

# He that overcometh (Quality: Good)

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- [ 0 : 00 ] As the Lord may be pleased to help me, I'd direct your attention to words you will find in the book of Revelation, the second chapter, and we read verse 17.
- Revelation chapter 2 and verse 17. He that hath an ear, let him hear what the Spirit set unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.
- Revelation chapter 2 and verse 17. This, as you know, is a part of one of the messages from heaven to the seven churches in Asia.
- And this one in particular, the church in Pergamos. And you'll notice with each of these messages from heaven, the churches, there's something common with regard to each one.
- One is very clear that the Lord says to each one, I know thy works. Now this reminds us, dear friends, of the omniscience of God.
- [ 1 : 18 ] And while this was so true concerning those seven churches to whom these letters were written, how true it is concerning the church of God here on earth, down through the generations.
- God's eye is upon his church, and all that concerns it, and each one who belongs to that church. I know thy works.
- And also we notice that there are those things which are spoken by way of rebuke and reproof. There were things that were spoken against them with regard to some things that were prevalent in those churches.
- Another thing which is to be seen throughout all these messages, is that it is the word of the Spirit.
- And there is this word, He that hath an ear, let him hear what the Spirit saith unto the churches. Friends, what a mercy to have an opened ear.
- [ 2 : 30 ] One of the gracious works of the Holy Spirit it is to unstop deaf ears. You see, by nature, man is deaf to the word of God.
- Being dead is deaf. But the Lord is pleased to quicken to life. And where there's been formerly complete blindness, the Lord is pleased to open blind eyes.
- And where there's been deafness, the Lord is pleased to open and unstop deaf ears. Remember the Lord Jesus Christ said to his disciples, didn't he?
- Blessed are your ears for they hear. And one great mercy is to realise that the Lord has been pleased to open your ear or mine.
- And hear to hear what the Spirit has to say. And when we consider the sound of the Gospel, and the Psalmist speaks of the blessedness of the people that know the joyful sound.
- [ 3 : 41 ] Well, when the Gospel is made a blessing to poor sinners, it is as the Holy Spirit is pleased to speak. That is the secret of the effect of the Gospel.

It does not rest upon man's abilities, but it is by the almighty power of his Spirit. Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

Good it is when there is that ear to hear, and for there to be that which is made effectual in the heart.

Yes, through the ear opened, and as it were an open heart. You will notice this is so closely linked together, the heart and the ear.

And where the Lord opens the heart, he opens the ear. We have a very clear instance of this with regard to the case of Lydia, of whom we read in the Acts of the Apostles.

[ 4 : 45 ] And there is that word which we well know concerning her, it is said, whose heart the Lord opened that she attended unto the things spoken of Paul.

You see, the Lord had given her a new heart. He'd opened her heart. And this being so, he'd opened her ear. And she was favoured to listen, yes, to the ministry of the Apostle Paul, as he preached the Gospel of the grace of God, the Gospel of Jesus Christ.

And that word was made effectual in her heart. Now, what a mercy to your friends, if when the Lord is pleased to speak, it is made effectual. Well, there were these words then, these messages from heaven to these seven churches.

But I would seek, as I might be enabled this afternoon, for a little while, in a simple way, to consider this particular message, and this part of the message, to this church at Pergamos.

He that hath an ear, let him hear, what the Spirit saith unto the churches. And it is written, to those who are overcomers.

[ 6 : 05 ] You will notice in each message, there is a particular word, to him that overcometh. There is something very suggestive about this.

Surely, it describes the character of God's dear people, that by the grace of God, they do become overcomers.

not in their own strength. And indeed, it may well be, as we try and consider this word, there may be some searching of heart, with regard to this.

Because you may feel sometimes, to be overcome, in various ways. But I thought of that word, concerning Gad, as dear Jacob, in his old age, was enabled to speak prophetically, to his sons.

And, you read a little, verse concerning Gad. Gad. And it is this, Gad, a troop shall overcome him, but he shall overcome at the last.

[ 7 : 13 ] How much there is in that word. And, perhaps it may be a word of, encouragement to one another, who may feel to be overcome, in various ways, and by various things.

Yes, Gad, a troop shall overcome him, but he shall overcome at the last. And every true believer, will, by the grace of God, become, and be, an overcomer.

He that endures to the end, the same shall be saved. But as I said, it is not a question, of overcoming one's own strength. No.

It is as strength is given, as grace is given, as that, grace is made effectual in the heart. And it will be made effectual, because, every, every true child of God, will, will be an overcomer.

Their salvation is certain, the blessings of his grace, are secure. And, in that covenant of grace, those blessings flow, to every one, of God's elect people.

[ 8 : 28 ] Yes, even the weakest, the most insignificant. And those who feel sometimes, have to mourn, because they fail so much, and feel so much, weakness, in the way.

And, have seen have so little strength. Also, does not remind us, that, the experience of God's, dear people, is somewhat, of a conflict, as it were.

You see, there's the enemy. And, one thing he, attempts to do, is to overcome, the people of God. He, he works as an adversary.

And, some have to experience this, to a greater degree, than others. But, he is the enemy, of all God's dear people. And, he would overcome, yes, them, with his evil designs.

But, the mercy, to God's people, is this, although he is a mighty foe. The Lord, Jesus Christ, is almighty. His power, is greater than Satan's.

[ 9 : 38 ] And, his power, is to be, made known, is made known, in the behalf, of his dear people. And, so that we read, about overcomers, in the scriptures, such as overcome, we find in Revelation, that they overcome, through the blood of the Lamb.

It bespeaks, the wondrous virtue, of that precious blood, which was so freely shed, upon Calvary's cross. And, the virtue of it. Yes, the strength of it.

That they overcome, through the blood of the Lamb. We read also, the secret of overcoming, is faith, faith in the Lord Jesus Christ.

So that, those who are, true believers, will be overcomers, in the face of the conflict, in the face of the difficulties, of the way.

Sometimes, as it were, uphill work. Sometimes, perhaps, a, a fierce conflict, within. Yet, though faith, is tried in this.

[ 10 : 53 ] It is, that, by faith, given, and in gracious exercise, poor sinners, who are weak in themselves, overcome. Yes.

So then, it is a word, to these, who overcome. To him that overcometh. Remember, the dear Saviour declared, didn't he?

They that endure to the end, the same shall be saved. Oh, to have that, principle, within our hearts, and that desire, that was found, in the Apostle Paul.

He writes in one place, this way, he says, we are not of them, who draw back, unto perdition, but them that believe, to the saving of the soul.

You see, there were those, who, who seemed to, make some beginning, in, in, religion, but alas, they did not continue.

[ 11 : 56 ] They did not continue. Gave some evidence, that, they're out of the secret, they're not true disciples. They're not recipients, of God's grace.

And so, they fell away. But Paul says, we're not of them, who draw back, unto perdition. We're of them, that believe, to the saving of the soul.

Oh, how we do well, to, seek to pray, as, did the apostles, the disciples, Lord, increase our faith.

Lord, increase our faith. What a needful petition. So then, a word here, to him that overcometh.

And there is this, wonderful word of promise. Will I give to ease, of the hidden manner. here's a promise of provision.

[ 12 : 58 ] You know, there's a, a beautiful word of promise, in the psalm, concerning Zion, and the inhabitants of Zion. And, there's a word of promise, in this way. The Lord has promised provision, for his dear people.

it speaks of, Zion's provision. And, this is to be, seen, viewed in the, fullness that dwells, in the Lord Jesus Christ.

He, he was the, bread of life, to all his dear people. There is that, sustaining, provision, the Lord has made, for his dear people.

And, surely friends, as you journey on, you do need to be fed, do you not? We should be thankful, for our daily bread.

That we are fed, and clothed, and, we're not suffocating, or hungry. How, needful, food is. But then, on a higher level, with regard to, the spiritual life.

[ 14 : 03 ] Spiritual provision, is needed. And, in that sixth chapter, of the Gospel of John, the Lord Jesus Christ, proclaims, things concerning himself, as the true bread, that came from heaven.

Yes, this was typified, in the provision, the Lord made, for his ancient people. And, as we have in this text, a reference to, to manner, we're reminded, of how the Lord, was pleased, in such a wonderful, and miraculous way.

to feed his dear people, as they journeyed, through the, wilderness way. And, every day, the manna fell, six days a week.

Yes, from heaven. And, they gathered. And, thus, the Lord did sustain, and maintain, the strength, of his people, as they journeyed, through the wilderness.

And, this is very typical, of the way, in which the Lord, is pleased, to sustain, and support, and strengthen, his dear people, as they journeyed, through this, wilderness way.

[ 15 : 12 ] And, friends, if the Lord, is being pleased, to deal with you, in his mercy, you'll feel, to need this provision. you'll need this, this heavenly manna, this hidden manna.

In many ways, the manna, which, God was pleased, to, give to his, ancient people, is so, typical, of the gospel.

And, there's a sense, in which, the gospel is made, as this hidden manna. And, we're reminded in this, you see, the source of it, the Lord has said, in his word here, to him, that overcometh, will I give to eat, of the hidden manna.

There's that provision, which the Lord, is pleased to, grant to his people, that to their, spiritual need, may be supplied, may feed, be nourished, strengthened, in the faith.

And, what we read, in the, word of God, concerned the manna, that God sent, from heaven, to his ancient people, is so typical, of the, the gospel.

[ 16 : 30 ] We read that manna, as being, pure. And, the true gospel, Jesus Christ, is indeed, the pure gospel.

Anything else, cannot be said, to be, the pure gospel, of the grace of God. But, the gospel, of Jesus Christ, is the true gospel, it is, it is pure.

And then, we read too, concern the taste, of the manna. It was sweet, to the taste. The apostle Peter, in his epistle, speaks of this, doesn't he?

If so be, you've tasted, the Lord is gracious. And, there is that, about the gospel, isn't there? That it is sweet. Sweet, to the spiritual taste.

It is that, which is so suited, to the, need of poor sinners. And then, just briefly, the, one third aspect, of this, with regard to the manna, it was such a simple, provision, wasn't it?

[ 17 : 47 ] A small round thing, as it fell, on the ground. How this reminds us, does it not, to the simplicity, of the truth?

Yes. Not, not, not shallow, but, oh, there's a, a profound depth, and yet, there is, simplicity in it.

And, the manna, the gospel, in the simplicity, of it, is that, which the Lord, is pleased to bless, to his needy ones. It comes right down, to the, to the, to the, the feeblest.

Yes. Although, they're profound truths, yet, in a, in a sense, the gospel, it is simple.

Yes, it is so suitable, to hungry souls. Well, this manna then. And the text tells us, to him that overcometh, will I give to eat, of the hidden manna.

[ 19 : 01 ] Now, the text reminds us then, of this manna being hidden manna. We read in scripture, how that, the, the Lord, the Lord, commanded his people of old, to, preserve a pot of manna, in the ark.

In that sense, it was hidden, wasn't it? But surely, there's a, a vein of truth here, to be considered. Now, just as, the Israelites alone, were the ones, who experienced, what it was to, feed up in the manna, it was hidden, from other nations.

But now, how true this is, with regard to the, the nature of the gospel, and as it is communicated, by the blessed spirit, to poor sinners.

It is hidden, from the world at large. When you think of the gospel. Yes, people might well wonder, why, people gather together, every, Sabbath day, and on other, occasions also, to hear the gospel.

I always remember years ago, a man, making some reference to, attending a place of worship, he knew that, he knew that we did. And, he made this remark, well he said, it's the same thing, over and over again.

[ 20 : 26 ] In one sense, how true that is. But, you see, Israel, they, had manna, day after day.

Sad it was, that they were, coming to a time, when they were, got rather, dissatisfied with the manna. That only went to show, what they were by nature.

And, it's very sad, when, people, evidence some, dissatisfaction, with regard to the pure gospel, of the grace of God. It, suggests, there's something lacking there.

There's not a true appetite. But, it is hidden manna, is it not? The, world at large, they do not understand, the secret, and the blessing, the power of the gospel.

They have no, no need of it, in their hearts. They do not see, any beauty in this. But, it means so much, so much to these, who by the grace of God, do become overcomers.

[ 21 : 39 ] Because, it is that, which meets the need. And, dear friends, it's a great mercy, if, there have been times, when you've, proved this, as the gospel has been, proclaimed, in your hearing, and you've been, favoured to, hear and receive, you, you've found it to be, so suited to the need.

And, while it is hidden, to those, in the world, it becomes, that which is revealed, and made known, by the spirit of God, in the experience, of your soul.

And, it may well be, that, this, so describes, is it not, the, way in which, the Lord is pleased, to bless his word, to his dear people.

Now, good it is, when, there are those, outstanding blessings, God grant, there might be more. When, there is, it were a feast, of fat things.

Maybe, perhaps, some of you, have been favoured, in that way, and felt, such a, a wonderful blessing, through the gospel. And, you felt it to be, a feast, of fat things, as the things of Jesus, have been set, before you, proclaimed.

[ 22 : 55 ] And, the Lord has been pleased, to, apply these things, to your heart. And, it was a, a feast, of fat things. But then, how true it is, that, along the pathway, of life, from time, to time, as you sit, under the sound, of the truth.

There is that, which, and while, perhaps, in one sense, you may consider, not to be outstanding, yet, it is a wonderful miracle. And, that, there is that, which does strengthen, and support, and, helps you to, to go on.

Brings you, into the meaning, of that word, we read in one psalm. They, they go from, strength to strength. Well, that strength, comes from heaven. And, in one way, that strength is, is, is made known, is as poor sinners, are fed, with food, convenient for them.

And, even though, perhaps, sometimes, you may feel, that, there has been, nothing, really, outstanding, in your experience, at times, yet, surely, you have to, admit, and, you would, indeed, declare, that there has been that, which has strengthened you.

That you have been, helped, as we read in one place, in the scripture, that you should be, with a little help. You see, we may tend, sometimes, perhaps, to despise, the day of small things.

[ 24 : 34 ] To despise, the day of small things. But, if the real thing is, dear friends, if there is, indeed, a manner, if you know, what it is, to, to fade, upon this manner, that is, no small mercy, no small mercy.

You see, think of the, the giver, him, to him that overcometh, will I give, to eat of the hidden manner. You see, the Lord, in his great mercy, to his ancient people, sent down the manna.

They didn't have to do anything, to, provide for themselves, in that sense, but rather, it was manna, that was rained down, from heaven.

To have the free mercy of God, in sustaining his, his pilgrim people. to know, to know how true, this is then, with regard, to the hidden manner. The Lord provides it, it, it, it comes frailty.

One of the, beautiful notes, of the gospel, isn't it, is the free mercy, of God. You see, not for our duties, or deserves. And yet, we would remember this, that where there is this, uh, blessed gospel, made known as, food to the soul, uh, it will not lead to, uh, licentiousness, no, far from it, but rather, the opposite effect.

[ 26 : 08 ] Indeed it will. Strength to, walk in his ways. As grace is given, to seek to know, and to do his will.

And in all his dealings, to, to being able to walk humbly, before him. But you see, that, that's, that strength given. It's one of the means, the Lord has provided, for his dear people, whereby their, their soul should be fair.

And so then, as that promise runs, in the, in the psalm. I will abundantly bless, her provision. I will satisfy, her poor with bread. So then, this, hidden manna.

And it teaches this truth, doesn't it? It is, as the Lord is pleased, to, to uncover it, reveal it, as it were. Yes, and, uh, appoint those blessings.

And God is sovereign in this. Yes, and, it may sometimes be in this way, it may seem, perhaps, sometimes to, uh, that, there seems to be a famine, as it were.

[ 27 : 23 ] It may well be, it is to this end, that, uh, there might be, uh, uh, a, a keen rapid time. I sometimes thought, what we read, concerning Israel of old, and, uh, with regard to the manna.

You see, it was sufficient for them, wasn't it? Yes, it was sufficient. It was suitable, it was, it was enough. And, uh, it was that which sustained them, in the wilderness, it came down from heaven.

To him that overcometh, will I give, to eat of the, hidden manna. And it says, when the Lord reveals his truth. When the things of Jesus are made known, to a poor sinner, it is indeed, this, hidden manna.

given, yes, the, grace of God, is the, free unmerited, favor of God, to poor sinners.

It flows so freely, you see. Oh, consider, what has been done, that this provision, should be made, and suitable, and, satisfying, to all God's dear people.

[ 28 : 43 ] It pleased the Father, in him, in Jesus, should all fullness dwell. But then, I was going to say this, with regard to this, manner, and the, and partaking the manna.

Well, we read in one place, and it comes to the mind again now, we read this, how that God dealt with his people, in the wilderness, in this way, that he suffered them to hunger, and fed them with manna.

Notice that. He suffered them to hunger, and fed them with manna. Now, sometimes, it may well be, when it seems as though, there's a famine, the Lord suffers you to hunger.

Yes, it is that, there might be that, realization, in a deeper sense, of one's need. He suffered them to hunger, and fed them with manna.

good it is, to be blessed with that hunger. But then, hungry souls, need to be fed. Oh, to have that, uh, uh, healthy appetite, as it were, for spiritual truths.

[ 29 : 56 ] Yes, for spiritual truths. A hunger for the gospel, a hunger for, the Lord Jesus Christ. Christ. Well, it is the promise, then, to those, who overcome.

The promise, of those seasons, of, uh, feeding. When there's a supply, from heaven. Yes, grace to help, in times of need.

The words, in season, yes, which comes as strength, to the soul. Remember how it was, in the case of, dear Elijah, when he was so faint, and, uh, even, wishing that he might die, the Lord appeared for him, and the provision, was made for him.

And we read, he went in the strength, of that meat, the forty days, to Horeb, the mount of God. The Lord strengthened him, you see. It may well have been, in your own experience, sometimes, you felt to be, something like Elijah, perhaps somewhat dejected, or discouraged, by the way.

What a mercy, the Lord does not leave, his people, to be completely overwhelmed. The time comes, when he, is pleased to appear. Yes, and, needs will be provided for.

[ 31 : 13 ] To him that overcometh, will I, keep to eat, of the hidden manna. And I will give him, a white stone. There's something about this, description here, which reminds us, of God's, pardoning mercy.

We understand, and there was a custom, in the east, that when, there was a case, to be tried, there were the stones, or the white stones, the black stones.

And everything that, came against the one, charged, there was a, there were these, there were these black stones. with, there was a white stone, it meant, the, the one was, set free.

He was cleared, of the guilt. Or, there was, there was, pardoned, to be known. Now, think of this, in the, the true spiritual sense.

Not only is there food, but there's, this, token of, forgiveness. We, try to think, of the petition this morning, purge away our sins.

[ 32 : 25 ] Oh, what a wonderful mercy, what a wonderful provision, the Lord has made, for poor sinners, in that, there's forgiveness with him, that he may be feared. You read at your leisure, that little Psalm 130, you'll find there, the dear Psalmist, made very conscious, of the fact, that he was a poor sinner.

And that, as a guilty sinner, he could not stand, before a holy God. If thou, Lord, shouldest mark iniquity, oh Lord, who shall stand? But he could go on.

He says, but there is forgiveness with thee, thou mayest be feared. And this was his hope, wasn't it? And this will be the hope, of every, uh, spirit-taught sinner.

Yes, and something they desire, to participate in. Yes, God's pardoning mercy, and to have a token of his love, like this, white stone, and I'll give him, a white stone, signifying, pardon you see, to be freed from, condemnation, evidence of the Lord's, favour to a poor sinner.

all to know his pardoning mercy. And do we not, do we need it, again and again? And while it is a, blessed foundation, truth, that, when the Lord Jesus Christ, shed his precious blood, upon the cross, he had atoned, for the sins of the whole church.

[ 33 : 56 ] Of the whole church. And then the experience, of God's dear people, and it may well be, you have found this, in your own, experience and pathway, how you do need afresh, to realise God's, pardoning mercy, to you.

Because you see, there are, there are sins, there are failings. Yes, we should not be free, from sin, all the, while we are here below.

Then, what a mercy, this, pardoning grace. And there's some wonderful words, in the scripture, concerning God's, pardoning mercy.

I think of one, how multiply pardons, surely, it's a word, of encouragement, to poor sinners.

And as sometimes, they might have some, fresh discoveries, of the sin, that is within them. Or multiply pardons. Dear Hezekiah, knew something of this, didn't he?

[ 35 : 06 ] when the Lord appeared, for him in his affliction. He could say, I was cast all, my sins, behind thy back. Oh, what a blessing, that must have been, to dear Hezekiah.

And forgiveness of sins, is a wonderful blessing, isn't it? It flows, through the Lord Jesus Christ. There is, as the psalmist, forgiveness with thee, thou mayest be feared.

it. Yes, forgiveness, through the, precious, shed blood, of the dear, Redeemer. Or, give him white stone.

Isn't this stone, a new name written? This rather, shows to us, the application, doesn't it? Of his precious truth. Yes, the Lord, names his dear people, doesn't he?

Yes, he knows them all, by their names. The Lord Jesus Christ, speaking, of himself, as the good shepherd, he, he knew his sheep. He knew each one, of them individually.

[ 36 : 17 ] And the Lord, gives his people, this new name, this new name, written, which no man knoweth, saving he that receiveth it. Remember how Jacob, was given a new name, wasn't he?

We have Jacob, we read much about Jacob, and there's much to show us, that Jacob was Jacob. And, what Jacob means. Showing, his weakness, and many failings.

But then, God gave him a new name. Yes, I should be called Israel. As a prince, hast thou power with God, and hast prevailed.

Old Jacob was favored to know, the power prevailing prayer. And so, he was, named, with that new name. A prince, a prevailer.

In one sense, that new name is written, is it not, in the forehead, of all God's dear people. It is by, his grace, and faith, given, in gracious exercise, that they, that prevail us.

[ 37 : 30 ] Yes, the Lord does not depend, upon, the eloquence, of a prayer. No. But it is the way, the Lord is pleased, to communicate, the blessings of his grace, to his dear people.

It may well be, dear friends, you realize this, it is when, there is that, exercise of soul, and God grants us this more. Maybe when you come up to, the house of prayer, to worship.

When, the Lord has implanted, a special, deep need, in your heart, you've had to bring it, to the Lord. It is then, the Lord has appeared to you. Yes, there's been a little hidden man, or it may be.

Or perhaps some, a sweet token, of his love. Yes, and to know something, of this new name. Yes, to be called, a child of God, a son of God.

What a, privilege, what a condescending mercy, to poor sinners, of this earth, to be called, the children of God. And the text says, which, no man knoweth, saving he that receiveth it.



- [ 38 : 40 ] Oh, to know what it is, to be recipients, of these blessings, dear friends. First of all, to be made, to realise our need of them. And then, to have the mercy, to receive.
- And it is, as the Lord, bestows, that poor sinners receive. Which, no man knoweth, saving he, that receiveth it. And there are those, blessed and precious things, that the Lord does, make known, to his dear people.
- Yes, the worldling, is stranger to these things. But, a child of God, comes to, to know these things. Yes, in that degree, that the Lord, is pleased to reveal.
- Which, no man knoweth, saving, he that receiveth it. And you see, this hidden manner, it is as the Lord, is pleased to bestow it, and as his people receive it.
- it reminds us, of that, word in the, in the psalm. And it is this, the secret of the Lord, is with them that fear him, and he will show them his covenant.
- [ 39 : 55 ] And he will show them, the provisions of it. There's something about this text, to remind us, of the provisions, of that covenant. And these, these things, which are secret, hidden, from the worldly wise, are revealed, to poor sinners.
- Yes, for their good, and for their blessing. And I think of those words, which fell from the lips, of the dear Saviour, when he were upon earth. And what did he say? He said, Father, I thank thee, that thou hast hid these things, from the wise and prudent, hast revealed them unto babes.
- Even so, Father, for so, it seemed good in thy sight. Amen. Amen. Shall we conclude, by a singing hymn number 753, the tune is, Rousseau 687.
- Hymn number 753, Lord, we plead with thee for pardon, who can need it more than we.
- Make us as a watered garden, fruitful, let thy people be. Tis thy pleasure, that thy people live to thee.
- [ 41 : 55 ] 753. whom shall we acquire?
- CHOIR SINGS Tis thy pleasure, tis thy pleasure, that thy people may enter thee.
- Keep us in a world of shalom.
- When we gather, we are blessed.
- Let us trust thee, Father, Father. We found mercy, we found care.
- [ 43 : 42 ] When we trust thee, when we trust thee.
- Truly happy, yet we are. Amen.
- Amen. Amen. Amen.
- Amen. Amen.