

The Laodicean Message

The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, Who dwelleth on high, Who humbleth Himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill." Psalm 113:4-7.

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

Psalm 8:3-5.

When David considered the works of God, and the mercy of God,—"What is man that Thou art mindful of him?" Why does the Lord consider man? Who is a God like unto our God, so great, and yet He humbleth Himself to behold the things that are upon this earth, even we His creatures:

The Character of God

The character of God is here portrayed. The Lord is humble. In Eden when man sinned and hid himself from the presence of God, we see that the Lord humbled Himself to go and seek after man who was lost and defiled--the captive of the devil. Consider the experience of ancient Israel. They were a degraded nation of slaves, and yet God humbled Himself to come and redeem them from Egyptian bondage. He brought them up to Sinai and endeavored to reveal to them the great privilege of being His inheritance, His peculiar treasure. He humbled Himself to dwell among them. He said, "Let them make Me a sanctuary, that I may dwell among them." He revealed to them His character. He came down on Sinai. He loved the people, and extended to them the privilege of keeping His commandments and becoming like Him.

However, the people trusted in their own strength. They said, "All that the Lord hath said we will do and be obedient." Moses had no sooner gone up into the mount for a few days than the people corrupted themselves. Then he pled for the people.

I want you to turn with me to Exodus 34. Here the people had sinned against the Lord at Mt. Sinai. In their hearts they had turned back to Egypt. The Lord humbled Himself again to save them. Moses was pleading for the people before the Lord, that He would accept them once more.

"And he said, If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for Thine inheritance. And He said, Behold, I will make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee." Exodus 34:9,10.

The Lord again humbled Himself to take that people to be His inheritance - a stiff-necked people, a people who had corrupted their ways. "Who is a God like unto our God?" "What is man that Thou art mindful of him."

The Lord humbled Himself when He took our flesh and tabernacled among us. We read in Colossians I of the majesty of the Lord Jesus Christ. "Who is the image of the invisible God, the firstborn of every creature; For by Him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist

(Verses 15-17.)

Now let us read Philippians 2:5,6: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God." He thought it not a place to be grasped, to be eagerly desired. He was equal with God from eternity, but "Who is a God like unto our God, who humbleth Himself?"

"But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:7,8. He humbled Himself by His incarnation. We are told in the Spirit of Prophecy that it would have been an almost infinite humiliation for Christ to take man's nature as he was in Eden before he fell. But Jesus took man's nature after He had wandered four thousand years in

sin. He condescended to dwell with us. ". . . for the joy that was set before Him, (He) endured the cross, despising the shame." Hebrews 12:2. Actually that means, as another translation gives it, "instead of the joy that was set before Him."

Here was the Majesty of Heaven who created all things. He had the adoration of seraphim and cherubim, but instead of joy that was set before Him, He humbled Himself. He loved us and gave Himself for us. He came down to take us as His inheritance, to lift up the poor and to save the beggar out of the dunghill. We see His humiliation supremely manifested in Gethsemane and the cross, when He hid not His face from shame and spitting, and became obedient unto death, even the death of the cross.

Christ, the meek and lowly One, the One who took the humble lot of humanity, did nothing to bring Himself into notice. Most of His life was spent as a humble carpenter. There was no ostentatious worship, no act to gain applause. He was meek and lowly in heart! That is the revelation of the Father. Christ came to us to tell us what the Father like! "Who is like unto the Lord our God, Who humbleth Himself to behold the things that are in the earth?" That is His character!

Character of Man

Now let us look at man's character. Of course, in the beginning he was God. But Satan put his spirit in men. He said to Eve, "Thou shalt be as Gods." Some translations say "like God." That was the station that came to man. Instead of being Godlike, possessing the character of Christ, he took the spirit of Satan, the desire for self-exaltation. The love with which he was created became corrupted. Amos says, "Can two walk together except they be agreed?" Amos 3:3. Can we really walk with God unless we are like Him?

We are warned by the apostle Paul in Romans 2:4: "Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" The expression "despisest thou the riches of His goodness" indicates a spirit of aloofness. We sometimes use the expression that a man is said to "look down through his nose." Here we have the great God of the universe humbling Himself to take us for His inheritance. He came down, loved us, and gave Himself for us. Man is so proud that he despises and looks down upon the goodness of God. In fact, our own hearts are so proud that God can't even walk with us! In Micah 6:8 the question is asked as to just what is required of us. The answer is given, to love mercy, and to walk humbly with thy God." In other words, that we might humble ourselves enough to walk

with God! Just think of it! We are given the privilege of having fellowship as well as deliverance and salvation of the God of the universe, Who humbles Himself to dwell with us and to save us. All that the Lord is asking of man is that he humble himself enough to accept the gift! That is why the Lord can only save the humble.

Psalm 40:17 tells us who only can walk with the Lord. "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God." Again in Psalm 102:17, 19, 20: "He will regard the prayer of the destitute, and not despise their prayer. . . . For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death." The only one the Lord can bring His salvation to is the one who humbles himself. He is the only one who has any fellowship with God because God is humble! We see this humility manifested in the life of Christ.

An Open Door Set Before Us

We see this picture very clearly drawn in Revelation 3. In verse 8 the Lord says to His people, "I have set before thee an open door." This is a very simple statement but I don't think we as God's people have ever plumbed the meaning of that simple sentence, "I have set before thee an open door." This is the door into the most holy place of the heavenly sanctuary that was opened in 1844. When Jesus said, "I have set before thee an open door," it was an invitation to His church to enter into the most holy place of the sanctuary. We see that Christ has gone to do a great work for us, which is the work of cleansing the sanctuary, blotting out sins, and finishing with transgression in our lives. In other words, the work of Jesus is complete deliverance from sin, and eternal separation from it, and the outpouring of the Holy Ghost under the latter rain. When Jesus says, "Behold I have set before thee an open door," He is virtually saying to us, "Behold I have set before you this experience." Now that is the experience that has been set before us as a people since 1844.

The Lord has humbled Himself. We have seen it in the incarnation and—life of Christ. We see it throughout our history. He comes at this time to offer us the riches of His grace. He says to His church,
 "Behold, I have set before you an open door." But what is our response? What is our response to the open door of the heavenly sanctuary?

A Closed Door

In Revelation 3:20, Jesus speaks again, "Behold I stand at the door and knock." Is that an open door? What sort of door do we find here? A closed door. There is a direct

relationship between the two statements of Christ. In the first one He says to His church, "I have set before you this experience—the cleansing of the sanctuary, the latter rain'. Here it is. I am offering it to you." But what is our response? In verses 17 and 18 of this chapter we read, "Because thou sayest, I am rich and increased with goods, and have need of nothing; knowest not that thou art wretched, and miserable, and poor and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see." We say, "We are rich," We say, "We see." "Are we not the people that God has chosen? Are we not the people upon the earth who have the truth? There is no other people who know about the ministry of Jesus in the heavenly sanctuary. No one but the Advent people knows about the ministry of Jesus in the heavenly sanctuary that began in 1844, the cleansing of the sanctuary." We say, "Yes, we have the truth. He has gone there to cleanse the sanctuary, to blot out sin."

We also have the Spirit of Prophecy, which gives us so much light on the way of salvation. How is it that Christ says that we are blind? Why, friends, don't we have the truth? The work of Jesus in the most holy place is the very center of our faith. We know that Jesus is in heaven cleansing the sanctuary. Yet the Lord says we are blind! "Behold, I stand at the door and knock." What Jesus is saying to His people is this: "You are the temple of God! The cleansing of the sanctuary is not just something to take place in heaven! You are the temple of the living God, and just as surely as there is a door open to the inner sanctuary of heaven where Jesus has gone, of what profit is that to you unless you open the door of your hearts to receive this experience?" In other words, Jesus has been in the most holy place since 1844. He has gone there to cleanse the sanctuary, to blot all sin, to bring us an eternal deliverance from sin so that we might have the seal of God. We say we know all about that truth. But Jesus says, "Ye are the temple of the living God, and by closing the door of your hearts, you have made My ministry ineffective."

We talk about the cleansing of the sanctuary, this work of completely cleansing the inner sanctuary of the soul, taking away the scars of sin and every defect of character. The Lord says, "You profess to know about the cleansing of the sanctuary. Why don't you open the door of your hearts that I might come in to do this work?" Friends, it is as simple and direct as that! Who is a God, like unto our God, who humbleth Himself?

Jesus is not just content to open the door for us to the heavenly sanctuary and to tell us about that wonderful experience. We have gone to sleep and appear in our wretchedness, boasting that we are rich and increased with goods and have need of nothing. Instead of the Lord leaving us to perish in our own ways, He humbled Himself, just like He came to seek Adam there in the Garden of Eden. He comes to us now as the great Lover. "Behold

I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him and will sup with him, and he with Me." Revelation 3:20.

We are told in Testimonies, vol. I, pp. 186, 187, that the acceptance of this message is to prepare the church for the latter rain.

Why Jesus Hasn't Finished the Work

Why hasn't Christ been able to enter these temples of ours to do this work of cleansing the sanctuary? Basically, it is because we are proud. There is not one of us who has received the latter rain, is there? Therefore, none of us have truly accepted the Laodicean message, and we are therefore all under the same condemnation. And it is basically for the same reason. The Lord has humbled Himself to save us. Now He has offered before the church this great experience of the cleansing of the sanctuary and the refreshing showers of the latter rain. We have not received it because the Lord hasn't been able to get in to do that work. We have made His ministry in the most holy place ineffective, and we as a people have never received it.

I read in Steps to Christ, pages 28, 29, these words, "We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble our heart before God like the common sinner: but when the light Christ from shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness.

"One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct: and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. The sinner's acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. He loathes himself as he views the pure, spotless character of Christ."

There is the reason that the work hasn't been finished in our lives: We don't think that we need to humble that heart of ours before God like the common sinner! But if we would come to the sanctuary, friends, look in there, and see one gleam of the glory of God, it would make apparent just what we are. Like Isaiah, we would exclaim, "Woe is

me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isaiah 6:5.

The Lord is going to save and give this experience of the cleansing the sanctuary to those only who fully see, as no other generation has ever seen, the desperate sinfulness of the human heart. He will save the poor and the needy and those who have a broken and a contrite spirit.

Detours Around the Message

There are other ways that we as a people have gone around the Laodicean message. I think Satan invents ways that we might professedly accept the message, but in verity reject it. Some people take this Laodicean message which states that God's people are wretched, miserable, poor, blind, and naked, and say, "Well, the thing to do, then, is to get out of the church, and that will be getting out of the Laodicean condition."

I think of a man who had a very impatient and rather violent disposition. He kept blaming it on his surroundings, his children, his wife, I everybody else. If only they weren't so annoying he could get along quite well. It wasn't him, of course. He went apart into a secluded place in the mountains. In the morning he went down to get a drink from the stream. He had a little bowl to put the water in, and he placed this on a mossy old rock where the water was dripping, and he bent over to do something else. The bowl began to slip, slip, slip, down into the stream. He replaced it on the rock and began to do something else, but the bowl just kept slipping down again, until he violently lost his temper, picked up the bowl and thrust it down violently on the rock. Then it smashed. Well, there he was, faced with same problem again! It wasn't so much his environment—it was him. And the man saw it, and went home again. I think that would be good lesson for some of us, don't you?

You see, that way of accepting the Laodicean message is not accepting at all! It is in verity a detour around the message. Instead of accepting it we actually by-pass it. The danger is that we imagine we have accepted the Laodicean message because we do certain things and could easily have a "holier than thou" attitude. I notice that none of those who have thought that getting out of the church was an acceptance of the Laodicean message have received the latter rain as yet. The fact is that no one will receive the latter rain on that wise. I think perhaps that the greatest Laodiceans are those of us who do not think that we are Laodiceans.

There is another way that we can be led to professedly accept the Laodicean message but in reality by-pass it. That is to set out in earnest on a new life, on a program of "standards," living up to some of the things that the Lord has said we should live up to—health reform, dress reform, social reform, and many other reforms. I am not minimizing these reforms, either. God's people must come up on all those things. But in Philippians I read an experience of the apostle Paul, which I believe records a very precious lesson for us. I read from chapter 3:3-5:

“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee.” There was no one stricter than a Pharisee. Verse 6: "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Here was a man who outwardly conformed his life to the letter of the law. He did everything that any human being could do. In fact, he was blameless according to the letter of the law. But how did he feel when he really caught a vision of Christ and His infinite purity?

Verses 7,8: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." How did he count all those things? As refuse, friends, that's all. Verse 9: "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." No friends, an earnest program of standards will in no wise get us out of this Laodicean condition. The Lord is wanting something else besides that.

I think there is another thing that deceives many of us. It is our concept of perfection. Many have the opinion that they must first of all become perfect—fully perfected—before they can by faith enter into, the most holy place, and stand before the judgment bar of God to receive this experience of the cleansing of the sanctuary.

The Pharisee and the Publican

We could use a parable that Christ used in the present tense today. Jesus spake of the two men who came up to the temple to pray. One man was a Pharisee and the other a publican. This parable is present truth. Today we are living in the great day of atonement when we must come up to the sanctuary, to the temple, or to the judgment. Each of us has an appointment at the judgment bar of God. Now, two men came up to the temple to

pray—to the judgment, the one man a Pharisee and the other a publican. The Pharisee comes up to the judgment and he prays thus with himself, "Lord, I thank Thee that I am not as other men." And he looks at the publican and he says, "I thank Thee, Lord, I'm not like this publican." This man, you notice, believed in righteousness by faith, at least he professed belief in righteousness by faith, because he said, "Lord, I thank Thee that I am not as other men are." To whom did he give the credit for his righteousness, or his supposed righteousness? (Congregation: "The Lord.") That is right. He thought he had received righteousness by faith. And so he says, "Lord I thank Thee that I am not as other men." He came up to the cleansing of the sanctuary, not asking for the special experience promised to God's people. He was among those that believe that first of all they must be pure, as pure as God is pure, as perfect as God is perfect, before they can come to the cleansing of the sanctuary. So, when he came up to the judgment, you notice he never asked for anything: He came seeking commendation. He asked for nothing and he received nothing. We are shown clearly in the Spirit of Prophecy that the condition of this man represents the Laodicean condition.

This comes home very personally, doesn't it? Perhaps some of us say to ourselves, "Well, I didn't know that I was a Pharisee." It is time we checked up, isn't it? "The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9. Friends, we are not coming up to the judgment to present our measure of sanctification. That is not the way to come to the judgment. That is not the way to come to receive the cleansing of the sanctuary. We may look upon ourselves and see how much sanctification we are reaching in our experience and say "Well, I haven't quite arrived yet, but give me another two or three years and I might have enough sanctification to come to the judgment." We may think that when we have enough sanctification, we can come to the judgment and receive the seal of God. We will be cast out, friends, if we come on that wise. Is that the way the Jews came on the Day of Atonement, the day of the cleansing of the sanctuary how did they come?

Another man comes up to the temple, to the judgment, to pray. He comes to the Day of Atonement, and as he looks into the most holy place, he sees that he has to humble his heart like the common sinner. In fact, he feels himself just as a common sinner. Like Daniel the prophet, he classes himself among the really sinful of Israel. Now, how about us? Do we really class ourselves among the most sinful of Israel? I don't mean in a condescending sort of way. I mean really! Unless we do, friends, we are in no condition to receive the experience of the cleansing of the sanctuary. Only those who have that experience are going to be saved in the judgment. So the publican, as he looks into the most holy place and sees the terrible righteousness of God in contrast to himself, falls upon his face in repentance. Just like the Jews on the Day of Atonement, he is around that sanctuary, afflicting his soul and he cries, "God be merciful to me, a sinner." He asks for

something. He asks for mercy. Here is a man who comes to the cleansing of the sanctuary, to the judgment, and has the boldness to ask for mercy! To have mercy is to be treated better than one deserves. The Scripture tells us that as high as the heavens are above the earth, so great is His mercy toward them that fear Him. In other words, the measure that the Lord treats us with is better than we deserve, and is as high as the heavens are above the earth. The publican comes and asks for that! He asks to be treated with infinite mercy. He has true repentance because he has accepted the Lord Jesus Christ. He is not practicing known sin because he is repentant! No man can have repentance unless he has seen the cross of Christ and has accepted Him, because He is the only source of true repentance. This man is saved in the judgment. This is the man who receives the experience of the cleansing of the sanctuary and the latter rain.

Work for This Present Time

Well, it's all too simple, isn't it? That's the trouble with the gospel friends. It is just too simple! Romans 9 depicts the experience the Jewish nation. They were striving to reach the standard of the righteousness of God. But the Scripture says they never attained to it. Here were the Gentiles that were not running after the law of righteousness at all, and they attained to it. Why? They sought it and accepted it by faith.

You remember the experience of Naaman. He had leprosy. He came down to Elisha and wondered what he could do to be healed of his disease. Elisha didn't even come out to see him, but just told him to go and dip in the Jordan seven times. This Syrian was a proud man, so we find something in common with him, don't we? Naaman didn't want to dip in the water seven times. Why? First, he had to humble himself. It was a stumbling-block to his pride. Secondly, it was too simple. If he had been asked to do some great thing he would gladly have done it.

Thus it is with us. The Lord is waiting, friends, to cleanse the sanctuary and to make a complete end of sin in our lives. We come to the judgment in a respectable way to get the blessing. But there is no respectable way to come. At least not as the natural man conceives of being a respectable way. The only way to come is in the spirit of the publican who said, "Lord, be merciful unto me, a sinner." We must come with a broken and a contrite spirit, not wondering how much imparted righteousness we have, how much sanctification has been wrought into our lives that we might come to the judgment. We must not trust in that, friends, but only in the mercy of the Lord Christ, presenting ourselves there in complete surrender to Him.

The Lord says in the Laodicean message that we are wretched and miserable, poor, blind, and naked. The reproof that the Lord give us in this message is not that we are wretched

and miserable, poor and naked; let us not put the emphasis on the wrong place. I think too often that we do that, and that is where we get a scathing message of condemnation. It should not be presented in that way. This is not the emphasis of the Laodicean message. Rather, it is that in spite of our condition, we stand there before the Lord, in the very presence of the judgment, and in the time of the cleansing of the sanctuary, saying that we are rich and increased with goods instead of afflicting our souls in deep repentance. We don't have a spirit of humility before the Lord. So the Lord pleads with His church, "Behold, I stand at the door and knock." He wants to come in, come right into the inner sanctuary of the soul to give us that experience.

Christ is waiting to get into His own temple, friends, to cleanse it finally and forever. "If any man hear my voice and open the door..." Who has to open the door? I think of one statement in the Spirit of Prophecy that God's people cannot get the door open because there is too much rubbish there. The rubbish of the world, of unconfessed sin, of indifference, carelessness, appetite, and sinful passion. "If any man hear my voice and open the door," the Lord is pleading with the church, "I will come in." That is the same message that we considered from Isaiah 40:3,4: *Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Make the crooked things straight. Malachi 3:1: "Behold, I will send My messenger and he shall prepare the way before Me." And then what does the Lord say what He will do? "The Lord whom ye seek shall suddenly come to His temple."

"If any man hear my voice and open the door." That is the work that God's people are called to do at this time. The Lord is waiting to enter fully into our lives to cleanse the sanctuary, to blot out our sins and to give us the latter rain. "If any man hear My voice and open the door, I will come in to him." These are the most sure words in scripture. We read in Malachi what the Lord does when He comes to His temple for the last work. Verse 2: "But who may abide the day of His coming? and who shall stand when He appeareth?" First of all there is a work of judgment; with that there is a work of blotting out of sins, "for He is like a refiner's fire, and like fuller's soap." This is the cleansing of the sanctuary. The temple has been closed to this ministry, friends, too long. The Lord is calling His church to come to the sanctuary, and open the door of their hearts to receive this great blessing that they might be sealed with the latter rain and thus the work be finished.

"If any man hear My voice, and open the door, I will come in to him." That is the latter rain. When the temple is fully yielded and fully opened, and the way of the Lord has been prepared, the promise is that He will suddenly come to His temple, and He is going to come to blot out our sins. He comes in and does the cleansing. He takes away the record,

the scars of sin. A first apartment experience, friends, is not sufficient for the day in which we are living. We must have complete deliverance. If we come to the sanctuary and open our hearts to the ministry of Jesus and let Him into the soul temple, His promise is, "I will come in." The Lord will suddenly come to His temple. What will He do when He comes to His temple? Cleanse it, first of all, and then abide there with His own glorified presence. "If any man open the door, I will come in to him."

When the Lord comes in and fully dwells in the life, what is that but the latter rain? You read in Vol. I of the Testimonies that it is the presence of the Lord Jesus Christ fully in the life. The only thing, basically, that is hindering the outpouring of the latter rain is the acceptance of that message. We have not humbled ourselves before the Lord. He has humbled Himself, hasn't He? But we have not humbled ourselves as He desires us to. He can not get in and do the work. Now He is pleading, friends, and the time is late. He is asking you to come to the sanctuary, open the door, and prepare the King's highway and do this work. If you do that the promise is that He will come in. He will suddenly come to His temple. He is going to give the latter rain to His people who have prepared the way before Him.

There is only one thing between us and the latter rain. It is the acceptance of the Laodicean message. The latter rain prepares God's people for translation. It says in the Laodicean message, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21. Just think of it! There is only one obstacle between us poor wretched, miserable sinners and the privilege of sitting down with the Lord Jesus on the throne of glory. That is the acceptance of this message. "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

May we indeed, friends, hear the call to the great day of atonement and set about in our lives to clear the King's highway and get the rubbish away from the door of our hearts. The latter rain is, and it is coming suddenly, and if we are not ready we will lose out. May we indeed enter into a diligent work of preparation, of repentance and confession of sins, and restitution, making everything right with God and with our fellow-men, that we might prepare the Kings highway, for He is coming to give us the greatest blessing of all the ages, the outpouring of the latter rain! May we indeed, each one, enjoy that wonderful experience.



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