

## W236\_Revelation.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number six 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 who care to join us, will you switch off for a little while and read the second chapter of The Prophecy of Joel? I don't think we can read those minor prophets or this book of the Daniel, a book of the Revelation and a book like Daniel without realizing some of the terrible things that must come upon this devoted earth before righteousness is established. There are two sides to the nature of God. You and I, by his mercy, have met one side. The love of God, the grace, the mercy, the kindness of God. But we are told in the same book that our God is a consuming fire. And it's quite impossible for holiness to come into touch with wickedness. Without that consuming fire. Acting without roofs. Without mercy. The more we think of it, the more we wonder that he saved us. He must reign, we are told, until all enemies are put under his feet. We sometimes entertain ideas that we will shield the name of God and say that at long last every person will ultimately be saved. But that one statement has got to be weighed, isn't it? In the balances he must reign till all enemies are under his feet, while all enemies under his feet is not a place you would expect the redeemed and the reconciled and the saved to be.

[00:02:01] So let us not criticize. Let us stand in wonder. And as we see the judgments foreshadowed, that must come upon the earth. May we have some sort of a consciousness? What sin must be in the sight of a holy God? And then to realize how absolutely necessary it was that Christ should come and suffer as He did, so that there should no possibility of any objection ever being raised in heaven or earth with regard to the validity of our salvation. We have not been saved merely by an act of kindness. We have been saved by unspeakable love, providing unspeakable righteousness. And without it, we should be like the rest, amenable to wrath to come. What we've been looking at this book of the revelation and we've pondered the first great movement which we get in Chapter five and six, the opening of this seven sealed book. And we raised the question before. Isn't it remarkable that when the Lamb of God, the only one found worthy to open the seals, that instead of blessing following in its reign, judgments beyond dreams begin to break loose? One thing we are assured of from this book that the lamb who is the Redeemer is the one who's wrath has to be feared. At the end of the breaking of the SEALS.

[00:03:33] When the sixth seal is open, they call upon the mountains and rocks to fall on them from the wrath of the lamb. The wrath of the lamb. We meet the love of God in the first chapter unto him that loved us and washed us from our sins in his own blood. That's a reference to the work of the Lamb of God. We've got the lamb is the light thereof in the holy city. But never let us blink or shut our eyes to the fact that when wrath comes upon this world, it's not the lamb of God standing aside and letting it come. It's the wrath of the lamb. This makes the whole thing one, but it makes that wrath of the lamb so very, very terrible to contemplate. Well, now the story goes on. See Jackal seven as any devil. Before the next move takes place. Which is the sounding of the seven trumpets. There is a period which is occupied by segregating and sealing those who were God's people before the wrath begins to fall. And that ends in chapter eight, verse one, with, I suppose, the most solemn half hour that's ever been mentioned in or outside of Scripture. And when he had opened the seventh Seal, there was silence in heaven about the space of half an hour. Isn't that an extraordinary statement? But what a pregnant silence that must be. The more you know, the more you're conscious that as the seconds tick off and the half hour reaches its zenith.

[00:05:14] Now when that's finished. Then heaven opens, not in mercy and in blessing, but in unprecedented judgments. Now we are not attending this meeting and rejoicing to think that this is so, except that we cannot help but rejoice that whatever God says is right must be. But for the moment, we are in the midst of a pause and we are told in verse one of chapter seven. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God. In this book, nearly every body is sealed, branded or marked. And here's where the division is coming. Either you will have the seal of the living God. Or you may be branded and marked with a mark of the beast. This is where everything's coming out onto the surface. It's so easy in ordinary, everyday life to take a sort of laissez faire. I don't know if I pronounce that properly attitude. I think it means in French sitting on the fence, but I wouldn't like to parse and analyze it. It's so easy, but there's no sitting on the fence in the book of the revelation.

[00:06:45] Oh, friends, there's no neutral ground here. This is where it all comes out into the open. And you find men blaspheming, even though they're being judged. You find

them actually plotting to make war with the lamb. It's quite anti-Christian, right out in the open. It's only bringing out into the open what's incipient in the hearts of many men today. And what is what is to yet come is being prepared now in our midst and round about us. Because the last epistles of Paul tell you that in the last days perilous times shall come. And the word perilous is used of a man who was so dangerous that nobody could at him sitting in a cemetery with chains. No one could bind him. That's the sort of days that are coming. Doctrines of demons preparing for the next great move, which is this book of the revelation. So now shall we see this merciful act which is taking place in chapter seven and get some consolation from it for ourselves and with regard to others? This is chapter seven. And here we have the seal of the living God. And then he cried with a with a to the four angels to whom it was given to hurt the earth and the sea. Saying hurt, not the earth. You'll find this word hurt is used in the book of the revelation rather more freely than anywhere else in the churches to the overcomers. You shall not be hurt of the second death.

[00:08:22] Hurt. So here we have the word hurt. Before it was to whom it was given to hurt the earth and the sea. Saying hurt, not the earth, neither the sea nor the trees. Till we have sealed the servants of our God in their foreheads. Said that, you see the moment the ceiling has taken place and they are secure and safe. Then pandemonium breaks forth and all these things which are almost beyond our power to describe. Invade this earth when we were reading the Prophet Joel. The description given by that army was not a description of an ordinary army of human beings. There's a supernatural element about the conflict that comes to a crisis in the day of the Lord, as we find in the book itself in front of us. Now, with regard to this question of sealing, I want you to turn back and look at quite a number of passages in the Prophet Ezekiel, because in the prophet Ezekiel, you find very much the same happening there that we find here. First of all, in chapter one, without going through the chapter, it's so involved and will take so long time. I just mentioned to you, you have those living creatures. And the word living creature in the Old Testament is the word wrongly translated beast. In the book of the revelation, The book of the revelation should also be translated living creature, not beast.

[00:10:00] And we have the description of them having four faces. Verse ten The man, the lion, the ox and the eagle. So that is common ground with the book of the Revelation. Now, in chapter four, verse 16, we have another item which you will

remember. We've already noticed. Chapter 416. Moreover, he said unto me, Son of man, Behold, I will break the staff of bread in Jerusalem and they shall eat bread by weight and with care. And they shall drink water by measure and with astonishment. I remember when one of the SEALS was opened, there was a horse rider going forth with a pair of balances in his hand saying a measure of wheat for a petty famine. Here it is again. And you discover that they are the scourges that God has used and will use on this earth. War, famine, pestilence. They walk together. Now, of course, we could speak of it a bit more scientifically today, and we could show that pestilences have actually been spread over the earth by the movement of armies, that some places that never knew some sort of bacteria or a microbe. Has suddenly fallen foul of it because armies have marched across territories and taken it with them. So there's a natural reason for it, but there's a supernatural one as well. Well, that's in chapter four. 16. Chapter five, verse one and two. And now suddenly. Then take thee a sharp knife, take the barber's razor and cause it to pass upon thine head and upon thy beard.

[00:11:49] Then take thee. Balances to weigh and divide the hair. Thou shall, thou shall burn with fire. A third part in the midst of the city when the days of the siege are fulfilled. And I should take a third part and smite about it with a knife and a third part. Thou shalt scatter in the wind. Now, this is a very strange and obscure type. I'm not attempting to explain it. I'm only asking you to remember that this is repeated in the book of the Revelation. A third part of the grass. A third part of the cities. A third part of the shipping. Here. A third part first before the complete destruction. And then we have in chapter five, verse 12 of Ezekiel. A third part of the show die with the pestilence and with famine, shall they be consumed in the midst of thee? And a third part shall fall by the sword. Around about thee. And I will scatter a third part into all the winds. And I will draw out a sword after them. And then in chapter. S five. Which. Excuse me. Chapter nine, we come to the point where we get a picture of the seeding of men before the judgments fall. Ezekiel Chapter nine. He cried also in mine ears with a loud voice saying, Cause them that have charge over the city to draw near even every man with his destroying weapon in his hand.

[00:13:22] And behold, six men came from the way of the higher gate which lies toward the north. Every man a slaughter weapon in his hand. And one man among them was clothed with linen, with a writer's inkhorn by his side. And they went in and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub,

whereupon he was to the threshold of the house. It's moving away. Friends, In the beginning of Ezekiel, the glory of God moves reluctantly away from the house to the city, from the city to the field to the field, right away to the distance. And then there's a blank. And then the last chapters is coming back again in the same order when restoration is due. And he called to the man clothed with linen, which had the writer's inkhorn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof. And then he goes on to tell you that that is what was done. And verse 11, and behold, the man clothed with linen which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me. So there's a certain amount of parallel between those mystical passages in Ezekiel and this sealing of this number in Revelation.

[00:14:52] Chapter seven. The reference to the Inkhorn. I don't know whether there are very many in this little congregation that have had a man come to their door with a book and a little bottle of ink tied through his buttonhole and dip his pen in it. That sounds a bit Victorian. Does it? But I've seen it, of course, in the long, dim ages of the past that was happening. Then we get fountain pens and so on, and we do without the inkhorn. But there it is. The man with the Inkhorn. Now we come back to chapter seven of Revelation, verse four. And I heard the number of them that were sealed and there were sealed. An hundred and 40 and 4000 of all the tribes of the children of Israel. And then if that's not sufficient to tell you, it says of the tribe of Judah were sealed. 12,000. The tribe of Reuben, the tribe of Gad, he goes through the tribes. And yet, when I spoke to one friend, I didn't know very intimately that he was hoping to be numbered among the 144,000. I said, And what tribe do you belong to? Tribe. He said, What's that got to do with it? Well, I said, It's got to do with it here anyhow. Surely we're not going to say you're spiritualize all this detail of the tribe of Reuben, the tribe of Nephilim, and what that all out.

[00:16:18] Because you yourself have taken this passage and entertained the idea that you may possibly be numbered among the 144,000. As I've told you before, I'm not very good at figures, but when I contemplate cities like London with about 8 or 9 million people Birmingham, Manchester, Glasgow, New York, Berlin, Vienna, all the piling millions of people, where does 144,000 get? Well, you wouldn't have one for a city. And yet these people are all hoping in their little meeting to be numbered among it. Well, I

hope they won't be too utterly disappointed. But you see, God has not said a single word like that. This means what it says. This is where the people of Israel are coming in to the story again. And they are being, some of them, set apart because they are numbered among the overcomers of this book. Now, there's a rather peculiar fact here. If you go down the list, there's one name missing, and that is the tribe of Dan. But if you were, I won't turn you back to Ezekiel again. But if you were to go back to the 48th chapter of Ezekiel and the first verse when the land is being divided among the tribes in the day, that's coming Dan's the first one to have his portion. Now, don't you see it's one thing to be a tribe of Israel and get God's gift, but it's another thing to be numbered among the 144,000 that are sealed because they're overcomers.

[00:17:52] And the first tribe of Israel that went into idolatry and influenced the others was the tribe of Dan. You'll find that mentioned in the Book of Kings Chapter two 1029. Born again in the song that's given the prophetic song that's given in Genesis 49. Where it goes through the various tribes, then is a serpent. And there are those who, by putting two and two together from the Scripture, have concluded that the tribe of Dan will contribute the Antichrist at the time of the end. That gives me a point for a moment. When you speak about the Antichrist, don't think about the beast. The beast of the book of the revelation is the political power, and the Antichrist is the false Messiah. Now the false messiah will be to do with Israel and the false ones in Israel will desert the covenant and follow the false Christ. And that's where the whole conflict comes in this book. So now we've got in these who are set apart with 144,000 of these different tribes. Well, now let's come a stage further, or somebody might say to me, well, if you leave out one of the tribes, and yet there are 12 of them whose arithmetic has gone wrong. Well, it is because. The Joseph, you see is not always mentioned, but he is here. But he has a double portion.

[00:19:36] Being the first born of all bearing the adoption. And his two sons give their name to tribes Ephraim and Manasseh. So that you see, you will find that the numbers have been made up in that way. Daddy's come a stage further in this chapter, verse nine. And after this I beheld and lo a great multitude which no man could number. This is in contrast to the specific number of the 144,000 of the tribes of Israel that 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. Now it's a rather a moot point. Does this verse nine refer to the great outside Gentile world? Yes,

You say they are of all nations, kindreds and people and tongues. But if you look back to chapter five and read identical words verses nine and ten and they sung a new song saying Thou art worthy to take the book and to open the seals thereof for thou wast slain and hast redeemed them, not us to God by thy blood out of every kindred and tongue and people and nation, and has made us or them unto our God, kings and priests. And we or they shall reign on the earth. Well, that's one nation. Not all the nations are going to reign over the earth, but only one nation. That's the people of Israel. The first chapter says unto him that loved us and washed us from our sins in his own blood and made us a kingdom of priests.

[00:21:26] And in the 20th chapter, the overcomers are kings and priests. So you see out of nations kindreds and tongues. Instead of proving that they are not these different nations, it means their being gathered out from all the places to which they've been scattered and at last back in their own rightful place. Well, then again, in chapter seven, verse 15, we have these words. Therefore, are they before the throne of God and serve him day and night in his temple? Well, are all these people from all nations, kindreds and peoples and tongues? Are they going to serve God in the temple? That's a high priestly position. That's the kingdom of priests in view. And so as far as I'm concerned, I mean, I don't impose this upon anyone else. I still see the people of Israel in this chapter. First of all, there are there are those who are the overcomers, the 140,000 sealed. And then after that, the rest of them for all. Israel has got to be saved and some will be overcomers and some will not in the full sense. So then we have our this great multitude that's innumerable out of not merely of but out of all nations and kindreds and peoples and tongues. And they stood before the throne, before the lamb clothed with white robes and palms in their hands.

[00:22:52] We're here again. We've got some evidence that they were a specific people. They're not exactly in the same class, apparently, as the 144,000. But they've got this touch about them, that they've got the white robes and they've got the palms in their hands. And if you look back at Chapter six. Verse 11, you read these words, oh, verse nine. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held. 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 every one of them. And it was said unto them that they should rest for a little season

until their fellow servants also and their brethren that should be killed as they were, should be fulfilled. All these are martyrs. These are told to wait until their fellow servants who were to follow them in the same footsteps of martyrdom. And so we are reaching again to that company that are so particularly marked out in this book are those who bear their witness even unto death. It's not for me to try to distinguish and impose upon these verses private opinions, but I think that we can see that the 144,000 are a distinct class, and then the great multitude is made up of those who nevertheless have gone through this great fierce testing and have come out triumphant.

[00:24:37] We shall go a little bit further down this chapter to see that. Uh, these cry. You notice in verse ten, with a loud voice saying Salvation to our God, which sitteth upon the throne and unto the lamb. These are ascriptions of praise for something which they have received. Salvation to our God doesn't mean that God needs to be saved. It means that these are safe people giving him the credit for salvation. As we had in the Chapter five and every creature which was in heaven and on earth and under the earth and such as on the sea and all that in them, I heard saying, blessing and honor and glory and power. It's a description of praise for all these things that God has given to them. And the palms in their hands. We often use the idea of the palm of victory. But the Palms were particularly associated with the Feast of Tabernacles. You remember that in the feasts of Israel, it starts with the Passover and it gets to the seventh month. Although Israel had 12 months in the year, their festival year only occupied seven. The rest of them were black until we start again. So it's a seven again. The seventh month was when the day of atonement comes. When the Feast of Tabernacles come, when they're all sitting under their own vine and under their own fig tree with no enemy to make them afraid.

[00:26:12] And in that self-same month, there is the blowing of trumpets. Don't you see? Israel's festival year every year was going through the whole purpose of the ages, so far as it belongs to the earthly side. It begins with Passover. It ends with atonement, tabernacles, the blowing of trumpets and every man going out free. Jubilee. The joyful sound going through the earth and no one making them afraid. So there's a blessed side to this as well as a dreadful one. And here we have it here. And all the angels stood round about the throne and about the elders and the four living creatures and fell before the throne on their faces and worshipped God, saying Amen. And do remember that Amen means to confirm something. You notice it comes if you're looking



at the original in Gospel of John, when our Savior introduces a very important, solemn piece of teaching, he says, Verily, verily, I say unto you, You know that, don't you? Well, he said, Amen. Amen. Twice a double. Amen. So here they say, Amen. It's the very title of Christ in this book. He is called The Amen. And at the very last, when it's all come to right around to a circle, John says, Amen. Even so, come Lord Jesus. So it says here, they say Amen.

[00:27:43] And at the end of the verse, he says, Amen. Again says it twice. Blessing and glory and wisdom and Thanksgiving and honor and power and might be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, It's a strange way of putting it. And of course, this man never said anything, but he answered him. But that's because when you don't speak sometimes, but you're asking questions without using words, aren't you? You yourself sometimes, or I am sometimes a very big question mark all to myself. And the Lord, answered Nicodemus. A word that Nicodemus had never said. Nicodemus said, We know that thou art a teacher come from God and no one can do these things except God within him. And Jesus answered and said, Except a man be born again. How does that answer? Oh, Nicodemus was talking on the surface about the man who could work miracles. But beneath the surface, there was an unspoken need which the savior knew. He went straight at it. Disconcerting, isn't it? But very, very effective. So here. One of the elders answered again. I've been to stop. I don't know whether you are puzzled and curious about the day that's coming, friends, Or do you all take it in your stride? Well, it's good not to be worried too much, but, you know, to contemplate waking up in the day of glory in an entirely new world. A spiritual world with all the circumstances of life completely changed.

[00:29:20] With no more sorrow, no more pain, no more sin, no more death. No more curse. You begin to wonder how. How you will accommodate yourself. Well, I have a feeling that will be like little children. We won't bother about it. We shall be in a family and there'll be some there who have been there all the time, who will come at once to our rescue. And before we know where we are, we shall be fitted in here and fitted in there. So one of the elders, one of these elders that are around the very throne of God, he came forward and said to this man, What are these which are arrayed in white robes? And whence came they? Well, you say what a foolish thing to ask. Why don't you tell the man? Oh, no, that's not the best way to teach anybody. This is quickening

an interest, wasn't it? I said unto him, Sir, thou knowest. And he said unto me, These are they which have come out of great tribulation. Come out of the tribulation, the great one. And if you'll just turn back just to verify this point in Matthew 24, it must be the same one. It says. Verse 21 of Matthew 24 and then shall be great tribulation such as was not since the beginning of the world to this time, nor ever shall be. And in the verse 29, immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

[00:31:06] This is what's coming, you see. And then shall appear the sign of the Son of man in heaven. So here we have this unprecedented tribulation. Never been one like it before. Never be one like it afterwards. And then isn't it a comfort to know that it's got down, said to it that it will last three years and a half, according to the testimony of prophecy, and then come to an end, never to be repeated. Three years and a half is long enough in all conscience. But it's good to know that God has complete control. So he said, these are they which have come out of great tribulation and have washed their robes. Washed their robes. Now, this is another way in which the scriptures speak about participating personally in the victory of Christ. Wash their robes and made them white in the blood of the lamb is literal, but because of what the blood of the lamb stands for is the spiritual equivalent. And you remember that another passage speaks about these overcomers later on and uses something of the same expression. Thus Chapter 12, verse ten. And 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.

[00:32:32] 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 and by the word of their testimony. And they loved, not their lives unto the death. So they are conquerors in him. Who is the super conqueror? As Romans the eighth chapter calls him. Work aggregate in chapter seven, verse 15. Therefore, are they before the throne of God and serve him day and night in his temple? Now there is another feature. I have read expositions of the book of the revelation which sever the throne of God from the temple. But you see, when Christ comes the second time, he will unite in his one person that which God will not allow me to have united here below, except in the type Melchizedek. Melchizedek was a king priest. But no King priest was tolerated by God afterwards. He stands alone, a peculiar man having neither beginning of life nor end of days. He has no

pedigree. He just steps into the scene and goes again. A type of Christ who is a priest forever after the Order of Melchizedek. The order of Aaron was different. Christ is not merely a successor to the Aaronic priesthood, because Aaron was never a king. But in the day that King Uzziah died, who dared to unite in his own body. Priest and kingship. The prophet Isaiah said, I saw the Lord.

[00:34:16] Sitting upon a throne and his train filled the temple. The to the throne and the temple and those holy beings. They veiled their faces and they veiled their feet as they cried. Holy, holy, holy. And so we have here this is one of many passages in the book of the revelation, which indicates that we have at last the King priest in the first chapter of Revelation. The description of Christ standing there before whom even John fell at his feet as one who was dead is the King priest. And it is not quite true to say that when Christ came to this earth nearly 2000 years ago, Israel rejected him as king. That isn't saying quite the truth. You'll find that one passage in John's gospel said that the people would have taken them and made him a king by force. Well, that's not rejecting him, is it? But what they rejected was the king priest. They would have accepted Christ if he delivered them from the yoke of Rome. A political deliverance. But what they weren't so happy about was to be delivered from the yoke of sin and tradition and all the things that were to wake up their ordinary, everyday life. So they rejected him. But they must have this. There is no possibility of a king reigning. By himself or a priest, ministry by himself. Not at long last, it's combined into one office and you will find in the Prophet Zechariah, it's suggested the counsel of Peace shall between be between them both.

[00:35:50] He shall sit as a priest upon his throne. So I'm stressing it a bit because it's very often neglected that that's the only kingship that God will after me ultimately tolerate. And all other kings are failed because they can only deal externally. They may pass edicts. They may pass laws both good or bad, but they can't rule the hearts of the people over whom they have sway. The King priest is God's answer. But that, of course, is yet to come. So but we have no such office that we can appeal to. Well, there we have 1 or 2 passages. I think that we ought to. Oh, look at the remainder of this chapter first. See what time we got left. Therefore, are they before the throne of God and serve him day and night in his temple? And he that sitteth on the throne shall dwell among them. That, again, is a point to stop for a moment. Solomon when he dedicated the temple. That was made according to specification given. He was amazed, he said, But still, he said, the heaven and the heaven of heavens cannot contain thee, much less this

temple that I have built. And yet even so, another passage is I am the high and lofty one. That inhabited eternity. Whose name is holy. I dwell in the high and lofty place.

[00:37:32] Is that all? No. I dwell in the high and lofty place with him also. That is a humble and a contrite spirit. Isn't that remarkable? Or again. The prayer of Ephesians three. The closing goal of the prayer. That Christ may dwell in your hearts by faith. All think of the number of times God, Is it suggested in the book that God is seeking a dwelling place? We can understand. Man seeking a dwelling place. Had God with all the infinite universe at his disposal. You wouldn't think he would be seeking a dwelling place, would you? But there's something about the purpose of God. Something God is pursuing. And he will not be satisfied with all the immensity of the universe. If he cannot dwell in the hearts of those who are redeemed. I love it. I got not sentimental, but I have a feeling there's a lot more in that than meets the eye. At first. And so his ultimate title in the Scripture is not Lord or God. His ultimate title. When Christ came, was to reveal him as the Father. And the father is related to the family. And The Dwelling Place is the glorious title of the home that has been prepared for those that love him. Well, then we get the final words of this chapter. They shall hunger no more. Hunger? No. Oh. What do you say? Hunger. No more. It's a suggestion. They were hungry. Oh, yes.

[00:39:22] You find in this book that before the end comes, there will be rationing in the sense that we've never known yet. Rationing on another scale. Unless you toe the line and receive the mark of the beast and agree with all the anti-Christian teaching of the day. You will not be permitted to buy or sell. And so hunger will be one of the tests. And it's a very humbling thought to me to think that the most animal element in our makeup is where most of us would fail. What was the first? What was the thing that was the instrument of the first temptation recorded in the Bible. When she saw it was good for food. What was the first great temptation of Israel in the wilderness? Something to eat. What was the temptation offered even to the Son of God in the wilderness? If thou be the Son of God, make yourself bread. Friends that's pointing to you and to me. Solomon says, Give me neither poverty nor riches. So if I have if I have hunger, I may steal. And you know, the time comes, friends, when people have been shipwrecked or lost, when they become practically savage animals and all spark of humanity seems to go. What a testing the first one. Don't pass by it lightly. I should have gone over. But they were. Deprived, then you'll understand why when Satan comes down, because he knows his

time is short. That a certain company are born with eagle's wings into the wilderness and are fed with bread from heaven for three years and a half.

[00:41:18] And I will pray the prayer which we call the Lord's Prayer, as nobody else ever will. So when it says, Give us this day our daily bread. Epi arcia translated daily, is the bread that cometh down upon us. It came down upon them in the wilderness once. It will come down upon another company in the wilderness in the future. So they shall hunger no more. Neither thirst anymore. Neither shall the sun light on them, nor any heat. This isn't to mean to say that they would be more happy in a fog, but this is the exposure which can be so maddening. When you're now down near the equator. For the lamb, which is in the midst of the throne, shall feed them. I shall hunger no more. The lamb will feed them. All the things of the past are going to be undone because of redemption. The hunger will go, and the one who feeds will be the lamb. The lamb shall feed them and the lamb shall lead them unto living fountains of waters. And I wouldn't be at all surprised. A few of these will be singing to themselves when that day comes. The Lord's my share. You sing it better than I'm doing it. See? He leadeth me always the shepherd, the lamb of God, leading his people to fountains of waters.

[00:42:53] And then what a lovely thought. This last one, isn't it? And God said to one of the angels, wipe away all their tears. Is that it? No friends. Oh, no, no. This is where we're going to come into living. Personal contact with God himself. How? I don't know. But it says. And God. Shall wipe away. From all tears, from their eyes and it's repeated. You remember, we might as well get this again to see what it says in chapter 21. The verse two and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and what are you going to do and dwell with them? Same thing you see. Dwell with them and they shall be his people and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow nor crying. Neither shall be any more pain. For the former. Things are passed away. Oh, isn't it good to know that's coming, friends. So we've got a dreadful series in front of us. Plagues that that Egypt never knew are going to fall upon this earth. But they are limited. They've got a purpose. They've got a time. And then God shall wipe away all tears. And there should be no more sorrow, no more death for the former, things will pass away. I think we shall have to leave it there and pick up our story again when we meet together.

[00:44:32] God willing. But just for a moment, glimpse at this chart to see the analysis. We have the six schools with their judgments. The wrath of the Lamb. We have the six trumpets and their judgments. And the third part is emphasized all the way through. Well, likely got the echo in his ego. And then we have the 144,000 of the great multitude and the other there's a little book and the two witnesses. And then we have the seventh seal. Half an hour of silence. Isn't that wonderful? And then we have the seventh trumpet. And when the seventh trumpet is sounded, the kingdoms of this world become the kingdoms of our Lord and of his Christ. And he shall reign forever and ever. So you see, the six seals take us to the end. The wrath of the lamb. And then the seven trumpets take us to the end. And then the seven vials of judgment take us to the end. So they're not going successively like three weeks, but it's going over the same ground from different points of view. Three times. I'll leave it there for the time being and pray that what I've omitted because I don't know enough about it to speak or through other infirmity, that when you listen to this tape recording or ponder the things which we've had before us, you will supplement it by your own studies and particularly any references you come across.

[00:46:02] That refer you back to the minor prophets like Hosea, Joel, Amos, Obadiah. Nahum Habakkuk and all those, because they've got so much in them of the imagery of this book, of the revelation that gives you a sort of a working alphabet. And so many have come to the book of the revelation, looked at it and said, Oh, I can't make top and tail of this. Well, you might as well give a child Hamlet and start him on his reading lessons with that if he hasn't even mastered the alphabet. The alphabet of sin is in the Old Testament, the diction, the poetry, the drama of the words that those sides build up is here, brought to its climax in the book of the revelation. And the revelation itself finds its climax in the opening of heaven and the riding forth of him, whose name is the Word of God, King of kings and Lord of Lords. And that is the only way, apparently, in which this grown that's going up to the throne of God even now, will be stilled by the coming in power and great glory of him, who, for our sakes, and for our salvation. You not wear once to lay his head, but the Lord bless to us the study of His word and keep us walking in harmony with his with the revelation he has given us of our share and our part in this great purpose of the ages.