

# (Revelation) the Church at Laodicea

by Willie Mullan

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*The sermon emphasizes the importance of having a genuine passion for God and being a faithful and true witness, rather than being lukewarm and lacking spiritual growth.*

**Duration:** 1:02:37

**Scripture:** 1 Timothy 2:1

**Topics:** "Laodicea"

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## Description

In this sermon, the preacher emphasizes the importance of preaching the gospel and coming together in prayer. He encourages listeners to find a place where they can do what the Lord wants them to do. The preacher also highlights the need to overcome lukewarmness, wretchedness, pride, and blindness by allowing Christ to take control. He emphasizes the importance of having a vision of both the glory of the Lord and the reality of hell. The sermon concludes with a call to repentance and a reminder that letting the Lord in is essential for making a positive impact on the world.

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## Transcript

And we're at chapter three this evening, going through from verse fourteen to the end of the chapter. Now, for some weeks past, we've been looking very carefully at these wonderful, thrilling messages of our Lord to the churches. Somebody asked me once, did the Lord Jesus ever write any letters? Yes, seven of them, I said.

And they didn't know where they were. Are we aware that these seven letters to these seven churches are our Lord's messages to the churches? We began these letters some weeks ago by looking at our Lord's walking in the midst of the seven golden candlesticks and found out that the seven golden candlesticks were the seven churches of Asia. And we've noted very carefully each evening that these were actual, literal, local churches.

And it was most interesting for us to see our Lord writing to these actual, literal, local churches. But we noticed each week as the letter was opened up to that particular church that the Lord turned from talking to the church to talk to individuals. And you'll find it's the same again this evening, because when we get through this letter to the Laodicean church, or the church at Laodicea, you'll find that he comes to the end.

He says, Behold, I stand at the door and knock, if any man, and that comes down to the individual. Because I'm positively sure in these last of the last days, God is looking for men who will give Christ first

place in the house. And God can do things when this is accomplished.

And we've looked very carefully at these actual, literal, local churches, and we've been most careful about this individual, personal word each evening to him that overcometh. And of course we've noticed something else, that these churches are not only actual and literal, and in these messages there is a word for every individual. Yet we see these churches as pictures of the church's period, and the seven is the perfect number.

And we have had these churches bringing before us periods of church history. I wonder can you name them off without looking at it now. The first one was Ephesus, and it pictures for us the period when the church sailed out from Pentecost in love with the Lord, and then she got taken up with her doctrines, and with her governments, and with so many other details, that she began to lose her first love.

And it covers the first hundred years of church history. And the next church was Smyrna, and we found out that the word means suffering. And for the next 200 years of church history, the church of Jesus Christ suffered untold sufferings under the hand and hand of the Roman emperors.

And then we came to the church of Pergamos, and the word actually means mixed marriage. And this covers the next 300 years of church history, where the church got married to the state through Constantine, and this was the worst move that was ever made. When church and state became united, and then we come to that period under the church of Priapanda, and this brings us to the dark ages, when the people caught of Rome came into power, and priest craft climbed to the highest pinnacle in the church of Christ, and the mass, and so many Roman blasphemies got established, and these were the dark ages.

And then we came to the church of Fabus, and that brought us to the period of the Reformation, when the Protestants protested against papal dictation, and when Luther came out and established the full and final authority of the word of God, established that the finished work of Christ was all that a poor sinner needed to rest upon, and preached the great doctrine of justification by faith. And these are the foundations of Protestantism. But the trouble is that we have a dead Protestantism today.

We have so many Protestants in this land barging about and talking about the border, and they don't give a hoot about the Bible. Oh yes, we've got a great lot of boys protesting right and left and centre, but they don't preach justification by faith, and they care less. A great crowd of them, not all of them, go to church once every year, the Sunday before the 12th.

They call themselves Protestants. I say they're dead. And the trouble with the land is that we have so many of them.

And when the Lord came to talk to the church at Sardis, this is what he said. He said, thou hast the name to live, but thou art dead. And I think he would say the same to me.

And when he talked to the church at Philadelphia, the word means brotherly love, brings us to the period of the great revivals in Austria, in Wales, in America. And now we come to the second one, and it's the church of Leo de Sera. It is very interesting because I think that you would know that the Greek word Leo, it means the people.

You remember we were dealing with the word Nicolaitans the other week, when Nicola means conqueror, and Leo means people. And we were in the period where the priests were conquering the people. Ah well, we're looking at the people here now, Leo.

And the word Garcia means rights. Now this is the period where we're going to hear a lot about the people's rights. That must be this period.

We've heard more in the last three years about civil rights than we've ever done in our whole history in Austria. And the trouble is that, maybe lawfully enough, some people have certain things to say about civil rights. But the great many rebels climbed on the bandwagon, and the civil rights never put them off.

They harboured them. But of course I'm not anxious about politics or what happens too much in Austria in that direction. I want to see the church of Jesus Christ in this last period when people are talking about the rights.

What is the church doing is my business. And so this is a very interesting letter for us this evening. It's the last letter of our Lord, and it's the last letter to the last church.

And I think without any trouble whatsoever, it's covering the last of the last days. So we should listen very carefully because much that's in the letter is for us this evening. On each of these seven letters, the Lord has stamped his name in one way and another, and there's the great name on this letter.

We're at verse 14. And on to the angel of the church of the Laodiceans right. And the word angel, of course, doesn't refer to a shining angel.

You would know that the Lord was not commanding John to write to an angel in heaven. The word angel means messenger. And there was someone in the church of the Laodiceans responsible to God for the spiritual quality of the people.

And the letter is written to him. And on to the angel of the church of the Laodiceans right. These things saith thee, Amen.

Capital A, of course. It's one of the titles of our Lord Jesus Christ. And it's one of the titles of our Lord Jesus Christ in relation to the church.

Remember, all the promises of God to us believers in this church age, all the promises in the book, are all yea and amen. In Christ, he's the great amen to the church. And whatever God has promised the church in this age, it will be fulfilled only in Christ.

And we need to claim it there. He's the great amen to the church. And he goes further with his name.

These things saith thee, Amen. The faithful and true witness. And in some of the translations, there's a capital F and a capital T, because this still refers to Christ.

And I think it refers to Christ again in relation to the church. Because the church of Jesus Christ will always find him faithful. Sometimes he reduces us just because he's faithful.

You remember one speaker said to him, Far be it from me, Lord, to go to the cross. And he immediately turned and he said, Get thee behind me, Satan. It was a faithful word.

The old devil was taking hold of Satan. And the Lord will always be faithful to you. You'll not always get from the Lord what you want, but you'll most surely get what you need.

And he may have to rebuke you someday, but you'll know he's just being faithful to you. And you'll always find him true. His love will always be true.

It will never change. It will never waver. It will never grow less, and it cannot grow more.

You know, when you look at the cross, and you realize that the naked, battered, bleeding figure on the center tree is God's Son, and you learn the deep truth that he's there to pay the price for your redemption, and you can say from your heart, The Son of God loved me and gave himself for me. Then you must know in the depths of your being that he could never love you more than that. Let me tell you right now, he will never love you less.

It will never change. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights of depth, nor any other creature can separate us from the love of God that's in Christ. He's the brief amen to the church.

He's the faithful and true witness. And there's a bit more of his name here. He's called the Amen, the Faithful and True Witness, the Beginning of the Creation of God.

That's a great title that's there. Well, I know the Russellites take it up and try to twist it, as they do many other things. One of them said to me once, you know right well that Jesus Christ was the created being.

In fact, I said, I know the opposite of that, that he was the creator. He said, you must know that it says he's the beginning of the creation of God. By that you mean, I said, that he was the first thing that God made? Yes, he said, that's exactly what it is.

He was the first thing that God made. He was the beginning of the creation of God. I said, do you believe he was the word? Because it talks about the word God made flesh and breath among us.

Then he had to say, yes, I believe he was the word. Well, I said, this book of John begins, in the beginning the word was. And the phrase, in the beginning, means when anything that ever had a beginning began, the word was.

The word had no beginning. The word was God. Therefore, it couldn't have a beginning, but I wasn't resting the argument there.

I took him down the chapter a little bit, and I said, speaking of Christ, it says, without him was not anything made that was made. Well, if he was made, if he was the first thing that God ever made, you cannot say of him, without him was not anything made that was not. In the message to the Colossians, it says, all things were made by him, and all things were made for him.

You see, he's twisting this, because one of the oldest translations of this phrase here is this. It says, these things hath the Amen, the faithful and true witness, the beginner of the creation of God. And that's what all, all scripture teaches, that he's the beginner of all the creation of God.

But I think it's deeper than that, you see. I think the Amen shows his relationship to the Church, and the faithful and true witness shows his relationship to the Church, and the beginner of the creation is referring to the beginning of the new creation. The Church is his new creation, and he's the one who builds the Church.

Upon this rock I will build my Church. So that what we're learning just now is, that along we're away at the very last of the last days, the Lord is just the same, he's the Amen, he's the faithful and true witness, he's the one who began the Church, and he's here with us still, and he has never changed. I think we need to learn this as we get into the letter.

And then he begins to talk to the Church, verse 15, I know thy works that thou art neither cold nor hot. I know thy works cold or hot, for then because thou art lukewarm. I wonder as we look over the whole profession, passing Church of Jesus Christ in this planet tonight, north and south and east and west, would this be right this evening? Is this 95 percent of professing Christians lukewarm? And I'm positively sure it's right.

You know, you can't judge all the Baptist churches by this one. There is a lot of Baptist churches in this land that got a class like this tonight. They're sure they'll sit in the hearth with the prayer meeting and the Bible class all together when you can have neither at once.

My dear friends, we're having a lukewarm Christianity, are we not? Yes indeed we are. You see, men and women who profess the name of Jesus Christ, they're not so cold that they never go to church at all. But they're not so hot that they're at all the meetings.

They're not so cold that they don't give something to the Lord. They're not so hot that they give generously. They're not so cold that they don't pray.

They're not so hot that they're at every prayer meeting, not on your life or not. My, there's some old Baptist with their name on the roll here. I've never been at the prayer meeting since I came here and I'm 20 years here.

And I'm not sure whether I'm going to heaven or not. Just having your name on the roll is not enough. Wonder how the Lord looks at us.

He says, I know your works. Thou art neither cold or hot. Thou art lukewarm.

This is their description. And then he said this, so then, because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. You know, the Lord gets sick of this kind of Christianity.

There's nothing will make you sick quicker than lukewarm water. Just take a mouthful and rumble it round for a while, do you see? And the Lord may be sick of some of us. Oh, we do a lot of shouting and we do a lot of professing and we would split hairs and we would argue about this and that and the other.

And yet our hearts are not right with God at all. When it comes to the prayer meeting, you're absent. The Lord gets fed up with you.

You know, you just need to put your mind down church history. And I don't want to be severe on anybody, but I could pick you churches out of church history tonight. And there was once upon a time they were really alive and they were hot and they were out and out for God.

And I can tell you the Lord has spewed them out long ago. That's hell for them. And there are no guarantees that they won't do it with winter avenue.

Not at all. Your name here is not enough. The Lord could get fed up with you and spew you out.

Is that the danger? You can see the description and you can see the danger. Have a look at their delusion now. The Lord was really looking into this church, verse 17.

Because thou sayest, I am rich and increased with goods and have need of nothing and knowest not that thou art wretched and miserable and poor and blind and naked. And there's a special figure of speech in the Greek there. Knowest not that thou art wretched and miserable and poor and blind and naked.

The Lord's not worried about good English, you know. We were saying that we'd have to say it wretched, miserable, poor, blind, armed, naked to make it nice. The Lord is emphasizing everything that he's saying here.

When wouldn't it be a dreadful thing if the Lord walked down the aisle tonight and just stopped beside you and looked into your eyes and said, thou art wretched. You know there's one thing that's absolutely sure in life and it's this. The true spiritual index of spiritual poverty is spiritual pride.

When you get people saying, we have need of nothing. You hear people saying, I've got it. Ah, you can defend your life, they've got nothing but self.

It's all I, you know. And it's a big capital I too. The Lord might come round and say, thou art wretched.

This is a dreadful word that's here, this word miserable. You know, I preached one Sunday morning here on miserable Christians. You remember the day when Peter denied his laws to those who trusted him.

And the Lord just turned and looked at him, withered him up. And he went out, sat down out on the hedgeway somewhere, weeping. You know he was miserable.

And if you're denying your Lord and he looks into your eyes, you ought to feel how miserable you are. You know there was once upon a time that Thomas, the great Thomas, one of the apostles, walked about the whole week filled with unbelief. Oh, he just couldn't believe what a miserable character he was.

It was the best week that Christians ever had. It was the week the Lord rose from the dead and he was miserable the whole week. You remember the two going down the road to Emmaus.

My, they just didn't know where they were. They didn't know if Christ had risen or not. They just didn't know anything.

They were in a fog. They walked and they were sad. They were miserable.

You remember when John Mark ran away from the work of God, go out of the heavens and find miserable followers of God? Elijah under the juniper tree. Samson at the treadmill. Achan standing condemned in the line of his family.

Where are we tonight? What would the Lord say? You can see their delusion. Yes, he underlines their description. And their danger.

And their delusion. And then we come to their deficiency. He says, I counsel thee to buy of me gold tried in the fire that thou mayest be rich.

You know, gold is something of great value. And he's using this metaphorically here to show this church that was cold, that was lukewarm. This church that was so wretched and miserable.

This church that was so proud and yet blind. He was showing it that it had no value before the world. I think this is how we need to test the local church.

Are we helping the folks around us? Are the folks getting saved? We had another wee girl came after Sunday night's meeting, weeping to me. God dealt with her through the night. You know that from last new year till now, we've had about 94 conversions.

Then let's test the local church by value. It's not the house you split. It's not the profession you make.

What work is being done? That's the bit that matters. You get a lot of old chap, but I don't know whether there's anything being done or not. You know, I was coming down the main street one day, and a gentleman stopped me.

He said, is little soul soul a member of your assembly? I said, no she's not. Oh, he said, I'm glad to hear that. And then he was going to walk on.

I said, here we met. What are you chatting about? Whatever you've got to say, say it like a man and don't fiddle him. I said, I just was going to say to you, she was a member of yours.

She owes me about 200 pounds for the last six months. And I know a lot of traders around the town, she owes them a lot of money. And she's running around prayer meetings saying amen and hallelujah and all the rest of us.

And she's of no value in this town. And I think he was right. It is no use saying amen, you know.

You need to have a bit of value. You know what W.P. did on one occasion? Coming down York Street, the button came off the coach. So he lifted the button up and walked into the first tailor's.

He said, so long. And the retailer's sewing it on, and he said, you're W.P. Nicholson. I said, that's right.

He said, were you ever at the meeting yet? No, I have no notion of going. I said, why? He said, there's a couple of boys up in that church that you're featuring in that owes me for two suits for about four years. Oh, well, he says, I'll get you your money before the weekend.

So you see, he gets up and he said, there's a couple of gentlemen in this church and they owe me a tailor up the road there for two suits for so long. And if it's not paid before Friday, I'm giving their names out on Friday night. And they tell me there were more suits paid.

Yes. Well, you see, the church here had no value at all. And you can see this, he said to them, verse 18.

I constantly survived me gold fired in the fire that thou mayest be rich, and white raiment that thou mayest be clothed. You know, he's using this symbolically too, as something that attracts men and women. Because we need to have not only value, but virtue.

We need to attract men and women to Christ. I led a young fellow to the Lord not so long ago in the bestery there, you see it tonight. And I said to him, John, how did you become convicted to this state you're in tonight? He says, mind you, it wasn't you preaching.

I said, well, John, tell me what it was. He says, there's a fellow works with me. And he says, that fellow lives for Jesus Christ from morning till night.

And I have watched him. And I have seen him under every possible kind of persecution, and things that were said, and things that were did to annoy him. And he just shone like Jesus Christ.

He adopted me. He says, that's good God. There are people one like that, you know.

The church needs to have value. And the church needs to have virtue. And he said this to the church.

I constantly survived me gold fired in the fire that thou mayest be rich, and white raiment that thou mayest be clothed. That the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve that thou mayest see. I think the church that's going to be for the glory of God needs to have value.

It needs to have vesture. It needs to have vision. There are two things I think we believers need to see all the time.

We need to have a vision of him. My, on Sunday morning we were looking at our Lord in this church. And this the thrones prayed at our table afterwards.

Lord, keep us looking at thee. Because it does you good when you look at him. The whole thing is in the glass, the glory of the Lord.

You know, it changes you. Well, we need to have a vision of him. But we also need to have a vision of hell.

They'll put you under. They'll go to hell, you know. And some of them get shot one of these days.

Be in hell. Some of your friends are on the edge of hell. You would need to have a vision of the Lord.

The Lord would need to anoint our eyes. King and hell. I believe it would do us good.

You can see their deficiency. And then we come to this most important bit of the letter to them. Verse 19.

He said, As many as I love, I rebuke and chasten. Be zealous therefore and repent. Behold, I stand at the door and knock.

If any man, and I want to underline that, I believe with all my heart and soul that the Lord is looking for men and women. You know, the whole structure of the church is in such a chaotic state that names don't matter very much. Some people are proud of Baptists.

Well, I can take you to Baptist churches where you wouldn't be found dead in. Baptist church in England, where one of our men went for holiday and thought he would go into the meeting in the morning. And the preacher was late and he came up the aisle with golf clubs on his shoulders.

And up in Cotswold up there, he says, I'll have to hurry up with this. I've got to play a golf match. Baptist church, you wouldn't be caught dead in it, would you? And there are gathering halls in England where they sell tickets continually for dues.

And you wouldn't like to be mixed up with them either. Friend, let's get this, the Lord needs you. And we need to get in with an association of people who are going to stand up for what this book teaches.

And this book teaches us that we need to remember the Lord on the first day of the week, because that's what the early church did. And this book teaches us that believers need to be baptized, not sprinkled with popish nonsense. This book teaches us that we must preach the word.

And that's why this class is here this evening, after 20 years. And we're having problems with barriers and everything else. But in spite of her, it's still here.

This book teaches us that we need to preach the gospel. This book teaches us that we need to get together to pray for men and women, and for all who are in authority, miserable as they are. Friend, you find some place where they do what the Lord wants them to do.

And remember, the Lord needs you too. You know, he's talking to individuals. And if you've found out as we went down the chapter that this is your description, you're neither cold nor hot.

You need to own up to it, you know, and repent. And if this is your delusion that you've been all right when you've been miserable, and if this is your deficiency, then tonight, you know, you can put things right. You know, this opening the door, I know you know that this was preached to sinners at times.

I can tell you it wasn't written for sinners. Oh, I know there's an interpretation and application, and I'm quite prepared to accept it, but this is the interpretation that we're at tonight. It was written to the church of the laity fiends.

The Lord was wanting believers to let them into their life in a way that they had never done before. And he may be talking to you. And you know, this is very wonderful that you can be so convicted in a meeting like this to know that, well, it's true, I'm neither cold nor hot.

Lord, I've been going around thinking I'm the whole cheese when I'm poor and blind and miserable and naked. Oh, God, I've had no value for me, and I've had no attraction for poor lost sinners. And it's true, I never see heaven or hell.

My life would need to change. The Lord would love to change a lot of us. And in these last of the last days, we would need to change.

If we're going to make a mark on this generation at all, we'll need to open the door and let the Lord in. I want to show you what it really means to let the Lord in. Then you'll know whether you've let the men or not into your life in a real way.

Let's go to Matthew's gospel for a moment or two. And we're at Matthew 21. Matthew 21, verse 12.

Matthew 21, verse 12. And Jesus went into the temple of God. Now, I know what it means perfectly, that he went into that big stone temple, Solomon's temple it was called.

But I know that this body of mine is also called the temple of God. Know ye not that your body is the temple of God? This is the temple of God. And I think that this illustrates exactly what happens when Jesus has his own way in the temple.

Jesus went into the temple of God and cast out all them that sold and bought in the temple. Do you know, he interfered with the business. Did you get the hold of that? Because sold and bought means business.

Do you know, there are some Christian businessmen, and the whole truth is that the business runs them. They don't run the business. And I'll tell you, if you let Jesus into your life and change it, he'll upset a part of your business.

Because if you're too busy for which you can't come to the prayer meeting, then you're far too busy. It's running you. And did you honestly let him in? Then he'll upset all of us.

That's what he'll do. And it goes further than that. It says he cast out all them that sold and bought in the temple, and overthrew the tables of the money vendors.

You know, he overthrew this going full rich after money business. Because this is the curse of some Christians. Because you know that the love of money is the root of all evil.

Some people couldn't come to this class, you know, because they would lose a pound. Well, the Lord will upset that. He'll upset it.

He'll overthrow that when he gets in. And watch this. It says, and overthrew the tables of the money vendors.

And the speech of them that sold us. You know, these boys brought doves into the temple because they were offered in sacrifice. And it was this sort of religious bargaining.

You know, a man confessed to me once in the middle of that street, I only go to church because of what I can make out of it. The Lord will upset that. You don't come to church to get clients, you know, for your business.

The Lord will upset all that. If I can tell you that he will interfere with your business, and he will overthrow this money making racket, and he'll upset this religious bargaining, pharisaical nonsense. Now, what's this? Verse 13.

And said unto them, it is written, my heart shall be called the house of prayer. This is the bit I want to kneel down. It is something that I'm sure about tonight.

I'm very sure about this. It's a conviction with me. I believe that if Jesus Christ gets the first place in your life that he's really essential to, that you'll become a man of whom I'll swear.

Wait! This house will become a house of prayer. You can't block me or beat me on that. And if you've never been to the prayer meeting, there is something wrong between you and the Lord.

You haven't let them in properly, man. You're only fiddling about. You're near.

Close my house. You'll look wrong, and it needs to be changed. This house becomes a house of prayer.

You know, when I got changed almost 40 years ago, I didn't know the way to go into a prayer meeting. Sure, I was never in a prayer meeting. I didn't even know what they did.

Nobody knew I was as ignorant as when I was. But there's nobody who could keep me out. In my rag, with my toes sticking through my shoes, I went to the prayer meeting.

Oh, Lord have mercy. Yes, it becomes a house of prayer. But watch this very carefully.

He goes walking. And the blind and the lame came to him in the temple. And he healed them.

It becomes a house of power. Yes, it does. You know, I look back through my life.

Poor wee fellow brought up in a backstreet. I've led thousands and thousands to know the Lord. If it has become a house of power, there's nothing in me, only the Lord that's in me.

There's a wee man sitting in the front seat there. I led that fellow to the Lord. How long ago? Nine months.

Good. And I can tell you that he has led six or seven or eight. Oh, it might be one a month, it might be more for all I know.

Because the Lord has got the whole room. Some of you old babs have never made a move in your life. But we're getting it over to you.

Because that's what's intended. It's all been broken the way we should. I can tell you things would happen.

And your family would be blessed too. Watch, look at verse 15. And when the chief priests and scribes saw the wonderful things that he did, isn't that a great phrase? Because I can tell you that when he comes in, the house becomes a house of prayer, and a house of power, and a house of performance.

Wonderful things happen. I was at Queens the other day, and an old Jewish professor said to me, how long has the class been going now? 20 years, I think. He said, are you attracting people for 20 years every Tuesday without obligation? No, I'm not.

The Lord's attracting them myself. Well, he said, that's what you say. He said, you know, they couldn't put God with the wind on for 20 years and keep the class.

No, they couldn't, you know. And it cost them a million or two to make. Oh, but the Lord can do wonderful things.

Yes, that's the Lord that does those wonderful things. The Lord hath done wonderful things for us. He said, you let them in.

The house becomes a house of prayer, a house of power, a house of performance. You see this bit? Verse 15, and when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, how darn up to the son of David! You know, it becomes a house of praise. You see this? You know, he can take everything within you, your imagination, and your memory, and your understanding, and your affections, and your will, and your heart, and your soul, and your whole being, and every ounce of your strength.

He can make it all praise his name if you let him in. Would we like to see people say it? Would we like to see his name glorified? Would we like to be at our best for the Lord? And I'll tell you this, you'll need to let him in. Even if you upset the business, Lord.

Lord, even if you stop this money-making race, Lord, take me over, and take control, and stop this lukewarmness. You see, here's what he promises. This is the promise that comes out in this book.

We're back at Revelation chapter 4. Have a look at it now. Chapter 3, and here's what he says in verse 21. For him that overcometh, mind you, that's only to him that overcometh.

You see, you'll have to overcome this lukewarmness, and you'll have to overcome this wretchedness, and this miserableness, and you'll have to overcome this proudness, and you'll have to overcome this blindness. And the only way you can overcome it is let Christ say, come, take control. That's the only.

I preached once, and an old fellow came to see me in the vest. He said, you hit me below the belt this morning. I said, if you were hit to throw, it was the Lord that hit me, and if he hit me, it wasn't below the belt, that's why you felt it.

What's wrong? He said, you know, there's a play on every Thursday on the TV, and that's terrifying, man, and I just want to see the play, and that's the thing you came up with this morning. The Lord didn't have no hypocrisy. The Lord hit you when you're lukewarm, or you're blind, or you're miserable, or you're active, or you're naked, or you're strong.

You don't have any need of it. The only way you'll overcome this is to say, Lord Jesus, take my life over again, and take it now, and do whatever you like, and I'll be what you want me to be, and I'll do what you want me to do, and I'll go where you want me to go, and I'll say what you want me to say. And he promises you this.

Listen to it. He says, to him that overcomes will I grant to sit with me in my throne. What a wonderful place to sit.

What a destiny for me. You know, sometimes I look at heaven, and I see the vast crowds that no man can number standing around the throne, and I know that if I'm right on the very outside of the crowd, as it were, looking over the shoulders, that will be glory for me. There's no doubt about it.

I'll be there. But wouldn't it be nice if you were brought forward? Wouldn't it be wonderful if you were seated on the throne with him? Ah, well, you'll need to let him on the throne of your heart first. You're not sitting on his throne in that familiar, honored spot, unless you open your life and let him sit on the throne of your heart now.

Take a moment before we go tonight to think about it. Get that life of yours right with Christ before we move. Let's bow together.

Just take a moment now while we sit. Don't bother about the picture or the baptism or anybody. Just between you and the Lord.

That's all. If he's saying to you, you'll look wrong.

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