

# Pergamos

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[ 0 : 00 ] And today we're looking at the verses from 12 down to verse 17.

And to the angel of the church in Pergamot write, These things saith he which hath the sharp sword with two edges.

I know thy works and where thou dwellest, even where Satan's feet is. Thou holdest fast my name and hast not denied my faith, even in those days.

Wherein Antipas was my faithful martyr, who was plain among you, where Satan dwelleth. But I have a few things against thee, because thou hast dared them that hold the doctrine of Balaam, who taught Balak to cast as dumbling blocks before the children of Israel, to each thing sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

[ 1 : 35 ] He that hath aneared, let him hear what the Spirit saith 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.

We notice that the church at Smyrna, to whom Christ wrote the second of these letters, was a church in which Christ criticised nothing.

And that's a very unusual situation to find in any church. And we noticed also that the battle against which Christ found nothing to criticise, in the church at Smyrna was this, that there in that church they were passing through a time of persecution.

And I can hardly divorce these two things, one from the other. Persecution, and a church that Christ does not criticise.

But that doesn't mean to say that always when there is persecution, Christ will not criticise the church.

[ 3 : 27 ] And here in Pergamum, we have proof of this very fact. Because this church too, was passing through a time of trial, a time of piety trial.

And yet, Christ finds in it a few things that he wishes to bring to their attention. Now, although there is a similarity between Smyrna and Pergamum, there is also a great contrast between these two churches.

Do you remember that one of the things that Christ said to Smyrna was, Thou art fools, and yet I know thy poverty, and yet it is.

Thou art rich. Thou art rich. Thou art rich. And yet that couldn't be said of the church at Pergamum, only 50 miles north, a proconsular city of Mysia.

It couldn't be said that it was a poor church, because this was one of the cultured, wealthy towns, cities of Asia.

[ 4 : 44 ] And here in the midst of all that wealth, Christ finds things that is worthy of criticism.

Now, let's remember this. There are times in the life of the church when Christ ties his church with poverty.

And in times like these, it's often been the case of the church, Thou I know thy poverty, yet thou art rich.

And there are also times when Christ ties his church with wealth and with plenty. And yet he has to say, I am accusing against thee.

Isn't that strange? Times when he ties us with poverty, and there's nothing in the church that he points out for criticism.

[ 5 : 42 ] He says, yet thou art rich. Times when he ties us with wealth and with plenty. And he has to say to us, I have a few things against thee.

Now let's look at this letter in the usual way that we've been looking at the other letters. First of all, Christ's introduction. These things, saith he which hath the sharp sword with two edges.

I wonder why Christ has always said to have the sharp sword with two edges. Do you know the old divines used to have a lovely thing about the sharp sword with two edges.

They used to say, one of the edges on the sharp sword was there in order that it might cut through to the quick in conviction of sin.

And the other sharp edge on the sword was there so that it might do a work of healing, a work of surgery. And that's the way Christ, a good physician, is.

[ 6 : 57 ] He comes with a sharp edge of law. And he heals with a sharp edge of gospel. But today, I think the reason why he says that he has the sharp sword of two edges coming from his mouth is this.

That he is in the church authoritatively and sovereignly. And he is sovereign in his own blessed church. Oh, my friend, isn't it wonderful to know today that Christ bears the sword in his own church.

And Christ rules and reigns in his church in such a way that all things work together for good to them who love the Lord.

Isn't that a blessed comfort to the people of God in the world? That he's reigning and he's ruling. And all things work together for the good of his own people.

And Christ commends this church. I know thy works. I know thy works, he says. And where thou dwellest, even where Satan has his seat.

[ 8 : 10 ] Not only, you know, does Satan have a seat here. But this is the throne where Satan dwells. And you know what comes through in these words.

Not only words of commendation. But words of the blessed sympathy of Christ. I know where thou dwellest, even where Satan has his seat.

You know, the history of the church of Christ is a history of tenderness towards those who dwell where Satan has his seat.

Do you remember these lovely words, for example, in John 13? Where the Lord says to us concerning Jesus.

He says this. Having loved his own which were in the world. He loved them to the end. Having loved his own which were in the world.

[ 9 : 13 ] Who were they? Those who were in the world. Those who dwelt where Satan has his seat. Now let me illustrate.

These people and the sympathy of Christ to these people. They're people who are in the world. They're people who are open to the satanic temptations in a very real way.

God's children. And yet he says, I know where thou dwellest. Why? Because Christ by his spirit ever comes to visit his church.

Who dwells where Satan has his seat. Do you know this? Christ will never leave his church where Satan has his seat. Without coming to visit them.

And to say to them, I know where thou dwellest. Isn't that wonderful? I know where thou dwellest. And there are times, you know, when the great temptation that God's people who dwell where Satan has his seat.

[ 10 : 24 ] The temptation that they're under is this. Nobody cares. Nobody knows. The trouble I see. But all friends, remember this.

Nobody knows. Nobody knows. Nobody knows. Nobody knows. But Jesus. That's the one who knows. I know thy works. I know where you dwell. Even where Satan has his seat.

I know the temptations you're under. And one of these temptations is this. Nobody knows. And nobody cares. But you know, my friend, I've got news for you this morning.

And it's this. Your Lord knows. And your Lord cares. And you know what your Lord says to you, Christian, buffeted by the buffeting of Satan.

You know what he says to you? He says this. He says, casting all your care upon him. For he cares for you.

[ 11 : 25 ] Oh, remember that. Cast all your care on him. Because he cares for you. And he cares for you especially when in his providence you have to dwell where Satan has his seat.

He has special care for you then. Let's make a picture of this. Think of some of the homes in Britain a few weeks ago.

When the nation was at war in the Gulf. And just think of some of the mothers and fathers of Britain. When they sat round the family table.

Or when they gathered at the family altar. If they have a family altar in their home. Just think of their experience then. I'm certain, sure of one thing.

That uppermost in the thoughts of these families. Was the one who was in the war zone. Although every member of the family was loved and cared for.

[ 12 : 32 ] The family and the head of the family cared in a special way. For the one who was in the war zone. And that's the way it is with Jesus here.

I know where thou dwellest. And I love you. Remember all that said in the New Testament. Where God says I know. God says I care.

And God says I love. His knowledge is the knowledge of love. I know where thou dwellest. Even where Satan hath a seat.

And my heart as the head of the family. Is going out constantly. To those who have to dwell. Where Satan hath a seat. And that's good to know.

And then he says. I know that thou holdest fast my name. And that thou hast not denied my faith.

[ 13 : 35 ] Holding fast my name. Not denying my faith. What's this? Well friends. This is faithfulness and loyalty.

To the person of Christ. And to the doctrine of his holy word. Faithfulness to the person of Christ. And faithfulness to the doctrine of his holy word.

And you know. As Christ looked at the church in Pergamum. In all its tribulations. He had to commend it for this. You're holding fast my name.

You're there dwelling where Satan has a seat. You're there dwelling in a place where. Even Antipas. My faithful martyr was slain.

Where Satan dwells. And yet. You hold fast my name. And you have not denied. My faith. And that's some commendation.

- [ 14 : 39 ] That's a real commendation. To a church. A church. A church that was loyal to the name of Christ. To the character. To the person of Christ. And a church.
- Who was faithful. To the doctrines. Of God's glorious grace. Oh my friends. Would to God. That that commendation.
- Could be made. Of the church here in Greyfriars. That we hold fast. That we hold fast. The name of Christ. And we hold. To the doctrine of Christ.
- That's a great blessing. Isn't it? And you know. Times were hard. In this place.
- In Pergamum. Antipas. We don't know a lot about him. But we know that he was a faithful martyr. Did you ever hear that. The Greek word for a martyr is.
- [ 15 : 36 ] A witness. A witness. And you know. Antipas. He was a wonderful Christian. Whoever he was.
- Because. You know what. Christ is saying of him here. Is this. He is. My. Faithful witness. And what is the book of Revelation.
- Called. Jesus himself. Do you remember. At the beginning of this book. In chapter one. You have these. Words. Written. Concerning Jesus. That this letter is sent.
- From Jesus Christ. Who is. The. Faithful witness. And why was Antipas. The martyr. Called.
- My. Faithful witness. By Jesus. I'll tell you why. Because he was martyred. Because he bore the image. And the testimony.
- [ 16 : 34 ] Of Christ. In his soul. He was imaging. Christ. In the world. And you know. That's. Sometimes the reward. That the world gives.
- To men and women. Who image. The name. And the. Character. Of Christ. In the world. That the world. Calls them. To be. Faithful martyrs.
- You know. There's a view abroad. Today. That if you're a faithful witness. For Christ. If you're a faithful. Christian. In the world. You're bound.
- To be popular. In the world. Is that what Jesus. The faithful witness. Got popularity. No. No. It wasn't popularity.
- That Christ. Got for his faithfulness. It was an old. Rubbing cross. That's what it was. It was the cross. Of Calvary. That's what he got.
- [ 17 : 29 ] For his faithfulness. As a witness. For God. And if you could say the same. About Antipas. What did he get. For his faithfulness.
- And his witness. In the world. He got martyrdom. He got martyrdom. You know friends. The world doesn't count. The witness.
- Of Christ's people. In fact. The Bible. Talks about Christ's people. And their witness. Like this. And it says. Of whom.
- The world. Is not worthy. Of whom. The world. Is not worthy. But now. I'm going to move on. To say one other thing.
- In that. In that. In that commendation. You have not denied my faith. You've been true to the doctrine. You've been true to the person.
- [ 18 : 27 ] Of Christ. Even. When things were really hot. When the furnace. Was at its most fiery. You didn't deny me. And I trust.
- That that's the way. You live your life. For the Lord. However hot it becomes. However much. It may cost you. To be a Christian. Christian. You know.
- I don't know. I don't know. What it might cost. Men yet. To be a Christian. In Inverness. I don't know. But whatever it costs. To be a Christian.

Be faithful. To his person. Be faithful. To his word. word. Now. We're going to look at Christ's criticisms. And look at how gently.

He. He. He broaches the subject. Of his criticism. Of the church. At Pergamum. Yet. I have a few things. Against you.

[ 19 : 24 ] I have. A few things. Against thee. I think. I'm hearing. Someone. In the congregation. Today.

Saying to himself. If only. The Lord. Could say. Concerning me. Here. This morning. That he only. Had a few things. Against me.

There was a good. Christian. Once. Who I knew. And. We were talking. About. Sin.

In a sermon. One day. And we were talking. About sin. And illustrating it. As weeds. That grow. In the garden. Of the Christian. And we were talking.

About the necessity. Of. Weeding. Your heart. As a Christian. And this good man. Came to me. After the service. And he said to me. Oh he said. You know he said.

[ 20 : 18 ] When you were speaking today. I concluded. He said. That it wasn't a spade. I needed. But I needed. A bulldozer. To come in. To. Deal with the weeds.

In my life. And in my heart. And wouldn't it be wonderful. If Christ had this. To say of yourself. I have. But a few things. Against thee.

If that was the testimony. Concerning the church. At Greyfriars. I have a few things. Wouldn't it be easier. To bear. Than. The knowledge.

Of your own sin. And all that. That entails. In your life. Wouldn't it? And yet. To you. The few things. Have magnified.

As God. Has given you. A vision. Of your own. Sinfulness. Before. What are these. Few things. Well. That thou hast.

[ 21 : 13 ] Some. In thy midst. Listen. I know. Thy works. But I have a few things. Against thee. Because thou hast. There them. That hold. The doctrine. Of Balaam. Who taught.

Balak. To cast. A stumbling block. Before the children. Of Israel. What was the criticism. Of the church. At. Pergamum. It was this.

That the church. Was allowing. Error. To exist. Alongside. Truth. In her midst. That's what it was.

That the church. Was allowing. Error. To exist. Alongside. Truth. In other words. What was really wrong.

At Pergamum. This is what was wrong. That. Although. The gospel. Was preached. In Pergamum. And although.

[ 22 : 10 ] The sacraments. Were administered. At Pergamum. There was something. Wrong. In the church. At Pergamum. What was it? It was this. There wasn't.

A healthy exercise. Of new testament. Discipline. That's what was wrong. And you know. Christ. Can say. Of the church. That is indisciplined.

I have. Abusings. Against thee. If we are allowing. Dishonorable. Conduct. To go on. In the church.

If we are allowing. Dishonorable doctrine. Or conduct. To exist. In the church. We are dishonoring God.

We are dishonoring Christ. You are there. Some. Who are guilty. Of the sin of Balaam. Who cast. As dumbling block. Before the children.

[ 23 : 04 ] Of Israel. How many churches. In our land. Today. Would God. Have to say this. Concerning them.

Because discipline. Is not exercised. I have. A few things. Against. Thee. Now what was. This sin. Of Balaam. That caused. The children. Of Israel. To be offended. Well. It was twofold. It was. In a word.

Idolatry. And immorality. Idolatry. And immorality. That's what happened. In the days. Of Balaam. The son. Of Bael. Idolatry. There was. In the church. In that time. Because.

[ 24 : 02 ] Of the sin. Of Balaam. Idolatry. And you know. God says. If there's anything. I hate. It's idolatry. Among. My people.

Now. What is idolatry? What is idolatry? Idolatry. Is. The breach. Of the first. Commandment.

Particularly. The first. And the second. Commandment. But. It's the breach. Of the first. Table of the law. And what is that breach? Well. Simply put. It's this.

Having any other gods. Before me. That's. The sin. That God found. In Pergamum. That Christ found. In Pergamum.

There were those. Who had gods. That they put. Before Christ. And do you know this? In Britain today. There are people. In membership.

[ 24 : 59 ] Of the church. Who are as guilty. As anyone in Pergamum was. Of having other gods. Before him. Try and illustrate that.

Back up your. Your. Your contention. Well. Let me say this. It seems to me. That in Western Europe. Today. The God.

That people worship. Is a God called secularism. That's the God. That matters. In Western Europe. Today. How many. Church members. In Britain.

And in Europe. Today. Are bowing at the shrine. Of secular materialism. How many there are. Who live. For the God. Of this world.

That's why you find. So many stress related illnesses. Going through our communities. That's why you find people. Who are screwed up. And bottled up.

[ 25 : 55 ] Because. They're worshipping at the shrine. Of material secularism. That's why. That's why you see. So many people.

Turning to the bottle. For comfort. In our society. Why? I'll tell you why. Because. God is displaced. He's lost. His rightful place.

In their life. And they've turned. For solace. And comfort. To the bottle. And the church.

Stands powerless. To discipline. Its own members. In many instances. In this land of ours. Why is the church.

So powerless. To discipline. Its members. In so many instances. Because. We're living in a society. Where the church. Seems constantly. To be under threat. And we're being told.

[ 26 : 49 ] By the media. That the church. Is under threat. And you're scared. Of discipline. Why? In case people. Will turn away. And stop coming to church. Oh.

What a pathetic day. For the church. Of Christ. You seek. To exercise discipline. In the church. In case people. Will stop coming.

My friend. The day. To exercise discipline. Is when the church. Is weak. And may be part. Of what keeps. The church. So weak. In Britain. Today.

Is that there is. So little exercise. Of discipline. In. Its. Midst. In fact. Let me tell you. That one.

Great. Diagnostic. Physician. Who became. A minister. Of the gospel. Dr. Martin Lloyd-Jones. Dr. Lloyd-Jones. I think. Put his finger. On the pulse. Of the church.

- [ 27 : 45 ] In Britain. Today. The evangelical. World. In Britain. Today. And this is what he said. There's no lack. Of preaching. The gospel. He said. There's no lack. Of sermons. In the evangelical church.
- No lack. Of sacraments. But there's. Something wrong. With the. Disability. Of. The church. Of God. In Britain.
- Today. That's exactly. What was wrong. In. Pergamum. There were. Those. Who were. Nicolaitans. Those.
- Who were. Immoral. In their behavior. Those. Who were. Antinomian. In their thinking. Those. Who were. Idolatrous. In their worship. In the church. At Pergamos.
- And you know. I've got something to say. To the church. At Pergamos. Said Christ. And the word. I have to use to it. Is. Repent. Repent.
- [ 28 : 40 ] Come apart. And be separate. That's what God says. To his church. In every age. Come ye apart. And be ye separate.
- Those of you. Who bear. The. Who bear. The vessels. Of the Lord. Be ye holy. For I. Am holy. And.
- Do you know. When the church. Repents. Of. The lack of discipline. That is in the church. The church. Is actually doing. The greatest. Service.
- To those. Who are in error. There are those. Who think. To see that. If the church. Were to begin. To discipline. Its members. The way. The way. The new testament. Would have us.
- Discipline our members. That we're being. Unkind. In some way. To the members. Of the church. Who are in need. Of discipline. Is that the case?
- [ 29 : 37 ] Do you really. Think that if. In the church. In Britain today. Discipline. Became a real. Issue. Do you think. We would be showing. Unkindness.
- And lack of charity. And intolerance. Towards. The members. Of the church. Not if it was. New testament.
- Discipline. We were exercising. Because. There is always this. In new testament. Discipline. It is done. In the element. Of love. Love.
- To those. Who are in need. Of discipline. That's the first. Moving. And motivating. Way. Of discipline. In the church. Of Christ. You do it. Because.
- You love people. You love them. So much. That you discipline them. You love them. So much. That. The church. Of Christ. In its course. Exercises.
- [ 30 : 30 ] Discipline. And you know. My friend. If you were. Under the discipline. Of the church. Of Christ. Or I. And if we were.
- In a rightful place. We wouldn't. Turn up. Our hands. And say. Oh no. I can't be disciplined. You can't do this to me. What you would say.
- Is that. You are thankful. That such a thing. Existed. In the church. Of Christ. Did you ever hear. The story of. The Harris Blacksmith.
- John Morrison. Who went. To a communion season. In sky. Where he was unknown. And of course. Because he wasn't known.
- By. The. Kirk session. In the place. To which he went. Morrison. Appeared. At the session. And asked. If he could get a token. And the men said.
- [ 31 : 25 ] In all sincerity. We don't know you. He said. We don't know you. How can we give you. A token. They said. Oh. Said. John Morrison.
- Brethren. He said. I'm glad. To find. That in the Isle of Skye. There is still. A healthy exercise. Of discipline. In the courts.

Of the church. Oh. Said the elders. Come back here. Your. Own speech. Be praised. That you're one. Of God's children.

If you've got. Such a healthy love. For the discipline. Of the cause. Of Christ. It's obvious. That you're a child. Of God. Take this token. And go to the Lord's table.

My friend. Isn't that. The spirit. Of the gospel. Now. Not the spirit. That says. No. No. You can't. Come near me. You can't discipline me.

[ 32 : 19 ] If my life. Is out of joint. If things have gone wrong. You can't. Put me right. Do you know. My friend. If. In the providence. Of God. As a member. Of Christ's church.

You ever need. The exercise. Of discipline. Let me tell you this. The church. Of Christ. In exercising. Its function. Of discipline. Is doing you.

The greatest. Favor. That could be done. You. Listen to what Jesus says. He says. I have a few things. Against you. Because thou hast there. Them. That hold the doctrine.

Of Balaam. Who taught Balak. To cast a stumbling block. Before the children. Of Israel. To eat things. Sacrifice. To idols. To commit fornication. So hast thou.

Them. That hold the doctrine. Of the Nicolaitans. Which thing I hate. Repent. Or else. I will come. To thee quickly.

[ 33 : 13 ] And will fight against. Them. Who are them? The people who needed to be disciplined. I will fight against them. With the sword.

Of my mercy. You know. If discipline was brought back. Into the church of our land. It seems to me. That many of the casualties.

Many of the casualties. That we find littering. The world today. Wouldn't. Be casualties. In the way that they are.

Because. Of a healthy exercise. Of discipline. In the church of Christ. Christ. But we must go on. To the promise. And again.

The promises. To those. That overcome. What does Christ promise. The overcomers here. He promises them. Two things. He promises. To feed them. With a hidden manna.

[ 34 : 09 ] And he promises. To give them. The white stone. So we're going to look. Today. At the hidden manna. And the white stone. And the first thing is.

The hidden manna. Now. You remember. That in the Old Testament. Aaron. And Moses. In the. Were to take. A pot.

Of manna. And they were to. Put it. In the Ark of the Covenant. A pot of manna. Was put. In the Ark of the Covenant.

Now. This manna. Was the way that. God's children. Were fed. Every morning. Except on the. Sabbath morning. In their journey. Through the children. Through the wilderness.

In Israel. To us. On their way to Israel. And. They took this. Pot of manna. And they placed it. In the Ark of the Covenant.

[ 35 : 04 ] Now. That pot of manna. Was hidden manna. Because nobody thought. You couldn't see into the Ark of the Covenant. It was covered up. It was hidden.

But the Ark of the Covenant. Was covered. With the mercy seat. The Ark of the Covenant. The covering that hid the manna. The pot of manna.

Was nothing less. Than the mercy seat. And you know my friends. Where the Lord Jesus says. I will feed thee with the hidden manna.

What's he saying to us? He's saying to us. I will feed you. With the bread of heaven. Do you remember the great song of William Williams. Of Pontichael.



The Welsh poet. Feed me. Guide me. O thou great Jehovah. Feed me. Till I want no more. Feed me.

[ 36 : 01 ] Till I want no more. My friend. Let me ask you. As a child of the Covenant. As one who is under the discipline of Christ. And of his cause.

Are you being fed with a hidden manna? Are you feasting on Christ? Are you feasting today. On Jesus Christ. Is he your life?

Is he your food? Is he your drink? Is he your everything? Are you feasting on Christ? Christ. God's people. They love to feast. On Christ.

That's the promise that God gives them. In his word. I will feed thee. With the hidden manna. Secretly God is giving you a supply.

Of his grace. And he's feeding you. On Christ. Or with Christ in the world. And you're living on Christ. And you're thankful for Christ.

[ 36 : 59 ] Day by day. And this. Is all your salvation. This is all your desire. You want Jesus. Do you want Jesus today?

Well my friend. He says to you. Repent. Repent. And I. Will feed thee. With the hidden manna.

To him that overcometh. Will I give to eat. Of the hidden manna. And then he says a very wonderful thing. I will give him.

A white stone. On which. A new name. With a new. And in the stone. A new name written. Which no man knows.

Saving he. That receiveth it. I will give him. A white. Stone. Now.

[ 37 : 59 ] I think in the history of. Interpretation. There have been so many. Attempts. To know. What the white stone is.

So many interpretations. So many pictures. To try and say. What this white stone is. But.

Let me. Introduce you. To four. Possible. Interpretations. Of the white stone. Four.

Possible. Interpretations. Of the white stone. And I think. Maybe. If you take. An amalgam. Of the fold. You might. Find. What the stone.

Really means. Listen carefully. The first place. Where a white stone. Was used. In the time.

[ 38 : 55 ] In which. Jesus. Wrote this letter. To his church. At Pergamum. Was. In the court. Of law. Now. I said. Christ. Introduced himself.

As. The one. Who had. The sharp. Sword. With two inches. In his mouth. The sword of justice. In his mouth. And maybe. It's possible.

That the. Justice image. Is being. Is being. Promulgated. Here. In the white stone. But seemingly. When. A judge.

In the days. Of. The new testament. And before. When a judge. In a. Court. Were giving. A verdict. Guilty.

Or not guilty. He had. A white stone. And he had. A black stone. And the black stone.

[ 39 : 53 ] It meant. Guilt. And rejection. And the white stone. Meant. Acceptance. And.

And. Acceptance. And acquittal. Acceptance. That's what the white stone meant. It was the white stone. Of acquittal.

And acceptance. And you know. In a sense. What you have here. Is. Jesus Christ. The judge. Of all the world. And he's taking out.

The white stone. Of acquittal. And he's saying. To his own people. You. Are. Free. You.

Are. Free. I'm feeding you. On the hidden manor. And I'm showing you. The white stone. Apparently.

[ 40 : 48 ] When the nation. Had been to war. And when they would come back. From the war. The victorious. Soldiers. In the army. Would be given. The white stone.

As a token. Of victory. So it could be. That this. White stone. Is the white stone. Of victory. Then.

Again. When. Somebody. Was given. The freedom. Of a city. When he was made. A free man. Of the city. To market.

Citizenship. He was given. A white stone. With his name. Written on it. That was. The token. Of citizenship. And then.

Again. There was another. Beautiful use. Of the white stone. It was called. A. Terras. Hospitalis. And you see.

[ 41 : 50 ] This. White stone. Was given. When two friends. Were together. For a long time. And they were about to part. And. They would take a white stone.

And they would split it in two. And they would write. Each other's name. On the white stone. And they would give. To each other.

The half. Of the white stone. And. It would be kept. As a keepsake. A keepsake. That said. Although. I don't see my friend.

This is the token. Of. Enduring friendship. The white stone. And you know. Friends. That's the way.

Our friend. Jesus is. With us. He gives. To his children. The white stone. Of enduring. Eternal friendship.

[ 42 : 48 ] And he says. To his people. Thou. Art mine. Thou art mine. Now my friends. Just think.

Of these four uses. Of the white stone. I will give him. The white stone. With a name written. That no one knows. But he who has it. The white stone.

Of Aquidal. Isn't that. What you're seeking. For today. Here. You who are seeking. The Lord. And who are. Saying I'll never find him. He'll never have mercy on me.

You're looking for Aquidal. You're looking for the white stone. That says. Not gift. Oh no. You're not looking for the stone. That says not gift.

What you're looking for. Is the stone. That says. Pardon. Well. Scene.

[ 43 : 52 ] The stone.