

W235_Revelation.mp3

[00:00:02] This is a tape recording made in the chapel of the opened book and is number five of the series dealing with the book of the Revelation. It is our custom at this meeting to read a portion of Scripture together. And those of you who are listening to this recording, if you care to join us, will you read with us the 24th chapter of the Gospel, according to Matthew. The second coming of Christ is set before us from different angles as a blessed hope. A confirmation for which we wait. And yet although we know Matthew 24 and read it many times. Doesn't it strike you that that second coming is necessarily associated with terrible happenings deception, hatred, betrayal, war, tribulations, which it never has been or can be again? That must be an extraordinary one, mustn't it? I mean, you and I have lived through some periods. Which others? We haven't experienced. But others on the continent have passed through tribulation. That is terrific as you read about it even now. And yet something's going to surpass that. It makes you wonder, doesn't it, when you think of that, how the second coming of Christ can be so associated with such desperate things. And of course, there's an answer. That this is a war that's on not really on us. Battle had a war between light and darkness, between life and death, between good and evil. And just as when our savior first came to the Earth, there seemed to be, according to the New Testament, a great outburst of demonic possession and devil worship and so on.

[00:02:02] Folks needing to be cured. So it looks as though, as the time draws near for the second coming to take place, the evil one is marshalling his forces. The last chapters of our epistle speak about perilous times are coming with doctrines of devils or demons, and we get an indication in this passage, as it was in the days of Noah, so shall it be. I'm mentioning all that because. The passage. We are considering Revelation four and five. Is the most horrific thought that whoever opens those seals. Whoever opens those seals of that sealed book is going to let loose on this world. Trouble such as? Never been seen before. And then you think. There are men who are now meeting in conference to see if they can come to some agreement with regard to disarmament. And if you have no word of God to guide you, you say, well, surely that is a right thing to do. You have one of our own statesmen coming forward and advocating a world power with disciplinary forces. And people have said, surely that's the answer. And yet you and I, we looked into the book and we read A day is Coming when all the world, all the world apparently united will say who is able to make war with him? So it

looks as though whatever man plans to do with the best intentions of the world, they'll go astray.

[00:03:48] They'll go awry. Because there's another power in this world, quite apart from man and his blundering. That is working to its own diabolical end. So it utterly impossible for the Savior to take his crown rights in a peaceable manner. It is not possible. Now, when you read the book of the Revelation, there are some things that it's almost too horrible to read, to think they're coming, yet they're there. And when at last we see the actual revelation of the Lord coming out of heaven, he comes to make war. It's not disguise from you. And so with that preface, shall we turn to Revelation, the fourth and fifth chapter to continue our study of this opening vision in the fourth chapter which occupied most of our time last week. We were concerned with a throne and creation. There was the one that sat upon the throne. There were the 24 elders and they were the four living creatures. And when the ascription of praise is given in the verse 11, he says, 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. It goes no further than creation. When we come to the next chapter, we read in verse 12 Worthy is the lamb. That's the next step in the first vision. Chapter four Worthy Art Thou the Creator. Next chapter worthy Art Thou The Lamb Creation.

[00:05:37] Forming a platform upon which the great purpose of redemption should be fought out to the end. For he must reign until he put all enemies under his feet. And the last enemy to be destroyed is death. And then will dawn the deathless day. And all this nightmare will be behind us forever. So let's take courage. And if we sometimes flinch as we read some of the things that must come upon the earth, let us remember that all this diabolical witness wickedness costs the Son of God, his life's blood. And the father spared, not his son, that at long last, there should be a redeemed universe and God. All in all. When we read the opening of this, there's a question. It is. And I saw in the right hand of him that sat on the throne a book written within and on the backside sealed with seven seals. And I saw a strong angel proclaiming with a loud voice who is worthy to open the book and to loose the seals thereof. And you can quite understand. The question because you see, the moment those seals are opened, the judgments begin to fall upon the earth. If you turn the page says when he had opened the first seal I saw and behold a white horse and he that sat on him had a bow and a crown was given unto

him. And he went forth, conquering and to conquer. And here starts this beginning, which goes right on until we get the end of the judgments indicated in this book.

[00:07:24] So who is worthy? I don't know whether you have any pet heroes in history. You think of some person outstanding in character? Order of King. A ruler. What? A teacher. A statesman, but is there anyone that you can think of who is worthy to let loose that upon the earth as a pathway to a throne and a crown? All it must be someone who is spotless with regard to his. Habitat. Otherwise it would be, sadly to condemn. Now, before we go further, notice this sealed book. It was sealed with seven seals. And if I don't know whether you've ever been in the record office. Just up their Fleet Street Chancery Lane way. But you will see a lot of ancient documents there. I think you would even think you could even prove 1066 William the Conqueror there if you went. But you will see old documents. Some of them bearing the seals of bishops and kings and ministers of state. And some of them had to be broken in order to reveal the contents. This is something which is shut to the eyes of men. Shouldn't seals to be broken before you can reveal all the contents? So will you go back to the prophecy of Daniel? In the 12th chapter? Daniel was told to seal up the prophecy, and some have interpreted it like this that Daniel is a very hard book to understand.

[00:09:12] But when you come to the Book of Revelation, Oh, it's easy. Well, if anybody in this congregation is of that opinion, I'll change places with him this evening. So personally, I don't find the book of the revelation much more easy than the prophet Daniel. So it's not so much that he meant to say that Daniel was a difficult book, and Revelation is an easy one. It means that the prophecies were to be sealed up, as it says, until the time of the end. And then there are going to be opened that are greater than Daniel is going to open them. None other than the son of God himself. And why are we dealing with this question of a sealed book? Let's look at two passages. Jeremiah, 32 will give one illustration. Jeremiah, 32, and he's in it talking about it. I'll read a part of this. Jeremiah 32. Great concession on my part. I must admit that it may be wise. Jeremiah 32. The word that came to Jeremiah from the Lord to the tent in the 10th year of Zedekiah, King of Judah, which was the 18th year of Nebuchadnezzar. For then the king of Babylon's army besieged Jerusalem. And Jeremiah, the prophet was shut up in the court of the prison, which was in the king of Judah's house. For Zedekiah, King of Judah had shut him up, saying, Wherefore dost thou prophesy and say, thus saith the Lord.

[00:10:43] Behold, I will give this city into the hand of the King of Babylon and he shall take it. And Zedekiah, King of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the King of Babylon and shall speak with him mouth to mouth and his eyes shall behold his eyes. And he shall lead Zedekiah to Babylon. And there shall he be, until I visit him, saith the Lord, Though ye fight with the Chaldeans, you shall not prosper. And Jeremiah said, the word of the Lord came unto me saying, Behold Hananeel, the son of shalom, Thine uncle. Shall come unto thee, saying By thee My field that is in Anathoth for the right of redemption is dying to buy it. So Hanamel, my uncle's son came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field. I pray thee that is in Anathoth, which is in the country of Benjamin. For the right of inheritance is thine and the redemption is dying. Buy it for thyself. Then I knew that this was the word of the Lord. You see, when your uncle comes to you and you're in prison and the army's at the gate and he wants you to buy a piece of land. You don't think he's a benefactor, do you? He's a proper uncle, isn't he? But this Jeremiah said, I saw the hand of the Lord in this.

[00:12:00] He says, here's the here's the army going to besiege and we're all going to be taken away. Captives. I've got a very nice piece of land. Would you like to buy it? Jeremiah. Oh, Jeremiah. His nephew was a soft sort of person. He believed all that God said to him. So Jeremiah inherited a piece of land, but the other one sold at a cheap price because he believed God, you see? Well, we'll go on. I bought the field of Hananeel, my uncle's son. That was in Anathoth and weighed him the money. Even 17 shekels of silver. You do know the word shekel is the word tekel that was on the wall. Why'd they weigh the money? You see. Shekel means to weigh and I subscribe the evidence and sealed it and took witnesses and weighed him the money in the balance. And I took the evidence of the purchase, both at which were sealed according to the law and custom, and that which was open. So there were two parts of this evidence. One, a sort of. Russ. Statement as to what the transaction was. The other the sealed evidence that contained all the history to prove that it was a legitimate contract. And I gave the evidence of the purchase. And to Barak, the son of Neriah, the son of Messiah, in the sight of Hananiah my uncle's son, and in the presence of the witnesses that subscribed the book of the purchase before all the Jews that sat in the court of the prison.

[00:13:27] Well, that transaction is over now. Listen to the next bit. And I charge bowed out before them, saying, thus saith the Lord of hosts, the God of Israel. Take these evidences, this evidence of the purchase both which is sealed and this evidence which is open and put them in an earthen vessel that they may continue many days. For thus saith the Lord of hosts. The God of Israel houses and fields and vineyards shall be possessed again in this land. You see, God had said that even though the Chaldean was at the gate and would take them on a prisoner, he got complete control. And it was Jeremiah who started Daniel off on his prophecy because he was reading the Book of Jeremiah. And I learned that within 70 years the captivity be over. So Jeremiah wasn't such a fool as it sounded. He paid the money, but he thought he believed God. There was the purchased possession. When that was all over, what we read in our epistle to the Ephesians of Redemption from sin and the redemption of the purchased possession. We are not in our inheritance yet. Have we got the deeds sealed in the unsealed? That it sealed? Yes. Sealed with that holy spirit of promise until the day dawn that we enter into our inheritance. So the Son of God himself, He has been waiting all these years.

[00:14:57] He was rejected. He ascended. He sat down at the right hand from henceforth expecting until he make his foes his footstool. And the day has come. The day of redemption of the vast purchased possession. And the sealed evidences are brought forward. And now they're to be opened. One other reference might help us, and that is in two. Timothy. Two. Timothy Where he speaks there about the seal. In chapter two, verse 19. In contrast to those who are concerning the truth and overthrow the faith of some. Nevertheless, the foundation of God stand is sure having this seal. The Lord knows that His. And that everyone that maybe is the name of Christ depart from iniquity. As though it was a common custom that a seal should contain some sort of motto. Well, even today, if you buy a box of wax to send to use for stamping, you get a little thing to press on it, a picture of a rose or whatnot. So here we have the two sides of this seal. The Lord knoweth them to the his. That's God's side. What's your response? That everyone that made this the name of Christ depart from iniquity. That's the other side that's balanced truth. Well, that's enough of that. But I thought perhaps it would be helpful to see this reference to sealed witnesses was a part and parcel of the scriptural way of dealing with these transactions. So now we're going to have prophecy unsealed.

[00:16:35] The time of the end is cut. The next thing we go on reading in Chapter five who is worthy to open the book and to loose the seals thereof? And no man in heaven. Nobody knows. Neither under the earth. Was able to look was able to open the book, neither to look thereon. I don't know what men are under the earth. So don't ask me when the meeting's over. But this is a universal expression. Things in heaven. Things on earth, things under the earth. I'm going to acknowledge Jesus Christ as Lord. This is put in here just to remind you that there is no place possible, no lurking place anywhere, where anyone could come forward and be justly given this tremendous undertaking. He is the Son of God is invested with what he said. All power is given unto me in heaven and in earth. Or are we glad that the tide is turning here? We read that our salvation was because of his poverty. We read that the very crucifixion was the foolishness of God and that he was crucified in weakness. And we're going to see something of the same idea in the next few verses. But look at verse four. I wept much. What are you crying for, John? Well, John says here am I standing at the end of time. I've been translated by the Spirit into the day of the Lord. I see what's now going to take place. And there's that sealed book.

[00:18:27] And until that opened, no second coming, no glorious kingdom, no crown of righteousness, Nothing. Nobody worthy to open. And then one of the elders said had to be. Weep not. Behold the lion of the tribe of Judah. The root of David hath prevailed to open the book and to loose the seven seals thereof. And behold and lo, in the midst of the throne and the four living creatures, and in the midst of the elders, he's emphasizing it is getting nearer and nearer because he's going to spring a surprise on you. He was called the Lion of the Tribe of Judah, and he looked, as it were, his, as though he expected to see the lion of the tribe of Judah enthroned on them. In that way, in the midst of that throne. But apparently, to his amazement and a little bit to ours. In the midst of the elders stood a lamb. Alam. Put your code in the lion. Yes, those two characters go together. The mighty power. Of the Lamb of God. Anticipating the end of Chapter six. Verse 15 and the kings of the Earth and the great men and the rich men and the chief captains and the mighty men. And every bondman and every free man hid themselves in the dens and the rocks of the mountains and said to the mountains and rocks fall on us and hide us from the face of him. That sitteth on the throne.

[00:20:16] And from the wrath of the lamb. You have to believe that there would be such a thing as the wrath of the Almighty God is possible. But the wrath of the name is

terrible. It always takes me back to the days when. I was a boy and my sisters and I used to sometimes come home with little bits from school. And on one occasion I think my eldest sister recited a poem. It was one of those sentimental ones, you know, that used to make people get moist in the eyes. On those days. But it was a man remembering his early days when a child that he told his mother a lie. And he couldn't get rid of it. It's trying to imagine that cottage with windows open wide and children in every doorway. And a little boy just like himself, standing in front of his mother and the look on her face to think she found him out in a line. And he said to this artist, to whom were speaking as your hand the cunning to draw shapes of things you've never saw. You never saw. Right. He is an order for you. And he ends up with as high as the heavens. You will they marsh. And if you paint me the picture. That leads, that helped that to be is something that distort the wrath of the lamb. I can think of the wrath of an indignant God that frightened the out of me which to think of his very name.

[00:22:06] But the Lamb of God. The wrath of the God. Of God. In the book of the revelation is the wrath of the Lamb of God. And that makes it even more wonderful and terrible to contemplate. So here we have then redemption and its other. You know, the Kinsman Redeemer is also translated the Avenger. The year of my redeemed is come and the day of vengeance is in my heart. We cannot disassociate. Disassociate them. You cannot have the one without the other. So we have the lab. But I didn't finish that reading, did I? I missed out the essential part. So here we see the lamb as it had been slain. It's a sacrifice that stressed. This kingdom, which is now going to be taken, is a kingdom which is based upon sacrifice. And he's been antagonized by a wicked evil spirit with all his host. And the consequence is we have these vials and plagues and judgments. Before the kingdom can be set up. In looking at Chapter 13, you'll see there is a travesty of this, an intentional one. The very words are used. Chapter 13, verse three. And I saw one of his heads, as it were, wounded to death. And his deadly wound was healed. That uses the same expression as a lamb and as it had been slain, the travesty of the death and the resurrection of the Lamb of God is here in this false power that rises at the time of the end to deceive.

[00:23:57] If it were possible. The very elect. Whatever it was. Take a further look at this. And so we find he takes the book out of the right hand of him that sat upon the throne. And when he had taken the book, I'm reading verse eight, the four living creatures who, as far as we can see, are these cherubim you see on the chart before

you an indication of the cherubim. Let's start with the Garden of Eden and go right through the story there in the Tabernacle. They come out here at the time of the end, these four living creatures and the four and 20 elders fell down before the lamb. You see, in chapter four, the four and 20 elders, they fall down before him who sat upon the throne. Now they fall down and worship the lamb. Having every one of them harps and golden vials full of odours, which are the prayers of saints. And one more thing is added here. There's no song. That song in chapter four. The song that he sang. Is he jakafi? He is the song. And they sang a new song. A new song. And in this book of the Revelation, we have a title given to the song that they sing in one place. They sang the song of Moses and of the Lamb. Moses song reshuffled the banks of the Red Sea at the conquest of Pharaoh and the deliverance of Israel, and a greater than Pharaoh is going to be overthrown here, and a greater deliverance is going to be effected by the Lamb of God.

[00:25:35] So we have the song and they say, Thou art worthy to take the book and to open the seals thereof. Why? Why? What's the one condition to be worthy for this? Not statesmanship, not wisdom, not diplomacy. But thou hast thou wast slain. And as redeemed. Now our version says redeemed us. But the revised text, if you will follow the revised version, it's nearer the truth. These are saying about other people. Thou hast redeemed them to God. By thy blood out of every kindred and tongue and people and nation, and has made them not us, then unto our God, kings and priests. And they shall reign upon the earth. That's just the change. Instead of saying that these four living creatures and the 420 elders are talking about themselves, they are talking about those who are redeemed from every tribe and kindred and nation and people. And I beheld and heard the voice of many angels round about the throne and the living creatures and the elders. And the number of them was 10,000 times 10,000 and thousands of thousands. In the method of enumeration. In those days, it was difficult to put a very big number. They used to go up with beads and add up and subtract and whatnot. There came a moment when they could go no further.

[00:27:12] That was finished. And you could get to a number. Even the book of the revelation says that no man could number. Well, of course, nowadays they speak in millions and trillions until it means very little. But in those days, they had to come to a limit. But here we have 10,000 times 10,000 and thousands of thousands saying with a loud voice worthy is the lamb that was slain. You could almost hear Handel's music

coming out, but I don't think they played it up there, but still. Worthy is the lamb that was slain to receive power and riches and wisdom and strength and honour and glory. And the one word that never came in. Chapter four Blessing. Blessing comes through redemption. And it repeated at the end. But we have another feature to introduce before we come to the end of this little study. And I want to find time for it. We read just now Matthew 24. And we have a series of statements made by the Lord in Matthew 24 which keep pace with the consequences of the opening of this SEAL. This SEAL book. Will you glimpse at Chapter six Without endeavoring? I won't endeavor to go too far with it because of time. But the first seal is a white horse and the second seal is a red horse that has power to take peace from the earth. And the third seal is a black horse and the one that rides it as a pair of balances because now it's having a measure of wheat for a penny, and three measures of barley for a penny.

[00:29:00] And in the fourth seal, this is death or pestilence and so on. So if you will now turn back to Matthew 24, you will see that our savior. Almost at the end of his earthly ministry, was looking forward to what John was writing here that would take place when those SEALs were opened. And at the bottom of this chart, just to guide us, you'll see in the middle the seals on one side, the references in Matthew 24, on the other side, the references in Revelation, Chapter six. Now in Matthew 24, we have verse six, Ye shall hear of wars and rumors of wars. Seem to be not troubled, for all these things must come to pass. Wars and rumors of wars. Forerunners of this final phase. But the first one to be mentioned in both cases is the wharf. The one that rides on the white horse with a great sword representing war. And I'm sorry, the first one I would have given you in the first reference, taking that to be that no man deceive you and in Revelation we have the possibility of a false Christ. I would have gone over that a bit more carefully. In Revelation six, the rider on the white horse has been confused by some commentators as being the picture of the coming of Christ.

[00:30:42] Well, it's the parody of the White Rider and the white horse in the book of the Revelation 19. Those who follow him are faithful and true. Those who follow him here is famine and pestilence and death. But it's the beginning. It's the travesty of the of the Antichrist, which we have before us. So I'll come back again. Verses four and five. Balancing one and two present us with a rider on the white horse, the false Christ. And then we have six and seven in Matthew 24. The wars and the rumors of wars for nation shall rise against nation and kingdom against kingdom. And you will find that those

words are a partial quotation from Isaiah chapter 19. And Chapter 19 is the burden of Egypt. Because if you're going to say every time a war has taken place. That's a sign that the second coming of Christ is near. Where you be at it from the beginning of time, wouldn't you? When you're at school and you have a history book, all that you seem to know is that there's war going on. That's all you learn long lists of battles. But this must be some particular war. And the words are almost a quotation from Isaiah 19 and would focus your attention upon. Egypt and Egypt and Syria are brought into the story in prophecy. And the great anti-Christian ruler at the time of the end must come out of one of the four divisions of Alexander's empire, Macedonia Asia Minor, the Palestine area, Syria or Egypt.

[00:32:23] It's localized there. Well, then we have this followed by the rider with the balances. And we have. Headings in verse seven Hemi. And finally pestilences. And then martyrdom. The pestilence is, of course, I mentioned in verse seven and indicated by death riding after the white horse. And then we have the martyrs in the Revelation six. There are the martyrs who are addressed. And here it says in this 24 verse eight, These are the beginning of sorrows. Other things are to come. But strictly speaking, there is a note of hope. Even in this terrible context, as I think most of us know. This particular word sorrow means that a child is about to be born. So there's a little hope in the very travail that's now being experienced. Then should you have to be afflicted and shall kill you and you shall be hated of all nations for my sake. And that should we try and solve what a desperate time and many false prophets will deceive. Iniquity shall abound. And then the exaltation that he that shall endure to the end, the same shall be saved. And ultimately, in Matthew 24, we have the signs in heaven. In 29 and 30 the immediately after the tribulation of those days so that you do know the date of the second coming of Christ, at least here immediately after the tribulation. Those who go through that terrible tribulation will know that when it ends.

[00:34:16] Their sufferings are over and the coming of Christ will indeed be immediately after it. And then shall appear the sign of the Son of man in heaven. You see that the powers of heaven are going to be shaken. That's what happens in the Book of the Revelation. War in Heaven. And going to be the sign of the son of man in heaven. What's the consequence? Then shall all the tribes of the earth mourn? Or better still, the tribes of the land. Zechariah's prophecy. Taking, being fulfilled. And they shall see the son of man coming in the clouds of heaven with power and great glory. He warns you

that it shall be like the days of Noah. And so on. And so we come back to Revelation, chapter four and five. We have here before us. This opening vision. And when these seals are opened, one after another ending with the sixth seal. You notice in verse 12 of chapter six. And ah, behold when he had opened the sixth seal. There was a great earthquake and the sun became black as sackcloth of hair and the moon became as blood. And the stars of heaven fell upon the earth, even as a fig tree casts her untimely figs when she is shaken of a mighty wind and the heaven departed as a scroll. What would you get to the opening of the Sixth Seal at the end of the book of the Revelation.

[00:35:39] You don't get heaven departed as a scroll. 2 or 3 times over, surely. That's the one thing that could happen only once. So will you get to the opening of the sixth Seal? You got right to the day of judgment. That's coming when the heaven departs as a scroll. The judgment is set. And the heavenly part is a when is rolled together and every mountain and island were moved out of their places. You read those words almost at the Great White throne in Revelation 20. And the Kings of the Earth. This is a reminiscence of Psalm two. The kings of the Earth set themselves. The rulers of the people take counsel against the Lord and against his anointed. That's what we're going to read. They actually wage war against the lamb. So these are drastic times. And the chief captains and the mighty men and every bondman in every free man hid themselves in the dens and in the rocks of the mountains. And he goes on, We read these words before, but it says in the last verse for the great day of his wrath is Come and who shall be able to stand. So at the end of the sixth Seal, we're at the end of the judgments of the book of the revelation. The day of wrath is come and the whole thing perfectly finished. But then we discover there's a good deal more in the revelation than that. And we discover this.

[00:37:02] But when you get to the end, to the opening of the seventh Seal. The seventh Seal contains within it the seven angels with their seven trumpets. And when the seventh trumpet is sounded, you're at the end again. At the ending of the seventh trumpet, it says in chapter ten, you might like to verify these references. Chapter ten seven. And in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God shall be finished. We are at the end again. The mystery of God is finished. The revelation is now complete. And in Chapter 11. Over 17. These four and 20 elders are here again saying We give thee thanks, O Lord God Almighty, which art and wast and art to come. Because thou hast taken to thee thy great power and of rain.

So he is the reigning Christ now who is being addressed. And the nations were angry and thy wrath is come. He is the day of wrath again. Well, there is no two days of wrath. That's one at the end of six. That's what he had in Chapter 11. And it's coming again at the Second Coming Revealed in chapter 19. The nations were angry and thy wrath is come and the time of the dead that they should be judged. The time of the dead that they must be judged is the end of time. The day of resurrection. And that thou shouldest give reward unto thy servants, the prophets, and to the saints and them that fear thy name, small and great and all.

[00:38:34] What a word is. Yea, friends listen and shall destroy them which destroy the earth. Is there no word there for us to think about? Maidens hearts are looking after the things that are coming on the earth with fear. They're having conferences. They're trying to make agreements because they possess such terrible weapons. That I tell you that practically the whole of the world is likely to be destroyed. I don't think that's mere heroics. You've only got to let a few of these terrible things off to bring about wholesale desolation. And he has a statement. He will destroy them which destroy the earth. And then at the end of where it says about calling upon the rocks to hide them, I couldn't help but remembering and I've quoted it in the. The book. You may have come across this prophecy and advertisement that I took out of a paper in America. Where they were letting accessible caves and dens in the mountains. I can't pronounce the name. I forget the place, but I got it there. You couldn't just buy or rent caves that could be fitted up so that when the atomic powers or the shells and that begin to fall, you'll be there. Showing you what the state of mind some people are in. I don't think we're going to get very much protection so far as man is concerned.

[00:40:12] But whether we go that way or any other way, we are going, aren't we? And the next thing we shall know is that the kingdom has been established and our inheritance is secured. So here we have just again done the best we could with a mighty subject and a difficult subject. This fact that at the very forefront of all the happenings in the Book of Revelation is in the hands of the Lamb of God. He that hangs upon the cross and said it is finished is the only one who is going to sit upon the throne and say it is done. That's what we read. Aren't we glad that the hand that was nailed to the cross? Is the only hand that you can conceive as being possible in the circumstances that could open even one of those seals and let loose those judgments. That we're sure of this. If that hand that was nailed to the cross can be stretched out to

let these diabolical judgments fall upon the earth. However much we may wonder at it, we have to admit. That what he has done is right. And if you go further, you will find this word worthy is used again. This time it says they are worthy. When it's speaking about the awful judgments of the falling upon men, they are worthy. Thou art worthy. I say that because I don't enjoy reading these passages where men. Might knock ourselves simple men as we have been our subject to these horrors.

[00:42:02] I can only wonder that the grace that saved me had saved you from pursuing a path that would lead to it. And I know one day we were going to stand in his presence when the whole solution is before us. And we shall say, as the Scripture puts into our mouths, thou hast done all things well. Inevitable. What comes when we can adopt the Jesuit motto that the end justifies the means is when we perceive the end to which the whole creation and redemption and this battle is moving and the end is given us in one Corinthians 15, the last enemy that shall be destroyed is death. For he has put all enemies under his feet and the last enemy to be destroyed is death. And when all enemies under his feet. Then shall the son. He is a willing, submissive son. Oh, what a thought throughout the whole of time. That submissive son is the only answer to the frightful question. Then shall that son be subject unto him to put all things under him? Why back again to as it was in the beginning. Only better that God may be all in all. So if this pathway of blood and tears has to be trod by men and by the Saviour, it looks as though the very nature of the case basic necessity. We buried Harps-n. We ought to read this book. Not exalting in the judgments at all.

[00:43:44] But wondering at the grace that saved us. So you do remember that it's written in the epistles that those like ourselves who turn to God from idols to serve the living and true God and to escape and be delivered from the wrath. To come. Chivers writing for Asprey if salvation didn't intervene. So maybe with chastened hearts go through this book and at length join in the hallelujahs. When at last the great symbol of world iniquity is destroyed. Babylon. And the kingdoms of this world become the kingdoms of our Lord and of His Christ. I suppose we can all feel the echo in our hearts even before I pronounce the words. The very last words of the book. Even so. Cut. Lord Jesus. So without that coming, there could be no hope either for this world or what we call the next. So may the Lord give us grace as we pursue these studies to do it with chastened hearts, considering ourselves that if we had been left without grace, we might have been numbered with those who call upon the rocks to hide us from the wrath

of the lamb. Instead of that. There is one that is dearer to us that all put together and that is that one. Who is the lamb that had been slain? Maybe it is time and in our time be able to stand and witness for him faithfully. And so receive from him the well done which will more than counterbalance all that man can do or say against us.