

W233_Revelation.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number three of the series, the Book of the Revelation. And we will read again from the prophecy of Zechariah. But this time we'll read chapters 13 and 14. Before we turn to the book of the revelation, there's 1 or 2 points in Zechariah 13 and 14, which we've been reading that call for a little word. You notice that Chapter 13 ends with the emphasis upon the refining process that will ultimately bring forth this people who have passed through the tribulation, and they shall be my people and the Lord will be their God. That is what the Prophet Hosea said, that there will be a long period of waiting. But at long last that low army condition, not my people, shall be lifted. And then. In verse two or verse three of chapter 14, we have in one verse what is expanded in some measure in Revelation 19, when the Lord is seen riding out from heaven with the armies following Him and He comes to make war, it says, Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. The introduction of Isaiah in verse five is suggestive, for he was a king that put out his hand to become a priest and he was stricken with leprosy. So there's an element there that runs through the whole of these purposes of God.

[00:01:42] There's a hand that stretched out against the holiness of God, an element of what you might call religion is at the back of all the attacks of the evil one. And then again, there's a reference at the end of that verse five, The Lord, my God shall come and all the saints with him. Well, that verse is quoted in one Thessalonians, but by the time it's got to one Thessalonians people are telling you that that's the church coming back. The Lord, my God shall come and all the saints with thee. But inasmuch as in chapter four, it says that they're going to wait for the Lord to appear. How could I be waiting on the earth for him? And they all are going to be caught up together and not one not know before the other. And yet they're waiting for the Lord to come from heaven with all his saints. You see, it's a merciful thing that we are not saved because we are. We've got that logic in our makeup, isn't it? But this is just rushing to the word saint and assuming it means the church where there's This is one of the titles given to the Angels in the Old Testament and two Thessalonians says, most certainly he's coming with his mighty angels. I think there's a verse that also needs a little word, verse eight, and it should be in that day that living waters shall go forth from Jerusalem and half of them toward the pharmacy, half of them toward the hinder sea in the summer and in winter.

[00:03:12] Shall it be? Because you know that there is a passage which says that the day is coming when the knowledge of the Lord shall cover the earth as the waters cover the seas. And then when you get a little child holding your hand down by the sea and she looks up to you and says, Daddy, how come the waters cover the sea? For the sea is water. You see, it's nothing whatever to do with a fee that's rolling in on the beach. In the Prophet Ezekiel says that in that day there's going to be a river, a living water flow out from the temple site at Jerusalem, and it will go down at least to one village, which now stands or used to stand on the shores of the Dead Sea and Getty. So there's a bit of geography to guide you. And there you get the picture of what the coming of the Lord will be to this earth. That the knowledge of the Lord shall sweeten and revivify just as surely as. That trillion river sweetens and revivifies what is now, for the moment, the Dead Sea. So it's not down to Brighton, where you get the example from the Scripture. It's down by the shores of that dead sea. And then you notice how specific the restoration of Jerusalem is. It tells you the names of the gates in verse ten.

[00:04:32] And if you refer back to Jeremiah 31, where the New Covenant is put into operation, it goes around the walls again and gives you the names of the gates. Well, it's a very difficult thing to spiritualize all this and say it doesn't mean that. What does God mean when he emphasizes right through this prophet Zechariah, that in spite of all opposition, Jerusalem, which will be a burdensome stone Jerusalem which will be attacked by armies. Jerusalem is yet to be his dwelling place. And then not to go on with Zechariah too long, you cannot take away the literality of the punishment that's going to be fall upon the nations that will not respond, because it would make it ridiculous if you said, and the family of Egypt would go not up that have no reign, they will get a different plague. Well, that must been something literal, mustn't it? And then ultimately, the goal before this purpose of God expressed in the last two verses in that day, there shall be upon the bells of the horses, holiness unto the Lord. And the pots in the Lord's house shall be like the bowls before the altar. And the last words There shall be no more Canaanite. The Canaanite has bedeviled a story from the beginning in one form or another. The word cane and the word Canaanite are not the same in the original, but Cane was one of the first of this of these series that Canaanite followed and all those who have in any measure the agents of the wicked one, at last they will be gone and then there will be peace upon us and goodwill among men, as there never could be or has been since.

[00:06:12] Well, I mustn't go any further, but that may have been just a word of use for some to whom the prophecies are difficult. And you notice I've skated over a few difficulties myself, which is a wise thing to do if you don't know what they mean, especially when you're being recorded on tape. Now we come to the. Churches that were addressed there are mentioned in chapter one. This book of the revelation is actually a letter or a series of letters. Going right through the whole book to the last chapter. There's still mentioned these churches and they given in their geographical order. That is to say, if you saw the the roads which the Romans built in Asia minor and you wanted to send by hand and letters to these seven churches, and you started at Ephesus where they couldn't help themselves, whether they knew the book of the revelation or not, but deliver them in this order. That this day is largely true. Now there is a system of interpretation that looks upon these churches as a panorama going before us of the history of Christendom. Ecclesiastical history from the days of the Apostle when he wrote these words to the days which are closing in upon us.

[00:07:37] Now, I don't know whether you ever tried to get. This all straightened out. I had. And the more I read about it, the less I know because nobody seems to get the same church fitted in the same period. Until at last when you get a series of letters that go back, say, a hundred years ago, they all begin to get a unanimity in this sense that as Philadelphia is the last but one and is the only church which has got no rebuke. They come to the conclusion that the little company they belong to is Philadelphia. And after them let us here in the empty. Well, now I just picked up the book that I've written years ago. I don't know how I was at the temerity to write on the book of the Revelation all those years back. But I did. And I said this If the child of God must possess a knowledge of the acts of Goths and vandals and of the tortuous intricacies of European and Roman history, before he can understand this book then, but a very few can possibly hope to acquire sufficient data even to commence the study. This shuts us up to the few whose opportunities for research have been more advantageous than the majority, and finally calls us to rest upon the conflicting findings of these frail and early teachers. Fallible as ourselves. The simplest believer who may never have heard of Caligula, nor of Alaric, to whom such phrases as political heavens and ecclesiastical sons may be utterly unintelligible, may nevertheless understand all the mind of God as revealed in this book, without one single additional outside or historic allusion.

[00:09:21] Well, that's the position that I've come to. I came two years ago and I've seen no reason to alter it that the seven churches are an integral part of this prophecy, and whether they had existed in the past is not the point. When this day of the Lord is about to dawn, they will be as surely there as Jerusalem will be invested by armies, and Babylon will be destroyed. What is one thing to say that? What does your father think to meet this very strong argument? And the only proof, I believe, is resident in the book itself. Now, we won't go through all the points that are suggested to you on this chart. Some of them are not so obvious as others, but you see what I've done. I've put down at the side the seven churches and then I've put down the seven subdivisions that follow because that's how the Book of the Revelation is constructed. From chapter four till you get to the end, you get a vision in heaven and on earth seven times over. So I said, Now let's call the first section by the name Ephesus and the second by the name Smyrna and see what happens.

[00:10:34] Well, as I began to put them down, I said, Here, it's coming, It's coming. It may be only a word. It may be only a hint. The result is by far the most and are more obvious than others. But look, will you have a tire? That's the middle one. There you have that woman, Jezebel. And when you come to the corresponding passage in Chapter 12, we have a woman clothed with the sun and the moon and the stars. We have in both places the emphasis upon the rod of iron. Shall we look at this? One of thyatira. Um, that starts in verse 18 and under the angel of the church in Thyatira write these things, saith the Son of God who had his eyes like unto a flame of fire. And his feet are lifetime brass. I know thy works and charity and service and faith and patience and thy works. And the last to be more than the first. Notwithstanding, I have a few things against thee. Because thou suffrage that woman Jezebel, which called herself a prophetess. Now, in the corresponding section you have for the coming into the story in chapter 13, The False Prophet. Is that an accident that in the church you got a false prophetess and outside you got the false prophet. And it's no accident. That's what you may expect would happen. And so you get these together. We have the the word Satan occurring twice in both periods and.

[00:12:12] We have in the first case in the in the church, the recognition of their faith and patience and in the corresponding period have a recognition of their patience and their faith. A just enough to say you see a hence good enough they are linked. All this come to the next one. The star. This one. They are spoken of as being undefiled. Chapter

three. Unto the Church at Sardis. Uh, verse God attached a few names, even in Sardis, which have not defiled their garments. And they shall walk with me in white, for they are worthy. There we have the undefiled unto walk with me in white. And if you have the corresponding section in chapter 14, there were those who were not defiled and they walk or follow the lamb. Or if we come down to the Philadelphian church, we get two links which are very, very definite. In the Philadelphian Church, which occupies Chapter three seven onwards. It says that verse nine, Behold, I will make them of the synagogue of Satan, which say that they are Jews and are not, but do lie. Behold, I will make them to come and worship before thy feet and to know that I have loved thee, to worship before thy feet. What if we get to chapter 15 to 18? We get the same emphasis there to worship before thee. And again, you will see the earth dwellers are mentioned in both places and coming to the lay of the scenes church.

[00:13:51] The last we have a council that they they buy white raiment and when you get to the other section we have the fine linen and the white raiment which is associated with the marriage of the lamb. And. In both cases, we have this promise and its fulfillment. At the end of chapter three, verse 21. To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my father in his throne? Well, now chapter 20 belongs to its corresponding section. Let's see. Because here it comes, right out into the daylight. The promise to the overcomer is that he will sit with Christ in his throne. In chapter 20, we read verse four and I saw thrones and they sat upon them and judgment was given unto them. 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. Well, you can go on and you can find link after link, which practically demonstrates before your eye that the seven churches are an integral part. They're not to be dislocated, and another proof will give in a minute or two which links them together even more. One word while we were talking about this verse.

[00:15:29] Chapter 321. The Lord says here to him that Overcometh will I grant, is it within my throne? Even as I also overcame and am set down with my father in his throne? When you know that when the angel came to the Virgin Mary and announced the birth of Christ and says God will give unto him the throne of His father. David. You see, if we're not careful, we smudge all these things together. The throne of the father,

David, was his by inheritance. The throne that is mentioned in the book of the revelation is because he was an overcomer and there may be a difference. Inasmuch as he is seen riding out of heaven, having many diadems or many crowns. We mustn't be surprised to discover that he's not going to sit on one throne or even two, but he may occupy many. And the emphasis in the Book of Revelation right the way through is not the fulfillment of all that the prophecy has said, but the fulfillment of one outstanding feature. It comes seven times over in the churches and it's repeated afterwards. To him, that over cometh. In a sense. You can say that those words are the thread upon which the whole of the book is strung, that all the things that take place in heaven and in earth, all the opposition of the Antichristian beast were the opposition of that beast is directed against these overcomers who refused him worship.

[00:17:04] So that while we are gathering all sorts of information from this book, some going back to Old Testament times and finding their fulfillment, yet I think we should be wise if we remember that the essential feature is to trace the story of a little faithful band. And an encouragement to us. We are not living in those days, but we too need the exhortation and the encouragement to stand fast and hold fast and know that our Savior, even as he spoke about these churches, he knew their good points and he knew their bad ones too. And he spoke about them both. So we'll give another opportunity in a moment to look at those seven churches. But just look. Shall we? At this emphasis upon the overcomer to him that overcome it. Will you look at. Each of these churches just to notice the way in which it cuts. Chapter two. After speaking to the church at Ephesus about their works and their patients and how they have in verse two, they say they are apostles and are not. There's a good deal of deception going on. You see, in one church there are those who say they are apostles and are not, but are liars and another church. There are some who are crowding in and saying they are Jews and are not. Well, you know, unless we're going to be ultra spiritualized. I've never yet been in a church because I haven't been in many where people are coming in and pretending to be Jews of you.

[00:18:40] I can't imagine it's likely until a very great drastic change comes. But supposing we're living in the day when that might be the very reason why these Jews who are now right in the searchlight of persecution. We'll be trying to perhaps. Get away in some way or hide in some way. I think we must. We must realize we've got a little word here that indicates the uncertainty of the times. But still, I was going to say about

in verse two, which say they are apostles and are not and has found them liars. And has borne and has patience for my name's sake has labored unless not fated. But he said, I've got something against you. It's all very well to be outstandingly opposing all these liars. But he said, What about the other side? Remember from whence thou hast fallen? You've lost your first love. You see, you could be it could be far more freeing calling person liars than manifesting love, can't you? Or you might have to have both. But let's keep them in balance. But the point is, when he gets to this, he says in verse seven to him that overcome it. There's always an address somewhere in the in this to the church, to the little company in that church, however many or small there may be to him that overcome it. While we are here.

[00:20:04] The word nicolaitan in verse six has caused a good deal of research and argument. That there have been said that there were followers of a man named Nicholas. Well, anybody could jump to that conclusion, but the difficulty is to know where he was and who he was and what he taught. Well, you say, What have you got to say about it? Will you look at verse 14? Are a few things against thee because thou hast there them that hold the doctrine of Balam. Doctrine of Batum. Well, what sort of doctrine is that? Oh, first of all, does anyone know the meaning of the word Valium? Oh, yes. It means exactly the same as the word Nicolaitan Tailormade. Hebrew Nicolaitan is Greek, and they both mean those who dominate or conquer the people. You see, Nicole is the word or Nicole is the word to conquer. I don't know whether you've ever seen the statue. I believe it's in Paris. The Nike aptera, the the wingless victory. And you may have seen the drawing of the man looking at it and said, well, if that's the one that gained the victory, I see the other one. Well, that's not the point, you see. But then we have the word we've got these in the churches being addressed to him that overcometh and twice the word comes, there's another overcomer at work. Look out that he doesn't overcome you instead by his insidious teaching, by that was taught by Barack to lead the people of Israel into a gross immorality.

[00:21:38] And here it is. This woman, Jezebel, is apt to do it to utterly corrupt the people. So that when the terrible judgments fall, it says they repented not of these very self-same things. It had become so part and parcel of their very nature. Horrible to contemplate, isn't it? And then you get that scarlet woman with all that goes in connection with her teaching until at long last, the judgment falls without possibility of mercy. And for the first time in this book, you read that word that so freely used by some

people. Hallelujah. That's because as a deliverance at long last. Well, now we got that overcoming. Well, we'll take it for granted for a moment that you do know that in chapters two and three to him that overcome it is the word that comes seven times over. We'll pick up the other references just to include them. That is in chapter 15. At this same book, Chapter 15, verse two. And I saw, as it were, a sea of glass mingled with fire. And then that had gotten the victory. Here are the other ones. You the overcomers again over the beast and over his image and over his mark and over the number of his name. Stand upon the sea of glass, having the hearts of God and so on and singing their song. And then you read that there are those in the 21 chapter 21, verse seven.

[00:23:18] This is when the millennium is now through. He that overcometh shall inherit all things, and as another reding shall inherit these things, and I will be his God, and he shall be my son. And then you have another passage when it says, And they overcame. This is in chapter 12. Others. 11. Augustine. And behold, I heard a loud voice saying, In heaven, now is come salvation and strength and the kingdom of our God and the power of His Christ. For the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the lamb. That's one side and by the word of their testimony. That's another aspect. And they love, not their lives unto the death. So you see, you've got two sides. They overcame because of the blood of the lamb. First of all. And then they stood by the mercy of God. That's the overcomer. Well, now let's come back to chapters two and three. And notice this. That every one of these churches is linked with the promise made to these overcomers as to some reward. And every one of these rewards is belongs to the book of the revelation itself. He said, by going back nearly 2000 years to some church. Or stampeded in the church and saying you will have this. But it's saying to those who are living in the very times it's right upon them.

[00:25:01] Just hold out for a little longer and you will enter the paradise of God. Now I'm going to speak to those who are not in this chapel this evening who have access to our literature and say to them, If you want to get a little conspectus of the arrangement in the way in which the seven churches are linked with the remainder of the book, if you were to get throughout publication secretary the little booklet called Steps Through Scripture, you will find on the back page a little exhibition of the general plan of the book of the Revelation. And I'm using that this evening just to tie up the seven churches with the remainder of the book. But it's nice to have it perhaps in chart form, and I commend

that booklet to you. First of all, would you turn with me to chapter one? Although that is not first addressed to all the churches, to each I mean, to any single church. It's in the first chapter which is addressed to all the churches. All the seven are here included. You remember. It says, write to the seven churches which are in Asia. Now, the one great outstanding thing which is repeated is in chapter one, verse 16. At verse 18. I am he that liveth and was dead and behold, I'm alive forevermore. Amen. And have the keys of hell and of death. So here's one that now lives and was dead and has the keys of hell and of death.

[00:26:48] Now should we look at chapter 20 of this book of the revelation and see whether those keys are in his possession? And I saw an angel come down from heaven having the key of the bottomless pit. He has the keys of hell and of death. And here they are being put into operation. And in the game, in chapter 20, verse 14. And death and Hell are both brought together. Death and hell were cast into the Lake of Fire, which is the second death. So in the first chapter, he has the keys of death and hell. In the last chapter, he is shown using them. It's no mere cipher. Well, now the first church in Ephesus after being reprimanded and being commended. Was that they're told in verse seven, he that hath an ear let him hear what the spirit saith unto the churches to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. And if you will now turn to the last chapter of the book of the Revelation, chapter 22. You'll see it's waiting for you there. Chapter 22 verse. If her first two verses and he showed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the lamb. And in the midst of the street of it, on either side of the river was there.

[00:28:21] The tree of life, which bare 12 manner of fruits and yielded her fruit every month. And the leaves of the tree were for the healing of the nations. I don't think anyone would accuse us of importing something here which isn't true. This. Is paradise restored? There was the garden planted in Genesis. In the opening chapters and forfeited. And here we have a garden once more. And they have an access. And you will see at the in this same chapter, verse 14, blessed are they that do his commandments. And there's an alternative rendering here. The word commandment is in Toli, and the word for robe is stoly. Now, that's come into modern English with regard to the word a robe and some manuscripts read. Blessed are they that do his commandments and other manuscripts read. Blessed are they who have washed their

robes. I don't know which is which exactly, but either of them fit. You see. Blessed are they which do his commandments or wash their robes that they may have right to the tree of life. Well, there's the first church and there are the very end. There's the paradise and there's the tree of Life. That church was going to have that as their reward. Let's take the next church, that Smyrna. Chapter two, verse ten and 11. See none of these things which thou shalt suffer. Behold, the devil shall cast you into prison. That ye may be tried.

[00:29:56] And ye shall have tribulation. Ten days be thou faithful unto death. And I will give thee a crown of life. He that hath an ear. Let him hear what the spirit says unto the churches. He that overcometh shall not be hurt of the second death. Now, that's a challenging word, isn't it? Because I was brought up to believe that the second death at the Great White Throne was when all the ungodly that have ever lived throughout the world at all times are there the great day of general judgment. And they are involved in the second death. But I can't make this square. Is other people that are going to suffer and triumph and they're sure that they're going to have a crown of life and they're told they won't be hurt of the second death. Well, I could turn around to the angel and say, so what if I've got that position? I should never be hurt of the second death. I don't need a word from heaven to tell me I'm either saved or lost. But these people are overcomers. Ye shall have tribulation ten days be thou faithful unto death. And I will give thee the crown of life. And you shall not be hurt of the of the judgment that will come upon all the ungodly. But you say I'll never be in that judgment. No, we've made a tremendous mistake. We've. We've assumed that the Great White Throne had to do with the universal judgment outside, and it has to do with the believer inside.

[00:31:27] But we'll wait till we get there before we prove it. But here's a suggestion. Well, now we get the as I say, we come to Chapter 20 and we say, here we have the great White throne. Above sea level. 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 therein for them. And I saw the dead, small and great stand before God. And the books were opened. And another book, which is the Book of Life. And the other guy. What do we mean by the book of life? All that means all those who are believers whose name is in the book of life. We are going to be told presently that some of these overcomers are not going to have their name blotted out of the Book of Life. Well, again, we don't need a voice from heaven to tell us that if you're a believer in Christ, you never can be blotted

out of the book of life. So why can you? I think we just quietly asked the question. And who told you that the Book of Life was the book of eternal life? Haven't you added something? The only occurrence of the book of life outside the book of the revelation is in Philippians. And Philippians is not dealing with our election.

[00:32:40] It's working out our salvation. It's going for the prize. Surely can't you see the Book of Life might be Foxe's Book of Martyrs? It's the name of those who overcome and get the crown of life. Nothing to do with the election of God at the beginning. Who would have to have this all over again? Because you may say, what's he getting at? Or we leave it for a moment and come back to it again. So here we have in chapter two, He shall not be hurt of the second death. And there we have the second death associated with the Great White throne judgment. Now we've come again to the third, the Smyrna Church. And there we do get in chapter two, verse 11, those words. We come now to Pergamos where we read. And in verse 17 where we get the once more. He that overcometh will I give to eat of the hidden manna and will give him a white stone. And in the stone a new name written which no man knoweth saving he that receiveth it. Now why that should be a special reward. I do not know, except that this idea of a hidden name and a special stone was characteristic of the mysteries and those who were initiates and those who were entering into some sort of high position. But if you come to the parallel passage here, you will see in Chapter 19 that the Lord himself, our Saviour, has got something of the same character written about him.

[00:34:14] Verse 1119, 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. And he had a name written that no man knew, but he himself. Well, again, you said, that's not wasting words. It's telling us something which is extraordinary. Wonderful. Well, it's balancing in the church. You've got those who are going to share with a paradise in the church. You've got those who will not have anything to do with the second death here in the church, those who will have a name that they themselves will know, just like their saviour. Well, there's links, aren't there? Well, now we come again to Tara. That is in chapter 227. Verse 56 and he that overcometh and keep it my works unto the end to him. Will I give power over the nations and he shall rule them with a rod of iron? Now this is the believer doing this. This is not the Lord. It says in Psalm two that the Lord will rule them with a rod of iron. It says when he comes from heaven, he will do so. But he's

associated with his people who share his throne. Is he? He shall rule them with a rod of iron as the vessels of a potter.

[00:35:30] Shall they be broken to shivers even as I received of my father. And I will give him the morning Star. Well, now, if you look at that parallel passage, you will find that it comes in chapter 19. Chapter 19. This is where the Lord is riding out of heaven once again. And it says in verse 14, The armies which were in heaven followed him upon white horses clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword that with he should smite the nations. See the other? It says Here he shall rule the nations and they shall be broken to shivers. He shall smite the nations, and he shall rule them with a rod of iron. And the little look at chapter 12, you will find that that is also there. Spoken of some company which is caught up to God and his throne when the satanic attack is becoming very fierce. Chapter 12, verse five. 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. So there's a link once more. So each one of these churches, up to the moment the overcomer is linked with what takes place later on in the book itself. Now we come to Sardis, Chapter three, verse five. He that overcometh the same shall be clothed in white raiment.

[00:37:04] That's one thing that you'll find emphasized presently. They shall walk with me in white, for they are worthy. And to her was given white raiment. Linen, which is the righteousness of saints. But he goes on to say in this Sardis this church he that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life. So we have now some shall not be hurt of the second death who are overcomers and some overcomers will not be blotted out of the book of life. Well, what statement is there to be discovered anywhere that any child of God, if he's a true believer, will ever be blotted out of the book of life. Doesn't John himself, who wrote this revelation, write in his gospel? According to John, My sheep hear my voice. They shall never perish. Neither shall any pluck them out of my hand. So why again does it say, blot them out of the book of life? Well, will you come to the passage, which seems to. It explains it. It's got a great problem in it. Chapter 20. In these overcomers. Verse four, I saw thrones and they sat upon them and judgment was given unto them. 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.

[00:38:28] And they lived and reigned with Christ a thousand years, all straightforward. But it goes on to say something. Listen. Those who are sure of reigning with Christ a thousand years, but the rest of the dead live not again until the thousand years was finished. This is the first resurrection. I hope to show you when we get to it that this is not the first resurrection. This is the former resurrection of two. And the second one is the great white throne belonging to the same people, not to do with the ungodly world. This is the former resurrection. Now, he says of the former resurrection. Blessed and holy is he that hath part in the former resurrection on such the second death hath no power. He's telling you. But you see, we now need a word from heaven to tell us that if it simply dealing with a believer who has passed from death unto life, who's believed. John 3:16 the second death has no power over him either. But it's not dealing with that. It's dealing with the same group. Some are the overcomers and some fail. And of course, we read into the Great White throne some things that possibly not there. We've got to search and see. So here we have it. But I haven't finished this verse yet. Blessed and holy is he that hath part in the former resurrection on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[00:39:58] Don't you see it's unnecessary to tell us that those who are priests of God who reign a thousand years, it's unnecessary for to tell us that they're mine, that they will not be involved in the second death. It's not necessary if what we read into it means what we think. But supposing the very self-same company might have got to the point where they so failed in the anti-Christian persecution that their name was taken out of the Book of life, the Book of the martyrs. And so they had to be judged by their works. When the thousand years was finished forfeiting that place in the kingdom, but not necessarily forfeiting salvation in its wider aspect. Well, now we come to the Philadelphian Church, Chapter three, verse 12. He would overcome his. Oh, it says in verse 11, Behold, I come quickly. Hold fast. That which thou hast that no man take thy crown. That again, is a teaching of Scripture. Even the epistle to the Colossians says, Beware, lest any man be. You have your reward. He never says, beware, lest any man beguile you of your life, for your life is hid with Christ in God. Thank God. But your reward may not be so. Beware that no man take thy crown. Him that Overcometh Will I make a pillar in the temple of my God? And he shall go no more out.

[00:41:24] 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. So here we have this emphasis upon the new Jerusalem which comes down out of heaven. It's not New Jerusalem only, but New Jerusalem that comes down out of heaven. Chapter 21. 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 hither, I will show thee the bride, the lamb's wife. 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. So this company, this church is associated with that heavenly Jerusalem. And then we come to the last church of all the Laodicean. And of course there were their title has now become a byword, a sort of lackadaisical people, neither hot nor cold. Let's read it. Verse 14 of the the third chapter and unto the Angel of the Church of the Nabataeans write these things, saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works. That there are neither hot nor cold. I would thou wert cold or hot? Something because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth.

[00:43:00] I suppose more politely we would say it will act upon me like an emetic. If you want to make a person sick, you give them something neither hot nor cold. That will do it far better than if it's very cold or very hot. He says. That's the way. That's where you've got Fancy the Christ of God who redeemed those people in that church, having to tell them that's what they were. That's where they become Sad, isn't it, to think that it's possible? Now, what did he say to them? Because thou sayest I am rich and increased with goods and have need of nothing. All. Most of us are glad if we got enough to pay our way and have a little bit extra. But all the snare things that these things can be. What is the old books? Give me neither poverty nor riches. Or if I'm rich, I may forget my God. And if I am in poverty, I may steal for bread. It is. Because thou sayest I am rich and increased with goods and have need of nothing. And know is not that thou art wretched and miserable and poor and blind and naked. A counsellor thee to buy of me gold. But I thought that you were complaining about the riches. Ah, but he said. I said gold tried in the fire. Much of the gold that folks get friends is gold that's never been tried in the fire.

[00:44:32] And that works damage. And white raiment that they may be clothed. White raiment is associated with the overcomer who loves not his life unto the death, unto the shame of thy nakedness. Do not appear and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten. There is no lack of love here, friends. Be zealous, therefore, and repent. Behold, I stand at the door and knock. Very gracious thought here. The Lord of Glory doesn't intrude. He doesn't come barging in. He stands at the door, knocks. He still respects your responsibility. The real cunning if you veget. But supposing for some reason you are ashamed and you don't wish him to. Well, there it is. Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him and will sup with him. That's one of the words that you will find in this Laodicean church, which I didn't mention just now. This is the only time when you get supper mentioned till you get to the supper in the Laodicean section. At the other end of the revelation, there's the supper, the marriage supper of the lamb. Accident? Likely. But when you've got a whole pile of accidents. It seems more reasonable to believe that they're there by the spirit of God's intention. And we'll start with him and he with me.

[00:46:06] Now we get the last overcomer. To him that overcometh. When I grant to sit with me in my throne. Now we've seen that is in chapter 20. The marriage supper is in chapter 19. It's all in order. Even as I also overcame and am set down with my father in his throne. And then come the words once more. He that hath ears to hear. Let him hear. These are. Let's hear what the spirit saith unto the churches. Well, that's brought us to the end of a very, very casual and brief examination of these seven epistles to the seven churches. They are very searching and they should be pondered, but they nevertheless belong to the Times. In which this book is set. I was in spirit in the day of the Lord or the Lord's Day. And this day of the Lord, which is now right on the very frontier of the book, these churches will then be there. It speaks about Pergamos where Satan's throne is. Our version says Satan's Seat. And quite a number of times in the book of the Revelation, you use the word seat and it's the word throne. Now, that's a fact. I don't know enough history to give you chapter and verse for it, but there was a movement from Babylon. And some of the priests of Babylon travelled north until they settled in Pergamos in North Asia. And then they passed over one of the titles that belong to the priestly caste of Babylon.

[00:47:42] And it was adopted by the King of Pergamos. And that title is Pontifex Maximus. And that simply means a great breach. It's a usurpation of the one mediator title of Christ. There's only one pontifex maximus for us. That's the one. Bridge. Christ. No man cometh unto the Father but by me. But this was one of the Babylonian usurpations of his time. And then when he died, we'll all forget the date. B.c., a couple of hundred. This type of pontifex maximus was left in a will to the Caesar of Rome. And so it's now used by the pope himself. Whether he knows it's come right through from Babylon or whether he cares, I don't know. But it's rather suggestive, isn't it? There it is. That's where Satan Strode was at the time. I believe that Satan has always had a headquarters. And the Old Testament stressed that it was at Babel and that both Old Testament and New Testament indicate that Babylon, in some form or other, will be revived. And it may be that there all this iniquity will come to a head. Well, now, when we come to the book again in our next meeting, we start with. The visions proper. We've had the churches before us. Chapter four. After this, I looked and behold a door was opened in heaven. Well, we can't go through that door except by faith. But we can then be taken.

[00:49:22] By the spirit as we are led by the spirit or man, and see things that are not yet taken place. As they say about most of us. We are seeing things in that case. Well, we are friends. Here is God who can infallibly tell us what will come to pass without in any measure. Crotty The fact that they will be held responsible for what he does. It's one of those things we can argue about at the end of time. But he tells you that this is history in advance. We can get consolation from the fact that if he knows the end from the beginning, he can never be taken unawares. And he can assure us that what he says he means that is true, that he is able to make all things to work together for good to them that love God. But that's another issue. And we'll leave it there. If I were to say I hope that it's been as clear as the crystal we've been reading about in the book of the revelation, I shall be expressing a false hope because that is not so. But if you gather a little gleam of truth here and there, well, I shall have to be grateful and be satisfied. And if that's the case, it may be one of those things that'll work out for good. You'll say, Well, I didn't understand what he was driving at on that particular night, so I'm going back to read the whole thing all over again several times as before the Lord. And perhaps he will teach me. That would be lovely, wouldn't it?