

W241_Revelation.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. And this is number 11 of our series of studies in the Book of the Revelation. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening, if you care to join us, will you switch off for a moment or two and read from the Prophet Joel starting at verse 21 of chapter two and reading through to the end of chapter three? I'll say that again starting at verse 21 of chapter two and reading from the right through chapter three to the end of the chapter. The Prophet Joel. And just a word or two with this prophet Joel, because anything that focuses upon the character of the day of the Lord is an asset and should be remembered. You will have been conscious when we were reading chapter two that those words were quoted by Peter on the Day of Pentecost. He said, This is that which was spoken to the Prophet Joel. But although he quoted the complete chapter passage here, only the first half of it was fulfilled. The first half was I will give your sons and your daughters to prophesy and so on, and I will pour out my spirit in those days. And then it says, and I will show wonders in heavens above and in the earth. Blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood Before the great and the terrible day of the Lord come.

[00:01:33] It could have been if Israel had repented and the kingdom set up, it could have been the whole thing would have been fulfilled at once. But here was another one of those periods when there comes a long interval, a gap between the beginning of a prophecy and its completion. Just you do know there is a system of teaching that has gained a certain amount of sympathy in the part of some that there will be a period of blessing upon this earth long before Christ comes. It is called the pre millennial kingdom and the good friend who is responsible for that, he did a rare piece of spiritual acrobatics in trying to prove that this passage, the sun shall be turned into darkness and the moon into blood must be present. Well, I think if you can say they must be blessings, you could do anything with it. That before the great and dreadful day of the Lord come. You've only got to look across to chapter three, verse 15, The sun and the moon shall be darkened and the star shall we draw their shining and the Lord shall draw out of Zion and utter his voice from Jerusalem. And the heavens and the earth will shake. And so on. You see, it's all a part of that dreadful evidence that sun, Moon stars, heaven and earth are all involved in the terrible things that are yet to come upon this earth before the end come.

[00:02:56] And ultimately the Lord is seen dwelling with his people and cleansing them fit for their priestly work. Well, now I must go on. Of course we mustn't stop. But these Old Testament passages provide so many keys to the book of the revelation that they're worth pondering. By the way, did you notice the reversal that well quoted passage so many times? We read about beating their spears into plowshares, but this put it the other way round. They're going to start beating their plowshares into spears. Well, that starts me off this evening. That very thought as you approach the this millennial kingdom in. The 19th chapter, The coming of the Lord is seen, and at the coming of the Lord, the millennium commences. How can you say that this is a reign of universal peace? Universal peace is introduced by these expressions. And. Armies are coming. In verse 13 of chapter 19, he was clothed with a vesture dipped in blood, and his name is called the Word of God. He is clothed in a vesture dipped in blood. Well, that goes back to an Old Testament prophecy which speaks about him coming from Eden and treading the winepress of the wrath of God. And you get the same here. Verse 15 out of his mouth goeth a sharp sword, that with it he should smite the nations and he shall rule them with a rod of iron.

[00:04:37] He treadeth the winepress of the fierceness of the wrath of Almighty God. Are we going to empty those words of their meaning just because we have got an idea that the millennium is one long, unbroken universal peace war smiting ruling with a rod of iron, fierceness and wrath. They don't seem to be the words that belong to universal peace. And this is the coming of the Lord to establish that upon the earth. And it's going to take some time, apparently before peace. Is, in any measure, spread over the earth. There is a supper before the marriage supper of the lamb. He calls upon the fowls of the heavens to gather to the supper of the great God. And it is because of this terrific war that will take place that feed upon the flesh of mighty men and horses and so on. Dreadful words. And we might say, Well, pass them by. Don't harrow up your soul over them. True. But there are, on the other hand, we mustn't empty them of our meaning. And so disguise the fact that before ever the millennial kingdom can reach the idea of a perfect universal peace. There's going to be some real drastic work done with regard to that, which is a disturber of peace, wickedness, iniquity will have reached its zenith. Babylon will be in the ascendancy and idolatry immorality will be rampant in the earth.

[00:06:06] Well, that's not going to be dealt with in just a moment. It'll take some time. And the many places that you read in the Scriptures that we might possibly truthfully say belong to the millennium. Have been applied to the whole world where it's it's they shall not hurt nor destroy. In all my holy mountain for the knowledge of the earth shall cover the Lord. A knowledge of the Lord shall cover the earth as the waters cover the sea. But it begins at Jerusalem and spreads. And in the very time when Israel are dominant and Jerusalem is the center, there is provision made for some of the nations refusing to obey and go up and keep the Feast of Tabernacles so that the Prophet Zechariah in the last chapter says the judgments will be given to them according to their condition. Some nations will be visited with a plague, but Egypt with withholding rain, but Egypt, that might say, well, that's no judgment to us because we are fed by the Nile. They have a discrimination and a different punishment to them. Well, the moment you admit these things, even if you cannot explain them all, it means to say that it cannot be at the very same breath, universal peace. Universal peace is coming. But this this millennial kingdom has got a character all its own, and it's necessary. We do well to remember it. The question of the millennium, of course, is a term that we use, and we spread it very much further than its bounds in the scriptures.

[00:07:47] Let's face the fact that there are ten verses in the New Testament. Ten verses in the whole Bible that give you the character of a millennium and all the rest that we quote from Isaiah and other passages are put in by inference. It's possible they're right, but it's possible they're wrong. It's possible. We read into the millennial kingdom that which will come in the day that follows. Will you glimpse at this chart at the bottom, at the bottom of this chart? I'm not dealing with it for a moment, but we have three kingdoms there. We have a Pre-millennial kingdom. Oh, you might say to me. I thought you didn't believe in one. Oh, yes. Saw was before David and the Antichristian kingdom is going to before the millennium. And the terrible thought is that with all the good intentions in the world in teaching the Pre-millennial kingdom, you may be getting some ready to accept the travesty that will be foisted upon the earth with signs and wonders and miracles. So we did have a kingdom before the real one David saw. Then we have David, the Lord's anointed. But he was a man of war and wasn't allowed to build the temple. And as that was at the end. Oh, no. Solomon succeeded, David. And it's not possible for one man in the Scriptures to be a complete type of Christ.

[00:09:07] You will remember that Joseph in the Book of Genesis is a very wonderful type of Christ sold for so many pieces of silver by his brother. Judas betrayed, sold into Egypt, blessing Egypt while his own people are starving and so on. But you do remember he had a peculiar name given to him by his mother. Joseph Beans added. And she said, God will add another son. And when the other son was born, it cost his mother her life. And as her spirit was leaving her, she said, Call him Benoni, son of my sorrow. Now, you can understand that, Jacob. He'd have called him anything to satisfy that wife of his. But he didn't. He said no. Imagine that it. Call him Benjamin. Benjamin. The son of a right hand. And until you got Benjamin together with Joseph, you haven't got a full type of Christ. You went too quickly. You must put the right hand of God to the Joseph aspect, and then you got it. So David is not a complete type of Christ. Solomon isn't a complete type of Christ. The two together do give a double presentation which is nearer. So after the Millennial kingdom is all over. Christ is not going to abdicate. He's king of kings and Lord of Lords. And the prophecy of Daniel on and other things is of His kingdom. There shall be no end. Via continue saying the Millennial Kingdom of Christ.

[00:10:35] We have unwittingly limited his kingdom to a thousand years. But of His kingdom there shall be no end. The thousand years will come to its end. Now this. What is the peculiar character of this of this kingdom, this millennial kingdom? Well, among other things. It is the period. Of the overcomer all the way through this book. There is a little company that is watched by God addressed in the seven churches to Him that Overcometh will I grant this and that and the other. One of them says to him that Overcometh will I grant to sit with me in my throne? Another one says to him that overcome it will be granted and he shall rule the nations with a rod of iron. Well, this is sharing the kingdom with the Lord in that period. If you will notice verse four of this Chapter 20, I saw thrones and they sat upon them and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands. And they lived and reigned with Christ a thousand years. What is most evident that everybody isn't going to live and reign with Christ a thousand years, even though they are believers. This is the special reward for those who in that dreadful period remain faithful unto death.

[00:12:07] I will give him, said the Lord, a crown of life, and he it is fulfilled. So he can say one character of the millennial kingdom. It's the sphere in which the overcomer will

have that blessed reward. But it has other characteristics. I've got three hours written on this paper and even I could read my own writing because I only got three words. One is the word restraint. We read in the Prophet Daniel that there's going to be a restraining of evil, but you can get restraint immediately. Looking in the first verse, chapter 20 and I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years. Now that is meeting the unexpressed feeling of many of God's people, and it's meeting what is sometimes expressed by those who are not God's people that we've never known a period in our lives when there wasn't a spiritual, active tempter at work when we would do good. He sees to it that we have a good prod in the wrong direction, and so many a person may say that God has never been fair. He hasn't given him a chance. Although I only thought this phrase might budget to a wicked mind that you never thought this once. What a remarkable people you must be.

[00:13:37] Never had that thought. God says I'm going to allow it. I'm going to give you a thousand years without a center at your right hand. He's going to be completely bottled up. He's restrained. And then another character is going to be a characteristic of this millennium. It is the last of the dedicated rule of anybody. There's going to be 12 apostles sitting upon 12 thrones judging the 12 tribes of Israel. There is going to be the people of Israel will have entered into their high priestly kingdom and from them will radiate the truth of God throughout the world. There's going to be all this. There's going to be the heavenly Jerusalem which will be ruling over the earth. And the moment the millennium is over and the devil is let loose, he finds enough to be described like the sand of the sea that follow his rebellion. But then after that comes another period when the millennium is all over. It's written of Christ that he must reign till he hath put down all rule. And all authority, not merely the good rule, but all of it. At long last, the lesson to be learned friends. The lesson we sometimes acknowledge, at least in words, that Christ is all and in all. The Millennial kingdom, instead of being universal, peace will only show you that without Christ, the very best circumstances. Will never lead to that perfect day that you couldn't take the millennial kingdom as it is at laid at the feet of the Father that God may be all in all.

[00:15:25] For at the very end of the Millennial kingdom, it shows that there was a rebellion going on in the hearts of many of them worked their way through, as I shall

attempt to prove when we consider the statement that many will yield feigned obedience in that day. So we have the restraint, the reigning and the rebellion. Three words which give you some pointers with regard to the peculiar character of this millennial kingdom. Well, now just notice in this first verse again, chapter 20 and I saw an angel come down from heaven having the key of the bottomless pit. Now, of course, you do meet with some people there straight on to you. How can the pit be without a bottom? So what? I don't know. But a spiritual being might be kept in the pit without a bottom. You'll find that spiritual beings can be retained in the river Euphrates, but could get out of it, I think. But these can't. But of course it doesn't. It's got no word bottomless in it. It's simply the word, the abyss. Now then let's pass this over quickly and say, Oh, don't bother about that. Let's wait a minute. I don't know whether I could give you the same feeling of joy in discovery. I can only tell you second hand. But when I looked at the Greek version of the Book of Genesis and I read that the Earth became without form and void and darkness was upon the abyss.

[00:16:52] Whew. I thought here the first book of the Bible in the last says a bottomless pit. And then when I look at the book of Genesis, I find that God looks at the six days of creation and says, Behold, it was very good. And as soon as he put the man and the woman in the garden, there's that old serpent which is here spoken of. Has come out and begins to deceive. So when you see the pattern at the beginning and the end, you see we got the abyss in Genesis one, verse two. We've got the abyss in Revelation chapter 20. Now, we do know in chapter 20 that after a thousand years restraint, as soon as the devil's let loose, he he's not reformed. He immediately deceives the nations. Will you get that for yourself? Verse seven. And when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle the number of whom is as the sand of the sea. And you want to make me believe that the millennial kingdom is universal peace and the kingdom that will be laid at the feet of the Father. It isn't so.

[00:18:10] So that we've got now at the at the end of the story, a thousand years in the abyss and yet deceiving. Well, now, I don't know about Genesis. I don't know how long the evil 1st May have been under restraint in the abyss in Genesis one, verse two. But inasmuch as the principle is given us in Ecclesiastes, is that which has been is that which shall be and there's nothing new under the sun. It all goes round in its circle and

comes back where it starts until God picks it up and takes it forward. I say just in the beginning when there was a fall among the angels and Satan among them, and they may have been restrained in that very abyss, may have been the prison in which they were kept. As soon as he was let loose, instead of recognizing at last that God was right and that his purpose must go on, he tempts and deceives and would destroy, as there is no change from one end of the story to the other. Well, that's about the abyss. But then we haven't done with it. You have a bit more of the bottomless pit, friends. All right. I think we all do. Do you know how many times the bottomless pit comes in the Book of Revelation? Seven times. And you know where they are? No. Well, it's my job to tell you, isn't it? All right. So will you look at chapter nine? And if this doesn't make you say to yourself the moment you read the bit in chapter nine, all this is the beginning.

[00:19:32] In chapter 20 is the end. Or rather give you up in despair. Revelation Chapter nine. Verses one onwards and the fifth angel sounded and I saw a star fall from heaven unto the earth. And to him was given the key of the bottomless pit. Chapter 20 The Key of the Bottomless Pit. Same words. And he opened the bottomless pit and there arose a smoke out of the pit as the smoke of a great furnace. And the sun and the air were darkened. Was I wrong when I said the darkening of the sun could not possibly be a symbol of blessing? The moment the pit is opened, these very fumes, as it were, darkened the sun. It is evidence that evils abroad. Well, then we go a bit further down and. I want just to get one verse. Yeah. Verse 11. And they had a king over them. These dreadful beings that come out of this this abyss, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon. Now, don't. Don't say that. That means Abaddon. That's bad English. It's entirely an accident. But it does mean that a dreadful person. But in the Greek, he hath his name Apollyon. So he's got two names, one in Hebrew and one in Greek. Will you look at chapter 20? About the last reference to the bottomless pit.

[00:21:07] Verse two. And he laid hold on the dragon, that old serpent, which is the devil. Greek and Satan. Hebrew. So the first reference of the last, say, the key of the bottomless pit and the first reference of the last give you the Greek and the Hebrew names of this particular being. Well, then the other reference is come in the center. Chapter 11. Verse seven. Chapter 11, verse seven. And when they shall have finished their testimony, the beast that ascended out of the bottomless pit out of. So you see, before you get to the millennium, the bottomless pit is figuring and it's always evil. The

beast of the is out of the bottomless pit shall make war against them. That's the believers, the saints in those days. Now, chapter 17. Chapter 17, verse eight, and again in verse 14, and the beast that thou sawest was and is not, and shall ascend out of the bottomless pit and go unto perdition. And then over to verse 14, These shall make war with the lamb and the lamb shall overcome them. The other places he overcomes the saints. The setlist references the lamb overcomes him. The whole thing forms a wonderful pattern that we find when we have a distinctively distinctive key word. So we haven't got very far this evening yet, but here we have something which is vital to the story. It's not merely thrown in accidental.

[00:22:53] And abyss. In the beginning, before ever, the six days of creation were made an abyss. At the end, just before the new heaven and new earth come in an abyss in the beginning, followed by a curse upon the earth, an abyss at the end, when there is no more curse, it says an abyss. At the beginning, when there is a forfeiture of the tree of life and an abyss at the end, when there is a way to the tree of life open once more. And so will you Go on. No more sin, no more death. For the former, things are passed away. That means to say that we are like lines when we realize that what is taking place here at the end is gathering up all that took place in the beginning and making a complete hog of it. Well, I think we to say, well, that's about as much as we want for that side of it. Let's take another aspect of things. In the Old Testament. We haven't done with the bottomless pit yet, but we're going to do it the way it's used elsewhere in the Old Testament. It occurs twice in the Book of Genesis. Now, will you turn to chapter seven, verse 11? And of course, the moment I say that, you know, it's to do with the flood, don't you? Chapter seven, verse 11. He is the same word, a bottomless pit. In the 600th year of Noah's life.

[00:24:14] In the second month, the 17th day of the month, the same day were the fountains of the great deep, the fountains of the bottomless pit. Broken up. So just as we had a flood. That was a destructive flood because of some judgment that fell. You do remember that Jeremiah chapter four says he beheld the heavens. They had no light. There was without form and void, and it was the Lord's vengeance. And Isaiah 34 says it was the day of the Lord's vengeance when this confusion was upon the earth. The two words, again, without form and void. So we have here, followed by the failure of the race of men under Adam. We get in Noah a picture of the second man, the last Adam. Rounding the whole story off before we leave the race. And begin with the nation

headed by Abraham. So again, you see the great Deep is with us in connection with a judgment that comes upon the earth. Well, now there's quite a number of other passages. I don't know whether we ought to refer to them all, but there is one I think I would like you to look at, and that is Proverbs chapter eight. Proverbs Chapter eight. It's dealing particularly with wisdom, but wisdom personified. And Christ in the New Testament is the wisdom of God. And Christ is the logos and Christ is associated with creation. And let's look at this passage in Proverbs, the eighth chapter, starting at verse 22, The Lord possessed me in the beginning of His way.

[00:26:11] Before his works of old. I was set up from Everlasting from the beginning or ever the Earth was. I stop here because if you will look at Psalm two, it says, Why do the heathen rage and the people imagine a 19? The kings of the Earth set themselves against the Lord and his anointed. And then further down it says, Yet have I set my king upon my holy hill of Zion? And you will see in the margin of your Bible that the word set my king is the word anointed. So that I can venture to play upon the word because it's there. There's the word anointed means the Lord's appointed. An anointed person isn't merely someone who has had oil put on his head, but he is someone who has had oil put on his head for set him apart for a certain purpose. And so we have it now. This is the bit that I want you to notice right back before the beginning of time. This one has got the same word used of him, the Anointed. He was the Christ before ever. He appeared in this world. He was set apart, as Peter says, before the foundation of the world. He was set apart as a lamb without blemish and without spot. Redemption was in the mind of God before ever. The occasion, as it were, seemed to demand it.

[00:27:32] Well, now we go on a bit further. The Lord possessed me in the beginning of his way before his works of old. I was set up from Everlasting from the beginning or ever. The Earth was. Before whatever the earth was. When there were no deaths. Isn't that lovely? When it was first made? No abysses, no bottomless pits. That's the same word. No bottomless pits. They came because of evil. I wonder if anybody could tell me offhand without being nudged where the first earthquake is mentioned in the Bible. And if they can't think of that one, can they think of another one. That comes later on in connection with the times of the prophet Isaiah. Don't answer because it might spoil the tape because you're all telling me that we'll keep very quiet. The first one is those rebellious people who dared to usurp the priesthood in the days of Moses. And he says, if these men die, the death of ordinary men, then God hasn't sent me. But if the earth

opened and swallowed up, that's the first earthquake that took place in the record of the Bible. If God's dealing with those who usurp the place of Christ, and then, as I, the King who went into the temple and was warned by the priests not to do it, he attempted to usurp the priesthood and he went out a leper. And he says about the earthquake in the day of Isaiah.

[00:29:01] So you see some of these things have got references that you do well to pursue. They are not merely just faults in the structure of the Earth's surface or so on. And we could go right down this that. It is a marvellous passage. I think we'd better do a bit more. When there were no debts, no bottomless pits. I was brought forth when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While others. Yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. Isn't this going back now? Some people have got a great aversion to dust. I won't mention any names, of course. Dust. Dust and dust. And so on. But you know, friends, you ought to remember that without the dust of the earth, you wouldn't be living. We depend upon it for all the food that we have. Do you know why it's called the ground? For because he's been ground up. That's the idea, because it was solid rock at first. And then by weather and conditions, it's been ground and a few inches of the surface of this world is all that we've got to support our life. Satan didn't say us anything when he said to the Lord, If you be the Son of God, command these stones to be made bread. But he could because that's what bread is made out of.

[00:30:27] Only it's ground up so much that the plants can absorb it and give you the calcium. And I don't know what a little bit more assimilated, you see. And just in the same way, he could have said he could turn water into wine in just a flick of a finger instead of taking 365 days to do it out there in the vineyards. Shall we have this marvelous creation attributed here? Right back to this one. In the beginning, the highest part of the dust of the world when he prepared the heavens. I was there when he set a compass upon the face of the deep. When he established the clouds above, when he strengthened the fountains of the deep, when he gave to the sea. His decree that the water should not pass his commandment when he appointed the foundations of the earth. Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him. And then look at this. After all that magnificence rejoicing in the habitable part of his earth. And my delights were with the sons of men. Now, how

far? This is pathetic. It's not for me to say, but what a sweep from before the foundation of the world. Before, whenever the dust of the earth was made, I was with him. And yet, at the same breath, his delights were with the sons of men as you and me.

[00:31:52] The more you see these things, the more you realize that there has been something going on for not many centuries, but for millenniums. Or should I say millennia to satisfy everybody millenniums, if you like, that God was working to a redemptive purpose long before it may have seemed necessary for some. And here we have a little hint or there, he says. In that primitive period there were no bottomless pits, but they came in like the corner rebellion. They came in like the King Isaiah Rebellion. They come in in connection with the evil one at the end. And you will find that if you turn to the book of the revelation that there are other strange things with regard to imprisoning spiritual beings. Look at Chapter nine. We were looking at the bottomless pit just now. We could have gone on a bit further. Chapter nine of Revelation. The verse 14. Say saying to the sixth Angel, which had the trumpet loose. Loose the four angels which are bound. So where are they bound? What sort of prisons are going to hold an angel? What do you think it was something like the they have to do for the making the the radio atomic stations now thick pads of lead and concrete by the yard to keep these spirits in. But this is what it says loose the four angels which are bound in the great river Euphrates. You know what? I don't understand? How spiritual beings can be bound in the river Euphrates.

[00:33:30] Then you could take a chain and lock up Satan for a thousand years. In what sort of prison is he going to be? In the abyss. But it's so here. And then it says, And the four angels were loosed. Which were prepared for an hour and a day and a month and a year. As I prepared for a specific moment and could be kept there to that time. So we are not giving away very much when we say the amount of things, as I've said of myself, with all true humility, I trust that the things I don't know would fill the British Museum. There is one friend here who felt very touched when I said to him, But you'd want the Albert Hall as well. And he thought I was giving him great credit till I got out of his arm's reach, you see, because he wants more buildings for what he doesn't know. But it's still wonderful, isn't it, that with a book like this, there are things unexplained. And he puts us in the right frame of mind to say, Well, let God be our teacher and let us sit and listen to him a bit more and argue a bit less until we've got chapter and verse for our position. Well, now then, I'll leave all the other references for you to dig out. I'll tell you them

without turning to them where we have other references to this abyss in the Old Testament.

[00:34:47] Psalm 104, verse six, Psalm 106, verse nine. Amos, chapter seven, verse four, and Habakkuk, three, ten, 11, 12 and 13. Now they will contribute more passages to this great point with which Revelation 20 opens. Well, now the next thing is this. We come back to chapter 20. The next ones to come before us in this millennium are the overcomers. And I think we may have just time enough to refresh our memory of the fact that in the opening of this book, this book of prophecy is addressed to the seven churches that are specified as being in Asia. And not one is omitted. Shall we look at the chapter two and three? We can't go into a new subject this evening. This is getting us ready for our study next time. It says verse seven of chapter two. He that hath an ear. Let him hear what the spirit saith unto the churches. To him that overcome it will I give to eat of the tree of life, which is in the midst of the paradise of God. It starts there. The tree of Life, which we read of in the last chapter and the last chapter. That one. And then we have. The emphasis on the. Could be an angel in verse ten, and at the end verse 11, he that overcome it. Should not be hurt of the second death.

[00:36:24] That's moved back a chapter that's into chapter 20. The second death. And then we have in the verse 17 to him that Overcometh will I give to eat of the hidden manna? I will give him a white stone. And in the stone a new name written which no man knoweth saving. He that receiveth it. And then we have the church at Thyatira and verse 26. And he that overcome it and keep it my works unto the end to him will I give power over the nations and he shall rule them with a rod of iron? So this is the overcomer addressed each time and it's linked with something that's going to take place mainly in the millennial kingdom. Uh, chapter three continues. And it says verse five, He that overcometh the same shall be clothed in white raiment and I will not blot out his name of the book of life. Well, where do you find the book of life in chapter 20? It's still taking us to the one chapter of the book of the Revelation. And then in the. Verse 12 him that overcometh will I make a pillar in the temple of my God? And he shall go no more out. And I'll write upon him the name of my God and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God. And I will write upon him my new name.

[00:37:46] The New Jerusalem comes in chapter 21 and 22. And then we come to the end where we have verse 21 to him that Overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my father in his throne? Well, there's not a single promise made to one of those in those churches that doesn't impinge on the last chapters of the book of the Revelation. Instead of them being spread all over Christendom and being the history of the Christian church for 2000 years, it belongs to this period where they're going to be given the very things that do with this period and those who are false and those who are not overcomers are going to forfeit some of the things that are held out here and some of the plagues that are here will be given to them. But it's all going to be at the very moment you can't spread those things outside. So for the moment, let's stop for a minute and say, now where have we got? We got here that the Revelation 20 in its ten verses contains the specific statement that there will be a reign of a thousand years if it only said it once. We might have said all that means a long time, but it says it so many times in this small compass that you cannot avoid the insistence. Will you notice? It comes at the end of verse two He's bound a thousand years and in verse three, till the thousand years should be fulfilled.

[00:39:11] That looks like a specific time. And then we have at the end of verse four they lived and reigned with Christ a thousand years and again in verse five. But the rest of the dead live not again until the thousand years were finished. And then in verse at the end of verse six, they shall reign with him a thousand years and verse seven. And when the thousand years had expired. If that doesn't mean a specific period of that time, how can it be expressed otherwise? It cannot be spiritualized away. So there is to be a period of a thousand years. Now we are not certain and we only put this forward as a possibility, but it lines up with the rest of the teaching of Scripture. The six days of creation ended with a Sabbath rest. And the six days creation is followed in the record of the Scriptures by a six week period, which is called the Feast of Weeks. That's another seven weeks from Easter to Pentecost. And then the festival Year of Israel is seven months. The rest of the year is blank until you start again. Seven weeks, seven months. And then every second year there was a sabbatical year when the ground went fallow and they let it grow as itself. Seven years and then seven times, seven years.

[00:40:27] 49 is the Jubilee. I think we have 70 times seven of the prophecy of Daniel. And in the chapter of Peter when he's speaking about the day that's yet to come, when the heavens should be dissolved and pass away, he says A day with the Lord is like a

thousand years. A thousand years, just like a day. Well, that gives a hint that the days. Maybe a thousand years and God has only had a working week for it's only just getting to the end of the sixth day, which is going to be followed by a seventh day. And the Hebrew says there remaineth a Sabbath keeping the Sabbath ismos for the people of God. So, friends. And our clock has been removed from the chapel to be repaired. We can still say with regard to the clock of the ages, we are getting very, very near. Try the evening. Because the Sabbath is the Saturday that follows. We are very near the end of the working week. It's followed by the millennial kingdom. And then comes the eighth day, which is the first day of the new week, and then all delegated authority will cease. The whole responsibility will rest upon his shoulder, as it says in the prophet Isaiah, and he must reign until he have put all authority under his feet. And the last enemy that should be destroyed is death. And then shall the son voluntarily submit to the Father? I present to him that kingdom at last perfect and complete.

[00:42:07] When God shall be all in all. Now we must reserve our judgment and wait so that we can pick up the three theme again. And we shall have to add several of these evenings trying to get the atmosphere. I could have gone right through these chapters, but I don't think we should have got so much out of them. If we tally and wait and let some of these things sink in. There was one friend who used to come to these meetings. He's gone now and he won't worry about what I say. He used to be always boasting how many times he read the Gospel of Luke. I think it was. And one day I got a little bit impatient. I can get impatient, I'm afraid sometimes. One day I said to him, Look, friend, you go walk quite right, clean through Smithfield market and come out the other end just as hungry. It doesn't matter how many times you read the Bible, it's what you get out of it, isn't it? So if we haven't gone more than one verse actually in Revelation 20, I hope we're beginning to realize here's a passage that needs pondering. Here are some things that are going to be mighty in their outworking. And if we can get light upon them by looking here and looking there, comparing spiritual with spiritual, we shall be better fitted to be able to point the way to others as well as to put our own conviction.