

(Revelation Thoughts From the Book) 5. the Glorious Culmination

by Roy Hession

The book of Revelation reveals the divine program for dealing with evil and establishing the kingdom of God on earth, with the lamb as the administrator and saviour.

Duration: 55:29

Scripture: Matthew 6:33, Revelation 4:1, Revelation 5:11, Revelation 6:6, Revelation 15:7, Revelation 19:11

Topics: "Culmination"

Description

In this sermon, the preacher provides a quick overview of the book of Revelation. He outlines the structure of the book, which includes the seven seals, seven trumpets, and seven vials of God's wrath. The sermon emphasizes the importance of understanding the vision of the throne and the one sitting on it, representing God's sovereignty. The preacher acknowledges that not every symbol in the book is fully understood, but encourages listeners to seek understanding and find stability in their faith.

Transcript

As you know, we have finished our study of the prologue of the book of Revelation, chapters one to three. Now the book proper really begins at chapter four. Open your Bibles then at Revelation 4 and across the page to Revelation 5. And chapter four, which we're not going to look at in detail this morning, because even that is a preliminary to chapter five, but a very important one.

John is given the vision of a door opened in heaven, you'll see in verse one, and in verse two, he sees a throne set in heaven, and one sat on the throne. What an important vision to have, a throne, and one still sitting on it. Lord of lords, controlling this world and the whole universe, he's still on the throne, God is still on the throne.

And the worship which is described, of which he's the center in this chapter, still goes on in that heavenly domain. And you and I have the privilege of joining with angels and archangels and a hierarchy of spiritual beings in joining our worship with his. And they acknowledge him as worthy because he has created all things.

But that is really but a preliminary to chapter five, and we shall read chapter five. And I saw in the right hand of him that sat on the throne a book, or a scroll, written within and on the backside, sealed with

seven seals. And I saw a strong angel proclaiming with a loud voice, who is worthy to open the scroll, or the book, and to loose the seven seals thereof.

Because until they're loose, no man can read what is written in that scroll. And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not. Behold the land of the tribe of Judah, the root of David hath prevailed. It's the same word as overcome, which we keep, we've had constantly at the end of each church, to him that overcometh.

Here, he's overcome. I like that word overcome. I'm not too happy with that word conquer.

Overcome means coming over, not succumbing. And Jesus has gone the same way that we are called to at great cost. He has overcome to open the book and to loose the seven seals thereof.

And I beheld and lo in the midst of the throne and of the four living creatures, not beasts, literally living creatures, they are the seraphim, same creatures that Isaiah saw in his chapter 6. And in the midst of the throne of the four living creatures, and the midst of the elders, they've been referred to in the previous chapter, 24 of them, representing, it is thought, the church of the Old and New Testaments, stood a lamb, not a lion. He thought that was what he was going to see. He saw rather a lamb, as it had been slain, having seven horns and seven eyes.

In prophecy, in Old and New Testament, there's a lot about horns. And they symbolize power and dignity and rule, because the rulers of those days would wear a helmet, and so often with a horn in the front. And this one has seven horns.

Now, pure imagery understand that. And whereas, in his dream, did he see an actual lamb? I'm not quite sure. But thereafter, he's always called the lamb in this book of Revelation, and I don't think it's any idea that he's referring to something that to him looked like an actual lamb.

It's the name. Perhaps here it was. But thereafter, he's called the lamb, the lamb, the lamb.

That's the name of the second person of the Trinity, for very deep and precious reasons which we can't go into. But he is. He's called the lamb, one of his chosen titles.

Maybe, in this case, the first occasion, it was, if it was a lion, he actually perhaps saw a lamb as it had been slain. But then, when you come to the other matters, then we must go back to a person. Having seven horns and seven eyes, which are the seven spirits of God, the Holy Spirit is associated with him, sent forth into all the earth.

And he came and took the book, or the scroll, out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them hearts and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou was slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.

And I beheld and I heard the voice of many angels round about the throne, and the living creatures and the elders. And a number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the lamb that was slain to receive power, riches, wisdom, strength, honor, glory, and blessing, seven things. The opposite of which seven things were his lot on earth.

Go through them. And what he had was the opposite, not blessing, he was made a curse. Not honor, but shame, and so on.

But now humility has been exalted to the throne. The lamb is on the throne. And he has accorded all the things which he voluntarily chose to forego for us.

Verse fourteen, And the four living creatures said Amen, and the four and twenty elders fell down and worshipped him that liveth forever. Now this morning we're going to do what I felt was almost an impossible thing, but we can make the attempt. We can try and make a sweep right through the book of Revelation onwards.

It'll only be a sweep, it must of necessity be cursory, but I'm trusting that certain very important things will emerge to fill our vision and give us understanding and stability in the day in which we live. Now I'm not going to attempt to tell you much of what I think these particular symbols mean. As I said the other day, the first thing is always to get it clear what it says.

And then, if you will, look at it and begin to seek to understand what they may mean. Frankly, I don't know what every one of these things in this book means, but I don't have to necessarily. And in any case, Bible teachers may vary.

They're different schools of thought. It isn't very important. It's what it says.

And one of my great griefs is, on a Bible that's really had to be consigned away, I just got it to nearly fall into pieces. I had the whole outline done years ago, and along with some of the pages of that Bible, this outline has fallen out too. Oh, I wish I could have gone back home in my car and gone to another Bible where I had a duplicate copy of the outline of the visions of John here and the visions of Daniel.

That's it. Make an outline. Don't worry for the moment what it means, but what it says.

You don't need to know every last thing. Perhaps we're not intended to know in detail every last thing. And the problem is, who knows, but some of the things spoken of here might have already happened in history.

Indeed, there is the historical school of thought with regard to the book of Revelation and prophecy. I don't belong to it, because I'm not clever and I don't know enough history. And therefore, in my simplicity, I think I prefer the futuristic school, because you don't have to know too much of history.

I'm not dogmatic on these things. You don't have to be. Certain obvious things stand out, and they're the things for us to lay hold on.

Well, the first chapter, we have the vision of the throne, ruling still, and one sitting on the throne, God over all. In the second chapter, we have still the vision of the throne, and still the vision of the one, but there comes into view something that that one on the throne is holding in his hand. It's a book, or more literally, a scroll, wound up and bound with seven seals.

Well, I think we are and should understand what that scroll means. I heard someone once blithely say it was just the Lamb's book of life, where the saved are recorded. I'm afraid that betrayed a very superficial study of the book of Revelation.

As you go through the book, through the book of Revelation, it becomes obvious that that scroll is in reality the divine program for dealing with evil and establishing the divine kingdom on earth. And so there is the program. Well, there needs to be something, doesn't there? How's the age going to end? The devil on the throne and God on the run, or God on the throne and the devil destroyed? And of course, it's the latter, and God's got it all worked out.

There's the divine program in that book. But it doesn't only need a program, it needs an administrator of that program. One who's able to break each seal and implement from his throne that which that program decrees.

And when John discovered that no man in heaven or earth or under the earth, no man on earth or under the earth had the right to open that book, he wept. I think the writer of that hymn we were reading about wept, when shall oppression cease? Is it always going to be like this, O Lord? And that's why John wept. Is there no answer? And the angel said, weep not.

There's one who's been found worthy to break the seals and open the book and administer the program. There's one, the lion of the tribe of Judah, he's overcome. He's got the right by overcoming.

And when he looked to see who it is, he sees not a lion, but the lamb. The lion speaks of the certainty of having overcome victory. The lamb, the way by which he overcame, by weakness and defeat.

He won the victor's crown, trod all our foes beneath his feet by being trodden down. He's become the lion, the victor, because he was willing to be the lamb, meek, lowly in heart, unresisting as he permitted them to lay him on Calvary's cross. And he's prevailed, he's acquired for himself the right to take that book, to break its seals, and administer its program.

It's nice to know that, because frankly, as he breaks those seals, the results are frightening, as we shall see in a moment. Each seal seems to produce a further judgment upon our God-rejecting world. But it's the lamb who died for them, who opens that book.

He's the only one who's got the right to judge, who first has offered himself as men's saviour. Yes, each seal seems to produce upon our earth a successive judgment or calamity. And the reason is this.

Because our world has rejected the gentle way of grace, and has refused to repent. The only way in which evil can be dealt with, and the kingdom of God established at last on this earth, is the way of judgment. Judgment is his strange work.

Mercy, that in which he delights, but the world won't have his mercy. And therefore God's kingdom cannot but come in by judgment. And please understand the judgments which are spoken of, all sorts of strange figures in this book, are not things that God throws upon the world as a definite action, so much as simply God letting man's choice of independence from himself work itself out to its logical conclusion without interfering.

The father didn't have to sort of try and organize a famine in the far country when his son went there. He knew what was going to happen, and he knew what the choice of independence from the father would

mean for that boy. And he didn't interfere.

Did he go into the kitchen one day and see Mum getting a food parcel to send to that boy in the far country? And I like to think he said, Mum, you're not to send it. If you ever want to see him back again, you've got to let his choice of independence from us work itself out to its logical conclusion. And it was judgment that fell upon him, but nothing the father did.

He didn't have to. So it is with God. And the chaos in which our world sees itself, with which God doesn't seem to interfere too much, is simply their choice, the world's choice, of independence from God working itself out to its logical conclusion.

If men are going to be independent of God, they certainly want to be independent of the other fellow too, or the other nation too. And when men get away from the world, when the world gets away from God, the nations of the world get away from one another. And I tell you, all the chaos of the world could have been prophesied by any man wise enough in the Garden of Eden.

I don't think these are arbitrary things that are spoken of here. They are inherent in the Fall. And when God prophesied them, well, it was because he knew what the choice in the Fall was bound to work out to, how it would become a corporate thing and affect powers, and how it was bound to end in a terrible manifestation of evil such as described in this book.

And yet, all the things that are coming and have come upon our world are under his control. They take place only as the Lamb breaks a successive seal. And the Lamb is your saviour, the one you've come to know.

And the things are happening out of the world, don't panic, he's there, he's breaking each seal. The one you love, the one who loves you, the one with whom you're going to spend eternity, your saviour really has the last word. And nothing is going amiss.

What though wars may rage, as we approach the end of the age, I have Christ in my heart. Do you know that thing? What though wars may come with marching feet and feet of the drum, I have Christ in my heart. I forget all the words of that great chorus, God is still on the throne, the mighty God is he, and he cares for his own through all eternity, so then come what may, whatever it is, I always say, I have Christ in my heart.

And if it's the Lamb who's breaking the seals, we can trust his compassion and judgment. Indeed, it's because he's the Lamb, he's doing it. He's destroying it somewhere here, he's out to destroy those that destroy the earth.

He's always on the side of the poor and needy, and therefore cannot but call to judgment those that oppress the poor and needy. And it won't, the process won't be complete until he comes. And that, by the way, isn't until chapter 19.

And we have described some of the processes which will precede and herald his coming. And it isn't only just sort of God letting the world taste the fruit of their own ways, but this book tells us that there's going to be a terrible manifestation of evil headed up in one man. It tells us there's going to be a time of tribulation for our world, the like of which there's never been before, and never will be anything like it.

Which manifestation of evil will only be destroyed by the brightness of his appearing. It seems to me as if he acts rather like a doctor treats a boil. He puts poultices on it, what for? To bring all the inherent sickness, poison in the body to a head, and then he lances it.

And what the lamb is doing is compelling evil to express itself until it appears at its most dreadful manifestation. Can't be too far off, I think. I tell you, that boil has been coming to a head, hasn't it? And it's the lamb who's compelling it, in order to its final destruction at the brightness, by the brightness of his appearing.

This is the general thing. It's quite impossible to believe that funny doctrine, that not even the world believes now that we're all getting better and better, and a utopia's round the corner. It's the other way round.

Utopia's coming. The millennium's coming. But only when evil has expressed itself fully and at last, and has been destroyed by Jesus at his second coming, then shall his kingdom and millennium be established here on earth.

All right then, there's chapter five. Chapter six, sees the lamb opening each seal. We'll just turn our pages and take a glance at some of these chapters.

The first seal, there was a voice, come up and see, and a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer. The sight of conquest. Conquest, one of the curses of our world.

The second seal, the red horse, and power was given unto him to take peace from the earth. The vision of war. The third seal, a black horse with a pair of balances, and the whole thing speaks, I think, of famine that comes and is to come, has come, will come upon our earth.

Verse seven, the fourth seal, a pale horse, his name was Death, and Hades followed after him, and power was given unto him to kill with hunger, and death, and so on, pestilence, and death. The fifth seal, the vision of martyrs under the altar, the souls of them that were slain for the testimony which they held. The sixth seal, great earthquake, sun becoming black as sackcloth, moon becoming as blood, I say, that's what Jesus said in Matthew 24.

Do you pick it up? Oh yes. This isn't just something that stands by itself that was a result of John having a bad dream. This is consistent with the imagery used in other parts of Scripture.

Without going through every verse, the sixth seal is really the day of the Lord. All the way through Scripture, there's a day spoken, the day of the Lord. And the strange thing is, the verses from 12 to 17, much of them are word for word from Isaiah 2.19, where the day of the Lord, which is going to be upon every proud man, is prophesied.

When men will say to the rocks, fall on us, and hide us from the face of him that's seated on the throne, and from the wrath of the Lamb. Six seals, there's seven actually, and if you want, by the way, I really intended to give you a quick run through, and I'll do it now. The simple theme, outline is this.

Seven seals, followed by seven trumpets, followed by seven vials of the wrath of God, bowls of the wrath of God, and then at last the coming of the Lord, followed at last by the kingdom of this world, really his, and the millennium of peace and plenty, the earth as it should be, established for one thousand years,

after which a new heavens, and a new earth, and there in the most beautiful poetic way, everything that was lost in Adam, in Genesis, is seen restored by grace. That very quickly is the outline. Well now, we've looked, I forgot to mention that.

Here are the six seals. All right, chapter six, we've had six of them opened. We're not going to try and go into details here as to what they mean, this is what it says.

Chapter seven, there's an interlude. While God seals his elect, because they're going to go through this sort of thing, but they're going to have the seal of God in their forehead, and they're going to be preserved. Oh, they'll suffer, but never beyond desire, they're going to be always under his protection.

And they're going to stand one day in glory. Verse fourteen, these are they, which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. An interlude.

And then in chapter eight, there comes the seventh seal. And this seven, you see, there's a sort of number of completion, and you are expecting, well here he comes boys, praise the Lord, here's the seventh seal, he's coming. But strange, there's a pause, silence in heaven for half an hour.

And then we start the process all over again. Not seven seals, but seven angels, each one has a trumpet, seven trumpets. And as each angel sounds his trumpet, something terrible happens on earth.

Please turn the cassette over now, do not fast wind it in either direction. And as each angel sounds his trumpet, something terrible happens on earth. Verse seven, the first angel, hail, fire mingled with blood.

And the trees and the vegetation is affected. The second angel sounds, mountain burning with fire was caught at the sea, and the third part of the sea became blood. The third angel sounds and the rivers are contaminated.

And the fourth angel, the sun is smitten, and a third part of the moon and stars is darkened. And the day shone not for a third part of it, and the night likewise, verse 12. And then the fifth angel sounds, and out of the bottomless pit come what is called locusts.

I might think that that could mean, symbolically, demons. An eruption of demon activity to the great distress of man upon the earth. That's the fifth angel.

And the sixth angel sounds with his trumpet, and various other things happen, neither of them very encouraging. But the purpose of these calamities is that men might repent and turn to God. They're not penal, punitive.

They're really meant to be restorative. It's always God's dealings with the world, but alas, in verse 20, last sentence, yet they repented not of the works of their hands. Verse 21, neither repented they of their murders, their sorceries, their fornications, nor their thefts.

That is the sixth angel sounding, but there's a seventh yet to come. But once again, we have a little interlude, and now at last we really are expecting the end. That which is gained, to which it's all leading.

Indeed, in verse 6, there stands an angel, with one foot on the sea and one foot on the earth. He lifts up his hand and he swears. It says in the authorized version that there should be time no longer, but I think the other versions have got it correct, that there shall be delay no longer.

There's going to be no delay. The one thing seems to follow, the end of the coming of the Lord is yet, it will certainly come, there's going to be delay no longer. Verse 11, this interlude goes on, and with the strange incident of the two prophets of the Lord, so to speak, a sort of Moses and Elijah, who testify in a dark evil day, but are martyred for it, and then raptured to heaven.

And then at last, in verse 15, comes the seventh angel sounding. Verse 15, the seventh angel sounds, at last it's come. But wait a minute, yes it has.

And there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. And the four and twenty elders which sat before God in their seat, fell upon their faces and worshipped God, and so on. And there's a great celebration, at last the kingdoms of this world have become the kingdoms of Jehovah and of his anointed one, and he shall reign forever.

And you really think you've got there? That announcement is anticipatory. Under that seventh trumpet, whereas the end is announced, there's a process by which that end is going to be reached. And then we are introduced, verses 12 and 13, chapters 12 and 13, into three dreadful personalities, which must come, ere the announcement we've just read, is really a fact.

First of all, we have revealed to us, in chapter 12, the dragon. Yet it is in verse 1. No, in verse 3, another wonder, a great red dragon, having seven heads and ten horns, with great dominion that means. And we read in verse 9 that the great dragon was cast out, and we're told who he is, that old serpent called the devil and Satan, which deceiveth the whole world, and he was cast out into the earth, and his angels were cast out with him.

And I had a loud voice saying in heaven, now is come salvation and strength, the kingdom of our God and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night, and they, the elect, overcame him by the blood of the Lamb, and by the word of their testimony, though it meant they lost their lives in the process, and they loved not their lives unto the death, they would rather die than give in. That's overcoming. They're not overcome, they are the overcomers.

Not even the threat of death could silence them, and they love not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell therein, you've lost the devil. Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you having great wrath, because he knoweth it he hath but a short time.

Now I'm personally not quite sure when the devil was cast out of heaven, and is working so greatly on earth. Is it something that's already happened? Because all I know, the devil's very active down here. Woe to the inhabitants of the earth.

Or is it going to be in a future time? I don't know, I'm concerned with seeing what it says. But the great thing is, we have introduced to us this awesome personality called the great dragon, which is the old serpent, the devil, and Satan. He accused us before our God day and night, but he's going to work on earth as never before.

Well, he's been working pretty busy, as I say, I'm not quite sure where this should be placed. But there's the dragon. But then a second personality is revealed to us, and that's in chapter 13.

I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, like the dragon, and ten crowns upon his head, names of blasphemy, claiming blasphemous things for himself. The beast I saw was like a leopard, his feet like those of a bear, his mouth as of a lion, and the dragon gave unto him his power and authority, and his throne. And the dragon appointed to the beast his power.

He became a manifestation of Satan. And I saw one of his heads as it were wounded to death, and his deadly wound was healed. Daniel talks about that, uses almost the same phrase.

And all the world wondered, worshipped the beast. And they worshipped the dragon, which gave power unto the beast. And they worshipped the beast, saying, who is like unto the beast, and who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months.

Three and a half years, I can't touch upon that. That has allusion to Daniel's 70th week. You don't know about Daniel's 70th week? Well, it just shows you what a lot there is in the Bible to know.

I want to tell you nothing is haphazard, nothing is just paddy. It all relates to something else. This word, if it is nothing else, I want you to have a veneration for it, down to its details.

All this forty and two months, it keeps on coming, sometimes enumerated in days and elsewhere. It's going to be a very important forty and two months for our world, when the beast is going to rule. When, as Jesus says in Matthew 24, there's going to be a time of great tribulation, the like of which there's never been before, for Israel earthly, and for the spiritual Israel too, the Church.

I'm not making this up. This is what the word says. And it isn't only John who says it.

It's also Paul and Jesus himself. I just quoted something from Matthew 24, but just look for a moment, where Paul speaks of this beast. And by the way, I don't know, I don't think Paul ever read the book of Revelation.

They were contemporary. They were hundreds and hundreds of miles apart. John on his Isle of Patmos, and Paul spending his night and day in the deep.

I don't think, they had an awful lot of fellowship. They loved one another, and yet he's got the same revelation from the same God. 2 Thessalonians chapter 2, 2 Thessalonians chapter 2, verses 2 and 3. Here says the Apostle Paul, let no man deceive you by any means, for that day shall not come, the day of the Lord, when he comes, except there come a falling away, an apostasy amongst the church first, and that man of sin be revealed, the son of perdition, who opposes and exalted himself above all that is called God, all that is worshipped, so that he as God, seated in the temple of God, showing himself that he is God.

He's more explicit than even John. Remember ye not that when I was with you, I told you these things. I told you how the age was going to progress.

I told you this. It's bound to happen. There's bound to be a final manifestation of evil, headed up in one such person.

And now ye know what withholdeth that he might be revealed in his time. Listen to this, for the mystery of iniquity doth already work, only he who now hindereth will hinder until he be taken out of the way. Don't always understand all that that means.

But look at this, and then, alas, that wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Of course, this is the most cursory reading, and if it stimulates you to go to the word itself, and study it, and read it with awe and wonder, faith and fear, perhaps, possibly, do so. But the end of it is good, never doubt for a moment.

And so, we have the second person who's revealed, the beast, what Paul calls the man of sin. And John in his epistle refers to him, he calls him the Antichrist, an absolute world ruler. And there's someone else who's revealed, the false prophet.

And in chapter 13, verse 11, And I beheld another beast coming out of the earth, and he had two horns like a lamb, but he spake as a dragon. You can look like a lamb, but it's the way you speak that reveals what you really are. And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, he makes fire come down from heaven, and deceives them that dwell on the earth by all sorts of miracles, which he does in the name of the beast, saying to them that dwell on the earth that they should make an image unto the beast, and he had power to give life to that image, that the whole world would worship that image, that beast. And he causes small and great to receive the mark of the beast in their right hand and in their foreheads. No man can buy or sell, save he that has the mark or the name of the beast, or the number of his name.

Do you see what that false prophet does? The dragon has given all his power to the beast, and the second beast, later called the false prophet, is here to represent the second one, and to reveal him, and get men to worship him. In other words, you've got a complete counterfeit of the Trinity. Father, Son, and Holy Spirit is counterfeited by the dragon, the beast, and the false beast, the false prophet.

Extraordinary, isn't it? Well, where are we today? Well, I can see more likelihood of this happening today than I did when I was first converted. I never saw a world power much. Of course, there were those who one day thought that Napoleon was the Antichrist, and then later Mussolini, and then Hitler.

Each successive world rule seems to exceed the other, but what we have today in international communism is something the world has never, never seen. It exalts itself against God, and everything that's called God. And I can see this coming to pass much more easily today than any other day.

One ruling that ideology, which in turn is in process of ruling the world, and which hates the saints. I can't be dogmatic. I suppose each succeeding generation has seen those they could identify as the Antichrist.

Even John says there are many Antichrists coming to the world. Any one of them might develop into the final one. That's what he thought in his day.

But this is the way it's going. Absolutely accurate according to the word here. Following this trend.

And then chapter 14. Oh, what relief! And I looked, and lo, all the time, there was the Lamb standing on Mount Zion, with 144,000 who had his father's name in their forehead, and the voice of many angels harping with their harps, and singing away, Glory to the Lamb! God, or the Lamb, is still on his throne. And

again I say this is the thing that helps me.

He's the one in control. And he is compelling evil. These things are happening at his behest.

He's not creating, it is there. The poison's in the system of the human race. How can he deal with it? By compelling it to express itself in a great final boil, which he then can destroy by the brightness of his appearing.

And so we see the Lamb still there on the throne. And so the seventh trumpet, whereas it heralds the final kingdom, tells us the process by which that final kingdom is going to come, by this manifestation of evil. Then 16 and 17, or rather 17 and 18, we have revealed to us one who's called the Great Harlot, and also called Babylon.

One who, in verse 6 of chapter 17, is drunken with the blood of the saints, and the blood of the martyrs of Jesus. And she rides on the beast that we've seen. He carries her.

But these chapters celebrate her utter overthrow. And that by the very action of the beast who's up to now been carrying her. And he turns and rends her.

And a tremendous two chapters celebrating the overthrow of Babylon, or the Great Harlot. This is also referred to in Isaiah, great chapters there celebrating the overthrow of Babylon. Well that's all right in Isaiah, that's historical, but what? Oh Babylon's gone.

Why is he talking about Babylon now? Well I hardly dare make a suggestion here, and I do so without being dogmatic, but for many years Bible students have thought that that was Rome, who began as the Lamb's wife, and became adulterous. And then from being adulterous she became a harlot. And she played with all the nations of the world, all over history.

She's had political power. And alas she's been drunk with the blood of the saints, and with the martyrs of Jesus. It's true.

Rome seems to have changed somewhat her attitude. Whether it's really true, always Rome, I don't know. And whether this interpretation is really the final and correct one, I'm not altogether sure.

But it has been thought so. I don't know. But see what it says.

Put it down. Make your outline. Get familiar with it.

And when God wants us to know something more specific, he will tell us. Maybe he says, well you didn't know everything. Get on with the practical matters of living through Jesus.

But this is what our Bibles say. And nothing is in the scripture as padding. Every single bit means something.

Though at first there are parts of it, you don't know what in the world it means. All right, it doesn't mean it doesn't mean anything. Only that we haven't got around to having it revealed to us.

But this is, I'm giving you the run through. And then comes a lot of the final seven vials of the wrath of God. Where are they? Yes, 15.

And the seven vials of the wrath of God are all to do with the destruction of the kingdom of the beast. We didn't go into them. They're figurative.

Now, the thing's reached its final point. And blow after blow follows. Those seven vials of the wrath of God and culminating in chapter 19 verse 11.

Hallelujah. And I saw heaven opened. And behold, chapter 19 verse 11, he that sat upon him was called faithful and true on the white horse.

And in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. And he had a name written, that no man knew but he himself.

And he was clothed with vesture dipped in blood. And his name is called the word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations and rule them with a rod of iron. And he treadeth the winepress of the fierceness and wrath of almighty God. And he had on his vesture and on his thigh a name written, King of Kings, Boss of Bosses, Dictator of Dictators, Lord of Lords.

And he comes. And friend, you're going to come with him. And when he comes in bright array to lead the conquering line, it will be glory, just to say, he's a friend of mine.

And you and I, the redeemed of earth, are going to join with him in that final pageant. And I don't know how it's going to work out, but we're going to reign on earth with him in that millennium. And when he sees fit at the end of the millennium to roll the whole thing up and start the new heavens and the new earth, we're going to be there with him.

Altogether, the greatest conference we've ever been to. And he's coming. The rider on the right horse.

This world, alas, has rejected all the overtures of grace. Thank God for the many that haven't. Thank God that he's called out to people for his name, that he's going to be his forever.

And when God sees the blood sprinkled on your heart, he's going to stand over you and pass over you, and you're going to be his forever. When I see the blood, I will pass over you when I smite the land of Egypt to judge it. Two whens.

When I see the blood, I will pass over you when that last day comes. And you can't be more safe than what the blood of Jesus makes you. And though we're a bunch of sinners who don't deserve it, grace has made us his.

This is the whole purpose, to call out to people for his name, and he's going to establish his kingdom on earth. We may suffer some in the process, but why should we complain? We're going to have him with us. Infinite compensations.

Some may have a hard time. Our brother's behind the iron curtain, God knows. I think they probably think the great tribulation of the man of sin's already been revealed.

Over here with you, to be in the future. I believe you might take a different view of prophecy. If you were there, I might.

I don't know which is right. But they're paying the price, some of them, bless their hearts. And I want to tell you, a book that's going around behind the iron curtain is Calvary Road.

It's been translated, and typed out, and carbon copies passed round. And a friend of mine who'd suffered for his sake was visited by Frank Farley, and he saw a copy of Calvary Road. He said, you read that book? Yes, I'm translating it.

I know the man who wrote it. You don't. He put his arm round him and said, that book's changed my life.

Oh yes. And the last thing I heard, he got a message through to Frank, he says, tell Roy Heston the authorities have decided to put me on trial. They had to pin me on doing one thing or other, so they decided it would be Calvary Road.

How it's gone, I don't know. He may be in jail today. But he said, tell Roy Heston it's worth it.

Tell Jesus it's worth it. It will be worth it. He's not a loser.

I tell you, he has compensations in that sad place, and so has his dear wife separated from him, that they would never have known were they not passing through the fiery trail. Is this the great tribulation already? Or is it yet to come? Is the man of sin somewhere in Russia? I don't know. But the whole thing is moving in that direction, isn't it? And there's no doubt at all that the end of the age is fast approaching.

The seals are being broken. And Jesus, his coming cannot be far away. If it's in our lifetime, then that'll be a bonus, because you won't have to pay any, or your family won't, any undertaker's fees.

You'll be caught up to meet him with the Lord. But if we do lie in the grave, it won't be for long, brother. We'll rise to meet with our dear ones in the air, and we shall share in this glorious triumph.

Oh, Matty God. Hallelujah. Glory, glory to the Lamb.

Oh, the cleansing blood has reached me. Glory, glory to the Lamb.

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