

W243_Revelation.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number 13 of the series of studies on the Book of the Revelation. It is our custom at this meeting to read a portion of scripture together. And if you are listening, would care to join us as we hope you will. We do switch off for a little while and read with us. Revelation Chapter two. In our previous study, we were giving a survey of the actual text that we have in the book, giving us the indication of what the millennium is about. And we found possibly that it ran a little bit counter to the usual presentation. As we remarked, the word millennium has come into ordinary use so that a town councillor may rebuke somebody else who wants to spend the money of the taxpayers liberally. He says You're expecting a millennium. But then you see, that's assuming that the millennium is going to be a wonderful place of peace and prosperity and so on. Well, we noticed that the Lord who descends from heaven to set up the millennium is coming with a sharp sword with which he's going to make war and fury of the wrath of God. He's going to rule with a rod of iron. And we discovered by examining the scriptures that the nations of the earth, instead of willingly submitting like Israel will. Israel is said in Psalm 110, they shall be willing in the day of his power, and we discovered that they shall not hurt nor destroy in all his holy mountain.

[00:01:44] But we've spread it all over the earth too quickly. The knowledge of the Lord shall cover the earth ultimately. But we remember that in the Prophet Zechariah that although Israel were a kingdom of priests, so that the very utensils in the kitchen were as holy as those in the temple. Yet there were some nations who were going to be visited by a plague or would have the rain withheld from them because they refused to obey God. Well, that doesn't look as though it's absolutely peaceful and perfectly righteous. Otherwise such circumstances could never arise. Well, that's a challenge to us to say. I wonder whether we made other mistakes. Well, one of the finest things to prepare us for study in the Word of God is to remember It's always possible. I don't think I can quote from memory the words of Oliver Cromwell before a great battle, but he said something to this effect all that you would think it were possible that you may be wrong. That's all I say to myself and say to you, because, you know, you can read book after book, which without the slightest hesitation, knows that the Great White Throne is the final judgment of all the ungodly that have ever lived. And the Great White throne is described as being the second death. Well, it's an extraordinary thing to think that an

overcomer, an overcomer comer, should be told that he would not be hurt of the second death if that's the case.

[00:03:09] If that's the case, I would turn around to a very angel from heaven and say thank you for nothing. For I have a position in Christ that exempts me from such a fate. So we are wrong somewhere. So let's pursue this study a little bit more, shall we? We find by looking at this Chapter 20 there, there there is a company of martyrs that reign and if you will notice the words that I used, you'll see my predicament when I face this fact. Chapter 20, verse four. And 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. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection On such the second death hath no power. On such overcomers. On such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.

[00:04:29] If the second death is the judgment of all the ungodly that ever lived, that's an intrusion. For we don't need to be told that. Well, now, we read just now, didn't we? The second chapter of Revelation. In the first chapter, John is instructed to send these letters to the seven churches. In chapter two and three, we have the letters and in the last chapter of the book of the Revelation, this is what I say unto the churches. And the angel revealed it in chapter one is the angel talking to John in chapter 22. It's one book and everything arises out of and belongs to the seven churches. It's been a mischievous thing to say. The seven churches give a panoramic view of Christendom from the time of Christ until the present day. And then we start prophecy afterwards. Because you see, the seven churches are so intimately linked with the prophecy that you cannot read them without reading what is going to take place in that particular day. So should we just refresh our memory? And if any of you say, well, I know all about it, well, you thank God for a good many people seem to have memories that easily let it go again. Chapter two and three. First of all, will you notice and I won't I won't give you the verses because surely you know it. But every church, without exception, is told by the Lord.

[00:05:51] I know thy works. I know thy works well. When you come to the Great White Throne, there are two books opened The Book of Life and the book of their works. Well, this not the works of the ungodly world. It's these works that are now coming up to assessment. If you if you miss the millennial reign and are not an overcomer, then your works will be assessed at that great white throne judgment. This has to do with the same class of people. We'll see that again presently. I know thy works. And then the rewards that are being offered to these who overcome. Verse seven, I will give you to eat of the tree of Life. Well, where's the tree of life to be discovered in the book? This isn't a word that could be said to some church for the Middle Ages. It's nothing to do with it. It's to do with this people. The tree of Life, which is in the midst of the paradise of God, which is described in detail in chapter 21 and 22. Or again, you read the next statement to him that overcometh verse 11, he that hath an ears let him hear what the spirit saith unto the churches He that overcometh shall not be hurt of the second death. He that overcometh shall not be before the Great White throne and judge with all the ungodly that have ever lived and died.

[00:07:12] Is that reasonable? Look at the sort of persons being addressed in verse ten. Fear. None of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison. And that ye may be tried. And ye shall have tribulation. Ten days be thou faithful unto death. And I will give thee the crown of life. And you will not be hurt of the second death. You try to put in there, you will not be touched by the general general judgment at the last day. It has no meaning. And so you can go right through. The next one is in verse 17, the hidden manner, the white stone and the name that no one knows which associated with the coming of Christ. He had a name that no one knows what himself is something special, but it's still linked with a book. And then at the end of this chapter two to him that overcometh he shall rule them with a rod of iron. So there again his millennial conditions. And in chapter three, in verse five, him that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, not blot his name out of the book of life. If the book of life means the book in which the redeemed are written, who have the gift of eternal life. Well, there's no need to tell me God will not blot anybody out Who? We already have it in the Scriptures.

[00:08:35] I know my sheep. They follow me. They shall never perish. And none shall pluck them out of my hand. I think we've slipped up somewhere, don't you? We've read into these things which will not make it reasonable. But I will confess him his name

before my father and before his angels. Of course. I haven't told you what I believe the book of life is. I'm leaving that for a moment for you to think out. We may not get through to the air this evening. And then again, still going on with this verse 12. Him that overcometh. Will I make a pillar in the temple of my God? And it's associated, as you will see with the New Jerusalem which cometh down out of heaven. That's definitely connected with this very book. And then finally, 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? That's they lived and reigned with Christ a thousand years. So you see the two churches, the seven churches. These two chapters are an integral part. Must never be forgotten right the way through. And when you come to the last chapter, those who fail to reach that standard are going to have the plagues that are sent in the book of the revelation and have a taste of them themselves.

[00:09:48] Well, how can that be spread over 2000 years when the plagues haven't yet come? It must be to do with the people who live at that time to make it intelligible. Well, now let's take some of these features that we have to examine. We've got the martyrs. We've got the words the rest of the dead. Let's have a look at that, shall we? That's going to give us another start. After the resurrection, which is called the first one, after these have been raised and seated and beginning to share the reign of Christ as they were promised. It says the rest of the dead live not again until the thousand years were finished. This is the first resurrection. Well, now, that is not quite true. This word first means the former of two, just the same as the first heaven and the first earth are passed away. Now, the former of the first heaven and the First Earth in Genesis one, verse one is never going to pass away. It was the one that was made for the six days, which is the former of the two. And this, you will discover, is just the meaning of the Greek word. If you don't believe me, you can look up a concordance or a lexicon. So now we've got. A resurrection. And the rest. Wait for the resurrection. This is the former of two resurrections. Whereas the second one, when in the same chapter, the rest of the dead lived not again until the thousand years were finished.

[00:11:19] And they may be touched by the second death this second lot. But the others who were overcomers and reigned with Christ, they were assured they would never be touched by the second death. They are kingdom kingdom of priests. Now it's fitting, you see. But you may say what a horrible thought. I never thought any believer was going to stand before the Great White throne. That's because you may have invented your own

idea of what the Great White Throne stood for. You do know in the New Testament, in the epistles of Paul, that the believing church will stand before the judgment seat of Christ so far as their works are concerned? Well, if they can, so can other believers. It doesn't mean that they're going to be cast into what we call hell. They may find their garments are singed by that approximately, and they'll be very, very glad that those works, which are not going to stand the test, will be burnt up. That's what one Corinthians chapter three says, that those who are built upon the one foundation have got to be careful what they are building thereon for that is going to be tried by fire. We read into all this such a tremendous lot of arguing about hell for the wicked that we've forgotten. There is a fiery trial to test the works of the believer.

[00:12:33] So let's be a little bit patient, shall we, and see whether these things are so. Supposing we examine a little more carefully the meaning of this word. The rest. You say, Oh, now here we go again, looking at all sorts of passages. But friends, we are dealing with a holy book. And there is a principle in this book written for our guidance. The words which the Holy Ghost teaches, comparing spiritual with spiritual. And if you do not put that into practice, you may assume certain meanings which it doesn't stand and you may miss something that is there involved. So we're going to look at 1 or 2 passages anyhow. The second chapter of the acts and the 37th verse Acts 237. Of course you understand this is the original word I'm comparing every time. Acts 237. Now, when they heard this, they were pricked in their heart and said unto Peter and the rest of the apostles. The point I want to make is you'll discover that it's all the same company always. Peter was an apostle and the rest of the apostles were apostles. They couldn't help themselves, but you couldn't say. And the rest? They were apostles. The one and the 11 together, you see. Or let's look again at chapter two. Romans Chapter two, verse seven. Uh, wait a minute. Chapter. I think it's chapter 11. I'm sorry. That's like the chairman who gave out the part one and part 11 of his program, Chapter 11, verse seven.

[00:14:24] What then? Israel has had not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. The rest of who all the world know Israel. It's always means the rest of the same company, the whole group, an election taken out of it and the those that are left. And so we might go on. But let's look at it as it comes in the book of the revelation itself. Let's keep to that chapter two, verse 24, chapter two, verse 24. But unto you, I say, and the rest in Thyatira you see how it's used

that one company or let's go on again. Chapter three, verse two. Be watchful and strengthen the things that remain that are ready to die. For I have not found thy works perfect before God. Wait a minute. That doesn't seem to ring quite true. Yes. Be watchful and strengthen the things which remain. I think it must be in the first verse. Perhaps somebody can correct me. Presently, the Greek word is lupus. I'll pass that one for the moment and look at chapter 813. As I say to some friends, I make these mistakes just to prove that I'm not infallible. I like those who are listening to this tape to make a note of that, please. 813. And I beheld. I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet and the three angels has yet to sound.

[00:16:06] I think that would find we would find there was the other trumpet and chapter 920. We'll find one again in a minute. Yes. And the rest of the men which were not killed by these plagues yet repented. Those that were left. And in chapter 1217 and the dragon was wroth with the woman and went to make war with the remnant of her seed, which kept the commandments of God and have the testimony, the remnant, those that are left. And so we could go right on. We might as well get two more. Chapter 1921 and the Remnant were slain with the sword of him that sat upon the horse. The remnant, those that were left. And finally, chapter 20, verse five and the remnant are. The remnant. Those who were left there belong to the same group. The rest of the dead lived. Not again until the thousand years were finished. This is the former resurrection of two, and the other resurrection is described when you get the great white throne. What? The next thing is to discover, if we can, what is intended by this reference to the Book of life. The Book of life. I think we discovered that there were two statements in these early churches, one in chapter two, which is a very challenging one, that those who were martyrs and suffered were assured that if they were overcomers, they would not be hurt of the second death.

[00:17:39] And we find in Chapter 20 that those who were overcomers who took part in this first all form of resurrection, who were priests unto God, they shall not be hurt to the second death. See the same thing. And then in chapter three, verse five, he that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life. But I will confess his name before my father and before his angels. I will not blot his name out of the book of life. Now is another assumption. We

assume straight away that that means the book in which God has written the names of all his believing people. That's the book of life. And so we say before ever we read this by the testimony of the scriptures and the gospel. We believe if our name is in the book of eternal life, we have the assurance already that there is no condemnation to them which are in Christ Jesus, that absolutely safe forever. And yet he is an assurance that an overcomer will not have his name out of the blotted out of the book of life. Now, the only other book in the New Testament that refers to the Book of Life is Philipians.

[00:19:02] Now, if the Book of Life meant the book in which God had put all the members of the church of the one body, you would want to expect to find it in Ephesians or Colossians for that gives you the basic teaching. But Philipians is an exhortation to run with patience. The race set before you to have a prize in front of you that you might lose. And the apostle Paul himself, who wrote the epistle to the Philipians, said not as our already perfect. An interesting vessel that has the reference to the Book of Life in Chapter four. That's the only one in the New Testament apart from the Book of the Revelation. Well, now, when I go back to chapter two, when I read about the martyr, the the ones who were suffering and enduring and overcoming and were given a crown of life. And when I go on and read in chapter three that the one who overcomes will not have his name blotted out of the book of life. And when I see the Book of Life is in Philipians with those who are not only saved and redeemed, but who receive a prize and a crown. This is God's book of martyrs. Here's the whole thing. We've got a book that you can read if you wish. Foxe's Book of Martyrs. And we've got God's Book of Martyrs in the Book of the Revelation.

[00:20:26] And he says, those whose name is in that book, I will not blot out. Do you know this goes right back to Matthew, the 23rd chapter that it seems to indicate that God has a record, if we may use such homely terms. It says in Matthew 23, verse 34, wherefore behold, I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them shall eat kozhina synagogues and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Specific names. As though there was a record kept that God was remembering of those who had suffered from the days of Abel right up to this last one that was practically in the very times of our Lord himself. So when it says, I will not block your name out of the Book of Life, it doesn't

mean there's a possibility that a person may be saved today and lost tomorrow. But it's dealing with the martyrs, the overcomers, the sitting upon the throne, the ruling and reigning with Christ that they may forfeit. Otherwise, you see, when you read that chapter 20, it's incongruous to speak about those who were beheaded for the witness of Jesus who refused to receive the mark of the beast.

[00:21:59] They lived and reigned with Christ a thousand years. And by the way, the second death won't have any power over you. And then make the second death mean the judgment of the whole vast ungodly world. I know there are difficulties that arise out of this, but we'd have to face those as time goes on. Let's look at the book of life now, shall we? As it occurs in the book of the revelation itself, in order to canvass our subject as closely as we can. Chapter 13. Here we have in Chapter 13 that dreadful moment when the Beast. The anti-Christian rule will be established. It's a sad thought to think that the best minds of men are crying out for a world police force, world government, world constitution. Organizing it as best they can because they can't see any other way in which they can protect themselves and the nation that they represent from the dreadful things that are coming. And yet the book says, oh, yes, it's coming right enough, but when it's all there, this particular one is going to take control and dominate the rest of the earth and so paralyze everybody for it. Says in this book, when he begins to operate, they say, who is able to make war with him? Chapter 13. When you come to think of the things that they've got now to make war with and the day is coming when all those are going to be obsolete and there's going to be something that this particular creature will have that will intimidate the whole world.

[00:23:46] Well, you say, well, what can we do about it? But he's moving. And the very work that you see being done in Europe to bring into being a European world of its own is all getting ready for the same thing. And yet what can the politicians do? They are doing the best they can. We don't decry them. But what a shocking thing to think that a very best efforts of the best men may still be furthering and fostering and leading to this dreadful goal. Well, this is this is the 13th chapter. And it says in verse seven, and it was given unto him to make war with the saints and to overcome them. And power was given him over all kindreds and tongues and nations. That is this anti-Christian beast. Notice the universality of his rule. The very words used in the Prophet Daniel of the universal reign of Christ is used here. Kindreds and tongues and nations and all that dwell upon the earth shall worship him. All. Well, no, not quite. Blessed be God. There's

a remnant. Whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. He that if any man have an ear, let him hear. A revised translation of verse ten. He, that is for captivity will go into captivity.

[00:25:09] He that is to be killed with a sword will be killed with a sword. Here is the patience and faith of the saints. They are martyrs. If they are destined in the purpose of God to go through it, they go through. It is the patience of the saints. They endure it. But those who endure, they reign. Those who have exercised this patience. They sit upon the throne. Those who refuse the mark of the beast and suffer for it. Are those who are going to live and reign with Christ a thousand years. Their names are in the Book of Life. So they are the overcomers. Again. And then we find in chapter 17, verse eight. Chapter 17, verse eight. Here again is this terrific monster being described. And the beast that thou sawest was and is not. And shall ascend out of the bottomless pit and go into perdition. Words that want to be weighed very carefully. Otherwise, we could soon get tangled up with them. He was. And is not. That was a reference to his being slain and given a deadly wound. And yet he was healed. He ascends. But he goes to perdition. And they that dwell on the earth shall wonder. And this expression doesn't really mean just casual people that can't help themselves but live on the earth. I think you'll discover that it is the other way round in the text. The earth dwellers.

[00:26:46] The earth dwellers are sort of suggestive name for those who have nothing beyond the earth to which to look. The earth dwellers whose names were not written in the Book of life from the foundation of the world. They shall wonder when they see this. But the others are the overcomers who refuse to bow, refuse to worship, refuse to receive the mark. And then again in Chapter 20, we've already looked in Chapter 20. Oh, look at chapter 20, verse 12. First of all. And I saw the dead, small and great stand before God and the books were opened. And another book was opened, which is The Book of Life, two books. The one is The Book of Life. The other is the book which judges their works. And the Dead were judged out of those things that were written in the books according to their works. Well, we had it seven times over and considerably more than seven times over in the seven churches. It says it at least once to every one of them, and it repeats itself in more. I know thy works and he is the judgment according to works for those who were not in the book of life. There's the alternative. And so we go on to the the 22nd chapter and verse nine, I think it is. No, wait a minute. Verse 19. Yes. In verse 18, I testify unto every man that heareth the words of the prophecy of this book.

[00:28:31] If any man shall add unto these things, God shall add unto him the plagues that are written in this book. Well, that must mean focusing upon the time, doesn't it? Because you couldn't say that this is the thing that was going to be true. All this 2000 years that anybody 2000 years ago or 1800 years ago who didn't believe something in this book would have these plagues had him. But they haven't fallen yet. But supposing it's looking at the very time all this is written for these overcomers to warn them and guide them and those who are not overcomers to be warned of their danger. For I testify unto every man that heareth the words of the prophecy of this book. If any man should add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away His part out of the book of life, out of the holy city, and from the things which are written in this book. And the holy city is not entered by everyone. Oh, no. You discover that the at the end of chapter 21. It says in verse 24. I think we ought to go back a little bit. Verse 22, I saw no temple therein. For the Lord God Almighty and the lamb are the temple of it.

[00:29:59] And the city had no need of the sun, neither of the moon to shine in it for the glory of God did lighten it. And the lamb is the light thereof. And the nations of them which are saved. Now, you see, we got beyond the millennium. We've come after the millennium is over. And he is the nations of them which are saved. All they're going now to walk in the light of it, is the beginning of the dawn of a new day. The seventh day finishes a complete week. The circumcision was the eighth day starting a new week. The octave is the eighth note. And here we have the same thing. This is the beginning of the new thing. And delegated authority is finished. Right through the millennium, there's been the rule of those who sat upon 12 thrones judging the 12 tribes of Israel. There has been, David, according to our Old Testament prophecy, raised from the dead to be the Viceroy of Christ upon the earth. There is the rule of the heavenly Jerusalem over the earth. It all ended in failure. That kingdom that ends up like you read in the final verses of the book of. Chapter 20. Could never be taken or presented to the Father as the perfect kingdom. But when all that is finished. Then. Christ alone will take control without any denigration. Whatever. And he takes it right through. He must reign until all enemies are under his feet.

[00:31:32] He was put down, all rule and all authority. Doesn't matter what it is. And when that's completed, then the sun voluntarily submits that God may be all in all. That's the goal. This is a part of the step of the way. We are puzzled me many times to wonder why God takes such terrible pains and occupy such wonderful time to do these things. Well, He hasn't told us. We can only be conscious that in his wisdom, he's never made a mistake and that the battle of light and darkness, good and evil, Satan and Christ is something far more terrific than some of us perhaps have reckoned. The Scripture doesn't veil the fact that it takes all the power of the Almighty and all the love and grace that he's got to win this battle. He's spared not his only son. That's the way it's put. And so we have now, at long last, the emphasis that beginning to the dawn of that new day. Or the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it. You see, this is a reversal of the refusal in Zechariah to go back to it. Oh, now they're going to this heavenly city, which is now come down upon the earth and the gates of it shall not be shut all at all by day, for there shall be no night there, and they shall bring the glory and honour of the nations into it.

[00:33:04] And there shall in no wise enter into it any thing that defileth neither whatsoever worketh abomination or maketh a lie. But they which are written in the Lamb's Book of Life. Here's the book of life again. Only those who are the overcomers. Only those who are in that book of life. The Book of martyrs, as I call it, have a right to enter the city. The rest of the world will walk in the light of it, but these others will be the actual residents in that city. Well, now there's so many other things that demand attention. Let's look back again into Chapter 20, where we have this great white throne. It says in verse 11, and I saw a great white throne. The emphasis upon the word white. For some reason, the word white comes in the book of the revelation over and over again. White garments, you remember it says with regard to the bride. Verse eight and to her was granted that she should be arrayed in fine linen, clean and white for fine linen is the righteousness of saints. And this reminds me that I made an omission when I was dealing I think it was on Sunday morning with the prohibition that's found in the law of Moses that the Israelite must not wear a mixture of linen and woolen.

[00:34:30] They must not sow mingled seed. They must not plough with an ox unless see mixture three times over. Now, it's not a wicked thing to wear. Mixture. All the whole lot of us shall be wicked. But it was a wicked thing for an Israelite because he had to live

a typical life. It's not a wrong thing to throw to sow mixed seed in your farm because it's practised as good husbandry. But it was a wrong thing for the Jew because he must not mingle seed, you see. Well, now here's a point. The linen grows in the. In the ground. The threads of the linseed. The world grows on the back of a sheep. And both of them stand for righteousness. One, the righteousness of the individual, one the righteousness of the lamb of God. God says you're never. I'll never allow you to mix those. You either stand before me in righteousness of your own or you stand before me clothed in his. So we have the linen is the righteousness of the saints. That is something which is awarded to them, not to justify them, but because they have in some measure earned a reward. And here we have the white and the great white throne is the throne where awards are considered. They are either being judged out of the Book of Life or the book of works. And then, of course, comes the awful problem.

[00:35:56] What about these? They seem to be touched with the lake of fire. Well, then you see, that's because we've already invested the lake of fire. So far as the believer is concerned with items and features, that may not be true. I reminded you just now that in one group I think we ought to see that for ourselves. One Corinthians Chapter three The believer is warned that he will not be exempt from the test of fire. It says in one Corinthians chapter three, verse ten, according to the grace of God, which is given unto me as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he build it thereon. He does not say, I'm doubting whether you are on the foundation. I'm only doubting whether what you build on the foundation will go through the test. Well, what were the tests? B verse 13. Every man's work. Here it comes. Work shall be made manifest for the day. Shall declare it because it shall be revealed by fire. And the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss. But he himself shall be saved. Yet so as by fire. So you see, it's possible for these to come within proximity of that fire. They never be cast into it in the sense that they will be eternally lost, but they may get so perilously near to it as to realize something of the awful thing they did when in the day of Antichristian domination, they failed to stand for the truth.

[00:37:54] There we saved. If you're not clothed with the righteousness of Christ and you get in proximity of this, you'll be like the devil and his angels. You'll go. But there are others. You remember that You may have to hesitate a bit if you've got any sense. In

Matthew 25, we have the Saviour telling that when he sits upon the throne of his glory and all nations are gathered before him, he he's going to divide them as a shepherd, divides his sheep from his goats. And don't forget, it's the shepherd who's dividing his sheep and his goats. The goats belong to him just as well. And you remember that you could offer a sheep or a goat in the sacrifices that Moses has obtained. And the difference between these nations is that some visited his brethren when they were in prison and some didn't. Would you say that was a shocking thing to neglect them? Oh, yes, I know. But look at the difference between their destiny. Those who said, Lord, when saw we thee in prison. Oh, we said, inasmuch as you did it unto the least of these my brethren, they didn't even know that they were serving Christ when they did it.

[00:39:00] They go into eternal life. But the other nations who said, Lord, when saw we thee are not with visitor, they didn't do it as they knew, contrary, they go into eternal punishment or everlasting fire. Well, that seems a drastic thing for whole nations to be eternally tormented because they didn't visit someone in prison. It sounds it doesn't sound quite genuine, does it? Well, when I look at the word punishment in Matthew 25, the word coliseum in ordinary Greek usage means to prune a tree. Well, I don't know what an apple tree thinks. Like when he sees the man come along with his pruning shears. I don't know. But, you know, there's no idea of torturing that tree. You're trying to benefit it so far as you can. Let light in, get more fruit. So will you let the Savior explain himself when he says these shall go away into abiding pruning? And when the age is over and the pruning is done, what they may go into the into what you might call the eternal day. But they missed the millennial reign. They missed the crown. They missed the joy. They missed the reward. There's a good deal of things that we want to think over many, many times before we let them all together, as we've done to the upsetting of the teaching of this book, of the revelation. Then once more, I think there's 1 or 2 little bits that may be necessary to speak.

[00:40:38] It speaks about those who will not be permitted to enter into that city. And there are few words there that I think, yes, in chapter 21, verse eight, somebody might take me up and say, But you don't mean to tell me that the fearful and the unbeliever and the abominable and murderers and all that can ever be attributed to anybody except the most abominably wicked. All right. I'll take you up. Would you believe it, that this word fearful was used by the apostle Paul when he wrote to his son Timothy, and said, Timothy, God has not given you a spirit of cowardice, but of a sound mind. He

used the very words. That's the very thing these drew back when they ought to have stood. And they're called the fearful. And you say, Ah, but I've got you the next time because this is unbelievers. But our reading, the epistle to the Hebrews of the evil heart of unbelief in departing from the living God of those who were redeemed. It's a bare possibility, many a time that a believer can exercise a good deal of unbelief. And when that takes place, he may be out of the running. And then you may say, Well, I'll look down this one till I'll get you property murderers. Well, you read the epistles of Peter, and he puts ordinary, everyday what you might call transgressions in a context and includes them as a being a murderer.

[00:42:07] So you see, you can't handy's these all over to the ungodly. You must remember that they are used with discretion and discrimination and all of appealing for is that we go back to the book and we sort it out and consider the book as a whole. That the great guiding principle in this book is the overcomer, the one who reigns. And very little is said with regard to the final destiny of anybody else that's not in view. If you want to know where the great world of ungodly come in, you'll have to look at another book and discover if it's written somewhere else. This has to do with the overcomer in the time that is fast approaching to us with an exhortation to endure he that holdeth fast will I grant to sit with me and so on, and so that there may be among those who shall be triumphant in that day. Well, now whether we shall feel under an obligation. To go further with this book of the revelation, we might have to go on for months because there are so many things there. But it may be that we shall say, Well, we've done the best we can. We face problems. We've had to admit there are some we can't solve. And perhaps the Lord will now use these studies that we've had as just pioneers, stimulating those who study them to exercise the berean spirit and search and see if these things are so and also put into operation continually to that other principle of comparing the spiritual with the spiritual.

[00:43:43] The words which the Holy Ghost has used to not put our own interpretations on them. I think that possibly for the purpose of these meetings, we will say that we've come to a conclusion as far as it's humanly possible. I would like to come back to the chart that we have in front of us and give you just a survey of the three typical kingdoms with which are put there at the bottom Saul, David and Solomon, because they contain expressions which I think give an index to the kingdoms of this world, especially the anti-Christian, one of Saul. The kingdom of the millennium where there was a man of

war at David. The kingdom that follows it with a prince of peace, that Solomon. And then I think I will let it speak for itself. If there should come a further light upon some of these problems and we are spared to go on, well, we might have further studies in the book of the revelation, but if not, we'll be quite willing to admit that are far more texts and passages in this particular book that we do not understand than those that we do. But what we do see, let us hold fast and seek to give a faithful testimony.