Jesus speaks to His Church - Remain true to my name!

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 June 2025

Preacher: John Winter

[0:00] Welcome everybody, it's good to see you. Just a little appeal from me, I'm very good at losing glasses. and last week I had my other pair of glasses at Pete Rigg,! but I didn't come home with them.

So if you've acquired a pair of glasses that don't seem to fit your eyes very well, they're probably mine. They're kind of more square than these and thin lenses.
If you have acquired a pair of glasses or they were in the lost property, then please could you let me have them? They're not cheap nowadays, are they glasses? But there we go.
So just a personal appeal if you have. All right, we're in Revelation chapter 2 and verses 12 to 17.
And we're doing a series here called Jesus speaks to his church from the seven letters of Revelation.
And this is the church of Pergamum. More about that in a moment. But let me read to you the scriptures. They will come up on the screen. Revelation chapter 2 verses 12 to 17.
[1:07] To the angel of the church in Pergamum write, These are the words of him who has the sharp double-edged sword.

I know where you live, where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me even in the days of Antipas, my faithful witness who was put to death in your city where Satan lives.
Nevertheless, I have a few things against you. You have people there who hold to the teachings of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.
Likewise, you also have those who hold to the teaching of the Nicolaitans. Repent, therefore, otherwise I will come to you and will fight against them with the sword of my mouth.
He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.
[2:24] Amen, and the Lord will bless to us the reading of his word. Next slide, please. As you approach Whitby from one of the Moor Roads, it really doesn't matter which of the Moor Roads you approach it from, you can't help but notice the Abbey.

It doesn't look as good as it perhaps used to in this mock-up with the tower and everything in place. It looks much more like you see it there in the middle picture.
Whitby Abbey is on the headland. It was meant to be seen in a prominent place. And that particular Abbey is the Benedictine one. It's not like the one Hilda built.
She had a wooden one. And there would have been a village around it. And now it's just a ruin after Henry VIII decided he would dissolve the Abbey's and very healthily help himself to all the riches inside.
But you imagine it perhaps in the 11th or 12th century. There wasn't much of any roads.
[3:25] There would have been dirt roads coming into Whitby at that time. But what would you have thought as you saw that very impressive Abbey on the top of the headland? I'm sure you would be quite impressed, even perhaps awe-inspired.

And because of the culture and context of that day, you probably would have felt a mixture of joy at the thought of worshiping there and fear at coming before a holy God.
Context is very important to understand this magnificent structure. Now, N.T. Wright is not talking about Whitby Abbey when he says this in his commentary, but next slide.

Downloaded from https://yetanothersermon.host - 2026-09-08 07:08:03

He says something like that effect was created in the city of Pergamum, both by the natural geography which give its high acropolis in the middle of the city, and by the majestic set of temples which sat there, dominating the view not only from the rest of the city, but from much of the surrounding countryside.
Many local inhabitants in the first century must have been very proud of all of this. But for the little Christian community, it represented a threat, and a threat with which it seemed the Christians were not coping particularly well.
[4:43] Next slide, please. They're very small pictures, but have a look on the internet yourself if you have opportunity. These are pictures of Pergamum, Pergamum as it was.

Pergamum as a city was ruined. It was destroyed. And Bergama, which is the Turkish city nearby, Bergama still exists, but it's some five kilometers away.
But Pergamum on this big hill or mountain that N.T. Wright was talking about actually literally means a dirt mound on which you remain.
A dirt mound. A dirt mound. That's the literal transliteration of the word. The Perga is the earth mound or the hill or the mountain, and money means to remain.
People who remained on the mountain. Now, why would you remain on a mountain? You would remain on a hill or a mountain because it was a safe place. It was a place where you could be protected.
[5:51] And people thought, yeah, let's build a village on the safe place, which eventually became a town, which eventually became a city, and which eventually was fortified. All by Grecians or Greeks who lived in what is now modern Turkey in those days, across the Adriatic.

And it was a place of conflict. The Persians took it at one time, and then it was conquered and re-delivered for the Greeks by a certain Alexander the Great.
And then the Greeks ruled it for quite some time under what was called the Kingdom of the Attalids. And eventually, when the kingdom came to its natural conclusion under Atlas III, he bequeathed it to the Romans who were the new dominating power.
And incidentally, in bequeaving it as they did, the Romans took over these Greek-speaking lands, but very interestingly did not introduce Latin, which you would imagine conquerors to do.
They introduced Greek. And the Romans all learned Greek. It became the political language, the economic language, the language of trade. And that's really important.
[7:01] For when the time was fully come, God sent his son, born of woman and born under law, to deliver those who were under the law. Everybody spoke the same language, so the gospel could spread very easily.

And so, Pergamum was an important place politically. For a long time, it was the capital of the Roman province of Asia Minor, but Ephesus took that role, and they used to kind of vie with each other, a bit like Newcastle and Sunderland.
We all know which is the best city. But Pergamum liked the thought of being the best city, even though Ephesus was now the city of power. And the Roman governor, quite wisely, had a palace there.
And if he was on tour around the city, his guards would go before him carrying a big, long, two-edged sword, which is why it's mentioned here in the letter from Jesus.
The Roman governor had the power of influence, the power of justice, the power of punishment. And people feared the Roman governor.
[8:10] The city itself was a place with lots of temples. It was a place of pagan idolatry. They worshipped many Greek gods.

Chief among them, Zeus, who was the chief god of the pantheon of all the Greek gods. And on top of the Acropolis, there was a temple of Zeus.
It's now Arun. And let me see if I can see it just there. In the depiction there, just in front of the walls, there's a shrine. That was a shrine to Zeus. And when you look at it, it looks like a throne.
And John says, in Pergamum, Satan had his throne. The Greek gods sit here, and they hold sway here, and they have influence.
Not because they were real. Paul's very clear that gods are nothing in this world. Not because they were real, but they held a real power and influence over people.
[9:10] People were terrified of them. They offered sacrifice there, animal sacrifice, mainly out of fear. And so Christians were growing up in this environment in which the Roman governor

Downloaded from https://yetanothersermon.host - 2026-09-08 07:08:03

exercised authority over them, and they would be in fear of his sword.

And then these gods existed there. And some of them, because of their background, would be fearful of the implications of leaving their faith and embracing a new one.
And some of them wanted to compromise with the old faith, while others were prepared to die for their new faith in Jesus. All of this matters because it all explains the letter.
And also in Pergamum, there was a hospital, a very famous hospital. It was more than a hospital. It was a worship center. They had a god called Asclepius, and Asclepius was a god of healing.
And they had the first Greek hospital there, and a very famous doctor called Galen. Some of you might know of Galen. He was second only to Hippocrates as a physician of Greece.
[10:24] And some of you may have heard of the Hippocratic oath that doctors still honor and abide by to do no harm. But of course, a medical hospital in those days was also a worship center.

It was a place where people offered sacrifice to gods in the hope that the gods would make them well. But also it was a place where they had medicines. Many of the medicines were narcotic.
They were designed to induce a state of trance. And while you lay in the hospital in that temple, snakes would crawl over your body because the snakes were regarded as sacred creatures.
And the insignia of Asclepius was a snake winding its way around a pole. And some medical ambulances and medical services around the Western world still have that symbol.
And the serpent is a symbol also of Satan. This is a place where Satan had his throne. Now, I'm not saying the medicine was bad, by the way, and I'm not saying that these people thought they were worshiping Satan.
[11:35] But what people think they're doing and what they're actually doing are not necessarily the same thing because Satan is the god of this world that blinds our eyes. Point is, Satan has influence in Pergamum.

It's a place where he sits. He rules. And this is a tricky place for Christians to live in. Remember what N.T. Wright says, for the little Christian community, it represented a threat and a threat with which it seemed the Christians were not coping particularly well.
So in this letter, Jesus commends them in verse 13. He rebukes them in verses 14 and 15. Unlike the church before, the church in Smyrna was not rebuked, but this one is.
He warns them in verse 16, and then he promises them if they overcome, then they will be rewarded in verse 17. And that's the kind of classic structure of the letters to the Revelation.
And Jesus calls them to remain true to his name. Remain true to his name while they navigate this difficult world of Pergamum. How are they going to manage?
[12:51] I should have said, too, it was a literary center. They had over 2,000 books in their library, and the pergamenta is the word that gives us the English term parchment.

Yeah. The world's first major library. Why remain true to his name? Because they were under pressure to conform to this world.
They faced the danger of what we call theological syncretism. That's a fancy word, isn't it? Syncretism, maybe even theological. But it's the idea of merging the Christian theology theology and faith with pagan, idolatrous, religious ideas.
Compromising the truth for the sake of peace, and that still happens today. They were also in danger of moral compromise. Moral compromise is when you know the standards of the gospel and the standards of Jesus, particularly in the area of sex, but you're prepared to sacrifice those to fit in or to excuse yourself and your behaviors.
And there was a very real danger of moral compromise in these Greek worship centers because there was, for example, the temple of Dionysius, and Dionysius was the god of revelry.
[14:19] Another word, another way of saying the god of partying. And you could party by having lots of sex with temple prostitutes. You could party by drinking lots of wine because Dionysius was the god of wine.

Dionysius allowed you to do whatever you like to satisfy any desire. And so Jesus warns them about the danger of moral compromise. giving in to these fleshly desires in the name of trying to merge your Christian faith with something that it should never be merged with.
Paul's very strong on this in 1 Corinthians. He said, shall you take your body and unite it to a prostitute? Would you do that to Jesus? You see, it's not just a case of sexual immorality.
It's a case of sexual immorality in the name of idolatry. Idolatry was the problem. The sexual immorality was the consequence of the problem.

Downloaded from https://yetanothersermon.host - 2026-09-08 07:08:03

And that reminds us, doesn't it, that whatever sin or desire we give in to, in the end, it reflects a spiritual problem because it's seeking satisfaction in other things than God.
[15:33] That's what is at its root. Of all sin, it is a rebellion against God. And that is why Jesus speaks so harshly against it. And it's important that they discern the need to be steadfast, to remain true to Jesus in the face of this persecution and this difficulty and this compromise and this discrimination.

It's really hard to be a Christian, Jesus says, in this environment. I understand that. I understand it's hard. but remain true to my name. It will be worth it in the end, though it will be difficult in the circumstances.
Let nobody tell you that it's easy to be a Christian. In this world, it's incredibly difficult. We have the ear gate and the eye gate, the gate of the senses, and the Western world can bombard us with the things that we need.
it can tell us that we need to be able to express our true identity and be ourselves and enjoy our pleasures and let nobody restrict us.
And yet, Jesus is giving a very different message here. The way to ultimate contentment and freedom is not to give in to the desires of the flesh.
[16:52] It is to resist them. Remain true to my name. So what can we learn from this letter? First of all, Jesus commends them for their courage.

Verses 12 and 13, to the angel of the church in Pergamum, and remember, angel means messenger, so it could be the leader, lead bishop, or it could be an actual angel. We can't be absolutely certain.
To the angel of the church in Pergamum write, these are the words of him who has the sharp double-edged sword. Remember the Roman authority. He has a sharp double-edged sword, but Jesus has a much sharper one.
So who should you fear? These are the words of him who has the sharp double-edged sword. I know where you live, where Satan has his throne, yet you remain true to my name.
You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death, probably by the Roman governor, with the sharp two-edged sword, who was put to death in your city where Satan lives.
[17:59] Now, Jesus is very emphatic here. Your problem is not the Roman governor. Your problem is Satan. Satan lives in your city, and he is the enemy of your souls, and you must resist him firm in your faith.

And that is the universal message of Scripture, and especially in the New Testament. Pergamum is a stronghold of satanic worship.
It is a place where Satan has his throne. And these religions are not matters of indifference, not because they have any real power, but because they are deceptions of the devil that seek to lead people astray and send them straight to hell.
Now, again, you know, I can say that in a church and not be arrested yet. One day we may not be able to say that in a church and not be arrested. Jesus is very clear, isn't he?
He says, I am the way, the truth, and the life. No man comes to the Father but by me. He says, there is no other name given among men by which we shall be saved. And so Jesus says, look, it's hard for you to follow me in this city because there are all kinds of competing claims as to the way of salvation, but you must remain true to my name.
[19:27] For there is no other name given under heaven by which we should be saved. Satan has his throne now. The enemy of your soul is Satan.

Consider Revelation chapter 2 verses 9 and 10. I didn't say this the last time, so just a word on this. I know your afflictions and your poverty, yet you are rich. I know the slander of those who say they are Jews and are not but are synagogue of Satan.
Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you and you will suffer persecution for 10 days.
Be faithful even to the point of death and I will give you the crown of life. Here's something we always have to hold in tension. God will allow his people to be afflicted but he will not be the hand that brings the affliction.
The devil does that. You read the book of Job. It's quite clear. It is the devil who comes to accuse Job and it is God who says you can afflict him but you must not touch his life.

Downloaded from https://yetanothersermon.host - 2026-09-08 07:08:03

[20:34] God places the devil under limits but the suffering and the difficulties we experience are directly from the adversary of our souls the evil one. He can have his way but he does not have ultimate authority over us ever.

And so we may be afflicted as Christians. We may suffer as Christians. We may find it really very difficult. We may be attacked mercilessly by the devil but God our Father controls all things and he provides always a way of escape so that we do not succumb ultimately to the devil's power.
Satan is described as the prince of this world. He is described as one who holds the whole world under his sway and he is described as the accuser of the brethren.
He is the greatest enemy we face as a church just as he was for the Pergames Christians and therefore the Bible is clear we must resist him.
Peter says in 1 Peter 5 6-9 Humble yourselves therefore under God's mighty hand that he may lift you up in due time. Look you'll suffer it'll be difficult but in due time he will lift you up.
[21:56] He provides you with the way of escape. Cast all your anxiety on him because he cares for you. Be self-controlled and alert. Resist him standing firm in the faith because you know that your brothers throughout the whole world are undergoing the same kind of sufferings.

Your suffering is evil. It is hellish. It comes from the very pit of the devil. In his manic hatred of all that is of God and all that is of Christ and all that is of God's people he will seek to devour us.
We must resist him for he will not ultimately win. And that should be a word of encouragement to us.
You've got to stand firm and you've got to stand up even when you suffer.
Imagine you're a Christian in the small church of Pergamum and Jesus sends a letter and says you've got to remain true to my name and by the way just like Antipas did when they cut off his head.
Thanks Jesus. I really needed that reminder. Scary stuff that, isn't it? That would get the anxiety levels up, wouldn't it? But Jesus is not sugar caught in anything.
[23:17] He's saying look you may suffer the ultimate price. Remember what I told you last time about believers around the world. I mentioned Pakistan as an example.

But more Christians are martyred today than ever before in the history of the church around the world. The trouble is, you see, people don't like to mention it.
But you think of those 50 or so brothers and sisters in the Democratic Republic of Congo who were recently beheaded in a church. You think of brethren in Nigeria in some of those areas in the north. It can be extremely, extremely tough to follow Jesus in some of these places. I try to remind myself often look up the top 50 places of persecution that are printed in one of the missionary magazines. I've forgotten which one it is. But look it up. Keep praying for those who suffer for their faith in Jesus and may have to pay the ultimate sacrifice.
[24:32] We probably won't in our lifetime experience that in the West. Who is to know? But we will suffer attacks from the evil one. And Jesus says, you must be courageous.

You must stand your ground. You must not give in. You must resist. Luke chapter 12 verses 4 and 5 says, I tell you, my friends, do not be afraid of those who can kill the body and after that can do no more.
But I will show you whom you should fear. Fear him who after the killing of the body has the power to throw both your body and soul into hell. Yes, I say, fear him.
Let us resist the evil one and he will flee from us. Secondly, in this letter, Jesus confronts those who compromise. Those in his church who compromise.
Who are not doing very well. The problem is, they must ask themselves, it's really hard to be a Christian. Antipas died. I don't want to die.
[25:38] So what can I do that helps me to blend in and not stand out? how can I keep quiet? How can I avoid suspicion?

I know I'll go along to the temple and I'll just sit and watch, but I won't get involved. But that's really difficult to do. Because if somebody hands you a drink or a plate of meat, that's been sacrificed to idols.
So what should I do? Should I take of the drink offering and the meat offering in the temple? It's only food and drink, isn't it? It's nothing after all. And you might remember from Corinthians that Paul had this discussion.
And he said, yes, if you go to the market and you buy meat and it's previously been offered to idols, but you didn't know that, don't worry about that, that's fine, it's only meat, it's not a problem. But

Downloaded from https://yetanothersermon.host - 2026-09-08 07:08:03

what he didn't do was say, if you go to the temple and you know it's been offered, it's fine.
He didn't say that. That was a compromise too far, because that was an engagement in the idolatrous worship. So you had to know where to draw the line, and some of them didn't know where to do it.
[26:52] And some of them were deliberately compromising to avoid persecution, and that was cowardice. And Jesus cannot commend them for cowardice.

Now, don't misunderstand me, this is a fine line, and we don't, thank God, have temple worship elsewhere where we're compromising. But each of us have to know where the line is drawn.
When does an innocent activity become an act of idolatrous worship? It's very difficult for us to know. But it is something we must continually be on our guard against.
No compromise, N.T. Wright says, with pagan temples and cults, but flexibility on food that has been offered to idols and indeed on meat and drink in general.
It all depends on context. The food itself is not an issue, the drink itself is not the issue, it's what was done with it and what you knew and what you're engaging in here.
[27:57] It's a bit like the sexual immorality, it isn't the act of eating and drinking, it's the idolatry that is at heart of the problem. So Jesus says, nevertheless I have a few things against you, verses 14 to 16.

You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality. Likewise you also have those who hold to the teaching of the Nicolaitans.
Repent therefore, otherwise I will soon come to you and will fight against them with the sword of my mouth. Alright, a little bit of background here needed. We don't know much about the distinctive teachings of the Nicolaitans.
There's a distinction here drawn between those who follow the way of Balaam and those who are Nicolaitans, but it's probably the case that they amount to advocating the same thing.
Nicolaitans literally mean those who rule over the people. Nikao means to rule and Laos is the people, the laity, to rule over the people.
[29:08] And they sought to do that not by ordering them around, but by manipulating them and offering them seductive lies that were attractive to follow. And there's little better way of doing that than to appeal to sensual appetites.

So they probably said, look, it's fine to go to the temple and eat and drink. It's fine. Even if it's been a sacrifice, it's fine to go to those temples, don't worry about it. That's what they probably said. You can still follow Jesus.
You're not dishonoring Jesus, but you're just adding something. It doesn't really matter. It's almost certain that that's what they said. And because we get this introduction to Balaam, you might remember your Old Testament.
Balaam was a prophet who prophesied truly the words of God, but he was still a false prophet in that his heart was not with God. He was a blasphemer.
And he wanted to sell his abilities, his gifts, the gift that God gave him. He wanted to sell it to a pagan king called Balak, who was a Midianite king, and Balak wanted to curse the children of Israel because they were taking over their lands.
[30:16] And so he was saying, look, can you not curse these people for me? They're very annoying. You know, something's got to stop them. And Balaam said, well, we, you know, I can't curse what God has blessed.

Well, actually, he couldn't. Every time he tried, though he was paid a great sum of money, he ended up blessing them. And Balak got more and more annoyed. But then Balaam did something very crafty.
He said, instead of trying to curse them, why don't you just invite them to your worship feasts? Invite them to the place where they're drinking wine and where the women are on shore and they can engage in cultic prostitution.
That will get them. And that did get them. And 24,000 of them were massacred in a plague as God poured out his anger on them.
What the devil couldn't achieve by violent persecution, he achieved by seduction. And where thousands or tens of thousands have been killed by violent suppression, Christians have been martyred by violent suppression over the history of our world.

Downloaded from https://yetanothersermon.host - 2026-09-08 07:08:03

[31:28] Tens of millions have been harmed by seduction. Our biggest problem is not the person who carries the sword. Our biggest problem is the sin within us that the devil can so easily tease to life.

Just as he did in the Garden of Eden. Come on. This is good for you. This will make you clever. This will give you the desires of your heart.
This is what you really want. So you can be like God and no good and evil. So that you can be in charge and not God. It's ever his way.
Resist the devil and be very, very aware of the sinful weakness within you that so longs to give in to his temptations.
He still waves his apple or whatever his fruit was under our noses. And Jesus says, you mustn't compromise.
[32:38] I know you desire these things, but you must strive, strive to resist it. Be holy, my longing to be holy, set apart for you, Lord.

It's easy to sing, very tough to live, but it is the requirement of Almighty God. So that's the second thing. You've got to resist the devil.
You've got to resist compromise. Jude warns, dear friends, although I am very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once delivered for all the saints.
For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men who change the grace of God into a license for immorality and deny Jesus Christ our only sovereign Lord.
And they still exist in the church today. The devil can have his agents in governments or he can have his agents in the church, but the language of the devil has always has God really said, why not compromise?
[33:50] Why not lower your moral standards? Why not just give in to the ways of the world? Come on, everything and everyone is doing it. This is what everybody does.

And so Jesus calls to repentance. I want you to repent. I want you to repent of the attitude that says that you can set my word and my standards aside for the sake of peace.
We can't do that and remain true to Jesus. Well, there's lots more I could say about that, but we don't have time. Let's move to the third thing here. Lastly, in this letter, Jesus comforts with a promise.
He who has ears to hear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.
Very quickly, what is manna? It is angels' food. It was the bread that God sent down from heaven when he said, man shall not live by bread alone, but by every word that comes from the mouth of God.
[35:05] And it is food that sustained people in the desert when they did not have food. What is faithful to me? If you remain faithful to me, I will sustain you through this world.

I will feed you. You may have to compromise. Sorry, you may have to suffer, but if you do not compromise, I will sustain you. And then he talks about a white stone.
Susan has these. Look, there's a white stone. It's got an inscription on. It says, God is always by your side. This white stone had an inscription on, and it had a name.
The problem is, does it have Jesus' name on, or does it have a new name given to the individual Christian who has been faithful? It's not clear. Leon Morris says there are seven distinct suggestions about this.
Here, if you like, it's my take on this. I believe it probably has the name of Jesus on. For this reason, that what G.B. Wilson calls the Tessera Stone, which sounds like something out of a kind of C.S.
[36:14] Lewis novel, doesn't it? The Tessera Stone was a white stone that was given out that give you entry into a banquet. And Revelation is full of banquets, the wedding supper of the Lamb.

To get in, you need a white stone with the name of Jesus. And Revelation tells us that when Jesus comes back and the sword protrudes from his mouth, he will have a name written on his forehead. And in Revelation 7, the 144,000 have his name written on their foreheads. So that's why I think it's likely the name of Jesus. It could be the other, and it could be a reward of faithfulness.

Downloaded from https://yetanothersermon.host - 2026-09-08 07:08:03

Manna and white stone. And he says, if you do have a manna and a white stone and you overcome, then all will be well.
All will be well. Let me end by telling you a story. I've told, some of you've heard this story before. I've talked about persecuted Christians and persecuted Christians around the world.
[37:27] One of the most moving of all stories that I've read over the years is one of Cambodia in killing fields, living fields. And I've told you this story before, but let me tell you something around it.

When the Cambodian Civil War took place, there were three congregations in Phnom Penh, only three Christian congregations in Phnom Penh. By the time that Pol Pot and the Khmer Rouge took over Cambodia in 1975, there were 30 congregations in Phnom Penh.
The church was growing. people were! But Pol Pot's regime hated the Christians and everybody was driven out from the cities into year zero, as they called it, into the rural areas.
And then they were mercilessly persecuted. 1.7 million plus Cambodians were killed. You couldn't walk through the fields, the rice fields of Cambodia without coming across decomposing bodies, skulls and bits of human bone.
The Christians were persecuted. In 1975, they had about 10,000 Christians in the country. By the time the Khmer Rouge had finished, there were about 200. They had wiped out 90% of the Christian community.
[38:51] And then there is one Haim. Haim was the pastor and his family were rounded up and they were going to be killed. It's reported that the killers were generous.

They allowed their victims a moment of prayer to prepare themselves for death. Parents and children held hands and knelt together near the open grave. After his family finished their prayers, Haim exhorted the communists and all those looking on to repent and to receive Jesus as Savior. Suddenly, one of Haim's youngest sons leapt to his feet, bolted to the nearby forest and disappeared. Haim was amazingly cool as he persuaded the soldiers not to chase the boy, but to allow him to call the boy back.
While the family knelt, the father pleaded with his son to return and die with him. Think, my son, he shouted. Can stealing a few more days of life as a fugitive in the forest compare to joining your family here around a grave, but soon free forever in paradise.
Weeping, the boy walked back. Haim said to the executioners, now we are ready to go, but none of the soldiers would kill them. Finally, an officer who had not witnessed the scene came and shot the Christians and they died in their open grave.
[40:17] Remain faithful, remain true to my name, even if it costs you the ultimate, remain true to my name. The good news is this, there are an estimated 250,000 Christians in Cambodia today, and the largest people group in Cambodia who are Christian are the Khmer people who made up the Khmer Rouge.

Quite amazing. Quite amazing. He who remains true to my name will overcome. Let us pray. Wise! Wise

Downloaded from https://yetanothersermon.host - 2026-09-08 07:08:03