here to remedy the ills of society. We're here to go through this world as strangers and pilgrims. Whose interests? Whose hope, Whose life? Whose object is all above? In Christ on high in the glory. That's Philadelphia. Now, as we see these moral features of the Philadelphia movement, we have to ask ourselves, to what measure, To what extent do I. Express that in my life. It's very humbling. Because thou has kept the word of my patience, I will keep thee from the hour of trial. Temptation which shall come upon all the world, to try them that dwell upon the earth. This hour of temptation which shall come upon all the world, is to try the earth dwellers is to judge them. And we're not earth dwellers, we belong to heaven. We haven't rejected the heavenly testimony, and whether you realize it or not, if you're a Christian, you're a heavenly man. As is the heavenly even soul, such are they also that are heavenly. We are heavenly. We belong to heaven. And so when the Lord comes, we will be taken from this scene. And since Philadelphia represents. What the true, what the church is according to the mind and thought of God, the word to Philadelphia. Behold, I come quickly and I'm going to keep you from that hour of trial. It's not just for the Philadelphia, but since the Philadelphian is that remnant that recognize that that represents what the true church is, That truth is for all the believers because Philadelphia represents all the believers. And that's what the very meaning of the word is. Philadelphia love for all the brethren. And so this call this word to Philadelphia. Behold, I come quickly. You notice what it is to Sardis. If you don't repent, I will come upon you as a thief. Well, that's not the way we're looking for the Lord, is it? That's the way the world will have him come. He'll come as a thief to the world, unwanted and unsuspected and unknown. As a thief by night. But to us. We're looking for him, we're longing for him, we're waiting, we're watching. And so he says, Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Just a couple more thoughts and then we'll close. Hold that fast which thou hast, that no man take thy crown. It's much, much harder. To hold fast to the truth once it's been gained than to gain it. The truth has been recovered. Now it's for us generations down the line to hold it fast. That's the word of God to you and to me. Hold fast. Don't let it go. Hold it fast. What you have, you have the greatest deposit of truth that's ever been vouchsafed to man. Hold fast what you have. Let no man take your crown. And then the word to the overcomer in verse 12. Him that overcometh will I make a pillar.

In the temple of my God. A pillar showing that he has stood for the truth when down here. And he shall go no more out. He's had to go out. He's had to separate from evil, the Philadelphian. He's had to depart from iniquity. But up there he's going to be a permanent fixture. He's going to be a pillar in that temple that, that heavenly city, that that which speaks of the Assembly, the church. He shall go no more out. No more separation then. No more tears, no more sorrow. No more. Departing no more parting from loved Saints of God. Thou a right upon him, the name of my God. Notice how personal he is. The name of my God, the Philadelphian is one who has stood for God in the evil day, and he has the name of Christ God written upon him, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven for my God. That's the church, and that name is written upon the Philadelphian overcomer. And I will write upon him my new name. All that he is in the new creation as the head of that new scene. Into which will soon be brought when he says come up, hit her. He that hath an ear, let him hear what the Spirit saith. Unto the churches.

Conference, Revelation 3:10 (3:10)

Address—C. Hendricks

Oh, what a day of glory awaits us. Who are His? Let's turn to Revelation 3 again. And we'll begin reading at verse 10. The blessed promise. To those who have received the Lord Jesus as their Savior, because thou has kept the word of my patience. Revelation 3:10. 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. I don't know whether you know it tonight, but there's a time of unprecedented temptation, of unprecedented trial which is coming upon this world. And the promise here to the one that knows the Lord Jesus, that keeps the word of his patience, is that He will keep them from that hour. The Book of Revelation at the end of the 3rd chapter we have the addresses, the seven addresses to the seven churches ended. And in Revelation chapter 4 and five, we have a heavenly scene. Thrown in heaven chapter 4 and in chapter 5 the Lamb comes and takes the book out of him that sits upon the throne. And that book contains the future judgments which are going to fall upon Christendom, the Christian world, especially that which calls itself Christian. You know, there are multitudes that are Christians in quotes, but they're not saved. They're only Christians in name. They're only professors, but they're not possessors of eternal life. And to be a mere professor and not. Is not enough. And so the Lord Jesus says to those who are real, those who are genuine, those who are Philadelphians, because the Philadelphian really represents the genuine, the one who's real, the one who has eternal life, the one who's walking in the truth. And he says, because I kept the word of my patience, the Lord is patiently waiting. He's going to come back and take the Kingdom. He's going to set up his rights in this world, he who has been rejected here. And cast out and nailed to a cross of ignominy and shame. The last time the world saw the Savior was hanging dead upon a cross The last time. The next time the world will see Him was when He is, when He

comes in clouds, in power and great glory. And He will come to judge the world in righteousness. God hath appointed a day in which he will judge this world in righteousness by that man whom he hath ordained. Whereof he has given assurance unto all men, and that he hath raised him from the dead. The death of Christ. The last time the world saw Christ was dead upon a cross, they had cried out, Crucify Him, crucify him, and they had nailed him to that awful cross. And they sat down and watched him as he suffered. They heard His blessed words. Father, forgive them, for they know not what they do. They heard those words, and they taunted Him, and they said, If thou be the Christ, come down from the cross, and we will believe on thee. Would they? No, they wouldn't have. They had seen miracle upon miracle upon miracle which He had wrought. He had raised the dead. He had given sight to the blind. He had cleansed the lepers. He had unstopped the deaf ears. He had loosed the stammering tones. He had wrought every miracle. And yet they did not believe. They did not believe. If he had come down from that cross, they said they would believe. But they wouldn't have. They had rejected him. They had rejected the light which came into this world. And as we heard this morning in the Sunday School, the children. Learn that beautiful verse I am come a light into the world that whosoever believeth in me should not abide in darkness. A light came into this world, a great light. And man rejected that light. Man rejected him. And nailed into a cross. And so Christendom, the guiltiest place on the earth, that which has been so privileged to have the gospel preached in 2000 years of gospel testimony. Christian world. We're not talking about Mohammedanism. We're not talking about Hinduism. We're not talking about shidduism. We're not talking about Buddhism. We're talking about the Christian world. We're talking about that place that has been so privileged as to have an open Bible like we have tonight.

That place which is so privileged is to the people of the Christian world can obtain the Word of God. They can read it, they can learn God's thoughts, They can learn that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already because he has not believed in the name. Of the only begotten Son of God. And this is the condemnation that light has come into the world and then loved darkness rather than light, because their deeds were evil. For everyone that doeth truth cometh to the light, that his deeds may be made manifest, that they are rotten God. And the reason that man hated Christ is because he was the light, and the light shone in such a brightness, in such a luster, penetrating the darkness of man's evil heart. He couldn't stand the light. And so he said, let me put that light out. I cannot stand the light of his holy presence. And they crucified him. The last time they saw Christ was hanging dead on a cross. It was His own that took him down. It was His own that laid him in the tomb, wherein never a man had been lame. And it was His own that cared for him. It was His own that saw Him risen from the dead. Yet He appeared at one time to about 500 bread, and at once. The resurrection of Christ is the most attested fact in all of history. In all of history. You read your history books in school children, and they'll tell you about certain facts that happened in the past, the Civil War, the Revolutionary War, whatever it might be, you believe it. But the resurrection of Christ is the most attested fact in all of history is risen. He's not fear. He's not that death couldn't hold him. He's risen and he's at the right hand of God tonight, and he's coming again. And that's what we have here, verse 11. Behold, I come quickly. The blessed promise of the Lord Jesus Christ. He's coming and He's going to come quickly. He's going to take the world by surprise. He's going to come in an hour when they think not and when they're not expecting him. What are we here today? Where is the promise of His coming? For since the Father's fell asleep, all things continue as they were from the beginning. Is that true? No, it is no. God intervened by a flood. He destroyed this world by water. And every time it rains, we see a rainbow in the sky. And that rainbow, I remember talking to a man who was at a parking lot once and it was raining and I said, you see that rainbow over there and said, I see it. Sure. He said, I see it. And I said, you know what that means? He says, no, I don't know what it means. I said it means that God pledged himself. He has promised he would never destroy this world again with a flood. That's what that rainbow means in the sky. That's the sign of his covenant with the earth. He will never destroy the world again. But he said I never heard that before. And you know. The Lord is in the glory and he says I come quickly. He's coming back, coming back to the world that has rejected him and crucified him. And during the time of his absence, he's gathering out of the seething multitudes of men and women everywhere of people for his name, people for his name. And that people are. That people is looking for Him and we're waiting for him. We were just singing about the glorious coming back to the Lord of the Lord Jesus Christ, to this world. He's going to come for his own 1St and then he's going to come with his own back to set things right here, to set things right here. Things are not right now. They'll never be right until he who's right with his reigns. Until the King of Kings and Lord of Lords returns and sets things right. Here, until the king reigns in righteousness, things will never be right in this world. And that's why men's hearts today are failing them, for fear, for looking for the things that are coming on the earth. What kinds of things are they? Well, if you read chapter 6 through 19 of this last book in the Bible, the Book of Revelation, you'll find out the things that are coming on this world. Terrible things, awful things. A time of unprecedented wrath and tribulation and anguish upon men. And upon Christendom, upon those that call themselves Christians but are not real. And when the Lord comes for his own, he'll take the real and the genuine and the true ones home to be with himself. And the ones that are left behind are merely professors, but they don't possess eternal life. They're lost, and they will undergo the awful judgment.

And so here he promises to those who are real. He says, 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. There is a time of trial where temptation can be rendered. Trial. Judgment. There's a time of judgment coming upon all the world, but what's its purpose? To try them that dwell upon the earth. Now let's just look at the 6th chapter of Revelation for a minute. Verse 12. And I beheld when he had opened the 6th seal. This is future. This is coming after the churches taken to heaven. 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 cast at her untimely figs, when she is shaken of a mighty wind. And they haven't departed as a scroll when it is rolled together in every mountain, in every island removed 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 bond man and every freeman, 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 is able to stand? I want to back up and read verse 10. I'll read verse 9 and when he had opened the 5th seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. That will be those who are martyred in the day that's coming after the churches brought up to heaven. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto everyone of them, and it was said unto them that they should rest yet for a little while, little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled. And then the 6th seal is open. And I read that first. And it describes those that are those earthquake dwellers, and those that were martyred, the Saints of God in the coming day, the true believers. They ask, How long, O Lord, holy and true, does that judge and avenge our blood? On them that dwell on the earth. There's that same moral class. He's going to send a time of unprecedented trial to this whole world to try them that dwell on the earth. Who's that?

It's those who, in the present day of grace, have been offered heaven. Those who have been offered in the gospel eternal life and the forgiveness of all their sins and a heavenly home on high in heaven. And they said, I don't we don't want it. We want birth. We want birth. We, we are earth dwellers and we want earth. And they've rejected heaven. They've rejected the gospel of the grace of God. They rejected what God is holding out to souls today, the offer of heaven, the offer of eternal life, the offer of eternal bliss on high with Christ and glory. And they said, no, we don't want that. We want Earth. Their mere earthlings, those who dwell upon the earth, how are they going to end up? Now turn over with me to the 13th chapter of Revelation. They're they're talked about over and over again in this book and I'm just going to pick out a few of the passages where they're mentioned. In the 13th chapter we have two beasts mentioned. The beast of verse one is the beast out of the sea and the beast of verse 11 is the beast out of the earth. The first beast refers to the head of the revived Roman Empire. The second beast refers to the Antichrist. Notice what it says. In verse 5 describing the end of verse 4, there's a question asked, does they worship the beast, saying, who is like unto the beast? Who is able to make war with him? And I was given unto him. That's the in this personage called the beast out of the sea. He rules the Roman Empire in that coming day. And it was given unto him a mouth speaking great things and blasphemies and power was given unto him to continue 42 months.

3 1/2 years and he opened his mouth in blasphemy against God. To blasphemy his name and his Tabernacle, and then that dwell in heaven. Well, there's another class that's the true Church, and that's those who are truly the Lords that have been raptured to heaven and their dwelling there. And he's blaspheming God, and he's blaspheming those that dwell in heaven. And it says in verse 8, it says all that dwell upon the earth, there's that same moral class shall worship him. They worship the beast whose names are not written in the book of life of the Lamb slain from the foundation of the world. And then in verse 11, I beheld another beast coming up out of the earth. And there's the Antichrist. She had two horns like a lamb. He, he's. The false Christ. He impersonates Christ, but he speaks like a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth. Notice again, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And he 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. Well on the earth again that same moral class earth dwellers, that they should make an image to the beast which had the wound by a sword and did live, and he had power to give life or breath under the image of the beast. That the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. Now in connection with this passage, please turn with me to 2nd Thessalonians chapter 2. 2nd Thessalonians. Chapter 2. Verse 8. And then this is again looking on to a future day. Shall that wicked, that wicked one, notice it's in capital W? It's referring to the Antichrist be revealed. That was that second beast in Revelation 13 that we were read about. And he deceives those that dwell on the earth. He deceives them. He causes them to worship the image that he is made of the first beast. Then shall that wicked 1 be revealed, whom the Lord shall consume. That the spirit of his mouth and shall destroy with the brightness of his coming. When the Lord Jesus comes back, he's going to destroy. All the enemies of the Lord, he's going to destroy that second beast. He's going to destroy that wicked one. And then it describes him, even him, which is the Antichrist, whose coming is after the working of Satan. He's on the scene today, I believe we don't know who he is. I believe he's living today and as soon as we're caught home, if the Lord should come tonight. And he raptured us to heaven. We'd be gone, Became this moment, this room. I hope this room would be empty and we all be gone. If you're not saved. And the Lord should give that assembly shout right now and we'd all leave. You'd be left here in your chair. You'd be lost. Forever notice what it says. Even him whose coming is after the working of Satan, with all power and signs, and lying wonders, with all deceivableness of unrighteousness in them that perish. Because they receive not the love of the truth, they might be saved, and for this cause God shall send them strong delusion that they should believe a lie. Apostate Christian Christendom is going to believe the lie of the death because they would not receive the love of the truth. That they might be saved. Tell you tonight. This is nothing to dabble with. This is nothing to play around with. We are talking about eternal issues. We're talking about the most solemn thing, the most important decision that you will ever make.

The Lord Jesus Christ, the eternal Son of God, was in this world. He died on the cross, shed his precious blood. God offers you pardon, forgiveness. Remission of all your sins and eternal life if you'll just turn to Christ and accept Him as your Savior. To as many as received Him to them gave you power to become the children of God, even to them that believe on His name. You can become a child of God tonight by receiving the truth. The love of the truth. And here it says, because they receive not the love of the truth, that there might be saved. What's the love of the truth? It's not just true, but the love of the truth. God's so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. God loves the Sinner God gave his Son for the Sinner God commended. You're blind in verse 17. You're blind. You need, I said, to anoint your eyes that you can see. You don't see your true condition. You don't see that you're lost. You don't see that you need. The Savior. And so he says, I sat to anoint thine eyes that thou mayest see. The anointing of the eyes is the Spirit of God. Who is given to all of those who believe? Divine righteousness, the gold. True riches, practical righteousness which flows from the life that we have in Christ. Practical righteousness. The eyes have to anoint the eye the spirit of God-given to indwell us, and to give U.S. intelligence in the things of God. These are the things he says I constantly to buy of me these three things, the gold. The white raiment. The ISAF. Divine righteousness. Practical righteousness flowing from a new life that we receive when we're born of God. The Spirit of God as our teacher. Anointing our eyes that we might see. Have your eyes been opened? You remember the blind man in John 9? These self-righteous religious Pharisees, they said to him, finally give God the praise. We know that this man is a Sinner. And he said that whether he be a Sinner or not, I know not. But one thing, I know that whereas I was flying when I see, can you say that tonight? Can you say that? Whereas I was once blind, I see, I see that I was lost. I see that I was on the broad, wide road to destruction. And I see that God and love has provided A Savior for me. And now I see. In the book of Numbers. The children of Israel disobey, they complain, they murmured, They did it many times, but on one of the occasions God set fiery serpents amongst them, and they fit them, and they die. And Moses erected a pole in the center of the camp, and he put a brazen serpent on that pole, serpent of brass. And he told the Israelites who had been bitten by the serpents, the fiery serpents, the poisonous snakes. He said look at the serpent of Brass and the Pope and you will live. Look and look. And as they looked with the eye of faith, they saw that servant lifted up, and they were healed. They didn't die. As Moses lifted up in the the serpent in the wilderness, Even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son. That whosoever believeth in him should not perish, but have everlasting life. The serpent lifted up, just look and live. Just look at Christ lifted up on that cross, dying for your sins, bearing the judgment of God against sin. And you let look of faith will give you life. I said to anoint your eyes that you may see. Verse 19 As many as I love, I rebuke and chasten the zealous, therefore, and repent. Oh, if you're a professing Christian here tonight, but without reality, without divine righteousness, without Christ as your righteousness. Remember when the prodigal in Luke 15 returned, the father said, Bring forth the best robe, and put it on him. There's a picture of clothing him in the righteousness of Christ himself, Christ being his own righteousness. And put a ring in his hand, the

symbol of eternal love, and shoes on his feet, and bring forth the fatted calf, and let us eat and be merry.

So this my son was lost and is found. He was dead and is alive and they began to be married. And that divine merriment shall never end, shall never end the return of a prodigal, a lost son back to God. Be zealous, therefore 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 he with me. He's knocking, knocking. He's outside of this church in Laodicea. And if you're unsaved, he's outside of your heart and he's knocking. And he wants entrance. He wants you to hear, He wants you to respond. If any man hear my voice and open the door, it's up to you. That's an individual personal transaction. You must open the door to him. I will come into him and will suck with him. Personal fellowship and he with me. Think of it. He enters into all your circumstances. He sucks with you and you enter into his thoughts. You suck with him. What a precious portion for the one that opens the door. To Christ you might be you might be in a modernistic church where they they deny the the fundamentals of the Christian faith and the Lord is outside of that church. He's knocking. He's not there, he's outside and he says he's zealous therefore and repent as many as I love. The seller. I rebuke and chasten the zealous, therefore, and repent. It's not the love of complacency here. It's the love of pity. The love of pity. But he still has the door open. He hasn't shut it yet. He hasn't closed off all hope. The day of grace is still here, so he's still knocking. Still knocking, outside knocking. And now he wants us to respond. He wants you to respond. If you're in that state of soul, if you've been indifferent to his claims, if you've been wishy washy in your beliefs, take a firm stand for Christ. Be out and out for Christ. Open the door and come in and Sup with him, and he will Sup with you. To him that overcometh will I grant to sit with me in my throne, even as I also overcame. Down with my Father in his throne. The Lord Jesus overcame when Judaism was apostate. Now he looks to the overcomer when Christendom is apostate, and if we're a part of an apostate church, to overcome is to leave it and to and to respond to the Lord's knock, and to open your door to him and enter into personal fellowship with the Lord Jesus. Either half an year, but in here you have an ear tonight. Let it hear what the Spirit saith unto the churches. The Spirit is speaking. But a solemn voice, but a solemn word, This last final state. Of the Christian profession, Laodicea, the people's rights, Christ outside knocking, knocking. Is there anyone that's in that state of soul or in that kind of a church? He wants you to open the door. He says if he opened the door, he hear my voice. You have to hear his voice. He that have an ear to hear, let him hear. If any man hear my voice and open the door, I will come into him. Not to the church, he's outside of that, but he comes into that individual who opens the door and will suck with him, he with me. You can you can enter into Blessing tonight. He says in John 10, I am the door by me. If any man enter in, he shall be saved. You can come in tonight through Christ the open door and be saved.

Montreal Conference: 1986, Behold I Come Quickly (3:11)

Address—C. Hendricks

Could we turn to Revelation 3? Continue with our brothers? Brought before us Revelation 3, verse 11. The Lord is speaking. To the assembly at Philadelphia. Behold, I come quickly. Hold that fast which thou hast. That no man take thy crown. The 10th verse. Sets before us a wonderful promise. He says, 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. There's two classes here this afternoon, those who are a heavenly people. Because they've received. The Lord Jesus the Rejected 1. Who's now been exalted to the right hand of the throne of God? The heavenly man. And then there are those who are minding earthly things. I want to read that in Philippians chapter 3. Verse 18. The apostle Paul lamenting, he says for 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? Who mind? Earthly things. For our conversation, our citizenship is in heaven. From whence also we look for the Savior, the Lord Jesus Christ. Those who mind earthly things do not look for the Lord Jesus. They're not expecting him. They don't want him. There are things that. Hinder our looking for the Lord Jesus. I just quickly want to touch upon them in Luke 12 very very quickly just to point them out. Three things in Luke 12. That can hinder. Are looking and desiring the coming of the Lord. The 1st is verse 4. I say unto you, my friends, be not afraid of them that kill the body. And after that have no more that they can do. But I will forewarn you whom you shall fear. Fear him. Let God, which after he hath killed hath power to cast into hell. Yeah, I say unto you, Fear Him. Then in verse 8 he says, Whosoever shall confess me before men, him shall the Son of man confess also before the angels of God. But he that denies me before men shall be denied before the angels of God. Every day we are either confessing or denying the blessed Lord. And it's the fear of man which leads us to. Deny him. It's the fear of man which is the snare. That the Lord Jesus warns about the fear of man which would keep us from confessing him, and if we don't confess him boldly, we won't really want his return. That's a great hindrance, the fear of man which leads to a practical denial by our life, by our testimony, by our walk, by our words, by the way we conduct ourselves. Whether we're either confessing him? Are denying him. If we're not confessing the Lord in our path, then we don't really want him to come. Really. That's the one thing that could hinder us. Then again in verse 13 we have another. And one of the companies said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Notice the answer of the blessed Lord man, who made me a judge or a divider over you. He wasn't here that way. He wasn't here in that capacity the first time. He wasn't here to judge and divide the inheritance. He wasn't here to set the world right. He will when he returns. He's going to set the world right. But he wasn't here that way, and he didn't change the world when he was here. He wasn't here for that purpose, but rather to save a people out of it and to live for the glory of his Father. But then he he lays bare what was operating in the heart of this person in the company that said, Master, speak to my brother, that he divided the inheritance with me. In verse 15. He said unto them, Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.

Covetousness, that sin which is idolatry, the Apostle Paul tells us. It is occupation with getting possessions, getting things here. It's really characteristic of those who mind earthly things. Their whole portion in life is here. They're not. A heavenly people, Judas, his sin, that which led him. To betray and deny his master was covetousness. For he had the bag and he bare what was put therein, and it was covetousness which operated his in his heart. So the Lord Jesus says, beware of covetousness. This man who had come and said, divide the inheritance, what was at the what was the motive, what was operating in his heart that caused him to ask that question? How many times even? Christians become alienated one from another. Because of the way an inheritance has been divided, beware of covetousness. A man's life consisteth not in the abundance of the things which he possesseth. Then in the 22nd verse we have the third thing which can operate in the life of a Christian. And if it is operating in such a way that it dominates his life, they won't that such a one will not really look for the Lord's coming. Verse 22. He said unto his disciples. Therefore I say unto you, Take no thought for your life what ye shall eat, neither for the body

what ye shall put on. And there's the He goes into this in detail in these verses. There is the cares of this world. The cares of this world. We can become so occupied with the cares of this world that it quenches the desire for the Lord's coming. We are really so occupied with earthly things. The fear of losing 1's life causes one not to confess the Lord. Wanting more earthly possessions, covetousness causes one not to confess the Lord and not to look for His coming, and then being just so occupied with the mundane things of this world that cares of this world, can rob 1 of this precious truth of the Lord's coming. Now let's go back to Revelation 3 and let's look at verse 10 with a little more detail and then I'll sit down for someone else. Revelation 3:10 because I will keep the word of my patients. He's patiently waiting the hour when the Father tells him to come for us, and then he'll come back and set up the Kingdom in power and glory, and then he'll establish his rights here. But this is not the time. The Corinthians were reigning as kings, Paul said. I would to God you did reign, that we also might reign with you. Now it's the time of His patience. It's the time when we're identified with Him and His. In His rejection, you, you and I are following a rejected Christ. And, I don't know, a snare worse than what we've looked at there in Luke covetousness. It's especially that which we have to be careful about, the love of money, the love of possessions, minding earthly things. So he says. Because if you've kept the word of my patience, I will keep you. I will keep you out from the hour of trial, temptation and trial, which shall come upon all the world. The whole world is going to feel this, but it's to try them that dwell upon the earth, them that dwell upon the earth, that's a moral class. Who are they? It's those who were offered heaven. And said no, I prefer Earth. Apostate Christians. Them that dwell upon the earth. The Book of Revelation tells us over and over again about them. Let's just read about them in the 13th of Revelation. Them that dwell upon the earth. We'll see where they're going to end up. This tribulation. Time is going to try them that dwell upon the earth. It's going to come upon the whole world. But the promise to the Philadelphian, to the one who is bearing a heavenly testimony is I'll keep you out. I'll take you out of this world.

Well, we know the the Book of Revelation chapter 13. Speaks of the beast. There's two beasts mentioned. Verse one is the beast rising out of the sea. Verse 2 The beast which I saw was like a leopard. His feet is the feet of a bears mouth is the mouth of a lion, the dragon. This is the revived Roman Empire headed up by a man. The dragon gave him his power and his seat. After the church is raptured to heaven, after we've been taken out of the time of temptation which have come upon all the world to try them to dwell upon the earth. But here's now we're going to read about that class of people and what they're going to do after we're taken, after the heavenly Saints are taken to heaven. And you're a heavenly St. If you're a Christian, whether you're living it or not, you're a heavenly St. You belong to heaven. You don't belong to this scene. You don't belong to earth. You're a heavenly person. You're not a Jew. You are a member of the Church of God, and that means you are heavenly. And to deny that is to deny your calling, to deny the distinctive character and testimony of Christianity. Heavenly people. Verse 5 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 them that dwell in heaven. He blasphemes those that dwell in heaven, the heavenly Saints, and all those that have their portion above. And it was given unto him to make war with the Saints, and to overcome them. And power was given over, given him over all Kindred's tongues and nations, and all that dwell upon the earth. There they are the same class that's going to be. By this awful time of trial. That we saw in Revelation 3. They that dwell upon the earth shall worship him. Whose names were not written in the Book of Life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity, and he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the Saints. And I beheld another beast. Here's the Antichrist, the false prophet. Coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon, And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein again the same expression to worship the first beast whose deadly wound was healed. And he doeth wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and he deceiveth them that dwell on the earth. Again the same expression. 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 which had the wound by a sword and did live. And he had power to give breath. It ought to read unto the image of the beast, that the image of the beast should both speak and cause it. As many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right-hand, in their foreheads, that no man might buy or sell, save he that had the mark of the name of the beast, or the number of his name. Them that dwell upon the earth, which are you? Heavenly. Whose portion is above. Or are you of that class? Who dwell upon the earth, whose portion is here? Solemn, solemn thing. The tribulation, the time of trial that's coming on this world. Is to test the whole world. It's for the whole world, but it's to try to test them that dwell upon the earth. Apostate Christians that wouldn't have heaven, they preferred earth and they're going to have it in all its horror, in all its judgment. Beware. Of covetousness. Confess him boldly. And then you'll be looking for his coming. Don't be occupied with the mundane things of this life, to be so occupied that you're just fretting and worrying all the time. Don't let these things rob you of the daily constant expectation. He may come today. Perhaps today the early brethren greeted one another with perhaps today. Oh, that we might have that before us.

Come quickly, Lord Jesus. He's coming, and that ought to be before us. And if it were before us. Every day our lives would be different. We would fly the heavenly color. We would show that this scene is not the scene in which we're occupied. It doesn't attract us. Nay, world, I turn away. Though thou seem fair and good, That friendly outstretched hand of thine is stained with Jesus Blood. Within thy least device I stoop to take apart all unaware is God. Thy influence steals God's. From my heart, May God give us to not just be a righteous people and a holy people always very necessary, but. Heavenly people, those that show this is not our home, this is not our portion, God is making us to feel it. Zephaniah 3:12 Says, I will leave in the midst of thee, and afflicted in poor people, and they shall trust in the name of the Lord. I said to a brother, well, we're not very poor in this country. And he said, but we are afflicted. Yes, he's afflicted us because he wants us to realize this is not our rest. This is not our rest. We have something infinitely better above. And the heavenly people are those that delight in the man who's there. The rejected 1 here, but the man who's there, the Lord Jesus. Lord Jesus, come.

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