

W234_Revelation.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number four of the series dealing with the book of the Revelation. It is our custom to read a chapter or so at this meeting, and those of you who are listening to this recording, will you switch off for a moment and read with us the first chapter of the prophecy of Ezekiel. And I want to remind you that I'm asking you to read this, not that we shall understand it all, but that you should get some idea of the way in which the imagery of the book of the Revelation is also found in the prophecy of Ezekiel. This imagery concerning the throne of God and the outworking of His purposes excuse this long preamble. It was to just warn you that it's going to be a difficult chapter to understand. I think those of us who have read this first chapter are very conscious that there's material here that baffles us. I don't suppose it was ever written that we should be able to penetrate it and explain it, but I think it gives us enough to realize the overwhelming majesty of God and those who are directly associated with the outworking of His purpose. I suppose you do know that the word amber which comes in this passage supplies us with the word electricity. And because in the first case, they found that by rubbing Amber on a piece of flannel, it made little bits of paper dance about.

[00:01:37] And the word for amber is electro or electron. And in the Septuagint version of the Bible, there's the word electron used 300 years before Christ. There's nothing new under the sun in that sense. And then you will come across little features. The reference to the feet like burnished brass. You remember. The image of our savior in Revelation chapter one. And there's something about it here that anticipates that, although not speaking in exactly the same terms, we should also be thrown back on Isaiah chapter six, where with Twain he covered his face, and with Twain he covered his feet. And with Twain he did fly. And further, we find that they are likened to burning coals or lamps. And in the book of Revelation, we've got the lamps which are represented in connection with the seven spirits of God. And then these wheels, the prophet was overwhelmed by them, apparently, but just exactly what it all meant. Some of them were terrific, he said. They terrified him and they went straight forward. He couldn't help noticing when they were sent on a job, they did it. I wonder whether that's the ideal of service. They went straight forward. They turned either to the right hand or to the left. And that passage, which says the wheel in the middle of a wheel is what we say sometimes about a very complicated piece of business, which are wheels within

wheels. And truly, that's true of the purpose of God, for when we think we know something of the purpose of the ages.

[00:03:13] There's another aspect comes up and wants to find its place. And once more we have again see. And so I felt it was a wise thing, even though I wouldn't attempt to explain this passage, just to get the feeling of it as we go to the revelation again. And one more feature, and that is it ends up with a likeness of a man, a likeness of a man. We are gradually being led to see there is one who dominates all these wheels and cherubim and whatnot. And then somebody may say, where do you find the Cherubim? Well, I just wanted to make sure if you'll turn to Ezekiel Chapter ten, He explains that these beings, which he has there described and given no name, he now gives them by that name so that we shall settle that before we go into the New Testament. Ezekiel ten. Um. He speaks in verse 11 about their four sides. He speaks in verse 14 about their four faces. He gives them the face of a man and the face of a lion and the face of an eagle and so on. And then in verse 20, this is the living creature. Now, that's another connection with the book of the Revelation. In the book of the revelation, we have the word beasts coming. Four beasts. Well, that's such a great pity, because there is another word for a beast, which means a wild beast which is used of the Antichrist or his the Antichristian kingdom.

[00:04:48] So that the word zoa should be better translated as we have it here. You see, the word Zoe. And the word Zoe means to do with living. It's our word that gives us a word. Zoo and zoological. The living creature. Is the reference to these cherubim Now, he said, This is the living creature that I saw under the God of Israel by the river of Kedar. And I knew that they were the cherubim. That's where the word cherubim comes in the story. So we've got so far at least, that whether we can penetrate and explain all this, that these living creatures with these four heads and four faces were the cherubim. Well, with that, we'll come to the book of the revelation. And this time we are considering the testimony of chapter four. In our previous study, we were looking at the message to the seven churches, and we didn't get very much further than emphasizing two things. One, that every church was particularly concerned with him that overcome it. And the overcomer is the thread upon which this tremendous book of the revelation is strung. Things in heaven and things in hell and things aren't between or in the book. But are all to do with the little struggling remnant that at last overcome and live and reigned with Christ. And then the other aspect in the.

[00:06:16] In the book with the revelation where the seven churches is, that we found that every one of them was given a promise which linked them with the book of the revelation itself and with no other period. The name of the New Jerusalem, The Tree of Life in the Paradise of God. We found that there was a direct link between those seven churches and the rest of the book. Well, now we come to the beginning of the visions that John had to write and explain as far as possible in the sense that he said what you see. Right. And when you've written it, you know that these things are coming hereafter. So that's more or less where we are now. So chapter four after this, I looked and behold a door was opened in heaven. And the first voice which I heard was, as it were, of a trumpet talking with me, which said, Come up hither and I will show thee things which must be hereafter. So now we've started. We've gone with we've come to the point where the words I was in spirit come the second time in this book, in the first chapter, he said, I was in the spirit on the Lord's Day. And there are some who said that meant he was rather spiritually minded. One Sunday I put it that way because you say, Well, I don't think that's what he can mean it somehow. No, here's the meaning of the word.

[00:07:41] I was in spirit. These things haven't taken place yet. And John, in spirit, could be translated and transferred to see them. And so he could be translated and transferred to the future day of the Lord. And from that aspect. Right. The whole book as one. And what did he see? I was immediately I was in spirit and behold, a throne. A throne. I want to stop here for a bit. Out of the 61 occurrences of the word throne, 46 of them occur in the book of the revelation. 46 times in this book, we get an emphasis upon the word throne. And I do hope that are such bereans that you search and then you come and tell me that I made a mistake because so many times, alas, the authorized translators have chosen to use the word seat instead of throne. But that's a mistake because of the proper word for seat and the word throne should be given every time. You will find in the one of the churches that's the church at Pergamos that we read verse 13, chapter two, and I'll read verse 12 unto the angel of the church in Pergamos write these things, saith he which hath a sharp sword with two edges. I know thy works. And where thou dwellest even where Satan's seat is. Well, that's all right. Satan's seat of authority. But we might as well know it's exactly the same word as the throne of God. The what? Great white throne.

[00:09:21] We don't get any benefit out of it by saying the great white seat. It's thrones all the time. It's one throne over against the other, which are now coming into prominence. The throne of God, The throne of the lamb. The throne of those who occupied the course are overcomers and Satan's throne with his myrmidons, with his followers and the battle between the two. One of the things I think we do well to remember. Is the emphasis upon the fact that here we have a throne. And I would like to turn you back immediately to one Psalm, which I think fits the story and should give us some sort of consciousness of rest. Some verses. Psalm 11 verses three and four. Psalm 11. If the foundations be destroyed, what can the righteous do? Well, as you read this book of the revelation. It's pandemonium. It's chaos. The foundations are being destroyed. The world is going to rack and ruin. What can the righteous do? Well, it doesn't debate the question. It simply goes straight off and says the Lord is in his holy temple. The Lord's throne is in the heavens. You see, that's the answer. That's the first vision of the book of the revelation. Chapter four I saw a throne. Don't forget that God is sovereign. Don't forget that the first king of this gentile dominion ends up with the book of the Revelation. Wrote these words and they are put in the prophecy of Daniel.

[00:11:05] He said, I came to see that the heavens do rule and the most high gives the kingdom to whomsoever he will. And there comes a moment when we've got to remember that however much we stress that God is love and God is merciful and God is gracious and God is long suffering, we remember that he's holy and he is sovereign. And there comes a moment when long suffering has reached its limit and the purpose of God cannot be delayed longer. And here we begin to get the sense of it. The foundations are destroyed. What can the righteous do? For he can't do much, but at least he can stay himself upon this God, for he says this God is in his holy temple and the Lord's throne is in heaven. You notice the link there between the temple and the throne. An ordinary gentile wouldn't see any suggestiveness. A Jew would see that he was something that was suggestive because in the ordinary way, the temple and the throne were kept apart in Israel. And Isaiah, the king, who dared to try to usurp the priest's office, died a leper. And in the same year that Isaiah the leper died, Isaiah saw a vision of a throne in the temple. And the one who sat on that was there. Right. For Christ is never going to be king. All you say, Oh, I didn't. I stop myself, didn't I? He's never going to be king. Only the people of Israel, according to the book, would have accepted him as king.

[00:12:39] But he must be accepted as a king priest. And that touches the heart and the conscience and the question of sin and was a bit awkward. That's the only king that God will recognize and that's the only priest that he will recognize. And the savior is the one alone who can combine those two offices. And the time has come when the revelation begins to bring this forth. So we just remember we've got a throne. You remember the prophet Daniel in the midst of all this is I saw thrones and they were set and judgment was there. Oh, yes. There comes a moment when this assize is set up and there's no avoiding it this time. So we've got now the first vision. I saw a throne. Shall we turn our attention for a moment to the general outline of this passage so that we can get the value of the disposition of subject matter? It's very, very brief. You see, I've got this seven year old sealed scroll on the top, which has to be opened. We'll look at that as the time comes. Now we have the first vision in heaven, occupying chapters four to the end of Chapter five, and it falls into two parts the throne, the elders and the living ones, or the cherubim. And then we hear in verses 8 to 11. And the four living creatures. They had six wings and they rest not day and night saying.

[00:14:09] They say things and that's where they stop. But when you get to the next section, there's the throne and the book. There's the lion and the lamb. The lamb is not seen in the throne in chapter four, but he comes forward in chapter five. The Lamb. And then we have not only saying, but they have a song. And I suppose we are right when we say that only the redeemed can see in this sense. So now we've got in the first vision a double aspect. First of all, creation, then redemption. Now these two are joined together in the mind of God. The six days of creation. The second stage rest was to provide a platform and a prophecy for the outworking of a redemptive purpose. And the first man put upon the earth was the shadow of him that was to come. The second man, the last Adam, was seen. The moment Adam was created, he was created in the likeness. And the image of God and the image of God is Christ. So that we're not surprised to discover that we move from the throne in the sense of a sovereignty to the emphasis upon the fact that the one who is in the midst of the throne was a lamb. But not merely a lamb. We're anticipating a lamb as it had been slain. So there's no idea that there's any efficacy in alone by itself.

[00:15:41] It's only the lamb that was slain that makes the redemption, which is going to be at last enjoyed possible. So now we have the throne. And one that sat upon it. It's not an empty throat. There's somebody occupying it. And the one who occupies it is.

Indescribable. He that sat was to look upon like a Jasper and a sardine stone. Fancy trying to describe somebody and likening him to stones. Well, these were magnificent stones. And they have apparently something more than meets the eye. I'd like you to turn back to Ezekiel. Oh, not chapter one this time frame. No. Chapter 28. Now, you know, chapter 28 reveals something about a cherub that fell, who was created perfect but fell. Let's get one verse here. Ezekiel 28. Verse 13. This cherub, thou hast been in Eden. The Garden of God. Now, as far as we go by the scriptures, if we don't add to them or take away from them. Eden The Garden of God was occupied by man. Adam and Eve. And nobody else was there except the Lord Bob, who walked in the cool of the day. And one other. For in that Garden of Eden was the old serpent, the dragon, which is called the Devil and Satan. Well, he says this one was in Eden, The Garden of God. Every precious stone was thy covering the Sardius, Topaz Diamond, Beryl Onyx, Jasper, Sapphire, Emerald carbuncle and gold. What a description to give of anybody. You see, it's almost beyond the possibility of human language and figure to describe a spiritual person.

[00:17:42] So it's using these precious stones to give you some idea. And it says in verse 14, Thou art the anointed cherub that covers. And that word is very, very suggestive because the anointed is the word messiah. So Christ was anticipated, you see in these early days by someone who had a tremendous office and place. That was cast out as profane. Whether we should ever probe it in this life. We could only get hints from these passages, but we'll have to think of that again presently. Come back to Revelation four. The Jasper and a sardine stone and other similar stones like it are found embedded in the foundations of the New Jerusalem. These stones were also in the breastplate of Aaron. So whether we understand them or not, they're there. They have some significance. And the very first description of he that sat upon the throne is linking the breastplate of Aaron, the cherub that fell and the foundations of the New Jerusalem. As much as I say. And he having that likeness is indicating to us that that purpose, which apparently failed, which will be picked up and carried through by the true Messiah, will eventually succeed. And then we have round about the throne were four and 20 seats. Now the word throne is twice in that verses four and 20 thrones. And upon This of Thrones, I saw four and 20 elders city clothed in white ravens, and they had on their heads crowns.

[00:19:23] They were they were on a throne. Now, this goes back to the disposition of the priests and the officers in the temple. According to the commandment of God given to David and to Solomon, that they were to have 24 courses. And it even went to the extreme that there were not only 24 courses of priests, but there were 24 porters. The 24 was multiplied and they were only pictures of the executive of God, as it were, that he uses these instruments, the elders, the angels that sound their trumpets, the cherub that pours out the fire. They're all the instruments of God, and they're all associated with this throne with which the revelation commences. I think we read about the lapse in verse five and out of the throne proceeded lightnings and thunderings and voices, and there were seven lamps of fire burning before the throne, which are the seven spirits of God. Ezekiel tells us about the lamps, but he doesn't tell us. Tell us anything about the seven spirits of God. In the book of the Revelation, we have the seven spirits of God, which are also likened to eyes in the Prophet Zechariah, that that see, as it were, everything omnipotent, omniscient by God all over the earth. So we piece them together a little bit and we are still baffled. But there it is. And before the throne there was a sea of glass like unto crystal.

[00:20:53] Something similar to the street that John describes in the Heavenly Jerusalem. These are all anticipations of the purpose that's coming. Have I missed out something? I think I have. Yes. In verse three, there's a rainbow. You remember how the rainbow was instituted by God in the days of Noah when a dreadful. Crisis happened in the life of humanity when the visited invasion by spirit powers. As to make it necessary for God to say I will destroy man that I have made. On the earth. And now we have a rainbow again. And here we have a stress upon the fact that it was like an emerald. And now, as far as we know, there are 6 or 7 colors in the rainbow, and only one of them is green. And this one has a predominance in the green. And it may be there's a thought there of something that is symbolical of mercy yet to be shown. I don't know. But I do know the rainbow is an indication of a pledge of something. He is a rainbow circled throne, a pledge that God is going to keep his word. At the other end of the story, there's a great white throne. Another emphasis on another aspect of the throne of God. Then we have brought before us these four beasts in verse six. And I told you just now that it's a pity that we've got one word in the book of the revelation to translate two very distinct words when he says, I saw a beast rise out of the sea.

[00:22:32] The anti-Christian monster. That's not the word used here at all. But the ordinary English reader has got nothing to guide him. So I suggest you follow the cue. Both of the Greek word ZOA and the Old Testament rendering living creature. It's a bit better than having a lot of beasts all around the throne of God, isn't it? Living ones. And we're told what they were like. A lion. A calf. A man. An eagle. And then he says they had six wings. And they were full of eyes within and they rest not day or night saying, Holy, holy Lord, God Almighty, which was and is and is to come. Now that throws us back on Isaiah six, doesn't it? But before we go back to Isaiah six, let's look at the remaining verses of this chapter. And when those living creatures give glory and honor and thanks to him that sat on the throne, who lived forever and ever, the four and 20 elders fall down before him that sat on the throne and worship him that liveth for ever and ever and cast their crowns before the throne saying thou art worthy. Now we have an inscription of praise, thou art worthy, O Lord, to receive glory and honour and power. For thou hast created all things and for thy pleasure they are and were created. Not a word about redemption.

[00:23:59] Just creation. Calling for the subscription of praise from these living creatures. Now, if you glimpse at chapter five after the Lamb of God comes on the scene, verse 12, saying with a loud voice, worthy is the lamb R is the word worthy? Again, first of all, worthy is the creator. But how much more worthy is the lamb that was slain to receive power and riches and wisdom and strength and honour and glory and one word that's never used in connection with the creation blessing. And every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them, heard I say, blessing and honor and glory and power be unto him that sitteth upon the throne and unto the lamb forever and ever. Its majesty, isn't it? Whether we enter into it intelligently or not, there is a consciousness of something very majestic about these opening verses. Well, now we. We're going to look back at Isaiah six. So because we have the uniting there of the throne and the priesthood. Very markedly. And we have also the reference to these mighty beings which are there called Seraphim. Isaiah six. In the year that King Uzziah died. Now you see, there's a reason for this, isn't there? It doesn't say in the 25th year of so-and-so, but in the year that King Uzziah died. Why is it. Why should he say that? Well, we already know that Isaiah dared to united his own person, kingship and priesthood and died a leper.

[00:25:46] In the year that that King died. I saw also the Lord sitting upon a throne. And he was high and lifted up at his train, filled the temple. So here's a throne in the temple. And he is the only one who could. The Prophet Zechariah said the Counsel of Peace shall between them both the king and the priest. Above it stood the Seraphim. Well, now you may say to me. Ah, but these are Seraphim, not Cherubim. Yes, but what is the meaning of the word Seraphim? It simply means something that is glowing and burning. Well, they describe the cherubim as glowing and burning and like, lamps and lightnings and whatnot. So the cherubim can be Seraphim if they are blazing and shining. So that design, these are the living creatures just the same. They act just the same as in Revelation four, but they've got just that other title. Above it stood the Seraphim. Each one had six wings with Twain. He covered his face. With Twain, he covered his feet. And with Twain he did fly. That's a fine definition of Christian service to. Christian service isn't using all the winds to take meetings and travel miles. These mighty beings used four of their wings to recognize the holiness of the God they served, and two were quite enough to fly with. Don't you think we need that sometimes to be emphasized to us? And one cried unto another is the very same words of the revelation.

[00:27:19] Chapter four. Holy, holy, Holy is the Lord of hosts. The whole earth is full of his glory. The margin puts it the other way round. His glory is the fullness of the whole earth. And that's a better rendering. Friends, it's one thing to say that the whole earth is full of his glory when it wasn't. It's another thing to say his glory is the fullness of the whole earth. And if only you poor creatures would cease looking after your own glory and do all to the glory of God. You be so full of blessing. You wouldn't know what to do with it. You see, that's what's coming. Oh, it's here. All right. And then you remember the sequel. So we come back to chapter four of the revelation and take 1 or 2 more points before we bring this very, very sketchy survey to a conclusion. There are 1 or 2 sounds. The former cluster. Now we are we going back to the Revelation four. So we go back somewhere else. But it's just a matter of getting the light from other scriptures on this great day. And there's a group of them, Psalm 93 onwards. So as we're going to look at more Psalms than one, you won't mind turning to them, I hope. Psalm 93 commences this group. The Lord reigneth. This is the same introduction. You see the very first words like the revelation.

[00:28:55] I saw a throne and he sat upon it. So he's reigning. The Lord reigneth. He is clothed with majesty. The Lord is clothed with strength, wherewith He hath girded

himself. The world also is established that it cannot be moved. Thy throne is established of old thou art from everlasting, and so on. The majesty of that one who sat upon the throne. And we go on and we can see in other of these Psalms something of the same. You see. Take, for instance, 95. You can just come. Let us sing unto the Lord. Let us make a joyful noise to the rock of our salvation. Giving praise to Him for the Lord is a great God and a great king above all gods. And then we have in verse 97 the Lord Reigneth. Let the earth rejoice and let the multitude of isles be glad. In verse six, verse four says, Make a joyful noise. And in verse six with trumpets and sound of cornet make a joyful noise before the Lord the King. I reckon they did let it go when they had their bands and orchestra. And what in the temple. I don't suppose they ever satisfied the critics who go to the festival hall, you know, I don't suppose it was music in the sense that we understand it. It had been a weird business and it was the loud sounding cymbals. Give them a go, you know, crashing and shouting joyful noise, because of the Lord being king.

[00:30:35] Psalm 99, the Lord reigneth. Let the people tremble. He sitteth between the cherubim. That's where they come in again, friends. And that gives me my cue because we've got to consider why these cherubims would be so many times associated with God. We are told that he dwellest between the cherubim. Well, now, where did I first come into the story? You remember they come into the story at the last verse of Genesis, chapter three. We are told that the last verse of Genesis, chapter three, that the Lord calls to Tabernacle. The word Tabernacle isn't there in the English, but it's there in the original. There was a tabernacle at the door of the Garden of Eden when man was expelled and the Cherubim were there, and a flaming sword that turned every way to keep, to keep, not to destroy, to keep and preserve the way to the tree of life. Genesis three And the way to the Tree of Life is opened in Revelation 21. It's there anticipated The Paradise lost in Genesis is gained. In Revelation, Chapter 21 and chapter 22. So there's a purpose. Why these four peculiar faces? They must be symbolic. I suppose nobody here really thinks that there are walking about on the crystal sea of heaven animals with four heads. Of course, there was one lady used to come to this meeting and I told her whenever she came, I bring the word cherubim in for her benefit.

[00:32:17] And I did, because we had a little secret between us because she was very disappointed when I told her when she went to heaven, I don't suppose she'd see one

of the cherubim, for they were symbolic creatures, I don't know, as they exist as described like that. But the description is symbolical. Why these four heads? A man, a lion, an ox and an eagle. Well, there's Adam right back in the beginning. He never attended a church or chapel. He never read anything that was written or published. There he was. And that's what he saw. Name have been given dominion over the beast of the field, the cattle and the fowl of the air. And he'd lost it. Lost it. Don't you think when he looked at that group? Man Lion ox, eagle, he said. That might have been my position. I've lost it. But God's preserving it. Or we can again move up the story and we come. Well, let's look at the chart because that might help us. I've already referred you to Ezekiel 28 and know that long before man came into the story, there were some being that were perfect in wisdom and beauty and had a place that made him an anointed cherub. But he failed. I put that first. The Anointed Jeremy. Full now. Man comes on the story, and at the gate of the garden, where he'd forfeited and lost the right to the tree of Life, there was that pledge, that man and the creation that was put under the dominion of man should one day be put under that other man.

[00:34:05] Ezekiel said, I saw the likeness of the appearance of a man there anticipating the man, the second man, the last Adam. Well, then we move to Exodus chapter 25, and God says, Make me a tabernacle. And in that tabernacle, there was to be an ark and a mercy seat and cherubim. When the time came for Solomon to build his temple, he also had cherubim. The ones made in the tabernacle were made of gold. The ones in the Temple of Solomon were made of olive wood, but they both overshadowed or stretched out their wings. And then is it you the same prophet that tells us that there was a fallen cherub that was cast out as profane? Also gives you the cherubim in the opening chapters, and you're told that as Ezekiel saw, the glory of God leave the temple area and the city and the plain and disappear, the cherubim went with the glory and left Israel without. And then in the last chapters when restoration is coming, he said, I saw the glory of God coming back the same way. From the east in the plain, in the city, in the temple area, and there shall be no more Canaanite in the house of the Lord of Hosts forever. So the cherubim are all the time associated with the outworking of the purpose of God.

[00:35:35] But it's a redemptive purpose. Not really creation because that mercy seat was to do with atoning blood. And then we come to Revelation where we have paradise restored. But your site is one that you haven't mentioned. Well, there's no mention of

Cherubim in the gospels. But is it fantastic to say that just exactly the right place where we get the parallel to the anointed cherub that fell? We have the anointed one of God who succeeded because there are four gospels and the testimony of antiquity is there's never been more or less than four gospels, and they can be denominated by these four phases. If I ask you what is the outstanding characteristic of Matthew, I hope you know enough about it to say. King. Well, that's the lion. And if you look at the gospel, according to Mark, instead of giving you a genealogy, you see you must have a genealogy for a king. And so it starts with David. Although going back to ABBA, but it says the son of David, the son of Abraham. King. But when you come to Mark's gospel, there is no genealogy. He starts straight off with his witness. And in the ordinary way, you don't ask if you're going to engage a servant. Did your ancestors come over with William the Conqueror? You don't care what their genealogy is. It's their service. Then would you come to Luke's Gospel? Oh, and the symbol for patient service in the Old Testament is the Ox.

[00:37:18] And then you come to Luke's Gospel and he's the only one that goes back to Adam. No other writer except Paul mentions Adam in the New Testament. He's the man. And then when you get to John, he's more likely to be set forth in the symbol of the Flying Eagle, where you get the ascension more times in John's gospel than anywhere else. So we got the man, the man, the ox, the eagle all gathered up in the person of Christ and the cherubim are symbolic, as it were, of that mighty purpose worked out in him. Well now. I think we ought to go back just to get another little coloring to the prophecy of Daniel, because these are related, the one to the other. And we look at chapter seven. We've looked at it in part before, but that doesn't mean to say we know all about it and we can't do with a refresher. Daniel the seventh chapter. Verse. And. But Chapter seven, he said, I saw all this for beasts. Verse three. Come up out of the sea. One's like a lion. And another. Is like a bear. And the other is like a leopard. And the other is indescribable. Why? For only. Isn't it possible that just as God has his father as cherubim, so the evil ones got his travesty? If Michael has his angels, the devil has his angels. If there are principalities and powers that are recognizing Christ and learning the wisdom of God through the church, there are principalities and powers that Christ stripped off and spoiled at the cross.

[00:39:20] They've got the two there. So we've got this almost travesty of the cherubim. Then in verse nine, I beheld till the thrones were cast down, which is rather awkward.

This is the word that means to be placed or set. And the ancient of days did sit. That's the Old Testament name given for the one that sat upon the throne whose garment was white as snow. And then we see in verse 13, I saw in the night visions and behold one like the Son of Man, that title taken by Christ so many times in the Gospels, like the Son of man came with the clouds of heaven and came to the ancient of days and they brought him near before him, and there was given him dominion and glory and a kingdom that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away. And his kingdom that which will not be destroyed. I thought we ought to include that, even though we've looked at it before. But how would you come back once more to the book of the Revelation? I noticed one feature only. We can't cram all into one study, but we can drop these hints one at a time. You notice, don't you? How many, many times? In spite of all the gorgeous colorings of gold and purple and Emerald and Jasper and whatnot, the word white comes white.

[00:40:54] Of course, you're not supposed to know or you're not supposed to say that white is composed of all the colors of the rainbow. Because some people look at you and think you're crazy. But you can demonstrate it if you like. You may know and may have seen if you had a good schooling, you may have seen Newton's disk where all the colors are blended and turned perfectly white. White contains all the colors that there are, and you only call a thing red because it all backs, calls back all the other colors and throws red away. So what upside down people We are, aren't we? If you can see without without light, you see a thing that's red would be green. Got it? Well, I won't bother you about that anyway. Here we have then. These ones that have got the white instead of being dragged and colorless, they've got it all. The red and the blue and the yellow and the green. They're only getting little bits and that's all they've got. But they're all the whites. Got it all. So shall we just use the next few minutes to notice how the emphasis comes upon White in this book? And that will be at least giving honor to the Spirit of God who has used it so many times. We go back to chapter one and we look at the description of Christ verse 13, and in the midst of the seven candlesticks, one like unto the son of man clothed with a garment down to the foot and girt about the paps with a golden girdle and his head and his hairs were white, like wool as white as snow, and his eyes were as a flame of fire and his feet like unto fine brass, as if they burned in a furnace and his voice as the sound of many waters.

[00:42:41] There's a magnificence there, friends. But you see no purple, no red, no green white. You remember on the Transfiguration Mountain? Whiter than any fuller on earth could whiten them. And just as the redeeming love of God enabled David to say, Wash me and I shall be whiter than snow. So that raiment which those three men saw for that glimpse of the future kingdom, they admitted it was whiter than any whiteness on earth. Going to beat all the posters you see on the walls about whatever name they call them, about whiter than something else is where God will come in with his whiteness in his own good time. Well, let's look at chapter 217. He that hath an ear. Let him hear what the spirit says to the churches. To him that overcometh will I give to eat of the hidden manna and I will give him a white stone. Now. They used to give stones as a sort of symbol, a secret between them, because he goes on to say, and in the stone, a new name written which no man knoweth save he that receiveth it.

[00:43:54] But I notice it's not Jasper, it's not Emerald. It's not any of these. A white stone. All right. We come on to chapter three, verse four. Thou hast a few names, even in Sardis, which have not defiled their garments. They shall walk with me in white. For they are worthy. And verse five. He that overcometh the same shall be clothed in white raiment. That is his reward and or not blot out his name out of the book of life. Then chapter four, verse four. And round about the throne were four and 20 thrones. And upon the thrones I saw four and 20 elders sitting clothed with white raiment. Is he not magnificence in the sense of blue or purple or scarlet? Just white. And chapter six, verse two. And I saw behold a white horse. And he that sat upon him had a bow. A white horse. Other horses are mentioned, but the one that goes first. Is the travesty of the one that comes out of heaven, ultimately, as we shall see in Chapter 19. But let's go on to chapter 611. Or in verse ten, and they cried with a loud voice saying, How long, o Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto them.

[00:45:25] White robes. An indication that they were overcomers. And chapter seven, verse nine. And after this I beheld and lo a great multitude which no man could number of all nations and kindreds and people and tongues stood before the throne and before the lamb clothed with white robes and palms in their hands. And again in verse 13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation and have washed their

robes and made them white in the blood of the lamb. Because in the blood is misdirected because of what the blood stands for. These who they have been defiled in themselves are now washed white by reason of the blood of the lamb. And then we come to chapter 14, verse four. These are they which were not defiled with women, for they are virgins. We don't use the word virgin in ordinary conversation of a man, but it means much the same thing in this way. And you must remember the awful times that were upon the earth when these things were written. These are they which follow the lamb whithersoever he goeth. These were redeemed from among men being the first fruits unto God and of the earth now. I thought that I had the reference to the to the white.

[00:47:12] Have I missed it? May be coming presently. Let us look at Chapter 19. Chapter 19, verse 11. And 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. Somebody might say, you missed out the reference in verse eight and to her was granted that she should be arrayed in fine linen, clean and white. But you may have a marginal notice in your Bible that that word white is something that's shining like a lamp. It's made up of the word lamp. Of course it means white, but it's not one of the same words that we're looking at. So that's chapter 19, verse 11, and again in verse 14. And the armies which are in heaven followed him upon white horses clothed in fine linen, white and clean. And the last reference is chapter 20, verse 11. And I saw a great white throne. I wonder, with all this emphasis upon white. Why should this be a white throne? If it's the judgment of the ungodly and the wicked of all time, you think it would be a black one, wouldn't you? Or a red one. But it's a white one. Well, let me get through to this passage in the book of the Revelation. I shall try to demonstrate to you that this white throne has nothing to do with the judgment of the ungodly outside. It has to do with him that overcometh or fail to overcome.

[00:48:55] It's the second part of the resurrection which is mentioned. The first resurrection being the former of two. If we translate it, this is the former resurrection. The mind says. Is there a one to come? Yes, he is the one to come, but that's another story. Well, all I could all I was able to do is to emphasize the magnificence without attempting to explain that which is beyond me. Seven times over in this book, we get an emphasis upon worthy. And all these are key words which it does us good to become acquainted with. When we meet together. Next time, we shall leave the Great White

Throne and its stress upon creation to someone who is to be accounted worthy. There's something even more wonderful. The first vision ends up with worthy art. Thou because thou hast created. And the staggering word comes in chapter five. There was no one in heaven or earth. Who was worthy. To open that book and break the seals. And if nobody had been worthy friends. There will be no redemption for you or me and no goal that God would reach. No end to his purpose, no ultimate blessing and glory. But isn't it grand to know that John, who said he wept because there was no one worthy or he said, I discovered there was. And the discovery is that which we ourselves have already made by his mercy. When anticipating what we'll look like next time, but it will do it twice over.

[00:50:45] He was told there's a lion. That was the one that was worthy. Now, when he looked, he didn't see a lion. I saw a lamb and he didn't see a lamb. Only I saw a lamb as it had been slain. And those folks who are going to have a Bible without redeeming love. I've got a Bible that dishonors the God who wrote it, and those who preach a gospel that has no reference to the redeeming love of Christ and Him crucified have a gospel that the Apostle Paul says was another gospel that could not bring honor to God or salvation to men. And so we end our study on that note this evening and pray that as we go through, the difficulties may be unrolled, as it were, and if we get to the end and we say there's more things left unexplained than we've had explained to us, I should say to you, well, cheer up, friends. A day is coming when the scripture says we shall know, even as we are known, God only hides from us those things which have no reference to our own individual salvation and peace. He hasn't given books in the Bible to make us second rate prophets or in or to tell us of all the fearful things that must come on the earth before the end comes. But he's given sufficient to be alive to our feet and a light to our path. And may we grateful be grateful for the fact that he has condescended so far to speak in these terms to us.