

# Revelation (Quality: Very good)

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Date: 27 September 1961

Preacher: Dawson, Herbert (1890-1969)

[ 0 : 00 ]     Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. And the tenth verse.

[ 4 : 07 ]     This is a word which preacher and people alike will need divine aid to contemplate.

The preacher needs the help of God to open up the truth it brings before us. And you need that same help to receive the truth of it.

Amen. Because this word is a word that is seasonable and suitable for these tremendous times in which you and I are living.

First of all it was penned to the angel of the church in Smyrna. The angel as you need not to be told signifies the pastor the overseer.

And the church in Smyrna was one of the seven churches of Asia. And it is not by chance that you turn over these pages of the book of the Revelation and read in these chapters two and three the messages of Christ to these churches.

[ 5 : 23 ]     That is the messages of the churches. And at the time when these messages were delivered to the angels of the churches.

There were those churches in existence. There were those churches in existence. And they were well established. And some of them were exceedingly prospered in the things of God.

But God in his infinite wisdom sent these messages to these seven churches. And each message is individual in its nature.

And I do wonder whatever would be written if there should be a message sent from heaven to the angel of the church of Bethesden.

What would be recorded in that message? Maybe it would cause pastor and people alike a great deal of trembling to open it and then to read it.

[ 6 : 34 ]     And remember although there is no message to be sent to us as a church individually as it were.

The word of the Lord makes plain what our church should be like. What our behavior should be. What the pastor should be. What the people should be.

And it will be well if grace is given to us to look from time to time in the word of God as to the pattern set forth therein.

And seek to live in accordance with it. And now. This message as I said being to the angel of the church in Smyrna.

It must have caused a great deal of searching of heart to those who were in the church. And yet strange to say. And wonderful to say too.

- [ 7 : 34 ] This is the only church among the seven churches. That there was no word of condemnation. Recorded. Against.
- Each of the other churches. Making up the seven. There was something which. Jesus Christ as the church's living head.
- Had to say. Wherein there was something. Amiss in the church. That had got to be put right. Their matters could be adjusted. And be as they ought to be.
- But this church. In Smyrna. Was otherwise. I have no doubt. Thoughts could have been found.
- I speak with great reverence. But as the church in Smyrna. Was passing through. Such a very solemn. Testing time. And many in the church.
- [ 8 : 32 ] Ultimately. Became. Martyrs. Laid down their lives. For the truth's sake. Jesus Christ. As the church's living head.
- Only speaks. Of the church in Smyrna. That which is commendable. Good. God glorify him. And unto the angel of the church in Smyrna.
- Write. These things saith the first and the last. Which was dead. And is alive. When you look into the word of God.
- I hope you do look into it. I know you do. Many of you. But. If you should. Have it in your mind. You might look into the. Messages of Christ.
- To these seven churches. And you will notice. That. In the opening word. To this angel and that. A different title. Is given to Jesus Christ.
- [ 9 : 33 ] As the church's living head. And the title that. Is given to him. Is that. Which is exactly.
- Suitable. To what the condition of the church was. And you see that. Set forth. In the church in Smyrna. These things saith the first and the last.
- Which was dead. And is alive. I am he that live in the church. And now. I have already hinted. That quite a number. In the church in Smyrna.
- Died. For the truth's sake. And they were martyrs. And so Jesus Christ speaks of.
- Himself. The first. And the last. Which was dead. And is alive. I am he that liveth.
- [ 10 : 31 ] And was dead. I am the resurrection. And the life. And do so ever. Believeth in me. Shall never die.
- And that was. His name. As recorded. To the church in Smyrna. Whereby. They could think upon that name. And take courage.
- And because I live. Even though you die. For the truth's sake. Ye shall live also. If any man serve me.
- Let him follow me. And where I am. There also. Shall my servant be. Yes. And now there is.
- This searching word. And it is said. To each of these churches. And to the church at Smyrna. I know thy works. And now.
- [ 11 : 31 ] That is a very solemn. Consideration. Do you ever sit down. Before God. And seek. In quietness of mind.
- To examine yourselves. And see how matters. Are between. Your soul and God. God. If this word. Should be brought home. To us.
- In the truth of it. I know thy works. I can tell you. What the response. Would be. Pastor and people alike. God be merciful.
- To me. A sinner. You know. A little about. Your works. Such as they are. Are. In the realm. An exist. No.

Here. dejar. then shall you say, we are unprofitable servants.

[ 12 : 29 ] I know thy works. And now our mercy is that Jesus Christ, as the church's living head, not only looks at our works as they are, but he looks deep down into our hearts.

I, the Lord, search the heart, and he knows what you and I would be if we could be. But we have to lament, I would do good, but evil is present with me.

And God regards our works, speaking with great reverence, from this viewpoint. When you hold in your hand an acorn, God regards you as holding the oak tree.

Although what you hold is the embryo of it. Remember that. If you would like some further scripture proof of that, you see it in that incident when David said to Nathan, Nathan, I'm going to build a house for God.

Nathan, yes, David, go right ahead. Do all that is in thine heart. I wish you well. And you remember God said to Nathan in the night, you must go and tell David that I cannot allow him to build a house for me.

[ 14 : 04 ] Because my purpose is that his son Solomon should build it, who is to be a man of peace. David has been a man of war. But do remember, Nathan, when you tell David what I tell you.

Do tell him this. Thou doest well to have had it in thy heart to do it, David. And now that is how God regards our works, our motives.

And he judges us like that. As a man thinketh in his heart, so is he. I know thy works.

And it says here, concerning the church at Smyrna, I know thy works and tribulation, and now we are going to get right down to bedrock and poverty.

Poverty. But thou art rich. Hearken, my beloved brethren, says dear James, hath not God chosen the poor of this world, rich in faith?

[ 15 : 21 ] And it was a great advantage to those in the church in Smyrna that they, most of them, lived in poverty's veil. Listen.

What is a great disadvantage nowadays in the church of Christ professing is that there is an abundance of material prosperity.

And very, very few people do know nowadays what it is, what the sweetness is, as well as the heavy going it entails, to live and journey on in poverty's veil.

And the church of Christ is all the poorer for it. Yes. It is stated, I know thy works and tribulation, and because of that tribulation, most of them knew poverty.

Because they suffered the loss of their goods and were persecuted for righteousness sake. You and I are not put to tests like that. And I do just wonder how many of us would stand such a test if God should see fit.

[ 16 : 43 ] You and I should be put to it. You might think it over, dear friends. It is said of the godly Hebrews long ago that they took joyfully the spoiling of their goods.

Do you think that you could do it? You live in a house of your own, it may be. You have furnished it with every comfort you can get into it.

And you are often on the stretch to get more comfort still. And overlook that great declaration. Foxes have holes, birds of the air have nests, but the son of man hath not where to lay his head.

And you do not realise that thousands of people taught of God and better taught of God than many of us are in the deeps of poverty and have no certain dwelling place and they are displaced persons, in other words refugees, and have to live on a modicum of the mercies that you every day receive and you grumble and grizzle still.

And the word of God says, having food and raiment let us be there with content.  
Godliness with contentment is great gain.

[ 18 : 11 ] Dear friends, you and I have got to seek divine aid to look these things in the face. Yes.  
and bring forth fruits meet for repentance.

The time is come that judgment must begin at the house of God. Yes. The Lord help us to  
stand fast in that day and come out on the right side of it.

Have just a little gold, silver, precious stones left in our soul's experience when all the  
wood hay and stubble accumulated has been burnt up.

And now to go back to this church at Smyrna. I know thy works and tribulation and poverty  
but thou art rich and I know the blasphemy of them which say they are Jews and are not  
but are the synagogue of Satan.

in Smyrna at this time there were many Jews and you remember Smyrna belongs to Asia  
Asia Minor and these Jews hated those in the church in Smyrna and did all they could to  
persecute them and make their lives hard to live.

[ 19 : 39 ] Yes. And Jesus Christ as the church's living head says I know the blasphemy of them  
which say they are Jews and are not but are the synagogue of Satan.

It ought to be remembered at all times that Jesus Christ as the church's living head knows  
all that is going on against any church wherever that church is of which he is the living  
head he knows every movement that emanates from hell against it and he knows if those  
in the world round about seek to work against that church and militate against it and bring  
mischief into the midst of it and in his time the Lord will deal with those who do it all who  
persecute all who fight against him his truth his people and he will say touch not mine  
anointed do my prophets no harm yes and now to come to this line of things before us

I've taken that time in the introduction because it seems to be instructive and helpful I ever  
desire to preach and to teach as grace is given and now here first of all in this church in  
Smyrna there is a condition and the word of the Lord was fear none of those things that  
thou shalt suffer behold the devil shall cast some of you into prison that ye may be tried  
and ye shall have tribulation ten days and now leaving the church in Smyrna let us look at  
this truth which is applicable to every church of Christ well founded and it is to be said to  
everyone in that church wherever it is our church thou shalt suffer you cannot escape it if  
you have the mercy to be a sinner born again you are shut up in that scripture we must  
through much tribulation enter into the kingdom of God thou shalt suffer and do say thank  
you to

God that what you suffer is not left for you to choose he who is infinite in wisdom ordains  
what you and I shall suffer and you find in the church of Christ if you look at people taught  
of God that all do not suffer alike some have suffering laid upon them and they are  
afflicted sore and sometimes it makes us almost shed tears makes our hearts sore to see  
what godly people at times do suffer and how low they are brought as regards ill health  
and what God sees fit should be laid on them but it must ever be remembered he is too  
wise to earth and too good to be unkind and he says to his people on whom he lay sore  
afflictions it may be the flame shall not hurt thee

I only design thy dross to consume and thy gold to refine you see it in Job he knoweth the  
way that I take when he hath tried me I shall come forth as gold sometimes you may sit  
still as it were before God and think on what you do suffer I'm not fitting any caps on I'm  
just telling you the truth and you may begin to say inside what you are by nature  
prompting you and why should I especially have to suffer like this or that as the case may  
be but then if God said to you as you do not like my choice of what you shall suffer you  
make a choice of what you would like to suffer what you think would be more better than  
that which

[ 24 : 54 ] I have ordained and wherein I have guaranteed you grace to bear it you make your own choice what would you do you will soon be glad to refer it all back to God with whom you had to do and say Lord I must not fall afraid to what I am by nature and think my own thoughts about thy all wise dealings Lord I would indeed submit gladly yield my all to thee what thy wisdom sees most fit must be surely best for me thy will be done and now that is a good conclusion to come to fear none of those things which thou should suffer it there are those in the church of Christ who do not suffer affliction of body but then sometimes although they have good health they may be left to suffer affliction of mind and that is a very solemn consideration that shut up in asylum wars there are these people who are going to heaven being taught of God and yet as regards the things of this life their mind is unbalanced but the things of

God being supernatural the good work of grace is carried on in spite of their broken down and unbalanced mind and there you see there is nothing too hard for the Lord and our grace triumphs over all that one is by nature and you ought to say thank you to God that you have not known what that is and that God has kept you all these long years with a well balanced mind a judgment so that you could appreciate the things of everyday life as well as entering to the things of God with a spiritual mind remember that God has allotted to some suffering that is mental not bodily affliction not only so there are people taught of

God who have to suffer not so much from the things I have named affliction bodily and mental but they suffer in their circumstances suffer in their home lives sometimes you see a godly wife has to suffer and live you're in you're out with an ungodly husband and sometimes it is the other way round and that means suffering and it is a crucial test to be put to and God has allowed it to be such suffering in hundreds of instances and that means that you dear young people must always be concerned when you make up your friendships that you are going to start right which is to start before

God with whom you have to do and be not unequally yoked together but to be one in your mind in the things of God and seek his blessing to be upon you as you come together in the hope that you would journey on through life and in hand suffer that word of exhortation because otherwise it has happened that people who are taught of God in later life have had to know what that suffering is to be unequally young and very crucifying it must be what a mercy that none of us can speak about that from experience neither preacher or people but there is that suffering known in the church of Christ I'm bound to name it and then thou shalt suffer and now all in the church of Christ whoever they are young middle aged or old will suffer and be in heaviness at times through manifold temptations and this word is rather applicable here although it was fulfilled literally in the church at Smyrna behold the devil shall cast some of you into prison that ye may be tried and you can go back over the history of the church of Christ and many have gone to heaven from inside prison walls yes there redeemed spirits winged their way outside the prison while it was still locked up to keep them in bodily and they have entered in through the gates of Pearl into the rest that remaineth for the people of

God and I have wondered what it would be like if such days should ever dawn again and don't you say oh in this enlightened age such days will never dawn again you might look into the word of God then and don't you say too much about these days being enlightened days because they are days of great departure from God and godliness and such days are not days of enlightenment and if the truth could be told you would find there are tens of thousands of people taught of God who are now in prison as you and I are here before God in the attitude of worship in the lands our enemies overran when the war raged so long there are hundreds thousands tens of thousands who are just prisoners and they have not got a tithe of the mercies that you and I every day receive and maybe they live nearer to

[ 32 : 14 ] God than any of us do and they need this word fear none of those things which thou shalt suffer and they suffer persecution for righteousness sake and remember if England as a nation gets yet more catholic and communistic from Lansdowne to John of Groves the days are not far off when you will find you will need divine aid and you will need this fear not in the text to stand the crucial test that you will be put to if you are going to stand fast in the faith if you are going to live as the word of God declares you should earnestly contend for the faith once delivered to the saints

Jesus Christ as the church's living head gave this church in Smyrna a warning a very solemn hint behold the devil shall cast some of you into prison that you may be tried and while you may not go into prison wars you can still know what it is for the devil to cast you into prison do you know the hymn writer says I wonder if you do know it deep in a cold and joyless cell shut up inside yourself and in darkness indescribable and yet you have had a hope in God and now you say ask for my hope who shall see it I am shut up I cannot come forth and that is how you are in heaviness at times through manifold temptations but it is the devil who is at the back of it the devil shall cast some of you into prison that you may be tried and

I want to say this you say thank you to God if you have got a devil tried religion because the devil only tries the religion of people where that religion is of God he has no need to take any trouble with other folks who are just religious because he leaves them to go on their way having a name to live and he knows they are dead but where people are taught of God and on the stretch to win Christ and be found in him he will be there as often as he can to harass deject and dismay yes and you will know what it is to be in prison you remember the psalmist said bring my soul out of prison that

I may praise thy name yes and you read in Isaiah and there you get it set forth as to Jesus Christ coming into this world and what his great work was to do the spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek he has sent me to bind up the broken hearted here it is to proclaim liberty to the captives and the opening of the prison to them that are bound so it is not against you if any of you were here before God and very tempted and tried as to what you are and where you are in things divine it comes under this heading fear none of those things which thou shalt suffer much might be said along that line of thought sometimes people who were taught of

God especially in ages past it was so with this church in Smyrna or they suffered much from adversity or they found their circumstances very complicated at times and people do nowadays who were taught of God godly men in business they find many complications in their business life and they need divine aid to get these things sorted out and crooked things made straight and see mountains leveled and see the hand of God upon them for good yes much might be said along that line of thought fear none of those things which thou shalt suffer and Joseph Hart says this saints who feel their load of sin yet come off victorious they suffer martyrdom within though it seem less glorious there is that martyrdom within fear none of those things which thou shalt suffer behold the devil shall cast some of you into prison that ye may be tried and ye shall have tribulation ten days and now it is thought that these ten days refer prophetically to the ten persecutions that came upon this church in

[ 38 : 33 ] Smyrna stretching over a number of years but the teaching underneath it is that the tribulation is limited God has got a set time for it to be what you suffer your many trials then appointed are by heaven if God shall make the number ten ye ne'er shall have eleven and that is the truth underneath it ye shall have tribulation ten days if it should be ten years if it should be as long as from the time you are born again till you go down into Jordan swelling I will alter the illustration if you should live to be as old as Methuselah and all the while thou shalt suffer 969 years compare it with eternity when your tribulation is ended and you are before the throne of

God at the fountain head of bliss says the apostle Paul and he said the only thing that could be said you can think on it and you will have to admit that there was no other illustration that he could use to make a little understandable the truth he was setting forth and he says for our light affliction which is but for a moment it is for a lifetime it may be 40 50 60 years maybe more as long as you live especially from the time you are born again thou should suffer but however long you live however much you suffer compared with what God has got laid up in store for you in his presence his fullness of joy and at his right hand are laid up pleasures for ever more than your sufferings how long is but for a moment and it worketh for us a far more exceeding and eternal weight of glory while we look not at the things which are seen but at the things which are not seen for the things which are seen are temporal but the things which are not seen are eternal and now it says here that ye may be tried and you must admit that there is a time of testing come upon the church of

Christ in these last days and perilous times it would be well if all our people in our denominational life were all awake to it but they're not the great majority are still slumbering alas that it should be so but I do desire that you my friends and the preacher too should be awake awake thou that sleepest and rise from the dead the dead state you're in and Christ shall give thee life that you may be tried and now it means our principles will be tried and if you and I are in the church if you are not if you desire to be found amongst people taught of God and have in your heart some good thing toward him as the Lord God of

Israel you desire to live your life according to that principle lodged within godly fear and unctuous life to what is right and a bar to what is wrong yes that ye may be tried and that means you will be brought into places where God will put you to the test as well as those amongst whom you live and move God will say to you ye are my witnesses and then you will be put to the test to make that witness manifest and to show whose you are and whom you serve that ye may be tried yes and that means let your yea be yea and your nay be nay lest ye fall into condemnation our principles lodged in our breast godly fear and love of the truth must be tried and tested it is not just chapel going dear friends it is not just that bodily exercise in worship which profiteth little it is this let our lives and acts express the holy gospel we profess yes that ye may be tried and now you know as the pastor how I watch over you and see your lasting good in the things of god what do you think about these principles being tried as you live your everyday life are your principles as much in the forefront as they should be according to what you profess to be you might ask god to help you to search and try your ways and think it over because

I have told you I repeat it the time has come that judgment must begin at the house of god if you slack in your principles if in you is a good work begun and you do not walk according to that life that god has already given you then you are heaping up more tribulation to come on you later on when god rebukes you as he will not fail to do he will tell you as many as I love I rebuke and chasten be zealous therefore and repent that you may be tried our principles must be tried our profession must be tried not only so patience must be tried and by that I mean not just dictionary patience no for ye have need of patience that after ye have done the will of god ye might receive the promise and now the will of god is this thou shall suffer that ye may be tried and that means ye shall have tribulation ten days and that means that your patience may be tried that you wait on god wait for god throughout the ten days and not sit down i was going to say and i will sulking before god and hard hearted unexercised and callous arising from what you are by nature but all the while throughout the ten days whatever tribulation is laid on you to be exercised unto godliness and to be like the psalmist when he said let my soul live and it shall praise thee and let thy judgments help me yes let me know what sanctified trouble is that ye may be tried now looking at the subject from another viewpoint it says here be thou faithful unto death and there were many in the church at

[ 47 : 20 ] Smyrna who had grace given to do it the pastor included who was named Policar the most godly man he must have been and he was the faithful pastor of the church at Smyrna and three or four nights before he was burnt at the stake he had a dream in which he dreamt that his pillow on which he was lying was all on fire and he woke up as the consequence and he said to those in the church I shall soon be burned at the stake for Jesus sake and church history tells that when he was being led to where the stake was set up that a voice was heard spoken by no man holy car be of good courage and play the man and he did and it says that these people referred to which say they are

Jews and are not were all around the state pelting the dear martyr who was being burned for the truth say yes faithful unto death be thou faithful unto death faithful I like that word there is a word in the Psalms I think on mine eye shall be upon the faithful in the land that they may dwell with me faithful in the land a good word to aim at you might not be able to say much about being a Christian you cannot say much about the deep things of God to climb up into the heavenly heights but according to that measure of light God has given you you do desire to be faithful and he that is faithful in that which is least is faithful in that which is much the word of

God says faithful and now it means this to be faithful to what you know the word of God lays down as what is right to do at whatever cost it is to do it to be like Lot who vexed his righteous soul from day to day when he heard the filthy conversation of the wicked and it means to be faithful to him whose name you profess you remember this will help you the saviour said be not faithless but believing and now then this word could be read like this be thou believing unto death as long as you live I believe in God the Father Almighty and in his only son Jesus

Christ our Lord believe in yes at whatever cost it is to make it manifest whose you are and whom you serve be thou faithful and it means this to be faithful to what the word of God sets forth as true you should earnestly contend for the faith once delivered to the saints much might be said under that heading and it means this to be faithful to what you have professed especially those of you who have gone down through the baptismal waters when you did that what did you profess strictly speaking it is summed up like this be to this world as dead alive to that which is to pass buried in baptism with

Jesus Christ to rise in newness of life from hence forth this prayer and this ambition and mine living and dying to be thine be thou faithful you dear young people some of you are asking the way to Zion with your faces dither ward and where you have to earn the bread which perisheth where your sphere in life is at the present time it may be you are trying and you do not find it easy to stand fast to what you know in your heart your conscience is right before God the Lord bless you and help you to trust in him at all times and may you ever find grace to help in every time of need that you may be faithful to him whom you desire to love and to serve be thou faithful

[ 52 : 45 ] God takes knowledge of it God takes pleasure in it be thou faithful faithful to your own conscience and remember if you are put to a test and try and you find your conscience is loaded and you are full of confusion about going forward in that matter because you feel as you do is a warning that you are to have nothing whatever to do with it whatsoever doth make manifest is life and that which is of God your conscience will tell you that it is of God and you will find in your heart a concern to be faithful to God and obey him whatever it may be but

I must say amen behold the devil shall cast some of you into prison that ye may be tried and ye shall have tribulation ten and ten days be thou faithful unto death and I will give thee a crown of life but then it says in the beginning of this seasonable word as I view it to be fear none of those things what does that mean when all is said and done you have God to go to and if God has decreed thou shalt suffer God has also decreed my grace is sufficient for thee my strength is made perfect in weakness and God is able to make all grace abound toward you not only so fear none of those things which thou should suffer because this is the way



God has ordained walk ye in it you may say I have so many fears and paintings as I try to live the life of the righteous yes and you may feel as you journey on that you seem to go deeper down into a knowledge of what you are and seem you can only move on faint yet pursuing but even to journey on like that is a mercy to prize and I want you to remember this because it is linked up with being faithful Jesus Jesus Jesus is the way of strength yet the strong this way can't come and the Lord will prove at length weaklings and the victory one remember that when I am weak then am

I strong fear none of those things which thou shalt suffer and do remember as you journey on the steps of a good man are ordered by the Lord and he delighteth in his way and although you go through this tribulation and that and you look askance at times it may be at this declaration thou shalt suffer and something inside you wishes your sufferings could be less but there is something else which will say choose thou the way and still lead on now leave me till I say father thy will be done and then there is this guarantee we know that all things work together for good to them that love God to them who are the call according to his purpose and if you and

I are helped to live such a life a suffering life and do the will of God in that which he ordains our suffering shall be do remember what the word of God says you remember godly John was favored to look into heaven and there he saw the redeemed host already there and it was a number which no man could number and he was told this these are they which have come out of great tribulation and now that is the prospect before us the city to which I am journeying will more than my sorrows repay and the toils of the road will seem nothing when I get to the end of the way this is a very crappy sort of sermon but the lord help you to think on it pray over it and grant you grace to be faithful in that which you profess in professing the name of Jesus and that by his grace you may live right and at the last die right the lord bless you dear friends amen so come in'.

[ 59 : 18 ] I I God differences.

Thank you.

Thank you.

Thank you.

Thank you. Thank you.