

## W237\_Revelation.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and we are still considering the testimony of 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 switch off for a little while and read two Psalms, Psalm 90 and Psalm 91? These two Psalms, you can see form a pair. I know there have been a great comfort to many of God's people in times of stress. But I think it would be wise if they sat back and said, You believe the teaching of the epistle to the Ephesians is true of yourself? Yes. And do you honestly say that you sit in the presence of God and say, for all our days are passed away in thy wrath? Are your days passed away in the wrath of God? I hope not. Otherwise there's some slip somewhere. Don't you see? Moses was speaking to the people that he led out of Egypt, and they fell in the desert by the thousand. And they spent their days as a tale that was told. They they spent their days under the wrath of God. He told them that because they had acted as they had had murmured, as they had, and complained and been disobedient and said that they had been merely leading their little children out of Egypt to perish in the wilderness.

[00:01:36] He said, You shall perish in the wilderness, but your children that you said should be a prey shall outlive you, and they shall go in. And only Caleb and Joshua, of all the number that came out of Egypt, entered the land of Promise. There's a tremendous emphasis here between salvation as a gift and the added prize that might be lost. These were God's people. Of course. Don't forget, Moses was one of those who never entered the land of Promise. He prayed that he might go in and he was told it was not possible. Then in the next Psalm 91. These should see a thousand fall at their side and 10,000 at the right hand. But they need not fear of plague or pestilence or judgment that fell. So we have those who are likened in this Old Testament story to the one in the revelation, to those that are overcomers. And we are plunged in the book of the revelation, in the outpouring of the wrath of God, because there it reaches its climax, however horrible it may be, to read some of those passages in the Book of Revelation. There is one consolation. It says in them, The wrath of God is completed. Now when we hear of some terrible happening, like at Agadir. We think about the homeless and we think about the many that have been destroyed. Our hearts go out to them. There's all sorts of attempts made to relieve.

[00:03:15] But you know, friends, if you honestly face what is coming according to the book of the revelation. Those things are small in comparison. And we've only got to turn round and say to God, I don't believe it. Or we've got to turn around and say what a heinous thing sin must be in the sight of a holy God. For the world that he made to end up like that. I think that's what we've got to say. While we emphasize that God is love and while we emphasize his mercy and long suffering. We must equally emphasize if we are going to be honest. That the wrath of God is there. Added the epistle to the Ephesians, we are warned. That we were children of wrath, even as those who are left. We are told in the epistle to the Thessalonians they turned to God from idols to serve the living and true God. Who delivered them from the wrath to come? So it's all over the Scriptures that there is a wrath of God to be endured. And we have to look at these passages, I hope and trust. With a chastened spirit. And to adopt the words that are often used and ascribed to so many different people. There goes so-and-so. Were it not for the grace of God. Well, now, I don't. I don't intend. Reading or going into the awful things that are coming upon this earth. You will find in these chapters that now await us judgments.

[00:04:58] Beyond dreams. I don't say that you should know about them. But I feel we've got to face the fact that they're there and go on to see some of the reasons that are put in this book, why they fall and some of the ways that God has told us he's going to stretch out his hand to deliver those who belong to him even in that terrible time. So just as a summary, that is to say in these chapters, we shall find the the pouring out of the or the the sounding of the trumpets. We have all the way down a very strange fact. A third part of the earth and the trees. A third part of the sea. A third part of the creatures of the sea. A third part of shipping destroyed. A third part all the way down. When we come to the next outpouring, there is no third part. Then it comes without measure, beyond dreams, so that you can hardly contemplate people living through it. You may say you must have a wonderful eye if you can see mercy in the pouring out of all those judgments. But there is an element of mercy in the fact that it was a third part and not total at once. These are in some measure comparable to the plagues that fell on Egypt. If you go through the plagues of Egypt and then go through those that are listed in the book of the revelation, you're conscious that they walk together.

[00:06:37] Are you conscious? Also, there was mercy in those planes. Would you say if you can find mercy in those planes, you must have an eye like an eagle? No friends, don't you see? When Moses went into the presence of Pharaoh, God threatened only one thing. One thing? He said, Let my firstborn go. And you mean to tell me that we can turn round to the Almighty God and say I will not and not suffer for it? God said, Let my firstborn go. For if you do not Pharaoh, I'll touch your firstborn. But did he touch the first born with the first plague? No. With the second plague? No. With the third plague. No. Don't you see? He gave nine plagues. Horrible as I may have been to have given Pharaoh the opportunity to have saved his firstborn. That he that being often reprov'd and hardeneth his neck shall suddenly be cut off and that without trillion remedy. And there came a moment when Pharaoh would have withdrawn. It was too late. And he lost his firstborn and Israel and Egypt with him. So there was mercy in the plague of lice and the plague of flies and the plague of blood. To only make the man say, I'll repent. So shall we just think of that as we contemplate the fact that these dreadful things are there written that are to come upon this devoted earth before the end comes.

[00:07:59] So will you turn now to the book of the Revelation and note in chapter nine and ten, 1 or 2 statements. First of all, in chapter nine. Verse 20 and 21. Now, the rest of the men which were not killed by these plagues is either way. It's put the rest of the men that were not killed. You're not told all the hundreds of thousands that may have been this is judgment without diminution. And the rest of the men which were not killed by these plagues yet repented, not of the works of their hands. Does that make you think of another passage in our Savior's own lifetime? He said that he could do no more Mighty works in their midst because of their unbelief. Woe unto thee, Chorazin. Woe unto thee. Bethsaida. For if the mighty works which have been done in you had been done in Tyre and Sidon and Sodom and Gomorrah, they would have repented. And you hadn't. So here's one of the reasons why these plagues were falling to bring men to their knees and bring them to a confession and bring them to repentance. Yet they repented not of the works of their hands, that they should not worship devils. There's the first thing you see. Worship enters very much into this book of the revelation. The judgments are not merely from a law court, they're from a temple. And the opposition is not merely a criminal, it's a blasphemer.

[00:09:34] He's usurping the place of Christ. He's demanding universal worship. And if you think God will tolerate that, well, you're going to be very much mistaken. This is the

climax in. What is the you get the Ten Commandments and you say it's the great moral code. Yes. But what's the first one? What is the first of the commandments? Thou shalt have no other gods beside me. If you transgress that, you've broken the lot. And here we get the climax in the revelation 13. All the world worship the dragon and they worship the beast. And when that comes, then the judgments fall and the whole thing ends in smoke. And at last, great Babylon comes into judgment. And only when that's destroyed do we have the word hallelujah in the book. So there we have the emphasis upon non repenting. I'll read the rest of it. They repented not of the works of their hands, that they should not worship devils or demons and idols of gold and silver and brass and stone and of wood, which neither can see, nor hear, nor walk. Neither repented. They of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. And that repeated that aspect in this book. So the judgments were there and the non repentance was there. You're told in another place that when the judgment fell, they gnawed their tongues in pain and blasphemed instead of repenting.

[00:11:08] That's the condition of things when this day breaks upon them. Will you look at chapter ten, verse six? He is a mighty angel who stands verse five Upon the sea and upon the earth and lifted up his hand to heaven and swear by him that liveth for ever and ever who created heaven and the things that are therein or therein are and the earth and the things that therein are. And the sea and the things which are therein. That there should be time no longer. And there has been a good deal of speculation as to what that means. There should be no more time. Well, there's a good deal more time mentioned at least of a thousand years to come after that. And that's surely a slice of time. So what could he mean? Well, I think one of the best ways is to immediately say, let's consider the words which the Holy Ghost teaches, comparing spiritual with spiritual. And they go back to the first occurrence of this word time in chapter 221. And there, strangely enough, you'll find it translated space. But it's not a mistake. At first you think time and space must differ. But here it's not so. 221. It says. And I gave her space to repent of her fornication and she repented. Not. I gave her space. That's the same word as time shall be no longer. And the point is this. There should be no space for repentance longer.

[00:12:40] It's reached its limit. The long suffering of God has waited, but it comes to an end. And when it comes to an end, wrath is poured out. Again, in chapter six, verse 11, there's something else which bears upon this word for time. Chapter 611. There are

those in under the fifth seal. That were slain for the Word of God. Verse nine, 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? Do you say they were right or wrong to cry? That you may say it's not in harmony with the Sermon on the Mount. It may not be in harmony with the courting of those who are under grace. But if you are martyrs in a day like that and you have no protection, whatever, you must call upon your kinsman redeemer. And that's what they did. And the Kinsman Redeemer is the avenger of blood in the Old Testament. And these are Old Testament saints in their make up, in their character. So they call for vengeance 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.

[00:13:58] A little season, a little space. So there's a space to repent and a space to wait while others are put to death. But it comes to an end must come to an end. If God is God and his purpose is going to be fulfilled. And in chapter 16, verse six, we have another very searching statement made. Chapter 16, verse six, verse five. And I heard the angel of the waters say, Thou art righteous, o Lord. Which lost which art and wast and shalt be because thou hast just as judged thus. Thou art righteous? The testimony is. For they have shed the blood of saints and prophets. And thou hast given them blood to drink. For they are worthy. This is one of the few occasions where the word worthy is used in that sense. Only a few years ago. We were all horrified when we were learning what was taking place in Europe. The blood purges, the horrible things that were done, and there was apparently no intervention. But here. It does come. And the testimony is that God is right when he does it and they are worthy to receive it. Well, there. I think we must leave that dreadful side of it and trust. That we should have a feeling in our hearts, however much we cringe from reading these things. Although are thankful, are not involved in it. Aren't I thankful I belong to a calling that cannot pass through it? Aren't I glad that I've not been treated according to my deserts? Aren't I thankful that I haven't got to say I spend my days in the wrath of God, as I might well do, if God hadn't intervened and saved me.

[00:15:51] Well, we pick up the story. And fill in some of the details after these judgments are formed upon the earth. In chapter ten, verse seven, we have one of the results at the end of the sounding of the of the seven Angels, one after the other. These

judgments fall. You remember when we looked at the opening of the seventh Seal book, I asked you to remember one of the reasons why it was sounded through heaven. Who is worthy to open the book? And it says there was no one in heaven or earth that was worthy. Why? Why? Because the moment those seals were opened, judgments were going to be let loose upon the earth. And who's worthy to let loose judgments upon the earth? You and I know we are not worthy to do it. It must be the impeccable lamb of God himself. And he, when he opened, those seals, knew that he was going to let forth, let loose on the earth judgments without parallel before ever, he could take his throne. And that's the reason the opposition to Christ, which started on the earth here and led to his crucifixion, is culminated here in the book of the revelation. And there still withstanding the Son of God.

[00:17:07] You remember in the parable, the Lord, the the owner of the vineyard said, Last of all, he sent his son saying they will reverence my son. And when they took him as and handled him as they did, then wrath fell upon them. Well, that's consistent, isn't it? So here we have in chapter ten, verse seven these words. But in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants, the prophets. So this is not the mystery that was entrusted to the Apostle Paul, who was not declared to the prophets. But it gathers up all the mystery that's associated with the fact that Christ was born at Bethlehem, as the Scripture says. But he was rejected, as the Scripture indicated he would be. But the mystery of God, the mystery of Israel's blindness, the mystery of associated with the resurrection that you get in one Corinthians 15, those mysteries are now all focused upon this moment when the seventh angel sounds, the mystery of God is finished. And in Chapter 11, he comes into his kingdom. Chapter 11, verse 15. At the seventh Angel sounded and there were great voices in heaven saying The kingdoms of this world are become the kingdoms of our Lord and of His Christ. There's no church teaching here. This is the kingdoms of this world that are now transferred to the rightful king.

[00:18:39] In the very first chapter, his title is The Prince of the Kings of the Earth. And here we have now the sounding of the Seventh Angel. The kingdoms of this world are become the kingdoms of our Lord and of His Christ. And he shall reign forever and ever. The proclamation of Christ as king is the solution of the mystery of God. That each deny the reason for the checkered history of the world. Its attainment. The one great step

toward the gold of the ages. I said, Oh, you're reading something. What? I wrote it myself. I don't know how long ago so far back. I wonder that I had the temerity to write a book on the revelation at all. That's in the early pages of the barrier. But I think it's true. Well, now we've got then these things finished. And at the end of Chapter 11, you've got practically to the end of the day of the Lord. Again, it says in verse 18. And the nations were angry. And thy wrath is come and the time of the dead that they should be judged or the time of the dead that they should be judged must be right at the end. So you see how it goes. The opening of the sixth seal brings you to the time of the end. The wrath of the lamb, the opening or the sounding of the the trumpets.

[00:20:04] The sixth trumpet brings you to the time of the end again so that these are within one another. You go. One, two, three, four, five, six. And the last one is the beginning of the seven. The last one is the beginning of the seven. They seem to interlock like that. Sit down and try to work it out to make a diagram of it friends and you'll know what it is to induce a very lovely headache. But nevertheless. There are some folks, you know. They said that they thought that it was quite easy to write poetry and whatnot, But the poet himself replied, He said, it's 1% inspiration and 99 points perspiration. And it's that bit that most people give their friends. And whether it's to do with poetry or speaking from a pulpit like this or writing the Brian or even teaching a Sunday school class, there's a mingling between the inspiration and the perspiration that has to be somehow brought to a balance. Anyhow, that's what they call an aside. The only point about it is it's all been recorded in this little back room. Now then, let's look at the chapter 12, because here we're going to get a glimpse of the overcomer. And I have dropped the hint before that the overcomer is the thread upon which this book is strung, as it were. The seven churches him that overcome it. The chapter 20. They sat on Thrones. We see them at last.

[00:21:35] The Overcomers. And there's a period which links this together. A period of time which is expressed in quite a number of different ways. Or bearing upon the same period, but given different ways to approach. So let's get that, first of all. Chapter 11, verse two. Oh, we must look at verse one. And there was given me a rod, a reed like unto a rod. And the angel stood saying, Rise and measure the temple of God and the altar and them that worship therein. But the court, which is without the temple, leave out and measure it not for it is given unto the Gentiles and the holy city. Shall they tread under foot 40 and two months. The Gospel of Luke says that that Jerusalem shall be

trodden of the Gentiles until the fullness of the Gentiles be come in. And we are today still seeing Jerusalem under the heel of the Gentiles, for it does not yet belong to Israel as a city. It's divided by barbed wire. And there it is. It's destined to be a stone of stumbling and a cup of poison to the nations that are round about before it's finished with. But here we have then a period of time, 40 and two months. I daresay you be good at arithmetic will say, Well, that looks as though it might be three years and a half, 40 and two months. Verse three. And I will give power unto my two witnesses and they shall prophesy 1200 and threescore days clothed in sackcloth.

[00:23:14] Well, that's the same period. If you divide that up, giving 30 days to a month, as they do in Israel, they don't have to bother about saying 30 days after September, April, June and November or all that lot. It's 30 all the way through, you see. So now we've got the same period given in two different forms. Will you look at chapter 12, verse six. And the woman fled into the wilderness where she hath a place prepared of God that they should feed her there 1200 and threescore days. Well, you see, that's the same period. Just the same time that there that Jerusalem is being trodden down to the Gentiles. Just the same time that the two witnesses are bearing their testimony just the same time this woman is being fed in the wilderness and in the same chapter in the next chapter. No, I think in the same chapter we've got another period in verse 14. Chapter 12, verse 14, and to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place where she is nourished for a time and a times and a half time from the face of the serpent. So look at the different ways in which this one period is described in these chapters 42 months, 1260 days a time, a time and half times. And we all go back ultimately to the book of Daniel, to the three and a half years, the splitting of the seven years in half when Antichrist and the Beast break their covenant and the Great Tribulation bursts upon the earth.

[00:24:55] You get the same period of time in Chapter 13, where might as well get the lot together? Verse five. And it was given unto him a mouth, speaking great things and blasphemies and power was given unto him to continue 40 and two months. And so we've got all these together. This period then is now before us in chapter 12 and 13, two different features being developed. Should we come back to Chapter 12? And here we have a sign, one of the many signs. In the first chapter you read, Every sentence signified by his angel is signified, signified. And signifier means here in this book a series of signs of the way in which the truth is taught. A John seemed to have an inkling



of a leaning to signs because it is gospel. He has eight signs. These signs have been written that you may believe that Jesus is the Christ. So he have signs again in the book of the Revelation. And there appeared a great wonder in heaven. You see the word translated wonder. It's a sign a woman clothed with a sun and the moon under her feet and upon her head a crown of 12 stars. Now, I wonder what that means.

[00:26:19] Well, we go back to the Old Testament, at least. And we know that when Joseph had his dream, he said he saw the sun and the moon and the 11 stars bowed down to his star. Well, the sun, the moon and the 12 stars here seemed to symbolize the people of Israel. This is the woman who is in contrast to Chapter 17. And Chapter 17 is in contrast with chapter 21 and 22. It says. Verse four. And the woman was arrayed. The same word is used here. She was clothed. The woman was arrayed in purple and scarlet colour and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And this is Mystery Babylon. Over against mystery. Babylon is Jerusalem or the people of Israel. And Babylon is moving to its doom and Jerusalem is moving to its restoration. Then we once again going to see one of the many groups that are called the overcomers in this book, back to Chapter 12. And she being with child cried travailing in birth and pain to be delivered. And there appeared another wonder in heaven. And behold, a great red dragon having seven heads and ten horns and seven crowns upon his heads. Here's the monstrous attacker at the end. The one that is behind all this blasphemy and evil and idolatry and whatnot from the beginning of the creation of God, as we have in Genesis onwards.

[00:28:14] And his tail drew the third part of the Stars of Heaven. I did cast him to the earth and the dragon stood before the woman, which was ready to be delivered for to devour her child as soon as it was born. And she brought forth a man child who was to rule all nations with a rod of iron. Now, of course, you can immediately say that's a quotation from the Old Testament, and this proves that Christ himself is in view. But you can prove too much sometimes if you're not careful. Will you go back to chapter two? Chapter two. I don't want purposely to read all that it says about the church at Thyatira. You'll see why in a moment. Verse 18 and under the Angel of the Church in Thyatira write these things, saith the Son of God who had his eyes like unto a flame of fire and his feet like fine brass. I know thy works and charity and service and faith and thy patience and thy works. And the last to be more than the first. Notwithstanding, I have a

few things against thee. Because thou sufferest that woman Jezebel, which called it herself a prophetess to teach and to seduce my servants, to commit fornication and to eat things sacrificed unto idols. And I gave her space to repent of her fornication. And she repeated not. Behold, I will cast her into a bed and then that commit adultery with her into great tribulation.

[00:29:51] Except they repent of their deeds. And I will kill her children with death. And all the churches shall know that I am he which searcheth the reins and hearts. And I will give unto every one of you according to your works. But unto you, I say. And unto the rest. In thyatira as many as have not this doctrine, and which have not known the depths of Satan as they speak. I will put upon you none other burden, but that which ye have already hold fast till I come. Now the address to the overcomer and he that overcometh and keepeth my works until the end to him. Will I give power over the nations and he shall rule them with a rod of iron as the vessels of a potter. Shall they be broken to shivers even as I received of my father, and I will give him the morning star. He that hath an ear. Let him hear what the spirit saith unto the churches. Well, there's the reference that some of the overcomers in this church would be associated with Christ when he rules with a rod of iron. Says so. Now, I don't know whether you remember that in an earlier study of this book of the Revelation, I had a chart in front of you in which I subdivided the bulk of the book of the revelation with its visions in heaven and earth seven times over and put by the side of those one of the churches all the way down.

[00:31:17] Let me give you the last one. In the last church there is I will come in and sup with you. And in the last set there's the marriage supper of the lamb. That's the sort of thing that we noticed. Some things were said in the church that was echoed outside. Well, now, look here we have that woman, Jezebel. Well, we have in the chapter 12 and 13 that we've got in front of us. The woman clothed with the sun. You have the rod of iron. In chapter. Two, you have the manchild child who is to rule with the rod of iron. In chapter 12, you have the depths of Satan and you have Satan as the dragon waiting to devour and is finally cast out of heaven. And you have in the. The Thyatira church, the false prophetess. And in the chapter 13, you have the false prophet. They're working hand-in-glove one inside, one outside. And so we seem to get a sort of parallel. We come back to Chapter 12 to notice another feature? The main child is caught up to God and to his throne. And there he is safe. But the people of Israel that gave birth to this

child, they're not all overcomers in the same full sense, but these are protected. And the woman fled into the wilderness where she hath a place prepared of God that they should feed her there 1200 and threescore days.

[00:33:06] And we had the similar thing repeated in the same chapter, verse 14, and to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place where she is nourished for that period. Did you read the account of those Yemenite Jews who had lived in that backwash of Arabia? Buried, Lost? And then suddenly a movement took place. They gathered up their little odds and ends. They brought their scrolls of the law with them. And they they took without murmuring that they were going to fly. But it says so in the book. They'd never seen a they never seen an aeroplane in their lives were they all sat quiet and they were so thin that they packed in about three times as many as it was licensed to hold. And they went because God said they would fly. Well, am I drawing a long bow when I say this woman will be taken in the same way to the wilderness? She's going to be given wings of an eagle. It must be something. But of course, if it turns out that I'm wrong, well, we shall all be somewhere much better than this then. So we shan't be rude to one another. But there is a provision made, you see, and God uses instruments. He used instruments for those people in simple faith.

[00:34:20] They came out. And they thought they were going to have a trouble with them. They saw these monstrous aeroplanes. They took it all in their stride. Or why shouldn't they? They were trust in God. And he can do these things, although we may not have been because we're a bit more sophisticated. So we come back again to Chapter 12 for another point. This moment is going to be fate. Miraculously in the wilderness. And you do know, don't you, that in what we call the Lord's Prayer, there's a very strange feature in ordinary language, whether it's French, German or English or others. The word daily would be a common word, wouldn't it? Its very nature means that it would be used daily. One of the household words. And yet every Greek student has to admit that in the Lord's Prayer there's a Greek word that you've never met in the whole Bible and never met in classical Greek. We've always got to believe that Christ coined a word. Now, why should he want to coin a word for such a common idea as daily? Why not use the ordinary word? Why? Because he wasn't using an ordinary term. The word. Epiuousios epi upon ACA to come. You see, if you were believing the scriptures that God. Gave the children of Israel manna miraculously in the wilderness. And then those

people were going to have an experience again, they would say, what our fathers experience we may do.

[00:35:54] And I believe the Lord's Prayer will be prayed by these people. That has never been prayed by us. Give us this day the bread that cometh down upon us. Give us this day. You see? That's all right. The word day. But then the bread that cometh down upon us, the manna in the wilderness. Miraculously fed. They will pray thy kingdom come. They will pray. Thy will be done on earth as it is in heaven. Oh, thou need it, won't they? And they will pray. Lead us not into temptation. For we are told there is a time of temptation coming in this period to try all those that dwell upon the face of the earth. Whereas if you were to buttonhole, some folks are coming out of their church service and say, What's troubling you, friend? What do you mean troubling me? Will you be praying? I don't know how many times over. Lead us not into temptation. What temptation? You look a harmless sort of chap. And they wouldn't be able to tell your friends, the whole congregation, if they were questioned. They say we've said lead us not into temptation so many times. It's never once entered our mind as to know what's troubling us. Now, that's not prayer, friends, but these will know for they're living in the very period when that prayer will come from heart as well as from lips. And shall we go on to the remainder of this book? This chapter.

[00:37:19] It says in verse seven, And there was war in heaven. This is becoming a climax now. Michael and his angels fought against the dragon. And the dragon fought and his angels and prevailed. Not. Neither was their place. Found any more in heaven. And the great dragon was cast out. That old serpent called the Devil and Satan. You see the scripture there links all the titles together so that you should not make a mistake. And would you believe it? Somebody wrote to me and said, Does it mean that at all? It means that they simply called the Serpent devil and Satan and he wasn't. So you paid your money and you takes your choice with regard to these things, it seems. But I believe you'll be judged according to your reaction. This is repeated later on in the book of the Revelation. This serpent is the ancient. The ancient serpent is the one who is called Satan. That's Hebrew or devil. That's Greek. He's got the two and he's the one person which deceiveth the whole world. He was cast out into the earth and his angels were cast out with him. That was referred to by drawing the third part of the Stars of Heaven with him. The angels are likened to the stars. And then he goes on to say. As a consequence, verse ten, and I heard a loud voice saying In heaven Now, now. You see

right back in the book of Genesis, when Abraham was troubled about his inheritance, God revealed to him a very strange thing.

[00:38:52] He said to Abraham, Even though you have come out of over the chaldees and believe me. Even though you've come into the land of promise, you can't settle down and stake your claim, although you may think that's an act of faith. This is your seed shall be strangers in a land that will affect them. And they shall not come back until 400 years have passed. And if you ask me why the long wait of the redeemed before their inheritance is enjoyed, he says, because the iniquity of the amorite is not yet full and the average height in the Old Testament, the Canaanite, is symbolical of this one who is called the devil and Satan. So until he reaches his term, until he reaches, as it were, the length that God would permit him to go, the groan goes up and the suffering takes place and the mystery of the present experiences have to be endured without much explanation. So it says when this takes place. I heard a loud voice saying In heaven now, now is come salvation and strength and the kingdom of our God and the power of His Christ. So all these things hinge together. And much as we should wish that it were possible that the dreadful things that are mentioned here would not fall upon this devoted earth either, You could see they must.

[00:40:16] There's no possibility of it being cleaned up without. And so we reach now the overcomer once again in verse 11. I've said before and I want to stress this, that if you want to get the key to the book of the revelation, follow the fortunes of the overcomer from the address to the seven churches right the way through until you get to the book of the revelation. I beheld those who were beheaded for the witness of Jesus and for their testimony. And they loved, not their lives unto the death. And they lived and reigned with Christ a thousand years. He is the overcomers. And here we have in the midst of all this period, right in those last days, verse 11. 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. You see, there was a harmony there between that which was given them by God, the blood of the lamb and that which they offered to God as a response. Their testimony and then the true element of martyrdom. They love, not their lives unto the death. You do know, don't you, that the word testimony or witness in the New Testament is the word marturia. And if you put a little tail on the letter U, you turn it into Y. That's what happens with the Greek word. We don't call a person a hypocrite.

[00:41:39] I hope you don't. I hope you don't call him a hypocrite, because that's pretty bad. But to see the you becomes a Y hydro. These few in the Greek. You see the U. Well, now we have here. The word about the overcomer and their testimony. Well, that word, as you look at it in the original, is the word martyr. Everyone who bears a testimony in the eyes of God is a martyr. But a martyr is not one who necessarily suffers at the stake and is burned. He may live a quiet life. He may die at his bed, but he may be a martyr in the sight of God because he doesn't mean that you suffer. It means you hold the testimony that you would suffer if needs be. You see, in most cases, if you read about martyrdom, the person doesn't say, Oh, please make me a martyr. If he's got any sense, he would avoid it if it were possible. But he says, I believe that truth. Now do what you will. And they do the martyrdom, the other people. But that's martyrdom in the sight of God. Of course, there are some people they seem to enjoy being martyrs and then they make new martyrs because you have to put up with them. Well, that's all a part of life, I suppose, but that's not involved in this. And they overcame because of the blood of the lamb. This lamb of God.

[00:43:00] The great outstanding figure in this book. You remember. If John was told that the lion of the tribe of Judah had overcome and overcome and he looked, and instead of seeing a lion, he saw a lamb and he didn't really see a lamb. He saw a lamb as it had been slain. See, that's the one they follow. And they overcame because of the blood of the lamb. It's just the opposite from the world's tactics, isn't it? The world puts power and strength. Whereas God speaks of foolishness and weakness. You remember in Corinthians. The foolishness of God is wiser than men, and the weakness of God is stronger than men. And again, he said to the Corinthians, remember, he said that he who was rich for our sakes, became poor. That we, not through his riches but through his poverty, might become rich. What would it be? Friends, when he puts forth his mighty power and takes to himself that which is his and reigns. Or it will be a day, friends when it's all over, won't it? When these dreadful things will have passed away never to come again. When we get a little bit further on in the book, we shall reach the word new. Behold, I make all things new. And I remind you that in the book of the Scriptures, the word new is nearly always followed by the expression and the former things are passed away because a thing is not new unless the former things are gone.

[00:44:43] And we have a little joke among ourselves, don't we? Here when we wish one another a new year. Oh, you say a new year. Former things are passed away. No

rates, no taxes, no wars. No. Oh, yes, they'll be here. Perhaps even more so. It's not a new year. It's only another year. But when he sits upon the throne who once hung upon the cross. When he sits upon the throne and says it is done. And hang upon the cross and said it is finished. He brings in something new. I mean, there's no no more written across. No more sighing, no more crying, no more pain, no more curse, no more death. For the former, things are passed away. Well, to bring this study to a conclusion this evening, let us just get a little bit of a gathering up of the last verses of this Chapter 12. Therefore, rejoice, ye heavens and ye that dwell dwell in them. Woe to the inhabitants of the earth. And there there's another expression that you do well to ponder. It refers quite a number of times to those who dwell upon the earth. But that's not quite exactly what it means. Because if it were referring to you and to me, I suppose they'd say we dwell upon the earth. Oh, I know they do say that. We have got we sometimes up in the air a bit, you know.

[00:46:02] But we are we are dwelling upon the earth. But that isn't what it says. It says it the other way round the earth dwellers. That is to say, that's their beginning and end. Of all their hopes and plans and purposes, they are earth dwellers and these come into prominence every now and again. Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you in having great wrath because he knows he hath. But a short time here we are getting then the iniquity of the Amorite is nearly full. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And then we've had that passage again. I won't read it where we've got that cryptic reference to the time times and a half time. We get to the very end, verse 17, and the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ. And he stood upon the sand of the sea. Now, that's a little correction you must make. It's not true that Chapter 13 Verses commences with the words that I stood upon the sand of the sea. The devil who has been cast down to the earth is now going to bring up his last man, his last row. He knows his time is short.

[00:47:21] He's cast to the earth, and he stood upon the sand of the sea. And then comes the final anti-Christian beast. We're reaching now. The climax that time will not permit us to do any more, except to draw your attention to the chart, which is just hanging up here in front of you. Chapter 12 and 13 were, as it were, worked together. We have in verse one of chapter 12, a great sign in Heaven. And in chapter 13, we

have the the the end of the 13. We have the dragon cast to the earth. We have in the. We added the Chapter 12 The Woman and the Dragon and the Woman's Plight, The War in Heaven. And in the next section of that, we have the dragon cast of the Earth, the dragon and the woman, the woman's flight, the war on Earth. And then here's the bit that I've just quoted a little differently. Chapter 13, Verse one The dragon stood on the sand of the sea. Next time we meet together, God willing, we shall have to pick up this very, very difficult Chapter 13 and deal with this one that is now Satan's right hand man. When we were looking at the Book of Daniel, only just in passing, I hinted to you that the 11th chapter is punctuated by a very strange expression. It says, And in his estate stood up someone. And then something happens. Then in his estate, something says it over and over again.

[00:48:54] And the suggestion is this that Satan does not know all the purpose of God. But he's always ready with his man, so that for many, many years past, there have been all sorts of men who have been conceived by expositors of the Book of the Revelation as being the climax man and then been. But it wasn't the correct time. But one of these times. The man and the time will coincide and Satan will give him his power and his great authority, and all the world will worship and wonder. And then we shall have reached the climax of the iniquity. This book is out to deal with. As I said earlier, we don't gloat over judgments. We can only stand in amazement as we see what is to come upon this devoted earth. But the reaction should be. Who am I? That I should be spared. Why such love to me? And if we haven't got an answer. Don't worry. Because when God has to deal with this, he has to argue in a circle. The book of Deuteronomy raises the question and is answered by God. So the Lord did not set His love upon you because of this or that or the other. He says, The Lord loved you. Because he loved you. Now that will get you a bad mark in logic. But it's the most wonderful mark in grace. He looks for nothing in us.

[00:50:28] To make the difference. His own sovereign grace has saved us. But it doesn't alter the fact that we should have a tender thought for those poor, misguided wretches who must come under the wrath of God, for which, by mercy, we have been spared. So when we meet together next time, we shall be then. Right in the last days in this prophecy. The rise of the man of sin. The son of perdition. The one who will out. Hitler, Hitler and out. Herod, Herod and all the others that have gone before that have seemed to be, for the moment, the antichrists. You remember in the book The Acts of the



Apostles. Herod gave an oration of the people and they said, This is the voice of a God. And he was stricken by an angel. He could have been a first class Antichrist, negotiating between Rome and beasts and the people of Israel. But what he did in the Acts will be repeated and time and men and place will adhere. And then prophecy will run its course to its bitter end. And then the alleluias and the kingdoms of this world become the kingdoms of our Lord and of His Christ. And there should be a new heaven and a new earth wherein dwelleth righteousness. And sorrow and sighing shall flee away. May the Lord bless our studies and help us to appreciate something of our place in the scheme of this great purpose of the ages.