

## W232\_Revelation.mp3

[00:00:02] This is a recording made in the chapel of the opened book, and it is number two of the series of studies in the book of the Revelation. It is our custom at this meeting to read a portion of Scripture together. And if those of you who are listening to this recording care to join us, will you read with us chapters three, four and five of the Book of Zechariah? Before we turn to the book of the revelation, just let us glimpse at these passages that we've read. In the third chapter, we have the high priest, the representative of the nation before God. And there he stands, mute. We shall be looking in Revelation one at the true High Priest. And there is a reference to his garments. White as snow here are filthy ones, the type and the antitype, of course, as you can realize. And then in verse nine, we have a peculiar reference to Seven Eyes. They are mentioned again in chapter four, verse ten. These are the seven eyes. And in the book of Revelation you have seven spirits before his throne and angels that do his ministry. They are only speaking a match of the same thing and a different imagery. And then in chapter four, we have the candlesticks. In chapter one, we have the candlesticks mentioned and our Lord walking in the midst of them. And in Chapter 11, we have the two witnesses that withstand the Antichristian beast for three years and a half, two witnesses.

[00:01:40] They are symbol symbolized here. And then to come to chapter five, we have the travesty of the law of God. You have a false arc, a false cherubim, and a false scroll of law. Going back to its own place. And it doesn't say Babylon because some people spiritualize Babylon and make it mean somewhere else. So this says it's going back to the land of China. So we give it that and say try and make something out of that. That's a literal geographical spot. Going back to the origin of anti-Christian teaching, from Genesis onwards, the place of Nimrod and Nebuchadnezzar and right to the time of the end, there's one little bit you might like to ponder. Verse three then said, He unto me, This is the curse that goeth forth over the face of the whole earth. Our version says for every one that stealeth shall be cut off as on this side of it. There's another translation which I suggest to you. For every one that stealeth it shall be let off according to this side of it. And everyone that swear it should be let off according to that side of it. And that's exactly what's going on. You don't call it stealing. Oh, no. It's scrounging. Pinching off. Pinching anything except stealing. And so a mind grows up with a deadened

conscience that's going over the whole earth. These things have been foreshadowed all this time, and it's going back to its own place.

[00:03:18] Now, the first grade reading chapter three, as also in chapter two, was Jerusalem. Is not this a brand plucked out of the fire? The restoration of Jerusalem? At the end of our reading tonight, it was the land of Shinar, Babylon and those two cities with all that they stand for, begin together in the book of the revelation and marched together through the whole book till they reach their end, one destruction and one glory. In the last book of the Bible, the book of the Revelation. Now, shall we turn to the book of the revelation and see what we can learn this evening by looking at the first chapter? I want to leave the impression in the mind of us all that the more we know of these old prophets and their imagery, the easier it will be to understand the complicated teaching of the book of the Revelation. But if you come to it unprepared, you'll be so baffled that you'll say, Well, this is a book which is not written to be understood and you will lose thereby. Now, this first chapter contains as an introduction a good many pointers. It will not be possible for me to dwell on them too of any length because they would take a disproportionate time. But I do ask you to ponder these opening statements in this first chapter, because if we get set right here, we may hope to go through the book.

[00:04:50] But if we misunderstand these introductory notices, well, then we shall be all at sea. First of all, we ask the question and get the answer. What is this book? Well, you say it's the revelation. Well, what is the revelation? And the revelation? The apocalypse is made of two parts, and it means to take away a veil. So here is something which is the unveiling of Jesus Christ. We need not waste time on the revelation of Saint John the Divine. That is a human title. The true title is The Revelation of Jesus Christ, which God gave unto Him to show unto His servants. And in the 19th chapter, the revelation of Jesus Christ actually takes place. I saw heaven opened and a rider of the white horse and the armies that followed him. Now this revelation is found in several references which I think we'll look at rapidly to get them together. And ROMANS The eighth chapter, my well-trained Bible, opened at it at once without even bothering to look for it. It says in the verse 19, for the earnest expectation of the creature waited for the manifestation. That's the word revelation. See there they translated manifestation. But it means that to take away a veil means all the mystery finished. And that's what we read in the 10th chapter. When the seventh angel sounds, the mystery of God is finished and

it all coming out into the open. Well, there are other references that you can turn at your leisure.

[00:06:29] Perhaps you would look at one more. One, Peter. Chapter one. This is a testimony of the other apostle, not Paul one Peter Chapter one, the 13th verse. Where it says. Wherefore gird up the loins of your mind. Be sober and hope to the end. For the grace that is to be brought unto you at the revelation of Jesus Christ. And you can find this quite a number in two Thessalonians in one Corinthians and elsewhere. So we have a book now which is going to unveil. Daniel. You'll remember it was told in the last chapter of his prophecy. Seal it up until the time of the end. This book says unveil it for the time is at hand. So there's the two points of view. Well, now we come back to chapter one again in Revelation, and we ask, how was this revelation made known? You remember the introductory words of Hebrews chapter one God who at sundry times and in divers manners, spake in times past when he used all manner of ways visions, dreams, prophecies, speaking through the mouth of the prophet and whatnot. Well, here we have a definite statement the revelation of Jesus Christ, which God gave unto him to show. To show. The very word is used in Matthew. The fourth chapter in the eighth verse. Don't turn to it. You know it. The devil took him up and showed him all the kingdoms of the world in a moment of time.

[00:08:08] Now, that's not merely visibility, is it? That is something a bit more than just the ordinary sight of man. This was something specific and we shall get it again. Presently. When John says I was in spirit and saw certain things. So he's going to show him. In the revelation itself, the word show comes eight times. Instead of saying I won't waste time looking for them. Suppose we use the time to look at them. Chapter one, Verse one. We've looked at chapter four, verse one. After this, I looked and behold a door was open in heaven. And the first voice, which I heard was, as it were, a trumpet talking with me, which said, Come up hither and I will show thee things which must be hereafter. Well, of course, that's exactly what the word means. In the first chapter, I'm going to show you the things that are coming hereafter. And then we turn to chapter 17, verse one. 17. Verse one, where we have these words. And there came one of the seven angels which had the seven vials and talked with me saying, Come hither, and I will show unto thee the judgment of the great whore that sitteth upon many waters. That's another thing which is shown in vision to this writer, going on to chapter 21, verse nine and ten. 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 hither, I will show unto thee the bride, the lamb's wife.

[00:09:43] And you've caught it, haven't you? Those two women, both decked with gold and precious stones, One given the terrible name and one the honorable name. There they are. They're coming right out in their true colors at the time of the end and then passing on from that. That is verse ten. And he carried me away in the spirit to a great and high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven, having the glory of God and a stone. Jasper Stone Crystal Street of Gold is the contrast to the travesty of the decked out Babylonian woman. And then bringing that aspect to a close. Chapter 22 six. And he said unto me, These sayings are faithful and true, and the Lord God of the Holy prophets sent his angel to show unto his servants the things which must shortly be done. And finally, in verse eight, and I, John saw these things and heard them. And when I heard and seen, I fell down to worship before the feet of the angel, which showed me these things. And he said, See, thou do it. Not In the first chapter he fell at the feet of the Saviour, as one did in the last chapter. He falls at the feet of the angel that's telling him overwhelming visions not to be trifled with. Well, that's the way in which the word show is used in this book eight times, and it's continuing the story and links the first chapter with the last, hasn't it? The angel there is still speaking to him.

[00:11:14] John is still being given visions. And the very last the whole thing is gathered up again, rounded off, showing you that the book of the revelation is one complete whole not to be taken into pieces and some parts prophecies, some parts future, some parts present and so on. What shall we come back to? Revelation one and we ask the next question. What means were used. And then I'm going to ask another question. What? Ministry was used and then another question. What is the message? Because as I wrote these down, I've got a very wonderful fountain pen that it writes almost when I'm not thinking it put these three words down with a letter N in front of them. The the means, the ministry and the message. Well, you might as well have the benefit of it if it's any good. So first of all, the means to show unto his servants things which must shortly come to pass. And he sent and signified it by his angel unto his servant. John. The word signified could never be pronounced in our English tongue signified. But that's what it means. If you could tolerate it. That's the word. It's made up of the word sign and turned into a verb. We use the word signify in a wider sense.

[00:12:31] We don't always speak of signs. But does that take you back to the gospel? According to John? You see, Matthew speaks about miracles, but John says these signs have been written that you may believe that Jesus is the Christ, the son of God. That's his gospel signs eight of them. Here he is again. And the angel comes to him and says, More signs, John. Put them down. And it's a nice thought, isn't it? That if you are very much addicted to explaining the truth by signs, God says, All right, I don't mind. I'll give it some more. Each one of us have got our characteristics. You will find the characteristics are very, very pronounced in the scriptures. You know, Peter, as soon as he opens his mouth, don't you? And you know, he betrays one thing. He says silver and gold. Have I none In the X4 in his epistle he says You're not redeemed by corruptible things like silver and gold. There is again, you see. So, John, you have written these signs about the earthly ministry of the one that's called the Word of God. Yes, Lord. Well, now you'll read some more signs about the heavenly one whose very name on his vesture when he rides out of heaven is the Word of God. That's a book friends we're dealing with. And so we the wonder grows, the more we give it a chance to speak to us.

[00:13:49] And then the ministry is angelic. By his angel. So that's the very essence of the idea to be a minister. Because you see, the word angel means a messenger. And if you put Eve in front of it, or you as the Greek does, Euangelion or Eve Angel means the gospel. A glad message. And so this this messenger, this angel at the birth of Christ, Heaven couldn't hold the angels. And they burst into that wonderful word. Glory to God, peace on earth. And here the angel is sent with a message that that long awaited glory to God and peace on earth after a dreadful introduction is to be experienced. And then you will discover that these seven angels have their place given to them in connection with the seven churches unto the angel of this church, that church or the other. Now, an attempt has been made to say all the angel of the church was the name for the bishop. Well, when you've got a book where angels begin in the first chapter, go right through to the end and they're all angels except those who look after the churches. That's rather. Forgetting that these are the words of the Holy Ghost that he has chosen, and he expects us to compare spiritual with spiritual. And in Daniel, the 10th chapter, you've got an indication that angels were given allotted responsibilities at the the Kingdom of Greece, at the Kingdom of Persia, and the Archangel Michael was the one allotted as the representative angel of the people of Israel.

[00:15:29] Well, here they are again. These churches at the time of the end are a very vital feature and seven angels were given charge over them. At least that's as far as I'm going to be about it. I don't believe that bishops. Are they ever called angels in this sense? And there is no need to intrude that thought here. And then the message. Who bare record of the Word of God. Now, this is a title that comes. The Word of God. And, you know, the last occurrence we find is in the 19th chapter. I've quoted it, you know, when the savior is seen riding out of heaven. His name is called the word of God. And in the beginning was the word says John's gospel. And at the end he's coming the same character. And is not an accident that he the person, is coming to fulfill the word that spoken. They both go to march together. Ultimately, to reject the written scripture is to reject the Christ of God or to reject the Christ of God is to reject the Word that speaks of Him, for they both speak of one another and they are inseparable. And then we have another aspect of the ministry as to be a record of the Word of God and of the testimony. Of Jesus Christ. The testimony of Jesus Christ. You will find that this is an expression.

[00:17:06] That comes elsewhere. Look at verse chapter one, verse nine. I. John was also who also had your brother and companion in tribulation and in the Kingdom and Patience of Jesus Christ was in the isle that is called Patmos for the Word of God and for the testimony of Jesus. So they had linked together. How he got to Patmos? We don't know. The conjecture is that he was exiled there by the emperor. But that's just a conjecture. The only thing is, we know that he was taken away from the land of Palestine and put on that small, rather rocky island called Patmos there to receive this revelation. And there we leave it not worth the speculation, but let's look at the word testimony again. That may be a bit more important. Chapter 12, verse 11. And they overcame him by the blood of the lamb and by the word of their testimony. You see the two, the blood of the lamb first. But their testimony came with it. Otherwise they would not have overcome. And they love not their lives unto the death. And again, in the 17th verse. And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and had the testimony of Jesus Christ. And so we've got now the word of God and the testimony which is associated with Christ as the coming one. Now we have after that a benediction pronounced in verse three, Blessed is he that readeth.

[00:18:50] And they that hear the words of this prophecy. Notice the order he that read it. They that hear today. It's unusual to find a person in the ordinary walks of life who can't read. But even in this country. Men used to go up to universities to read. Then they go there. Still, they say that. And in those early days, when the universities of Oxford and Cambridge were commenced, there was one book only that they possessed and they all sat round in a ring and listened to it being read. That's what was happening here. And is this about the scriptures? It's one thing to sit and read them as a book. It's another thing to hear them read as a message. And we miss something if we never get that opportunity. So never. If you conduct a service or if you come to one, don't look upon the reading of the Bible as just a convention and you can go daydreaming at the moment. Listen to it because you may hear something that you would never see by the printed page. But here's a blessing. Blessed are they that hear the words and keep those things which are written therein. Will you think of the things that are written therein And these are going to keep them? Well, then there must be living in the time because there are some things which are hopelessly impossible to keep.

[00:20:14] But to prove that. Look at the last chapter. Where we get a repetition of this from another angle. Chapter 22. Verse 18, for I testify unto every man that heareth the words of the prophecy of this book. Is that picking it up again? Yes. Almost identical language. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. Now, how is it possible for God to add the plagues that have not yet fallen on somebody who lived a thousand years ago, who played fast and loose with this book? It is not possible, is it? It must be that every one that is addressed in this book is living in the very time. And then it goes on to say, 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. Well, that's mentioned here and out of the holy city that's mentioned here and from the things which are written in this book. So there we've got it. Once again, you see, the things which are written in this book are featured in chapter one. They're mentioned in the last chapter. All these to help us to see that the book is one whole and not to be subdivided as it has been by some. Well, then let's look at some of the statements that are made when we start Chapter one, verse four.

[00:21:44] Here's the address, John, to the seven churches which are in Asia. Now, whether there were ever have been seven churches like this in Asia is a moot point. One of the objections to the book of the revelation is that there was no knowledge. I

think it was the Church of Thyatira that was the bone of contention. There was no evidence ever that a church existed in Thyatira. Therefore, the book of the revelation is untrue. But of course the therefore is this. Therefore it's not referring to anything in the past. It's referring to things that are must shortly come to pass. Now the people of Israel are back in their land. They are not a sovereign people yet for Jerusalem is not theirs. There is in their midst a messianic group of Christians who have no relationship to what we call gentile Christianity. But they are not quite happy about them being there. And there's a possibility that a little pressure may be put upon them and they may be obliged to leave Jerusalem. Now I'm only speculating, friend. No angel has come and told them. I've only saying this. I don't believe it unless you feel it in harmony. But you see, there's a bare possibility that when they were perhaps facing that possibility of having to stop their witness, somebody would say, Well, my grandmother knows that there's a fine synagogue that's empty over at Smyrna. Why not go there? And so they do.

[00:23:13] And there's a start of the churches in Asia. And if you look on the map and see the road, that would have to be traveled to take these letters, there's only one order in which you can go. Just exactly the order of these seven churches. Ephesus starting and Laodicea ending. So we must be prepared to discover that these churches are to be taken in the literal sense and not just explained away. The next is the titles of the Lord, which now start appearing in verses four onwards. Grace be unto you and peace from him. Which is. And which was and which is to come. You'll find that title again comes at the end of verse eight. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is an which was and which is to come. And then I believe a little bit further on in chapter. So possibly chapter ten. We have a reference to this same title. Chapter 11, verse 17, We give thee thanks, O Lord God Almighty, which art and wast and art to come. Well, if you have the Greek text in front of you, you may find a footnote. That the words antarcticum should be omitted. Why? What if the Lord has come? You don't say. And up. Come. Do you hear? He is fulfilling the very name Jehovah, the God of all time. This is my memorial unto all generations. When the epistle to the Hebrews was written to Hebrew people.

[00:25:04] One of the titles of Our Savior is. The one who is. True and faithful yesterday. Today and forever. That's who was and who is art and is to come just the same. And so now we've got the name Jehovah being expanded for Greek speaking people by John in the Book of the Revelation. It's a peculiar composition of words to make up the

sacred name Jehovah through three different parts of the verb to become. And it's almost impossible without adding your own words to make it any sense. But it seems to suggest that whatever will be demanded of God for the working out of His purpose, He will do it. Whatever I am to become, I will become until the consummation is reached. Now forget that if it doesn't make sense. So here we have this title. The next is the seven spirits, which are before his throne. And we were reading Zechariah just now and read about the Seven Angels and the Seven Eyes of the Lord that run through the Earth. And this seems to have a reflex on the same subject. And then we have from Jesus Christ who is the faithful witness. And in I think it is chapter two, the word faithful witness is translated a faithful martyr. The word witness and the word martyr are just one and the same word. A witness is not somebody who sits and watches a football match. A witness is someone who bears a testimony.

[00:26:56] He may never be put to death for it, but in his heart he must be willing to stand for that testimony, even unto death. That's a testimony. I mean, we can have testimony, meetings, can't we? And you could have some people standing up and occupying time and being carried away by their own imagination. Did you wonder what marvelous people they must be to have all those experiences? But a true testimony is something that you may have to seal with your blood. Now, God knows he doesn't need that. Every one of us should be led out to execution. But he knows our hearts and he knows whether we would yield to pressure or whether we would overcome because of the word of our testimony and love, not our lives unto the death. It has been a test to be passed through. It's a test that may have to be passed through yet again. Well, now we have then the seven spirits and the seven angels. And you notice the structure for a moment. I think we'll turn aside just to get the chapter as a whole, because our time is so running fast. It starts in verse four with the seven churches and the seven spirits. And when you get to the bottom verse 20, you get the seven churches and the seven angels. And then like Zechariah, we say, and are the angels, the seven spirits you see there. It's explained for you, isn't it? There it is by the very structure.

[00:28:29] So they are the present angels that that are representative of God's omniscience in the earth. And they are given special work to do with regard to these angels and the pouring out of the vials and so on presently. Well, then we have this title which I've lifted out in verse five. The first begotten of the dead. Stressing, emphasizing the resurrection. And if you look down to the corresponding letter B, he says in verse

18, I am he that liveth and was dead. There's no doubt about it. This is in structural relationship and it's coming back to say the same thing from another angle. He's the first begotten from the dead. I am he that liveth and was dead. Now the first begotten from the dead is followed by redemption. The Prince of the Kings of the Earth. I haven't put that on this chart, but you can remember it. But that is not a title which has any relationship to the church as we know it. This has to do with Christ as the King, the Prince of Peace, the King of kings, the Lord of Lords. He's the Prince, not merely of the kings in a spiritual sense, but of the kings of the earth. Now we have some, as it were, standing before him and giving him Thanksgiving unto him that loved us and washed us. It may be washed or it might be loosed. I don't think we'll have a fight over it and cause a split.

[00:30:02] If it's if it's washed, it's I u s A.I. and if it's loosed, it's A.I.. So washing loosens or loosens washings. And they say unto him, that washed us or loosed us from our sins in his own blood and hath made us kings and priests unto God. And His father. Kings and priests in Exodus, the 19th chapter just there at the foot of Mount Sinai, Moses came down from the mountain with the Covenant and gave it to that people. And they said all that The Lord hath spoken, we will do. And God said, If you keep that covenant, you shall be a peculiar people unto me. You shall be a kingdom of priests. And it easy to stand at Mount Sinai and say all that the Lord hath spoken. We will do. But before Moses could get down that mountain again, they'd broken it, and he smashed the tablets to pieces. Now, these say. In effect, we could never become a kingdom of priests by our own law keeping. Now we realize that it's on the basis of the New Covenant, not the old unto him that loved us and washed us from our sins in his own blood and made us a kingdom of priests. They give glory. And so we have that emphasis upon redemption. And down the bottom here in verse 18, we have that which redemption necessitates power to put it into effect.

[00:31:34] I am he that liveth and was dead and behold, I'm alive forevermore. Amen. Well, that's parallel to the begotten from the dead. And now we have and have the keys of Herald and of Death. The keys are a symbol of power or authority. I give unto thee the keys of the kingdom of heaven. And here he has the keys. And you remember in chapter 20, those keys are used not only to unlock and release, but to put Satan for the whole millennium into that abyss. The angel with the great key is there. So we have it in the first chapter. We have it near the end. This emphasis upon power being his. And

then we have. In the first seven. The actual coming of Christ anticipated. Behold, he cometh with clouds and every eye shall see him. There are so many prophecies which indicate the association of Clouds with the returning redeemer that he was called in the rabbinical writings, the cloud cover. You may be able to remember a few. It says here every eye shall see him. And they also which pierced him. And that is a reference back to the Prophet Zechariah when it says a day will come when they shall look upon me whom they pierced, saith the Lord. And until that takes place, Israel's restoration must mark time and wait. They can never enter into that inheritance without a recognition of the Messiah that came once and was crucified and rejected by them.

[00:33:19] But it's a blessed fact to know that they will. And they'll give him a national mourning. Every tribe apart, every family apart, as you know, would be the case in a national mourning of Israel. And then it says, in all kindreds of the earth. Well, there's no reason why it shouldn't be seen right the way around to Australia, New Zealand, why they can see people at the Guildhall, they can see Macmillan giving a speech while he's giving it there in Guildhall. They're listening to him and seeing it in New Zealand. That's all right, but we need not introduce that here for the word Kindred is the word tribe and the word earth is the word land. And this is a limited thing. And all the tribes of the land that are going to recognize him and look upon him and they pierced and mourn for him, every family apart, every tribe of the land. Shall wail because of him. That's what it says in Zechariah. They're going to mourn the wailing because of the consciousness of their responsibility. Even so. Amen. Then we have a down further. The glory and the effect. When that is seen. See, you got the coming of the Lord and the effect when he is seen. And so we get the power down in verse 17. And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not.

[00:34:51] I am the first and the last. So we've got that effect. Well, that I am the first and the last which I've put in green is balanced by I am alpha and Omega, which we have in verse eight. This is a perfect pattern, isn't it? If you didn't know what Alfred Omega was and you patiently read today, you got the next thing you say, Oh, that means the first and the last, of course. But I did suggest before that Alpha and Omega being vowels may also carry at least to the Hebrew, that here is the one who puts the vowels in and makes certainty of what might sometimes be conjecture. Because if you have a language where the vowels are spoken and not written well, sometimes you may have alternative renderings, but Christ makes it certain every promise of God will be

brought out into it. Certainty in and through Him. Well, then we have a crucial one. I must get to this in verse ten. John says that he was in this island for the testimony of Jesus Christ, and he says, I was in the spirit on the Lord's day. Now there is a society called the Lord's Day Observance Society, and if you play football on Sunday, you may have to be up before the magistrate. Does it mean that? Does it mean that John was in a spiritual frame of mind one Sunday? He said, that sounds as though you're poking at it.

[00:36:17] Well, I'm only asking. Supposing we say to ourselves. Does this word in the spirit come elsewhere in this book? If we do friends, we are doing what the Scripture says we should do, honoring the words which the Holy Ghost teaches, and then compare spiritual with spiritual. Should we do it right? Chapter four. Verse two, and immediately I was in spirit. And behold, a throne was set in heaven and one sat on the throne. Well, that throne was not at the Isle of Patmos. He was in the spirit and he saw something which may not yet have taken place. Oh, you say you can't prove that. No, I can't. Not from that. Suppose if we move on, then. And we look at chapter 17, verse three again, we have the same expression, identical expression in the spirit. So he carried me away in the spirit and to the wilderness. And I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns. Well, then I think that that's already taken place. But anyhow, this is a movement. The spirit takes this man into the wilderness to see this vision. Should we have one more try? Chapter 21, verse ten. Before we read it, I'll ask you who are listening to me. Has the heavenly Jerusalem descended to this earth yet? What if it has? Nobody has seen it and has no report about it, right? 2110.

[00:38:03] And he carried me away in the spirit to a great and high mountain and showed me that great city, the Holy Jerusalem, descending out of heaven from God. Well, if that doesn't clinch it, I don't know what will. He was taken into the yet future, nearly 2000 years in front of time and saw something that hasn't happened yet. And then you want to tell me the first occurrence is he was in a spiritual frame of mind one Sunday afternoon. That makes nonsense of it, doesn't it? And he is the key to the book of the revelation hanging at the door. And the society, like the Lord's Day Observance Society, with all their good intentions, are robbing Christians of the key to the book of the revelation. Because we're all thinking about Sunday and we ought to be thinking about the day of the Lord, the Old Testament day of the Lord, which is emphasized in

such prophecies as Isaiah and Joel and others to do with the great and dreadful day of the Lord that is yet to come. Somebody's coming back to Chapter ten says, Ah, but don't you see I've got you? Because this doesn't say the day of the Lord. This says the Lord's Day. And shall I say to them, Ah, but you haven't got me because a Hebrew cannot say the Lord's day in Hebrew if he wants to. He must put it all straight out the day of the Lord. But the Greek language was more flexible.

[00:39:24] It could put it which way you like. And as we are in the vicinity of an insurance world, if I went into one of these great palaces which deal with insurance and I asked them particulars about taking out a premium for the insurance of a wooden house, and they said it was so much. And then as I left, I thought, oh, I'll go back again. What would be the difference if instead of insuring a wooden house, I insured a house of wood. They'd look at me. They say, You screwy. What is the essential difference between a wooden house and a house of wood? What is there in essential difference between the day of the Lord and the Lord's Day? Only two languages saying the same thing. Well, now, this would take us, of course, all the time that we've had already to analyze the different references, about 16 in the Old Testament, about the Lord's Day or the day of the Lord. You'll find it, as I say, in the prophets. It's all impinging on this moment. But I would like to turn to one passage as a balance to this two Corinthians chapter four, verse three. Because we have here something which is by contrast. I'm sorry, I would have said one Corinthians, one Corinthians, chapter four. I'll read the first few verses. Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God.

[00:40:59] Now, Paul was under fire. He was being criticized. Moreover, it is required in stewards that a man be found faithful. But with me, it's a very small thing that I should be judged of you or of man's judgment. Yeah, he says. I judge not my own self. As much as I say as he goes on in verse four, I'm not conscious of anything wrong at the moment, but that doesn't justify me. He the judge, if he is the Lord. You've got that, haven't you? Well, you say, What's that got to do with the Lord's day? Oh, in verse three. It is judged of you or a man's judgment. The margin tells you there is no word judgment there. It's man's day. Man's day is now. When man is judging the Lord's day is imminent. When the Lord will be judging. And John says, I was in spirit and taken from the day of man to the day of the Lord. And I saw and heard these things. Well, then we have the wonderful description of Christ standing among those candlesticks, these hair

like wool. His feet like fine brass, his voice like the sound of many waters. And in his right hand, seven stars and out of his mouth, a sharp two edged sword. His countenance, like the sun shining in his strength. And I fell at his feet as dead. That's the King priest. After the order of Melchizedek, glimpsed on the Mount of Transfiguration and now seen unveiled, ready for the second Coming to become a reality.

[00:42:35] As much as I'd like to dwell on that, there's one piece I must get to before we finish, and that is verses 19 and 20. First of all, verse 19, we'll read it as it stands. Write the things which thou hast seen and the things which are and the things which shall be hereafter. And if you will open a book, a commentary on the book of the revelation, there's every likelihood that that verse is taken to prove that we have right the things which are seen. That's chapter one. And the things which are that's the present teaching. That's chapters two and three, the seven churches and the things which are to come. Start with chapter four. That's future. So the seven churches are the history of Christendom that's taken place in our own time and is still running on. The seven churches are merely symbols of Christendom. See? Will you say Why don't you accept it? Oh, because we are so different from everybody else, you see. But I did notice this. I jotted down some some titles here, but I don't think I can quite understand who they are. Yes. Alford Dean Alford. He was a Church of England man. Moses Stewart, Doctor Bullinger, and quite a number of others have said it doesn't mean divide up the book of the revelation in three parts at all. And this is another translation which you might watch if you've got the original in front of you.

[00:44:01] Verse 19 Again, write the things which thou hast seen and what they are, even the things which will be hereafter. It's one thing. Now look at the next verse. It does it for you. Friends write the things which thou hast seen and what they are the mystery of the seven stars which thou sawest in my right hand. And the seven golden candlesticks. You've seen them, John? Yes. What are they? The seven stars are the angels of the seven churches and the seven candlesticks. Which thou sawest are the seven churches. And when will they all be in operation hereafter? Vaccine. That's the key. So you see, there are two keys in this first chapter. Get those, Get those. And then the book begins to unfold. Try to fit in all the history of the church for this 1900 years. And you'll be ensnared. And you'll very often find that those who write on the seven churches, they just managed to get to the Church of Philadelphia. That's a very good

church and that's the church that they belong to. And after them comes ladies, you see, Oh, you can't make it fit. And it's not intended to. This is all one prophecy about the time of the end. Very limited. And when you read the seven churches, as we shall hope to do next time, we shall see. There's one thing that said of every one of them, however much they may differ, there's an address to one company, and that's the people that matter most right through this book.

[00:45:32] To him that overcometh. And it's the story of the overcomer about which all this wonderful book is written. You trace that little band right the way through until in the millennium, you see those who were beheaded for the witness of Jesus sitting with him on his throne. Well, I've endeavoured to get through best I can this chapter one. If we were not limited to time and we had any amount of opportunity, we could have gone verse by verse, almost word for word. But there are impossibilities in this way. And we think of the recording and we think of those who are going to listen. I do trust, however, that all of you who listen to these studies will not merely be satisfied with what you hear, but that you will say. Now I'm going to listen to that again and stop. And then I'm going into that a bit more. And the more you do and the more you make it your own, the more will you come at least approximating to the blessing of those that read and those that hear. So may the Lord enlighten our eyes and help us to see that we have this book not to mystify us, but an unveiling, a revelation of things which must surely come to pass. And the last words of the book are just the amen of the writer. Even so, come Lord Jesus.