

The coming of the Lord

Part 4

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[00:00:00] From Tuesday this week up till last night, for the sake of those who haven't been here, we've been occupied with the coming of our Lord Jesus Christ. And to finish the series, I thought we couldn't do better than to look at this passage where three times the Lord Jesus promises, I come quickly. And we're very, very thankful for the response, even so come Lord Jesus. And surely that is the desire of the Holy Spirit to create in all our hearts a response to the Lord, not only to know that the Lord is coming, and I believe every one of us here has that knowledge, but also to respond to it, that there might be a real yearning in each of us to see the Lord Jesus, to be here when he comes. And that indeed will be a marvelous blessing. [00:01:05] When the speaker says to John, these sayings are faithful and true, I believe particularly he's referring to the book of Revelation, the unfolding of prophecy, the unfolding of events affecting the church and Israel and the nations, and also through it all, the greatness and glory of our Lord Jesus. And indeed, if we read prophecy only to think about events and how things would shape in the future, then we would miss the greatest, because all through the prophetic scriptures, what is presented is the greatness of God and the greatness of Christ and the greatness of the Holy Spirit. That is the operations of the Father, the Son, and the Spirit in all things pertaining to the well-being of the church and nations and Israel. And so we are profoundly [00:02:06] thankful that this book, the book of the Revelation, just does this, presents continually the greatness of the person of Christ. And that's what I want to concentrate on tonight. But first of all, let us think very, very briefly of this book, the book of the Revelation. It opens with the Lord Jesus presented as a judge in the midst of the churches. And so the scene is said at the very outset that this is a book of judgment, a book whereby the church is judged and Israel will be judged and the nations will be judged, and eventually the whole universe will be brought under the control of our Lord Jesus Christ. Even the passage that we read so often at the breaking of bread, the fifth of Revelation, is strictly speaking a scene preparatory to judgment. The only one who is competent to open the seals, the seals that [00:03:04] bring judgment sweeping across the earth, is the Lamb. The Lamb who is the one who is morally and rightly capable of dealing with these matters. He's the only one who has the right to open the seals. Nevertheless, of course, it is a marvelous passage to indicate the worship to the one who sits upon the throne that is God and to the Lamb who shares that place with him. And so as we go through the book, we find in chapters two, three, and four, rather two and three, the unsparing eye of the Lord looking at what is right and approving of it, and also pointing out what is wrong and condemning it. And then the scene changes. We get a view of heaven and the greatness of the throne and the one who sits upon it and all things created for his pleasure. Chapter five, [00:04:02] we've already mentioned, and following upon that we write up to chapter 19. We get the reference to things that happen upon earth, awful things. Along with that, good things. That is the remnant that testifies for God in that time. And along with that, those evil personages that arise, the beast and the false prophet and the great dragon, the power of Satan energizing them in opposition

against all that belongs to God. What a solemn sight it is. Thank God we have the knowledge of these things in this wonderful book. Chapter nine shows the appearing that we've already spoken about when the Lord Jesus Christ comes in great power, power and glory to deal with those elements that are against God and against Israel, and how thankful we are that we find the world to come mentioned and also the eternal state all described for us in this [00:05:06] wonderful book. Don't be put off by not understanding the symbols, the signs. I often read it and have to confess, well, I don't understand, but nevertheless, there's tremendous glory and the magnitude of the dealings of God in relation to the universe. They're well worth reading. And so here, uh, the, the apostle is told these sayings absolutely reliable. Did you say he said unto me, these sayings are faithful and true. There's a blessing for those who read the book of revelation, a blessing for those who read and who keep. And so there's encouragement for us to study this book, to read it and to make it our own and to see in it the glory of Christ. And it's divine. It's the Lord God who sends these great things to his servant and notice [00:06:07] the word here for sevens is one man. And so those who are characteristically obedient are the ones who learn the truth of God. And he says, things which must shortly be done, not far away, not far away, 2000 years ago, nearly when these things were written. And that means they are 2000 years nearer for completion. So dear friends, we have to face this, that there are so many things we've said this again and again and again, that we're just on the threshold of seeing these things brought into actuality. And that should create a thrill in all our hearts. That first of all, we'll see the coming of the Lord Jesus, and then we'll be with him to share in the administration of the kingdom. We'll be right beside him and to see his glory and his greatness. Then it says, behold, I come quickly [00:07:09] behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book.

And so just at this juncture, this first mention of behold, I come quickly. There is an appeal to you and to me to be faithful and keeping these things that God has written for us, especially for the last days, especially in relation to the son of God. Behold, I come quickly. Be faithful. Hold on to these things. Don't lose them. Work them out in practice. See that they are governing principles in your lives, in my life, as well as yours. Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book. [00:08:04] For your interest, I suppose many know it. If you don't know it, well, it's well worth looking up. There are seven references in the book of Revelation to blessed. This is one of them. Seven blessings in the book of Revelation. And we believe that this word could be equally translated happy. Read it then. Behold, I come quickly. Happy is he that keepeth the sayings of this book. My, what a search there is for happiness today. Every conceivable form of entertainment is provided for the creature. Every conceivable kind. If you have the money to pay for them, there are plenty available. If you haven't so much money, there are still things well within your reach. Plenty of entertainment and all calculated to make you happy. And we raise a very, very big question mark against them and ask, do they really provide true happiness? [00:09:05] Here is the inspired word of God. And there cannot be any doubt that this is absolutely true in all its parts. Blessed, happy is he who keeps the sayings of this book. And so here is a promise held out for each of us to look at this book, to understand it, to keep it in our hearts, make us superior to all that's going on in this world, and also to keep clear of all the things that are in this world and to find our joy and satisfaction centered in our Lord Jesus Christ. Behold, I come quickly. We were very impressed by the four words of the Lord Jesus in John 14, the first evening we were together. I will come again. Simple words. We can all understand them.

Murray McChain spoke about John's simple page. And anyone who can understand these four little words, [00:10:06] I will come again. What a comfort they have been for the saints of God down through the ages. And now at the end of the book, very last chapter of the book, the very last chapter in the

Bible, I am coming quickly. Oh, dear brethren, suppose we take nothing else away from these meetings. May these words be enshrined in all our hearts. I will come again. Behold, I come quickly.

Now, John, he fell at the feet of the angel to worship and he was told, worship God.

I honestly believe that if we understood the scope of prophecy and all that our great and wonderful living God will do, his dealings with the nations, his dealings with Israel, [00:11:05] the place that the church will have in the administration of the kingdom, the great thoughts of God in relation to the church, its glory with Christ, these things would produce worship and understanding of how great God is. These are his plans, his thoughts for the whole universe and principally for this great company, the church that will have its place beside Christ. And John, he wanted to worship, but unfortunately he worshipped the wrong person. And so he was told, worship God. And that's a great thing. We've been talking about the certainty of the divine revelation, talking about the promise that the Lord gives, behold, I come quickly. We've spoken about happiness and the true sense, now a response. And that's always true. God is always looking for that from your heart and mind, that if he has blessed us in such a [00:12:05] wonderful way and he has, praise God, then he looks for a response from each of our hearts. What can be better just to bow our heads and say, thanks and worship.

We've sometimes heard that you give God thanks for what you receive and you praise God for what he's done. And we worship God for who he is. And that's very, very nice. Unfortunately, sometimes the word of God knocks our little systems out. And I read in the word of God, it says, and they worshiped and said, thanks. So it seems to me that thanksgiving is a very, very form, a very good form of worship, real thanksgiving. Indeed, the Lord Jesus at the supper, you remember he gave thanks, gave thanks to his God. And so dear friends, great thing to worship God, [00:13:06] the heart's appreciation of who he is and what he's doing and our participation in the things that he is doing through infinite grace and mercy. So he goes on to say in verse 10, seal, not the sayings of the prophecy of this book for the time is at hand. If you read in the 12 book, the 12th chapter of the book of Daniel, you'll find that Daniel is instructed to seal up the prophecy. That is because it was a long, long time off before these things were going to be in actuality. But here the prophet is told not to seal the book because the things were at hand. Now, as we've already said, the, uh, it's nearly 2000 years since these things were written. [00:14:01] So the unsealed book is about to be unfolded and all the power and all the glory that's connected with it. That is the operations of the son of God, the son of man, the son of David and his dealings in whatever way it is necessary. And so we're very, very thankful that we're just on the threshold of the unfolding of these things. Then it says here, it is unjust and so on.

Now it would appear on the face of it that, uh, what is being said is if you're a, an unbeliever, if you're filthy, we'll just remain in that state. And those who are good, well, just remain in that state. Well, I don't think that's exactly the bearing of it. I believe it means that when the Lord comes, these conditions will be fixed. But if there are persons who are in opposition to God, persons who have no time for Christ, then that condition will be fixed after the Lord comes. [00:15:02] There's no possibility of change. And of course it won't be very long before they'll come under judgment as we find in a second Thessalonians, when he comes in flaming fire, taking vengeance on those who know not God and those who will be not the gospel of our Lord Jesus Christ. Awful time for those who have refused the overtures of grace and mercy and decided to go on their own way in their evil and in their opposition to God. Then he says, and behold, I come quickly and my reward is with me to give every man according as his work shall be.

We know that the coming of the Lord Jesus Christ for the church is absolute blessing. There's no idea, as we said on a previous evening, that our faithfulness will depend, [00:16:02] will determine our place in the coming of the Lord. I know we'll all be caught up to meet Christ because of what he did for us when he died for us on the cross and the way he has kept us in those intervening years. Praise God for that. It's all about him, what he has done. But here he speaks about reward. And we believe that particularly refers to the time of the appearing when the saints will come out with him in the kingdom and then they'll be given positions of reward and blessing. And that will be a very wonderful time indeed. And prior to that, of course, we have the judgment seat of Christ when then all our lives will come under scrutiny and things that have been off the flesh and of sin and of the world will be burned up. Thank God for that. But what is of value in our lives? God will give us praise. Think on that. [00:17:07] We're accustomed to think of ourselves praising God for what he does. But the Bible says, and then shall every man have praise from God. You think of the great eternal living God praising us. And yet that is true for everything that we do that's worthwhile for God and for Christ will get its meal of praise. How wonderful. And that will be unerring. And you remember Paul, he said that the righteous judge in his proper assessment of our lives will give rewards. He was absolutely sure that he would have a crown of righteousness, but all those who were faithful like himself would be blessed in a similar fashion. That would be from the righteous judge. These are the rewards. And we find in the chapters two and [00:18:01] three, the rewards held out for the overcomers. Some of them and did all of them. So encouraging and so recompensing for any difficulties involved in the Christian pathway and an overcoming. Yes, he says, my reward is with me to give every man according as his work shall be. Behold, I come quickly. Then we find some remarkable statements in connection with the Lord Jesus.

I am Alpha and Omega, the beginning and the end, first and the last.

Now, I cannot do better than reiterate what I learned from our dear brother, George Davison, that as the Alpha and the Omega, he is the embodiment of all that God has said.

[00:19:02] That as the beginning and the end, he is the embodiment of all that God is doing. And as the first and the last, he is the embodiment of all that God is in his nature and characteristics. I hope I'm quoting it correctly. But I think that's a tremendous unfolding of the glory of Christ. You know that Alpha and Omega, they represent the first and last letters of the Greek alphabet. And of course, it indicates what God is saying, the word, the one who reveals God, the one who reveals all that's in God's mind. And all that God is saying to us comes through Christ, and particularly in relation to the Christian era. Everything that's worthwhile has been revealed through him. He is the great revealer of God, and by his sayings, by his ministry, not only here upon earth, but from glory, is telling us [00:20:07] what God has in mind for us. Oh, how tremendous that is, the Alpha and the Omega, the embodiment of all that God is saying. Just think it over. I'm not going to say any more about it, but I'm sure you can think about it in that respect, that everything that is worthwhile that has come to us from God has come to us through our Lord Jesus Christ. That's a tremendous thing. The Lord Jesus in his speaking, making known the mind of God. And then the beginning and the ending. We often use an expression in relation to ourselves, the end all and be all, a certain subject, whatever it might be. And that's what the Lord Jesus is, in all that's being done by God, all centers in him. And we cannot read the New Testament [00:21:01] without seeing that this is true. If you think of all the blessings that the church has, there he stands out preeminently. In all things, he must have the preeminence. If there is a body, he is the head. If there is a flock, he is the shepherd. And we can think of all the other blessings, and there are many more. If there are priests, he is the great high priest. And if there is a building, he's the cornerstone and the headstone. No, dear friends, he's the living stone to which all

the other stones attach. So Christ in every feature, he's the beginning and the ending. He's the one who sets things on. He's the one who fills things out. He's the one who brings things to a completion. Tremendous, glorious person. And oh, this is the one who's coming quickly, and we'll be with him. And I think this is why we find the spirit indicting his glories here to help us to anticipate what a marvelous thing it will be [00:22:06] to be in company with this glorious person forever and ever and ever. It's not only that he's forgiven us our sins. Praise God for that. And that's not an elementary blessing. That's a tremendous blessing that our sins should be forgiven. But then think of all the many, many blessings and the many glories that attach to Christ. And we have our part in them. And then he's the first and he's the last. I think I can understand why our brother said that this is the embodiment of all that God is in nature and character. We find three times in this book that he is described as the first and the last. And in the book of Isaiah, God is described three times as the first and the last. And so that may be why our brother said that he's the embodiment of all that God is in nature and character. [00:23:04] How could we possibly have known anything about God apart from Christ? Outside the Bible, all the speculation, superstition, and the babblings of men. I quite enjoyed what I read from Mr. Darby some time ago, and especially about men interfering with the things of God. He says, ignorance is always confident because it is ignorant. And that's a very, very short statement, but it's a very real one. And especially in relation to people and interfering with their human minds and intellect into the things of God. And so we find that Christ is the one who reveals God. No one else can. How deeply thankful we are for this. He that has seen me has seen the Father. God was in Christ. God was manifested in the flesh and so on. So many [00:24:06] scriptures that tell us that the Lord Jesus Christ was the one who brought to us the knowledge of God. Can man by searching find out God? Impossible. But when we look to the gospels and the epistles, then we find the unparalleled representation of God. He was the image and is the image of the invisible God. So in these three statements, we have a marvelous unfolding of the glory of the one who says, I am coming quickly. Blessed are they who do his, that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city. You remember in the garden of Eden, when Adam and Eve sinned, the cherubim was placed at the [00:25:04] entrance to the garden with the flame of the flashing sword. And that was to prevent them from partaking of the tree of life and to live forever and ever in a state of alienation from God. That would have been a terrible thing, an awful thing for Adam and Eve to be perpetually living in this condition as sinners before God. And so the cherubim, they barred the way to the tree of life. But in the book of Revelation, we find that the tree of life is open to those who are faithful to God and faithful to Christ. They have a right to the tree of life. And we find that the great thought of God is that there will be those in permanency partaking of the tree of life because they have believed in God through Christ. This is the right that they have. Their robes have been washed. They have a right to go in. And this is what God delights in, [00:26:05] that there will be people in permanency enjoying the tree of life forever and ever and ever, in contrast to those who have been debarred from it because of their failure. And now we find in verse 16, I, Jesus. We've been speaking about some of the exalted glories of the Lord.

How touching it is to hear the Lord speaking of himself in this way. I, Jesus. I think there is only another occasion when he speaks in this way, and that is when he spoke to Saul of Tarsus on the road to Damascus, when Saul says, Who art thou, Lord? And he said, I am Jesus. I want to point this out because I believe it's extremely important. When the Lord speaks about himself, he says, I, Jesus. When we find the response to him at the end of the chapter, Lord, Jesus, [00:27:11] that is our privilege and, if you like, responsibility, the acknowledgement of the lordship of this glorious man called Jesus. And it's quite true, perfectly true, that all through the New Testament, not one person ever addresses Jesus as Jesus without an accompanying title. Jesus, thou son of David, Jesus, Lord, but never anyone addressing him as Jesus. And we believe it's right, proper, according to the

scriptures, and the omissions of scripture are just as important as the positive statements. And if no one, not the disciples or Paul or any other person, ever addressed Jesus as Jesus, then we ought to do the same. We ought to address him as Lord Jesus [00:28:03] or in any other title that he possesses. This is what the scripture teaches us. And so we would desire to be marked by the spirit of reverence. When he speaks about himself, I, Jesus. When others respond to him, even so come, Lord Jesus. And so we take the example of scripture and obey it. But one feels the beauty of this glorious person presenting himself in this way. Mine, I've often said this and I believe it to be true, we sometimes speak about this lowly name. I would like to alter that. It's not the lowly name. It's the name that the lowly man bore, because the name Jesus is an exalted name. It means Jehovah, the savior, glorious person coming into this world. I shall call his name Jesus for he shall save his people from their [00:29:01] sins. Was he Jesus just born into this world? Is that when he became Jesus? I know that's the name he received in lowly manhood, but he was Jesus. He was Jehovah, the savior, before ever he was born into this world. You can prove this in many, many instances that the Jesus of the New Testament is the Jehovah of the old. But here he says, I, Jesus, have sent mine angel to testify unto you these things in the churches. And here again, we find some marvelous descriptions of our Lord. I am the root and offspring of David and the bright and morning star. We believe that the root of David is a reference to his deity. We believe that the offspring of David is a reference to [00:30:01] his manhood and the place that he occupies as son of David, king of Israel. You remember that the Lord Jesus said to the people around him, whose son is he? And they said, son of David. Well, he says, how is it that David by the spirit calls him Lord? And they couldn't understand that. The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool. And the Lord Jesus was showing there indisputably that not only was he the son of David, but he was also David's Lord. And that of course is a reference to his deity. So when we speak about him as the root of David, then we're talking about his deity. Now in Isaiah, I think it's chapter 38. We can find distinct proof of this because in Hezekiah's dilemma, you remember he prayed to God about this [00:31:09] great army that was attacking Jerusalem and God spoke to him and he says, the God of David, the God of David. There we find the root, the one from whom David sprang and David got his blessing directly from God. God chose him. God had his eye upon him. God blessed him. God protected him all through his life. And what a man he was for God, the root of David. But then he's also the offspring of David. And we just need to turn to Matthew chapter one and verse one. And we find Matthew, the writer of the gospel says, son of Abram, son of David, or it may be the opposite way. But it's the question of the promises, unconditional promises given to Abram and [00:32:06] also kingship in connection with David. And here is the one great David's greater son, the son of David who comes to fulfill the covenant made with David so long ago. I think it's Psalm 89. I'm not quite sure. I think it is Psalm 89 where God continually refers to the great things he has in mind for David, David, his servant. And of course it was impossible for them to be fulfilled in David. They are only fulfilled in great David's greater son. And I think it's Psalm 72 where it said a prayer, prayer of Solomon for his son, or rather David's prayer for his son, Solomon. And there we find that the things that David prays for can only be fulfilled in Christ. And so here is another glorious presentation of the [00:33:03] son of God. Think of that as deity being presented and also the future when he'll reign as David's son, the king of Israel, the one who is right, who's right. It is to reign marvelous glories only could be fulfilled in the son of God. And this is the one who says, behold, I come quickly. Then he says, I am the bright and morning star. You know that when the Lord Jesus Christ was here, he described himself as the light of the world. And he was that he came into the world in a condition of absolute darkness in relation to God. He was a bright light indeed. Remember in Matthew, it says a particular area of Palestine, a great light sprung up and that light was the Lord Jesus Christ and his ministry dispelling the darkness and bringing to light the most [00:34:04] wonderful things in relation to God. And in relation to the people who would believe in God, tremendous light. And again and again in the gospel

by John, we find him mentioning about the light that was dispelling the darkness. Has our darkness been dispelled? Praise God it has. We've been delivered from the authority of darkness. We've been translated into the kingdom of the son of his love. We've been called out of darkness into God's marvelous light. And then you remember when the Lord Jesus went on high, all the light of the church was diffused. Tremendous light was flooded into the souls of men and women. Not light has been shining ever since. And we are very, very grateful for that. But when he says he's the bright and morning star, he's the herald of a new day and a new day that the church is [00:35:05] going to share with him. We could also say in closing in that respect that he's the son of righteousness in relation to Israel when he will rise with healing in his wings and the nation will be blessed under him. Oh, how great he is. We cannot think of anything in the scripture that has to be fulfilled, but it's fulfilled in Christ. Oh, how tremendously great he is. And we're thankful for his competence, his ability, his greatness, the powers of the resident in him to bring these things to pass and to fulfillment. So as the bright and morning star, he's the herald of a new day for the church. As the light of the world, that's what he was here in humble manhood. As the son of righteousness, it's what he is in connection with Israel and its coming glories and blessing. And now we find him saying, or rather find it said, [00:36:04] the spirit, the bride say come. The spirit and the bride say come.

Let us consider for a moment the operations of the spirit of God for nearly 2000 years. Maybe we don't think enough about it, but think of the prodigious work, if I can explain it in that way, that the spirit of God has undertaken to look after every child of God from the day of Pentecost right up till the time the Lord comes. All the care and all the communicating of the mind of God and all the problems that beset the saints of God and the spirit of God working ceaselessly in relation to that. Maybe we can read into this the longing of the Holy Spirit that this day of grace might come to an end and [00:37:05] the day of glory begin. His work has been ceaseless as the work of the Lord Jesus has been ceaseless at the right hand of God as the high priest, as the advocate and as many, many other ways. And so the spirit is longing, we believe longing for this day to come to an end and the church complete and the bride presented to Christ in all its glory and its beauty. Not through any faithfulness of its own, although there is an indication that the wife, she makes herself ready. It's the righteousnesses of saints, not the righteousness of God or of Christ, but the righteousnesses of the saints. That's her garment. She puts it on. It's what has been inwrought by the Holy Spirit of God in faithfulness in the saints in the day of trial and difficulty and opposition. And then the church will be clothed in all the glory and beauty of [00:38:05] Christ and in all the worth of his work plus its own faithfulness and what a church that will be for the Lord Jesus. But here we find an affinity between the spirit and the bride, the spirit and the bride say come. Oh would to God that this cry was awakened in all our hearts, in earnestness, in sincerity, in reality, not simply a platitude, not simply a cry that we know is the right thing to say, but coming from longing hearts, the Holy Spirit producing this in your heart and in mine. And of course, when we speak about the bride, we cannot possibly think of a company of Christians, anything of a sectarian character that must be completely and totally put out of our minds. The spirit and the bride say come. Every blood-bought child of God composing the bride, [00:39:04] those who have gone to be with Christ, their spirits are with him. Those who are living upon earth, perhaps the cry comes principally from them, the spirit and the bride, those upon earth crying for the return of the Lord Jesus. My, wouldn't it be wonderful if that were accomplished. Maybe too here there is a hint or perhaps a suggestion that we ought to be more concerned about unity amongst the children of God. A nearness crying out from the bride, overriding all the difficulties and all the problems that beset the church of God with its divisions in that way. Oh how wonderful if this could be secured just for a short period. It would have to be a short period because the church was set up in glory and power on the day of Pentecost, but it didn't last very long. Neither did the Brethren movement last very long before it was [00:40:04] beset with troubles and trials and divisions. And so if

there was to take place, if this blessing took place in the future, a revival of interest that brought the saints together in one united cry, it would need to be for a very short time because if it wasn't, it would be beset the company with all the divisions and trials and breakdown that has beset the church from the beginning. But one would like to think, dear Brethren, that this will be secured in our hearts by the Spirit just before the Lord comes. The Spirit and the bride say come. And of course we know that many, many Christians are looking, longing for the return of the Lord and we trust we are amongst them and pray that this desire may grow in our hearts for the return of this glorious person. And notice here there is no question about the great benefits that will [00:41:04] accrue to us. That's not the point in this passage. It's the greatness of the person of Christ, the greatness of the one who is coming. And of course it will be a tremendous blessing to be with him. But the Spirit and the bride say come and let him that heareth say come. That's you and me. As we hear the word of God this evening, let us all say come. Can we all say that? I know that there are many things that are near and dear to our hearts, many things that we enjoy in nature's tie, excellent, of God, and we appreciate them all.

Maybe we have great aspirations for business or for advancement in intellect and the like. Maybe we have great desires. Could we say honestly that we'd be glad to leave them all and say come? [00:42:02] I believe we could if we understood the greatness of the person and the glory of being with him. We're so earthbound that it's natural for us to think in terms of earth because terms of glory is something that's beyond us naturally. But the Spirit would produce this in us. Come. Let him that heareth say come and let him that is a thirst come and whosoever will let him take the water of life freely. It may be that along with the great desire of the Spirit of God to produce this call in our hearts there will be a great evangelical activity and we can say praise God yes that is taking place at the present moment. We're not surprised in this country where largely the people have turned their back upon God we see very little of it but we're deeply thankful that [00:43:02] in many parts of the world there are many many souls being converted and there are many many Christians who are being faithful to the Lord. There in the city of Bucharest in the country that has seen so much trouble there are 200 believers meeting together and remembering the Lord just as we do and doing it in great sacrifice to themselves happy to come together and in many parts of eastern Europe that is true and we can see in many parts of the far east thousands are being converted. Yes praise God there are those who are coming who are a thirst and they'll all have part all those who believe in Christ will all have their part in this great and wonderful event the coming of our Lord Jesus Christ. Then it says in verse 20 he which testifies these things saith now it's the Lord Jesus he's the one who's testifying remember at the beginning [00:44:05] of the book he writes to John by an angel or testifies through an angel and here at the end of the book he says he which testify these things saith surely I come quickly. Does he need to emphasize it God speaketh twice yet once yea twice well the Lord Jesus has spoken twice twice he said I come quickly and so a third time he emphasizes he's coming he which testifies these things saith surely I come quickly and so says John amen even so come Lord Jesus.

Should we end on that note no more to be said even so come Lord Jesus.