

## W105\_Converging\_Lines\_Of\_Prophesy.mp3

[00:00:02] This is a recording made at the Chapel of the Open Book. Under the covering title of the Pleroma. The present series is focusing at our attention upon the closing chapters of the Book of the Revelation. And those of you who are taking this recording. If you care to stop for a moment or two and read with us Revelation 19, 20, 21 and 22, which will be in possession of the Scriptures that will occupy our attention for some time. When we started this series on the Pleroma oh, some long time ago, we discovered, by the way, in which the Savior introduced the word that it implied that there had been a rent or a gap or a waste. Or an empty nest that needs to be replenished and refilled. And that took us right back to Genesis one, verse two. The Earth became without form and void, and darkness was upon the face of the deep. And then when man was created, one of the first things that was said to him was to replenish the Earth. And that word replenish is the first occurrence of the word that gives us the word fullness that God has in view from the first chapter of Genesis to the end of the Bible. Well, now, a long time has been spent on this subject of the Roma. We've come up through Genesis and we've come up through various Old Testament scriptures. We've come up into the new into the mighty Epistle to the Colossians, where we read that it was that it was well pleasing that in him should all the fullness dwell.

[00:01:54] And now we're going to look at the closing chapters of the book of the revelation, because that introduces a new heaven and a new earth and prepares us for the last word that he said, which is not found in Revelation at all, but found in one Corinthians 15, verses 24 to 28. But you see, if we've got wrong conceptions of the closing chapters of Revelation, if we import into the book of the revelation things which have no place there, if we misunderstand the millennium or if we say things about the new heaven and the new earth, which are not in harmony with what is taught, then we shall spoil the end when we come to that. So let's be patient and consider these things now before us. We want to remember that there are three days mentioned by Peter when he wrote his last epistle, chapter three. He says, first of all, there was the day of the Lord, and that is associated with the heavens passing away with a great noise and the elements being melted with fervent heat. That's two, Peter. 310. Then we find that they were to be looking for and hastening unto the coming of the day of God. So the day of the Lord is followed by the day of God. And then is another day buried in verse six, verse 18.

[00:03:17] But if we lift it out and give the word its right place. It says to him be glory both now and forever. The actual wording is unto the day of the Age. Now, I don't think that's accidental. See, Peter has altered the wording in the ordinary way. It would just be forever and leave it like that. But he's put the word day in and it comes three times the day of God, the day of the Lord and the day of the Age. On the day of the ages, the climax day to which the other moves and will coincide with one Corinthians 1524 when it is, and then cometh the end to which all has been appointed. Well, the next thing is they. What do we mean when we speak of the word millennium? On this chart, which you have in front of you and which those of you who have this recording will receive, there is a small bundle on the one side tied up with string and it's got a label on it. Well, quite a number of said. I wonder what's in that bundle. Well, we might well wonder. This is only to just visualize what I believe is a fault with us. We've been given sort of peculiar views, perhaps about the millennium. And wherever we find a verse in Scripture, in the prophets or in the Psalms or in the New Testament, that sounds a little bit like a glorious future that's yet to come.

[00:04:44] We say that's millennial. But if we say, How do you know it's millennial? Oh, so everybody knows it is. But you see, it might be true. I'm not saying it isn't true. It might be true that this particular passage you're quoting from Isaiah has to do with the millennium, but it's only inference. What do you say? What's your trouble over that? Well, the trouble is this. If we are not careful, we shall merely go to the Bible to get bits to prove what we believe. Whereas what we ought to do is to go to the Bible to find out what it says, and afterwards we'll know what we believe. There's a difference. Now, I don't know how many times I've looked at books and pamphlets all dozens of times purporting to deal with the millennium. And one of the things which is so strange is that they seem to quote almost any part of scripture except Revelation 20. Would you say why should they quote Revelation 20? Why? Because Revelation 20 is the only passage in the whole wide world of God that ever says there's a millennium. Isn't it strange that you don't go to that first? And if you go to this passage first and you say, now that's the positive teaching concerning the millennium, all the rest has got to fit it, hasn't it? And if it won't fit it will you say it's not millennium. It belongs perhaps to the day of God.

[00:06:04] Afterwards, perhaps we've been putting in to the day of the Lord that which belongs to the day of God, which is one of the descriptions of the day of the Lord in the Old Testament, the great and dreadful day of the Lord. Well, would you describe a period of perfect peace, security and happiness as a great and dreadful day? It doesn't seem to fit, does it? Would you say How is it? Well, don't ask me how we've all gone wrong. That won't do any good at all. Let's make a shall we are getting put right. So we turn to one. To the book of the revelation. Chapter 20. And the first thing we'll do is to notice this emphasis upon the millennium. Well, that, of course, raises the question there is no word millennium in this chapter. No, but that's that may be just trifling because the word millennium simply means a thousand years. A thousand years, but it doesn't mean a thousand years of peace. It might mean a thousand years of misery. You don't know. You've got to find out. But that the emphasis here on the thousand is so many times that it doesn't seem possible to spiritualize it and make it mean anything else. So should we make ourselves acquainted with this? In verse two, he laid hold on the dragon, that old serpent, which is the devil and Satan that's linking you right back with the beginning.

[00:07:33] You see Genesis three and bound him a thousand years. And then after we are told that he's shut up and a seal put upon him, he's not let loose till the thousand years shall be fulfilled. That's verse three. And at the end of verse four, they lived and reigned with Christ a thousand years and verse five. But the rest of the dead lived Not again until the thousand years were finished. And then at verse six, they shall reign with him a thousand years and verse seven. And when the thousand years are expired and that said so many times over in the one chapter that you've got to accept it or else put the lot on one side. You see, we've invested the word millennium with our own idea, so much so that a man who doesn't know the Bible, he talks about the millennium. You may have a town councillor speaking about improving the Esplanade and having nurseries for babies and health. I don't know what. And somebody will stand up in the council say, Mr. Chairman, it looks as though our brother here is going to bring in the millennium, you see, because it's something which is prosperous and peaceful and that's the usual idea in the eyes of people. But is it? Well, the only way to discover is to search the scriptures and see whether it is so. First of all, I'll give you a suggestion which we must examine afterwards, that you can write the story of the millennium under three hours.

[00:09:07] The restraint of the devil and of evil. The restraint. The reign of the overcomer and the rebellion that follows immediately. The millennium is over. Now, some have attempted to evade this rebellion and said, Oh, that's after the millennium is over. But you see, that's a get out. You can't talk like that. What I do today will influence what happens tomorrow. And if the thousand years of this reign is immediately followed by a rebellion, how can you say that's the perfect kingdom which the Son will deliver up to the Father that God may be all in all? A rebellion after a thousand years looks as though we have to revise our views considerably. Well, now, the first thing I would like you to notice is this. That the millennium comes in between. Two rebellious. Supposing we had a circle on this side and that is Ezekiel 38 and 39, and we have a circle on this side, and that is the rebellion which we have at the end of chapter 20, verse eight. Will you look at this? When verse seven says, When the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about and the beloved city and fire came down from God out of heaven and devoured them.

[00:10:47] Now, that's terrible words, isn't it? You cannot explain them away. You can't say, Oh, well, that's only just a slight thing at the end. It's not written as a slight thing. Look at the words Gog and Magog. The man who wrote the book of the revelation was not only an apostle and not only inspired, but he was an ordinary Hebrew and knew his Old Testament. And he couldn't possibly have put down Gog and Magog without knowing that's already written in the Prophet Ezekiel. Gog and Magog. Then you notice that it says. Their number is as the sand of the sea. And that expression is used over and over again in the Old Testament when it speaks of the number as the sand of the sea, which cannot be numbered. So you cannot reduce this down to a little tiny back corner uprising. It's a tremendous one. And then they have an objective there against the Lord and against his anointed, as surely as the Rising is in Psalm two at the beginning, for it says they compassed the camp of the Saints about and the beloved city. And then finally look how God deals with them. If it was only a little insurrection that hadn't very much meaning in it. Would he have treated them like this? But this is how he treats them.

[00:12:07] And fire came down from God out of heaven and devoured them. No option. No place for repentance. No further extension. Well, now, if you look at the 19th chapter, you'll see what has preceded the millennium. Verse 17. And I saw an angel standing in the sun. And he cried with a loud voice, saying to all the fowls that fly in the midst of heaven. Come and gather yourselves together unto the supper of the great God. That ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men and the flesh of horses. And of them that sit on them. And the flesh of all men, both free and bond, both small and great. And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken. And with him, the false prophet that wrought miracles before him, with which he deceived them, that had received the mark of the beast, and then that worship his image. These both were cast alive into a lake of fire, burning with brimstone. You see, at the beginning of the millennium, we have this uprising definitely against the Lord dealt with by God in this extraordinary way. And deceived. And then at the end of the millennium, they are deceived. They rise up against the Lord and are dealt with by God in exactly the same way.

[00:13:38] Because the next verse in Revelation 20 says, and the devil which deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are. So you've got a definite link between the beginning in the 19th chapter and the conclusion in the 20th. Well, now the next thing I want to establish is that this is already written for us to show us the character of the 19th chapter, and this will have an influence upon what is happening in the millennium itself. But we go back now. To the Prophet Ezekiel. And we look at Chapter 38 and 39. Ezekiel 38 and 39. Now there are two very big chapters that I can only make selections. And the Word of the Lord came unto me saying, Son of man set thy face against Gog, the land of Magog, the Chief prince of Meshech, and tubal and prophesy against him. And say, thus saith the Lord God. Behold, I am against thee. O Gog, the Chief Prince of Egypt and Tubo. You notice in verse five that Persia and Ethiopia and Libya is associated and in verse six, Gomer and all his bands and the House of Togarmah of the North quarters and all his bands and many people with thee. And so we have these nations. In verse nine, Thou shalt ascend and come like a storm. Thou shall be like a cloud to cover the land.

[00:15:21] Thou and all thy bands and many people with thee. And again in verse 16. And thou shalt come up against my people of Israel as a cloud to cover the land. Well,

that's very similar to coming up against them. Like the sand of the sea in number. Now, chapter 39. Therefore, thou son of man prophesy against Gog and say, thus saith the Lord God Behold, I am against thee. O gog, the Chief Prince of Meshach and of tubal. And we find that he's going to be dealt with by the Lord on the mountains of Israel, verse four. And ultimately you get the parallel where we get the calling together of the fowls to eat their flesh, just in the same way as we get in Revelation 19. Look at verse 17, and thou son of man, thus saith the Lord God. Speak unto every feathered fowl and to every beast of the field. Assemble yourselves and come gather yourselves on every side to my sacrifice that I do, sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth and so on. Don't you see those words are practically anticipating Revelation 19. And it's. It's quite impossible that John should write Gog and Magog or should write about Gog at the end of the millennium. And put that description in in the 19th chapter about the fowls feeding upon their flesh and be quite ignorant and have no thought about this prophetic chapter in Ezekiel 38 and 39.

[00:17:04] Will you say, Well, what's that got to do? How does that color how does that have any influence on the character of the millennium? Well, it's like this. It looks as though, although quite a number were taken and destroyed, it looks as though a little company of them remained. And, you know, that's been characteristic all the way down. When the Lord delivered the people of Israel from Egypt and they went out under the aegis of the Passover lamb. You might have argued that not a single one would have gone out, but what the true Israelites. But you know what the scripture says. A great mixture or a mixed multitude went out with them. Now, why is more than we can say. But the fact is stated and they were with them and caused any amount of trouble in the wilderness because when the mixed multitude started murmuring, then the people of Israel started murmuring. So there was a mixed multitude that came out. So there's no reason why we shouldn't say that some of this evil lot, this Gog and Magog, they get into the millennium. Of course, nations of the Earth are in the millennium. But did they rebel in the rebellion? No, no. During the rebellion, Sorry. During the millennium, we are told that the savior is going to rule with a rod of iron.

[00:18:28] But it may have been simmering. It may have been under the surface. And I'm going to now ask your attention to. Three passages in the Psalms which have a

bearing upon this. Some. First of all, we turn to Psalm 18, verse 44. Now I'm going to read verse 44. Psalm 18. As soon as they hear of thee, they shall obey me. The strangers shall submit themselves unto me. Now in the margin you read instead of submit, or they shall yield feigned obedience. And then there's an additional comment that the Hebrew word is to lie. To tell lies. Well, it's very strange, isn't it, that the Hebrew word means to tell lies and they say submit. That's too tame a rendering, isn't it? So they've altered it in the margin and said feigned obedience. Well, we'll come to that again in a moment. Now, look at Psalm 66, verse three. 66, verse three. Here we have the same wording and the same marginal note. Says in verse three. Say unto God, how terrible art thou in thy works. Through the greatness of thy power shall thine enemies submit themselves. Unto thee. Margin yield feigned obedience. Hebrew word lie to tell lies. And the third place is Psalm 81, verse 15. Psalm 81, verse 15. But the haters of the Lord should have submitted themselves unto Him. But their time should have endured forever. The haters of the Lord margin yield feigned obedience.

[00:20:38] Hebrew tell lies. So the three passages in the Psalms, according to the marginal reference, ought to be translated, not submit willingly, but to feign. To feign obedience. What are we going to prove this? Well, the fact is this. And about impressed this upon those of you who are listening. If you have no means of investigating the teaching of Scripture by examining its words. You may have become convinced that these three passages stand alone and they simply mean that there will be perfect submission on the part of all in the millennium. You may begin to wonder how it is that perfect submission should be the translation of telling lies. But if you start investigating, you may, for instance, know that it's wise sometimes to look at other translations. And if you are acquainted with Rotheram's version, you will discover that he translates these passages. They shall come cringing unto him or unto me to come cringing. Well, that doesn't sound like willing obedience, does it? And you get something of the meaning of the expression if you go right back to the Times of Joshua. Joshua. The seventh chapter and the 11th verse. Israel hath seen. And they have also transgressed my covenant, which I commanded them for. They have even taken of the accursed thing and have also stolen and dissembled. Also dissembled. That doesn't sound like willing obedience, does it? They actually contradicted the Word of God. And then they told lies.

[00:22:38] And so God had to investigate. And, you know, the punishment that fell, the sin of Achan dissembled. Now, that's the teaching of the scripture and the translation by

these very authorized version. And it is also illustrated by another feature in Joshua, who doesn't use this exact expression, but you'll remember some of the Canaanites were a little bit afraid. So they dressed themselves up in old clothes and they had moldy bread and they pretended they come from many miles and. That was a feigned obedience because they were fearful it wasn't genuine submission. Well, now, this particular word which we're dealing with, occurs 28 times. 28 times in the Old Testament. So that unless you were acquainted with the 28 references, you cannot be perfectly sure about these three, can you? So I'm not going to give you the 28, but I'm telling you that that is so. But this is the way these words are translated to fail. To lie, to deal falsely, to deceive and to dissemble. None of those words mean perfect obedience. They just been false or feigned obedience. Now, if you'll turn to Deuteronomy 33:29, you'll get practically the identical language that we find in the Psalms, translated as it should be. Deuteronomy 33:29. Happy art thou o Israel. Who is like unto thee? O people say. For the Lord, the shield of thy help. And who is the sword of Thy Excellency? And thine enemies shall be found. Liars unto thee. And thou shalt tread upon their high places.

[00:24:28] That word thine enemy shall be found. Liars unto thee is the same word that we have in the Psalms. Well, how can you say a word that means to be found? Liars. Is willing obedience. So they decided the translators of the authorized version that translated those three passages just the same as they translated everything else. They would never have been the slightest hesitation. So faith and obedience is exactly what it says, and you can see how it comes about that a strain of the Gog and Magog that were there at the beginning of the millennium, they've lived all the way through and they come out in rebellion at once at the end. Now the next thing is this If you'll come back to the to the. Book of Revelation. Or I'm going back to the revelation. I'm going to quote from memory the psalm, which I also turned to just now a Psalm 110. You know it very well, I dare say where it starts. I better get it down to quoting from memory. The Lord said unto my Lord, sit now at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. Some people are going to be willing in the millennium. It's the people of God. It's the people of Israel, because they are going to enter into their glorious inheritance and become a kingdom of priests.

[00:26:06] So the book of the Revelation opens with their words unto him that loved us and washed us from our sins in his own blood and made us a kingdom of priests. So that they are the winning people in the millennium. But what about the rest of the nations? What about the rest of the nations? Well, if you'll turn to Zechariah 14, you'll see what is going to happen during the millennium. Zechariah 14. First of all, the dreadful words of verse 12 onwards. Keep in mind the feeding on all flesh by the birds in Revelation 19 with this verse Zechariah 14:12. And this shall be the plague wherewith the Lord shall smite all the people that are fought against Jerusalem. So they were fighting against Jerusalem here and they are fighting against the beloved city at the end of the millennium. So it's the same thing. They flesh shall consume away while they stand upon their feet and their eyes shall consume away in their holes and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them. And they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah shall also fight at Jerusalem and so on.

[00:27:32] Now, verse 16. And if you come to pass that everyone that is left of all the nations, you notice that that's a way of saying there must have been a tremendous decimation among these people, the destruction of their armies. Will you read terrible things out there? Safe taking so many months to bury the dead. So it says the nations that are left of all that came up against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the Feast of Tabernacles. Well, he's rather there, and they are a kingdom of priests so that they can conduct the worship for all the nations of the earth. Now, will they all go up willingly? No, no. Some of them rebelled even in the millennium. And it shall be that whosoever will not come up of all the families of the Earth unto Jerusalem to worship the King, the Lord of hosts, even upon them, shall be no rain. Is a family of Egypt. Come. Not up. Go Not up and come. Not that have no reign. There shall be the plague Wherewith the Lord will smite the heathen that come not up to keep the feast of Tabernacles. This shall be the punishment of Egypt and the punishment of all nations that come not to keep the feast of Tabernacles. So here, when that reign starts, you see, you got rebelling nations that are being dealt with. That's the meaning of the rod of iron.

[00:29:05] There is not yet perfect peace and perfect harmony. It's coming, but it's taking a terrible time. Now look at the difference between the nations that rebel and are

punished with the people of Israel at the same time. Verse 20. In that day shall be be upon the bells of the horses, holiness unto the Lord. Well, they were the words that were engraved on the miter of Aaron. You see the high priest. But God is all well, even the bells of the horses are going to be holy now. And the pots in the Lord's house shall be like the bowls before the altar. Yet every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts. The very kitchen utensils of Israel, then will be like the bowls that are set apart for God's service in the temple. That's telling you what a difference there will be between converted Israel, purged of their sins and now acknowledged by the Lord and the rest of the nations that some of them are learning, but some of them are rebelling. Well, then the final thought before we finish today and then lead on for the next study is that when the Lord comes. As we read in Psalm 110, it's in the midst of his enemies. So notice the coming of the Lord in Revelation 19. Verse 11, I saw him opened and behold, a white horse. And he that sat upon him was called faithful and true.

[00:30:37] And what's he coming for in righteousness is the judge and make war. And verse 13 and he was clothed with a vesture dipped in blood and in verse 15 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 he treadeth the winepress of the fierceness of the wrath of Almighty God. For this is the coming of the Lord which immediately introduces the millennium, so that you see, there can be no thought of absolute perfect peace at the beginning at least. And then when we see that the moment Satan is liberated, he finds a company like the Sand of the sea to go definitely against the beloved city in the camp of the Saints. Don't you feel, friends, that by investing the millennium with a false peace with destroying the teaching of Scripture, You may say to me, Oh, but this is horrible. We've always entertained the idea that when this kingdom sets up, we're going to have peace on earth at last. And here it is. But, friends, this is written for our learning. It's only magnifying and showing us what a tremendous thing evil must be if when the Christ himself returns, if with those who sit upon 12 thrones judging the 12 tribes of Israel and the very overcomers were reigning from the heavenly Jerusalem, they even then cannot bring a kingdom to perfection.

[00:32:04] It's when the next move takes place, the day of God, when he puts down all authority and power, good and bad, and reigns absolutely by himself and alone. It's only then that at long last, he brings that kingdom to the Father that God may be all in all.

Now, of course, I've got to leave it ragged, but we hope to meet again. And as we build up our investigation by definitely keeping close to what is written in Revelation 20, I do hope that at least you'll go away say, Well, it's a very different presentation from what I thought, but we're very glad to have had our attention drawn to some things that may have eluded us and that will only lead us on to further and fuller understanding of the mighty purpose of the ages, the great conflict between light and darkness and good and evil, which at long last, by the mercy of God, will ultimately be gloriously victorious. But it will help us to remember that if if we belittle the enemy, our savior never did. And if we built on the enemy, Michael the Archangel didn't. But he said in his presence, the Lord rebuke thee so that we leave this for the time being. And instead of being downhearted, we are glad to know that even though this darkness is raging and even though that kingdom is not the perfect one, we've only got to wait God's time and weeping. While it may endure for a night, we are assured that joy cometh in the morning.