

W156 Revelation

A survey of Revelation

[00:00:01] This is a recording made in the Chapel of the Open Book under the covering title “Christian Fundamentals”. And this number eight of the series finishing this evening, steps through the Bible. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening, if you care to switch off for a moment and turn with us and read Revelation Chapter 22.

This evening, we reached the top of this stairway. This symbolic striding through the scriptures commencing as we did with Genesis, we end with just a survey as far as it humanly possible, in one evening of that tremendous book, the Book of the Revelation! Now, inasmuch as this series was planned to assist beginners, that is the way in which it was originally planned, to approach the Word of God because they were baffled by the tremendous amount of detail they had to wade through and couldn't quite understand why it should be. There are some who may question the wisdom of even introducing a book like the Book of the Revelation into a Beginner's study. But I suppose even beginners would be glad to know it starts somewhere in the beginning and it ends somewhere this chapter at the end because you cannot read chapter 22 with any knowledge of the Book of Genesis without saying to yourself; “Yes, of course the paradise of God is restored that was lost in Genesis three. The Tree of Life accessed once again that was forfeited by fallen man, and the curse which is now removed, that went with the sin of man as pronounced in the Book of Genesis.”

[00:02:01] So it's certainly within the capability of a simplest reader to say; “Oh yes, God commenced something in Genesis and in spite of the fact that it's very difficult for us to completely trace all his footsteps, we see it emerging at the end here.” God is a goal in front of him and here is an indication that he will reach it so that I feel that if it only leaves the impression on the mind of the reader that God knows the end from the beginning, that's something. And that if we discover that one Old Testament prophet said that the savior of the world should be born in Bethlehem and he was literally born in Bethlehem, they may believe another prophet that says his feet shall stand in that day upon the Mount of Olives and believe that means what it says. And so you can only induce into the minds of readers that God means what he says. And we have no right to take a scripture as a figure of speech unless it contradicts fact or reason. There are figures of speech and they are necessary. But we ought to be careful we don't use them as a means of explaining everything away. Well, now, with regard to this series, you start at the bottom, the Book of Genesis, and we have in the beginning, God created the heavens and the Earth.

[00:03:28] And we have the present heavens in the earth given in detail in the six days creation. When you get to the other end of this of the book, the book of the revelation; “I saw a new heaven and a new earth.” There's the beginning, there's the end. And as we've already said, the paradise and the removal of the curse. If we come up one more step, the book of Exodus still looks to the book of the Revelation. The plagues that fell on Egypt and the vials of wrath that fall in the book of the Revelation, will they march together? The one is limited to Egypt and the other is not limited to any particular land. As you get in the book of the Revelation two witnesses that withstand the great dictator at the time of the end. And in the book of Exodus, you get two witnesses coming up and withstanding Pharaoh. Their names is Moses and Aaron. And in the book of the Revelation by seeing the song of Moses and the Lamb. So you see, we can study Genesis with Revelation in view, and we can study Exodus with Revelation in view. Well, then

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we look at the Prophet Isaiah. You say; “What's he got to do with the book of the Revelation?” Well, at least one passage says “the lion shall eat straw like an ox and a little child shall lead them”.

[00:04:48] In that day, when that glorious kingdom is set up upon the earth. Will you come to the Gospel according to Matthew? You have born at Bethlehem, the King of the Jews. You have that Christ of God crucified with the very title over his head; “The King of the Jews”. And he wore a crown, but alas, a crown of thorns. But he was taking away the curse before he brought the blessing. And when you get to the book of the Revelation, we see him coming crowned with many crowns. And he's called now King of Kings and Lord of Lords. If you come to the Gospel, according to John, the first verse says that his name is the Word of God. And will you come to the book of the Revelation and you find him riding out of heaven on a white horse and his name is the Word of God all the way through you see!

It's saying this all gathering up at that book of the end. We come to the Acts of the Apostles, and Peter assures those to whom he spoke that if they repented, the Lord would send back Jesus and the times of restoration should commence. That had been the burden of all the prophets since the world began. And after the epistle to the Galatians, we have the epistle to the Hebrews. Now both Galatians and Hebrews speak about the heavenly Jerusalem.

[00:06:07] Galatians says the Jerusalem, which is above and Hebrews says they look for a heavenly country and a heavenly city. And then the epistle to the Ephesians is the one exception that doesn't focus our attention on the book of the Revelation **because it belongs to a different calling and is looking even higher than the heavenly Jerusalem.**

As far as we can understand the Scriptures, there are three domains of blessing:

- There's the earth. The meek shall inherit the earth.
- There is the heavenly Jerusalem which Abraham had in mind and
- There is the position at the right hand of God, far above all principality and power, which is the burden of the epistle to the Ephesians.

So you see, it would not have been possible to have made the concession and said; “Well, we'll leave that one out, that could not be.” And of course, there are many other things which we shall find in this study of the Revelation. If we take it up, that continually throws us back to the past. I might as well just go on with that. I was going to omit it, but I think perhaps I won't. When you come to the book of the Revelation, you get the four horses of the apocalypse. You've seen that title, I suppose? Well, if you ignore the fact that the Prophet Zechariah tells you the four horses and all about them and go wandering all over the history of Europe to try to fit something in, you expect to go wrong.

[00:07:39] But Zechariah has already spoken out those four horses, and the book of the Revelation simply brings them right out into the light and tells you now that prophecy is to be fulfilled. Or if you read in the book of the Revelation of a peculiar way of speaking of time, a time and times and half a time when you say, What's all this?!? Well, you say the balancing passage is 1260 days so thank you. And it also says 42 months. So, if you've got enough arithmetic to add them all up and divide them and all that business, you will find that three years and a half, 42

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months, 1260 days, one time, two times and a half time. And you go back to the Prophet Daniel and find that it's embedded in his prophecies. So you see, the more you know, the more you bring to the Book of Revelation, the more it will give you. That is true always. And then again, are you puzzled about the what I call the beasts, the four beasts with heads of lions and eagles and so on. Well go to the Prophet Ezekiel and read those chapters and get some idea of these mighty beings that are there described, called the Cherubim. And again, if you go to the Prophet Jeremiah, especially chapters 50, 51, 52, you have great Babylon coming into judgment.

[00:09:07] And in the book of the Revelation, it takes place. Well, I think I've pretty well stepped through the Old Testament again from another point of view, and it's all got lines leading up to this one climax book, the Book of the Revelation. So that is the way, the way in which we have stepped through the Bible. And we hope that those who have been following this or have been using it in their Bible studies will at least have come to see this, that however difficult it may be to piece it all together, it is a book of purpose. There is a line running through it. There is a purpose in it. And if it dips down beneath our feet too deeply or scales to greater height that we cannot follow, it will come back again into our vision later on. And we shall be assured that if we could only see, as God sees, there is an unbroken development that goes on from Genesis one until we reach the glorious climax and with which the book ends.

I think that ought to be a comfort to every one of us that God, before time began, had a plan, and when the time came to put it into documentary form, he used earthen vessels with centuries between them and without collaboration. They wrote this book and when you get it all together, it's a consistent story! Having a thread running through it and can be followed by faith, of course, is a good deal of other things besides faith that has to be used in studying the Bible.

[00:10:38] It's like somebody was speaking about a poet. And he was all right because he got all his poetry straight off by inspiration, He said: "Don't you believe it?? He said, It's 1% inspiration and 99 points perspiration." It's the perspiration that some people want to avoid. They don't want to sit and puzzle out the passages and look at the grammar and sit there and wonder what it means. They want it all to fall into their lap. That isn't the way that God teaches. He uses both sides perspiration as well as inspiration. Study to show thyself approved unto God. A workman. You notice a workman. **If you're a believer in the scriptures and you're trying to study it to help other people, you belong to the working-class friends, and so did our Savior and so did his apostles.** They worked the work of faith.

Well, now we must come to this book to get some idea of its general teaching. If you notice in the first chapter. After telling you that it's going to be given to John in a series of signs. As we pointed out before, in the first verse he sent and signified it. You could divide that word up temporally. You mustn't do it in ordinary English. He sent and signified it.

[00:11:58] He sent it by a series of signs. That is the word to signify and that is how the book is constructed. And then we are told in chapter one, verse ten, I was in the spirit on the Lord's Day. And quite a number of God's people take that to mean that John was, I suppose, in a spiritual frame of mind on Sunday. We still use the term the Lord's Day as a title of Sunday and if you ask anybody to turn you to the scriptures to prove that the Lord's Day is Sunday, there's only one verse to turn to. That's the one we're looking at. But I can't see here. It says; "The Lord's Day is Sunday." It says; "I was in the spirit on the Lord's Day."

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Now the next thing is what does it mean by being in spirit? This occurs four times in this book. I'll turn you to the last occurrence and the others in between can be discovered by you if you wish, afterwards. The 21st chapter? I think it is. 21st chapter. Verse nine. *"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come up hither. I will show thee the bride, the lamb's wife. And he carried me away in the spirit."* Now, that's exactly the same words "in spirit" as you get in chapter one. He carried me away in spirit and showed me that great city, the Holy Jerusalem, descending out of heaven from God.

[00:13:37] Well, now I ask you, has the heavenly Jerusalem descended yet? Well, of course you can stand up in a meeting and sing Blake's wonderful words about establishing New Jerusalem in England's green and pleasant land and get carried away with it. But will you go out and go home again you say?? Well, I don't think that's the meaning of that passage. You see, God could transport that man to the yet future and see something that hasn't yet happened in spirit. Well, it's a strange thing if he uses it for times like that and the first one means he was a in spiritual frame of mind one Sunday. That seems a bit rather nonsense, doesn't it? Now, what are we to understand? If we allow the book and the book only to be its interpreter? What do we understand by the Lord's Day? Well, if we were speaking Hebrew, we'd say the Lord's Day is the day of the Lord. And all through the Old Testament prophets, there's a day that's, in their view, the day of the Lord. And of course, I have had some people tell me; "Oh, that the day of the Lord is one thing and the Lord's Day is different." And one of the illustrations I've used to rather question that is that you go into one of the offices very near this chapel and you want to take out an insurance policy on a wooden house.

[00:14:58] And they tell you how much it's going to be. So just as you get to the door, you turn back and say; "Excuse me, what difference would the policy be if it was a house of wood?" I should think they'd say; "I think we'd better let that man go to another office." What is what possible difference can there be between a house of wood and a wooden house? What difference can there be between the day of the Lord and the Lord's Day?? It's only this, **that in the Hebrew language, you cannot say the Lord's Day. You must put it in what is called regimen, and you must say the day of the Lord. But in the Greek, you can do what you like with it.** Now, over against the Lord's Day or the day of the Lord, the Scripture speaks of man's day. We are living in man's day to day and man dominates and man's ideas are ruling, and he's making an awful mess of it, as God knew. And that comes to an end. And the Lord begins to take the reins and he rules with a rod of iron, until at last he's brought all things in subjection beneath his feet and in hands a perfect kingdom to the father. I'd like to give you the one that gives you man's day so that you can get the two together.

[00:16:11] The first Corinthians Chapter four. I think we shall get the meaning of it. If we read the first few verses of one Corinthians Chapter four (starting in verse one). *"Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's judgment. Yea, I judge not mine own self, for I know nothing by myself yet am I not hereby justified. But he that judges me is the Lord. Therefore, judge nothing before the time come."*

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But I say, where's this reference to man's day? Well, if you have a margin in your Bible with any comments, you'll see the word "judgment". Is just a free and easy translation of the Greek word for "day". It doesn't say judgement at all. It says with me it's a very small thing that I should be judged of you or a **man's day**. I'm considering the judgment of the Lord's Day. I'm looking down the ages and think what he's going to say about it, not what you're saying about it. If you're going to be a steward of God, you'd have to take that line. If you're going to allow everybody to push you about and tell you what's right and wrong, you're going to shape and trim your message to suit them.

[00:17:36] What a mess it will be and why do you say, well, I don't know anything against myself, but I'm not here by justified he that judges me of the Lord and he'll bring it to light. In that day, you are being dominated by the Lord's day and not man's day. So, John says; "I was translated by the spirit into that day that yet to come. Into the day of the Lord or the Lord's Day".

Then there's another feature that I think I would like to comment on to guide you in your studies. Verse 19 of the same chapter (Rev.1). "*Write the things which thou hast seen and the things which are and the things which shall be hereafter.*" And if you are reading books on the book of the Revelation, you might be told that that verse shows you that the first chapter is the things which thou hast seen, and the second and third chapter belonged to the present, the things which are the history of the Christian church and the things which are the hereafter start at chapter four that divides the book of the Revelation up into three parts Chapter one, chapter two and three chapters four to the eighth. But that translation is questionable. And quite a number of those who have looked at it have realized that it doesn't do quite justice to the wording. Will you listen to another rendering? I'm not responsible for this, although I endorse it.

[00:19:05] It has been made by others. "*This is the rendering. Write the things which thou hast seen and what they are even the things which shall be hereafter.*" That's not three things that's one. Now look at the way they're immediately explained in the next verse. "*The mystery of the seven stars, which are always in my right hand, and the seven golden candlesticks.*"

You see? They're the things you've seen. Well, are you saying; "What are they?" I hope you are. Well, he says; "I'll tell you what they are." "*The seven stars are the angels of the seven churches and the seven candlesticks which thou sawest are the seven churches.*" Well, this is now you know what they are and you also know they are the things that are going to take place hereafter. So instead of it dividing the book of the Revelation up into three, it says no! The first chapter belongs to the book and it goes right through to the last chapter. And in the last chapter the same angel is seen there. You remember John was going to worship him because he was overwhelmed with the Revelation? (He said) See thou do it not! The whole thing is one! When you come to the second and third chapters of this book and you're told that there were epistles written, of course, they mentioned in chapter one, but there are epistles written or letters written to seven churches which are in Asia.

[00:20:30] Well, now the commentary says; "Oh, you mustn't bother about being in Asia because these seven churches are a history of Christendom from the days of the Apostles right up to the present time and onwards." But they don't all agree as to which church belongs to this

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period. One says Ephesus belongs to this. One says Philadelphia belongs to that. But there's very often you'll discover a tendency to make Philadelphia just coincide with 1958 or whatever they're writing. That's the church to which they belong. But that's a very good church, Philadelphia. After them comes Laodicea and finish. But it isn't so. If you will take the trouble to look at the seven epistles written by Peter and James and John and Jude with their warning about the false Christs, with their emphasis upon tribulation, with their statement that he that endures temptation, there is a crown of life. What if these epistles are only picking up and saying to the seven churches at the time of the end "*what was said unto thee*" sent by the 7 epistles at the time of the beginning, with the lapse in between?

Well, then further you will discover by looking at these seven churches that they are linked with the rest of the book of the Revelation in 1 or 2 passages. Will you look at chapter two, verse ten and 11? These words are being spoken to the church at Smyrna:

[00:22:05] "*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 you shall have tribulation ten days. Be thou faithful unto death and I will give thee the crown of life.*" That's almost word for word with what James says in chapter one, verse 12. "*He that hath an ear let him hear what the spirit saith unto the churches. He that overcometh shall not be hurt of the second death.*" The second death isn't mentioned anywhere else in the Bible except in the book of the Revelation, which comes at the end of Chapter 20. Well, what's that got to do with the churches here right back here in the days of the Apostles? But if it belongs to that time of tribulation that's coming on the earth, and God says you may be made martyrs. That he says there's one thing you'll never know, you may be put to death, for Christ's sake, but you'll never know the second death. You see, that's the meaning! Or again, when you look at chapter 2:27. Verse 26; "*He that overcometh and keepeth my works unto the end to him will I give power over the nations and he shall rule them with a rod of iron*" Well when we read in the book of the Revelation that there was a company, Chapter 12 if you look, verse five, chapter 12; "*And she brought forth a man child who was to rule all nations with a rod of iron, and her child was caught up unto God and to his throne.*"

[00:23:40] So:

- There's a **company of overcomers who share with Christ in the administration of that future kingdom**. It says in Psalm two He shall rule them with a rod of iron, and **he will have those who will be under him, who will be administering that severe rule**. That must be before the kingdom is perfect.

Well, then we take another step and we read in chapter three, verse four, "*Thou hast a few names, even in Sardis, which have not defiled their garments and they shall walk with me in white, for they are worthy.*"

- And so, we get a **company in the book of the Revelation that follow the lamb whithersoever he goes**.
- Or you get **that company that come out of great tribulation and they have washed their robes and made them white in the blood of the lamb**. These are all in harmony, all saying the same thing. And chapter three, verse 12 says; "*Him that overcometh will I make a pillar in the temple of my God and he shall go no more out*"

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and I will write upon him the name of my God and the name of the City of My God, which is New Jerusalem, which cometh down out of heaven from my God and I will write upon him my new name."

[00:24:52] So this church is intimately connected with that city, which is going to descend from heaven according to the closing chapter of the Book of the Revelation. And then in the last church, we have the words, verse 20, "*Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with me.*" And you know where the word supper comes in the book of the Revelation? Chapter 19.

The marriage of the lamb is come. And here is the supper. They all need to see. And then when you get to the last chapter. The last chapter that we read. You've got to face this fact to. It says in verse 18; "*For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues written in this book.*"

Are we going to take God at His word? Look at the plagues which are mentioned in this book. How could you add those to anybody unless they're in the period? And then again, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, out of the holy city, and from the things which are written in this book. So, from beginning to end, it's one book with one set of people in view, and **we are only supporting it by trying to fit in the whole of the Christian church.**

[00:26:26] When God says, I'm concentrating your attention now on the time of the end. Then if we come to chapter 19, which of course is the Revelation of Jesus Christ, all these other features leading up to it, we get some parallels, we get some contrasts.

First of all, in the first verse and after these things, I heard a great voice of much people in heaven saying, Alleluia. You noticed in our hymn, we stuck to the Old Testament we said, Hallelujah, at least we ought to have done it starts with an H, but if you're on the side of the angels, you drop your H's. I'm always glad to know that when I go to Scotland, because they told me that I drop my H's, I said, "Ah, you haven't got a sensitive ear enough to know that they're very, very, very quietly expressed." Don't breathe over everybody. But I said, even so, the angels say Alleluia. You see, that's only a little bit in passing. "*After these things, I heard a great voice of much people in heaven saying, Hallelujah.*" When I go to the gospel, according to Matthew, Christ rides into Jerusalem, meek, on a fold, on a coat of an ass, and they say, "Hosanna". Save now, in the book of the Revelation, he rides out on a white horse and they say, "Hallelujah".

[00:27:52] Praise the Lord it's all over. All these things are all linked together. And it says after the reference to the bride; verse 11, "*I saw heaven opened and behold, a white horse. And he that sat upon him was called faithful and true. And in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns.*" Isn't that fine? The head that once was crowned with thorns is crowned with glory now. And he had a name written that no man knew, but he himself. And I could have referred to that in the earlier reference to the one of the churches. He says, and I will give him a name that nobody else knows, and a white stone that nobody can interpret all the links that are in this. And he was clothed with a vesture dipped in blood. And his name is called the Word of God. And the armies which were in heaven

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followed him upon white horses clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron and so on... And here he's given his title King of Kings and Lord of Lords. And so we have that is the Revelation, the Second Coming, as visualized by John.

[00:29:20] There are different aspects of the second coming of Christ, according to the companies that are involved, **according to the callings that are in view:**

1. This feature will stand in that day upon the Mount of Olives, and that is the earth and that will be when the hope will be realized of those who are related to God's kingdom purposes on the earth.
2. But some are going to meet the Lord in the air as (described) in one Thessalonians four (16-20)
3. And some are looking for that blessed hope when Christ, who is our life, should be made manifest, that we should be manifest with him in glory.

There (above) are three spheres (domains) of blessing. Now, we are not worthy of any of them. We're not worthy to have a place in the new Earth. And if God says; "Well, I'll give you a place at the right hand of my beloved Son", are you going to say; "Oh, but I'm not worthy of that." But you're not worthy of any of it, so you might as well take the best there is, no option about it and you know that's the right thing!

Moses, we are told in the Hebrews. *"He refused to be called a son of Pharaoh's daughter. Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season esteeming the reproach of Christ greater riches than the treasures in Egypt."* Why stop there no one bit more...

[00:30:48] *"For he had respect unto the recompense of the reward."* Moses wasn't losing anything. He didn't have a gold satchel, which he could stuff all Tutankhamun's gold. But what did he have? What if he had it? He lived until he was 140 and then he'd have to leave it behind. But all he was looking for something was going to last and so do we! So, we have the second coming associated with the different callings the earth, the air, and where he sits at the right hand of God. Then when we come to the millennium itself, the thousand years. You'll notice that it's insisted upon so much in this one chapter that I don't think you can possibly explain it away. If it only occurred once you may say what? It's using it in round numbers. But it says it in verse two. Satan shall be bound a thousand years. It says it in verse three till the thousand years. It says it again further down. They lived and reigned with Christ a thousand years. It says it again. The rest of the dead live not again until the thousand years were finished. If I say it many more times, you may begin to think it's true. Now if the day of the Lord is all a part of a program that was already envisaged by God when the time came for this present world of which we form a part, should be brought into being. Do notice that I'm not saying when God created heaven and earth.

[00:32:24] For God created heaven and earth in the beginning. And there's no man living who knows when that was. The scientist wants millions and millions of ages. He can have the lot. It doesn't matter. That's not in the Book of Genesis. If you demand that Moses, who was going to lead a rabble of people who had been ground down in misery and ignorance in Egypt, that

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before ever he could write the book of Genesis, he must give them a treatise on creation and include nuclear fission, I think you're an idiot. (I'm not speaking to you friends!) All that he was going to do was give the simplest possible expression that God refashioned the earth in which we live in six days. He should let the dry land appear. It was there all the time, but submerged in water. That's all. And he stretched over it a limited heaven and called it a firmament, which is going to be rolled up and packed away like a tent when the work's over. So never let it be said that you've set the Bible aside because it's unscientific. Tell them to be a bit more scientific and read what it says before they criticize their own opinions of it.

Well, here it is. We have right at the beginning, this paper says that in six days and on the seventh day he rested not because he was tired, but because of symbolism.

[00:33:47] And that was perpetuated in the seven days.

- It was perpetuated in the feast of weeks, seven weeks.
- It's perpetuated in the seven months because Israel's year is only seven months and they wait five months and start all over again.
- It's perpetuated in the Sabbath years; every seventh year it's perpetuated in the 49 years. and the moment that's finished, you get the jubilee.

And so, you get 70 times seven in the book of Daniel and you get 7000 years from Adam to the end of Millennium, so that the millennium is the last day in God's working week to bring about his purposes of grace. But he says a day is like a thousand years, and a thousand years is like a day in his sight. So, there will be a day of the Lord, the thousand years and then after that comes the eighth day, which is the octave starting all over again!

And then without delegated authority at all, the Son of God alone rules until he hands up a perfect universe to the Father with all enemies destroyed. And the last enemy to be destroyed is death. So now we got this "thousand years". Well, then those are going to have a share in that thousand years **are not all Christians and all companies, but a special company**. Let me read the characteristic of those who are going to reign with Christ a thousand years. Verse four; *"And I saw thrones and they sat upon them and judgment was given unto them."*

[00:35:17] *And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands. And they lived and reigned with Christ a thousand years."*

Could you present **your** credentials and say, "Oh, that's me." Not one of them there you see, is an ordinary, everyday, average believer! **They're all overcomers**. And every church in those chapters two and three contains this: **"To him that overcometh"** seven times over. And right through this book you've got the little overcomer, in spite of all that's going on, tremendous upheaval in nature, tremendous evil upon the throne and yet your attention is all the time being turned away from these great things to him that overcometh, him that overcometh, bearing, enduring and suffering!

And at last, they live and reign with Christ. They live and reigned with Christ a thousand years. Oh, it's so easy to stand up in a meeting and say we're all going to wear a crown. Oh, yes. But

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there's a good many things attached to wearing a crown in the scriptures that some Christians will never attain. The Apostle Paul ran his course and finished it, and then he could say, *"Henceforth is laid up for me a crown of righteousness."*

[00:36:39] So these are the special overcomers that share in the administration of Christ during the thousand years of the others in the Kingdom. But they won't all be in this position. And then you see another feature that we do well to ponder is this. In verse five, it says; *"This is the first resurrection."* Now that word "first" is the word "former", not the first.

Turn to chapter 21 at the end of verse four. And the former things are passed away. Don't they? The first things are passed away. The former things are passed away. So, we'll come back to chapter 20. This is the former resurrection. Well, allow me to say it's a "former" resurrection. Your mind ought to say the former of two. Yes, well, what's the other one? Have you ever bothered to think if that's the former resurrection of God, has God forgotten all about it? But supposing you turn the page and look at the same chapter? Verse 11, *"I saw a great white throne and him that sat on it from whose face the earth and heaven fled away. And there was found no place. And I saw the dead, small and great."* Here's another resurrection which is put in harmony and in line with this one. Because you see, if you don't believe me, come back to verse six. Blessed and holy is he that hath part in the former resurrection on such the second death hath no power. That's a strange thing to tell him, isn't it? If the second death means the judgment upon all the ungodly that have ever lived.

[00:38:13] Fancy saying. Fancy saying that if a person has been martyred for Christ's sake and is worthy to share with his throne that he will not be touched of the second death, well, I could turn round to an angel and say thank you for nothing! If I'm a believer in Christ, I'm so accepted in the beloved that I can **never** come into condemnation! Well, why say that to **these** people if they're overcomers, if they're going to be sharing the reign of Christ, why add that bit that "you'll not be touched to the second death"? But God means what he says. **The second death was the sequel to that resurrection and these are the ones who were not counted worthy to be raised and sit upon the throne.** And they have to wait till the thousand years are finished, but they're raised from the dead in their own good time! And we've loved all the ungodly that have ever lived into this resurrection without warrant. There's no warrant for it. This is the second of two (resurrections) making the pair. Oh, it's worth pondering that we don't add to the word of God or take away from it. And then there's one more feature that I think perhaps I ought to try to get in, and that is the insistence in this book of the place occupied by the Lamb of God.

[00:39:25] I just had a letter from a friend who reminded me of the word that I used in the Berean Expositor, that someone who was rather criticizing my testimony in the United States did concede one thing. He said; "At least we must say that his ministry is "Christocentric". My thought if I could only be worth that when the day comes and I stand before him, I shan't bother about anybody else's criticism. If they can say the only thing we've got against him is he will put Christ in the center. I think I'm on the side of the Lord, don't you? Well, now let's look here and see where the Lamb of God comes in this book. Chapter five. Verse five, one of the elders saith unto me weep not behold the lion of the tribe of Judah. The root of David hath prevailed to open the book and to loose the seven seals thereof. The lion, you said. "Have you made a mistake,

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friend? I thought you were going to tell me about the lamb.” Oh, no. Because when he looked at this glorious lion, he said, I saw a lamb. Next verse; *“And behold and lo, in the midst of the throne and of the four beasts. And in the midst of the elders stood a lamb.”* And not merely a lamb. A slain lamb. Now, that's the glorious overcomer in the book of the Revelation.

[00:40:48] He apparently overcame like a lion, but he overcame because he was the lamb. The world wouldn't believe that. Will you read Psalm 45 when he girds on his sword and rides out in glory? Its uniqueness that he does it. You would expect Alexander the Great to be a very neat sort of person, would you? Oh, what a difference from the view of the conqueror, from man's view and God's view. He is the lamb. And then again, if you look at Chapter six (verse) 16; *“And they said to the mountains and rocks fall on us and hide us from the face of him that sitteth on the throne.”* Well, you may say, well, that's from Almighty God, and Almighty God in the minds of some people is a very stern, elderly person with a long white beard, generally. Looking to watch and see the slightest divergence, you see. But he doesn't say that. It says; *“Hide us from the face of him that sits on the throne and from the wrath of the lamb.”* Is there anything more solemn in the whole word of God that the lamb of God, the lamb of God, should be the one that brings the wrath upon them at the finish?!?

What hope is there if we turn away from him if that's the case? And then when you look at chapter 7 (verse) 14. He said; *“Who are these? He said, Sir, thou knowest.”*

[00:42:14] *And he said to me, These are they which come out of great tribulation and have washed their robes and made them white in the blood of the lamb.”* The blood of the lamb. And if you look at chapter 12, verse 11. *“And they overcame him by the blood of the lamb. And by the word of their testimony and they loved, not their lives unto the death.”* And Chapter 15 (verse) three. And sing the song of Moses. That's the triumph at the Red Sea. But they sing the song of Moses, the servant of God and the song of the Lamb, the great triumph at the end. And then in chapter 19 (verse) seven. *“Let us be glad and rejoice and give honor to him for the marriage of the lamb is come.* So, the bridegroom now is the lamb. And then when you get to the heavenly city itself. Chapter 21. *“And I saw no temple therein.”* That's what it says in verse 22. That's one of the things that are missing from the heavenly Jerusalem. I've often tried to picture to myself John with his notebook. He's given us an idea of the wonderful foundation stones and the pearly gates and the Golden Streets is there. You wait till I describe **this** temple. Solomon's temple is said to be magnificent, but what am I going to put down now? And he says, to my surprise, I found no temple therein.

[00:44:04] Why? The lamb! **For the Lord God Almighty and the lamb are the temple!** And the city had no need of the sun. Neither the moon to shine in it for the glory of God did lighten it. And the lamb is the light thereof. The writer of this apocalypse is the writer of the gospel according to John, and the writer according to John, is the only gospel that says; *“Behold the lamb of God that taketh away the sin of the world.”* There he was, the lamb to take away the sin of the world. Here he is in the throne, administering judgment, light, everything that you can feel! The center of the whole purpose of God, the lamb like Christ of God. Well, that's as far as our time will permit to give a survey of a tremendously difficult book confessedly. But if a few thoughts have been dropped that enable you to piece it together. To see to it that you do not go outside the book and drag in all sorts of extraneous things, but continually notice that passage

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after passage is either a partial quotation or a hark back to something which an Old Testament prophet has said and get them all in harmony. I think you'll see that John was taken in spirit to the yet future Day of the Lord and gives us in picture form some of the things that are shortly to come to pass.