

(Revelation) the Godhead

by Willie Mullan

Willie Mullan's sermon explores the nature of the Godhead and its significance in the context of redemption and the heavenly throne.

Duration: 1:09:04

Scripture: Isaiah 6:1-8, Matthew 6:33, John 1:32, Acts 28:25, Revelation 4:1, Revelation 5:1-5

Topics: "Godhead"

Description

In this sermon, the preacher discusses the book of Revelation and its relationship to future events on earth. He emphasizes that the book will start to unfold after the church has been taken up to heaven. The preacher also mentions the second coming of Christ and the resurrection of the dead in Christ. The sermon then transitions to discussing the scene in chapter 4 of Revelation, which takes place in heaven. The preacher concludes by introducing chapter 5 and briefly mentioning the Godhead.

Transcript

Oh what fellowship, oh what joy is mine, resting in the everlasting arms. Oh what blessedness, oh what peace divine, resting in the everlasting arms. 6, 4, 7 please.

The book, chapter five, and we're looking at the first five verses. Just five verses, but I assure you that we have a long way to go in these five verses. We want to remind our hearts that the scene in this chapter is like the scene in the other chapter.

The scene is in heaven. Those of you who have been with us from the commencement of these Bible readings in the book of the Revelation, you will remember that in the first three chapters, the scene was on a... John, the writer here, was a prisoner on the Isle of Patmos, over there in the Aegean Sea. And you remember the Lord appeared to him on that island, and John had this great vision of the Lord walking in the midst of the candlesticks, in the midst of the churches, in the midst of the seven churches.

And in chapters one and two and three, the scene was on earth. But in chapter four, the scene changed. And John was called up to heaven, come up ever.

In verse one, and it says in verse two of chapter four, And immediately I was in the Spirit, controlled by the Spirit. And behold, a throne was set in heaven. And he was translated in a moment of time from earth to heaven, and the scene from there on was in heaven.

I think it's just a way God has of expressing that one day soon the Lord Jesus will come, and the whole complete body of things, the church on earth, will be translated, will be caught up to meet the Lord in the air. What a moment that will be. And the scene for us will have changed forever.

And we were looking up this fourth chapter, we looked up the transcendence of the throne, and the excellency of these elders. And we noticed that these twenty-four elders around the throne is just a symbolism letting us see all the saints around the throne in heaven. Because this dispensation is going to end quickly one of these days.

Oh, the world doesn't believe that. And the Lord himself shall descend from heaven with the shouting, with the voice of the archangel, and with the trump of God. And the dead who have died in Christ will rise first.

Then we believers, which are alive and remain, shall be caught up together with them to meet the Lord in the air. And we'll go home to a land that is fairer than day. And so the scene in chapter four is in heaven, and we notice the man in the midst of the throne.

And we start chapter five this evening. And as we start chapter five, I want to talk to you for a moment or two about the Godhead. I think this is very important to get these two chapters properly before your mind.

I was preaching at Epswich once. I had a mission there for three weeks. A man and woman were saved.

And I can remember this night very well. I had just left the platform, and I had gone down into the very beautiful vestry, and I had sat down at the table wondering, would somebody be saved, when the door opened and the young fellow, about fifteen years of age, a schoolboy or a college boy, grey flannel trousers, blazer, and a school cap in his hand, fair hair, lovely, cheerful kind of face. And he came in through the door and said, Sir, can I speak with you please? Quite a nice fellow he was.

I said, yes, what's your name? He told me his name, George, so-and-so. Then I said, sit down, George, what's troubling you? He said, Sir, I'm very puzzled about something, and I've gone to all kinds of ministers, and I've gone to different places, and nobody seems to be able to answer me. And I've listened to you preaching these nights, and I thought I should ask you.

I said, fire away, George, what is your problem, what is it? He said, Sir, when I get to heaven, and then I stopped him, and I said, just a moment, George, you're quite sure that you're going to heaven? I said, I'm sure of that. Tell me what makes you so sure, George? He said, two years ago, I knew I needed to be saved, and I knew that Christ came into the world to save sinners. I knew he died for sinners, and I knew he was alive, and I came to him, and I gave him my life, and I'm sure I'm going to heaven.

I said, that's good enough, George. Go ahead. He said, Sir, when I go to heaven, and I walk the golden streets of heaven, and I stopped him again, and I said, George, it is just streets.

I know the hymn writer talks about on the golden streets of heaven, and it doesn't talk like that in this book. And I'm trying to be awkward with the boy, remember that. I was just trying to inoculate him at the beginning of this talk between us, that there would be no nonsense, that half the things couldn't ride properly.

He said, I didn't know that, Sir. I said, all right, on with the story. He said, when I stand on the golden street of heaven, and he was getting very careful now, I had started taking the bounce out of him a wee bit, and that's what I intended to do.

He said, Sir, when I go to heaven and stand on the golden street, will I see the throne of God? I said, you will, George, yes. So this is what puzzles me. Who will be on the throne? So I wanted to see just how much scriptural knowledge he had.

I said, who do you think will be on the throne? He said, I don't know, this is what puzzles me. I often wonder, will it just be an effulgence of glory? And I was really stuck with this word from the boy. Will it be an effulgence of glory shining out? Will it just be a God of glory? Or will it be the Lord Jesus? Or will there just be some sign of power and a voice to tell me that the Holy Ghost is there? Tell you, this fellow was thinking, thinking very hard.

Do you know? Nobody has answered him so. I said, George, you believe in your heart, do you, that there is one God? Yes, he said, that's what I believe, and that's what puzzles me. So I took him over to the book of Deuteronomy, and I let him see that the book says, the Lord our God is one Lord.

And I took him over to 1 Corinthians chapter 8 and verse 4, and I let him see Paul saying, there is but one God. Because that's what Paul says. He says, let me see this.

I can see there's one God. But it's when they talk about one God expressing himself in three persons. I said, do you believe there are three persons in the Godhead? He said, yes, I do, but I don't understand it properly.

He said, you know, it's very hard to think there's one God and yet there are three persons. I said, you have never seen this Trinity in the book, have you? He says, no sir, I haven't. I just accept that.

And I was very honest of him. So I did this for him, and I want you to follow me. I went to Matthew's gospel, and I was at the fourth chapter, Matthew's gospel, chapter 4. And this is the chapter where our Lord Jesus comes to John the Baptist and goes down to the Jordan and was baptized in Jordan.

Verse 16. Matthew 3, verse 16. Matthew 3. And he goes, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him.

And he saw, that is, John the Baptist saw, the Spirit of God descending like a dove and glistening upon him. That is the Lord Jesus. John speaking in another place said, I saw the Spirit descending like a dove and glistening upon him.

And lo, a voice from heaven saying, this is my beloved Son in whom I am well pleased. And I said to God, I said, can you imagine in your own voice way the heavens opening? I said, I cannot honestly tell you what I think this really means, but the heavens opened in some way. And there's a voice from heaven speaking, whoever is up there can speak.

There's a person there. And it's more hard to find out who the person is because he says, this is my beloved Son. So it must be the Father who's speaking.

And the Father is in heaven speaking, the voice came from heaven. Now I said, John, the Son is standing on the bank of Jordan. You can see him.

And in between the Spirit is descending, descending like a dove. And then I took the book from that place and I proved that the Father was God. Of course, I would have no problems proving that at all.

And no problems at all proving that the Holy Ghost is God. You remember we were at this the other evening when Ananias and Sapphira lied, not unto men, but unto God. Lied unto the Holy Ghost, said Peter, lied unto God.

And of course I have no troubles at all proving that Jesus Christ is God. John 1 proved it for us last week, and Colossians 1 and Hebrews 1. And I had no problems with the little fellow before me. He says, I know, I know that there is one God, and now I can see the Father and the Son and the Holy Ghost.

I can see that they are persons. They were in different places here. One in heaven, one in between, and one on the earth.

I said, George, it doesn't answer your problem, should it, doesn't it? He says, indeed it doesn't. I thought I knew that bit anyway. I said, I thought we should go over that before we went into it.

I wondered how many times in this book we could find the form of God. Do you know how many times? Well, I'll show you a few of them. Let's go back to Isaiah chapter 6, please.

The prophecy of Isaiah chapter 6. And I'm doing this for a very special reason, and it will all come out in a moment. Isaiah 6, verse 1. In the year the king Uzziah died, I saw as to the Lord sitting upon a throne, high and lifted up, and His train, or the skirts of His train, filled the temple. And above it, above the throne, stood the seraphims.

Each one had six wings. With train He covered His face, and with train He covered His feet, and with train He did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts.

The whole earth is full of His glory. So I said to George, He is the throne of God. He is someone sitting on the throne.

Tell me who it is, George. He said, It's the Lord of hosts. I said, That's right, that's the quotation that's there.

I said, Do you notice this, that when Isaiah speaks in verse 5, he said, Woe is me, for I am undone, because I am a man of uncleanness, and I dwell in the midst of a people of uncleanness. For mine eyes have seen the King, the Lord of hosts. Do you notice that? I don't think that that's anything to puzzle you.

It's the everlasting King. We'll submit to that. The Lord of hosts, that's the one that's on the throne.

I said, You know, the one that's on the throne speaks. I openly said, from verse 8, I heard the voice of the Lord saying, Whom shall I send? And who will go for me? I didn't say that. It says, Whom shall I send and who will go for us? Do you notice that? Because of the plurality of persons of being recognized.

But it's not that bit that I wanted George to hold on to. I wanted him to see this. Verse 9, The one sitting on the throne, the Lord of hosts, the King, the one who recognized the arch, the trinity, he said to Isaiah, he said to him, Go and tell this people, that is, go and tell these unbelieving Jews, Hear ye indeed God, understand not, and see ye indeed God, perceive not.

They were so unbelieving that although they heard, they couldn't understand. And they were so unbelieving that although in a certain sense they did see, yet they couldn't perceive the truth. So I said to young George, Who said that, George? He said, It's the one on the throne.

I said, That's right. Who was that, George? He said, It's the King, the Lord of hosts. He was keeping host for the book.

Quite an intelligent little character. I said, Now that's very important to listen to what he said. He said, Go and tell this people, Hear ye indeed God, understand not, and see ye indeed God, perceive not.

I said, Now George, let's go over to John's Gospel. Chapter 12. Gospel by John.

Chapter 12. Verse 37. John 12, 37.

He's talking about the Lord Jesus. He has just raised Lazarus from the dead, of course. Verse 37 says, But though he hath done so many medicals before them, yet they believed not on him.

You see, they could see, but somehow they couldn't understand. And of course, he had not only done medicals, he had pitched messages, and they could hear. They just couldn't get the thing proper.

Now it said, But though he hath done so many medicals before them, yet they believed not on him. Thus, the saying of Isaiah, the prophet might be fulfilled, which he states, Lord, who hath believed our report? And to whom is the arm of the Lord revealed? And in Isaiah 53, this is exactly what Isaiah said. You see, they could see, but they couldn't understand, and they could hear, but they couldn't understand, and they could see, and they couldn't properly perceive.

Therefore they could not believe, verse 49 says. Therefore they could not believe, because what Isaiah said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts. And that's taking us back to Isaiah 6. Now it says in verse 41, These things said Isaiah, Esaias is the Greek way of saying Isaiah.

These things said Isaiah, when he saw his glory, and speak of him. I said, George, when Isaiah was looking up the throne, and saw his glory, and speak of him, who did you think it was? He said, I thought it was the Lord of Hosts, the King. Who do you think it is now? He said, the Lord Jesus.

Because this is who Isaiah was talking about. Now, let me do this for you. I did this for George.

I said, go to the Acts of the Apostles, chapter 28. The Acts of the Apostles, chapter 28, verse 25. And there are unbelieving Jews here again.

Verse 24 will get us right. Some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed.

After that Paul had spoken one word. Well, speak the Holy Ghost, by Isaiah the prophet unto Osama, saying, go unto this people and say, hearing ye shall hear, and shall not understand. Seeing ye shall see, and not perceive.

Who said it now? The Holy Ghost said it now. Who said it in Isaiah 6? The Lord of Hosts. Who was the one that Isaiah saw, when you come to John 10? The Lord Jesus.

Who is the one that was speaking to Isaiah and saying, go, it's the Holy Ghost. And young George said, you're puzzling me more than ever. Good for him.

I said, you know, we've got to get this into our minds. God, there is one God, but he expresses himself in three persons. The Father, the Son, the Holy Ghost.

I said, tell me this, George, do you believe that Jesus Christ is God? He said, I do, sir. Do you believe he ever left the throne above? I do, sir. If he left, the throne was an empty.

The throne of God was never emptied any time. No matter what's happening in this world, God is still on the throne. Oh, it's true, for the purposes, oh, get this bitch, now hold it, for the purposes of redemption.

Did you get that? For the purposes of redemption. The Son left the throne. He came to earth, he took upon him the form of a serpent.

But let me stop there. You see, he was God. He who thought it not robbery to be equal with God, he's God the Son, who is equal with God the Father.

For the purposes of redemption, he took upon himself the form of a serpent and was found in fashion as a man. Now let me say this to you, what I said to George. When he left the throne above, when the Father sent the Son, doesn't make him inferior, he is just submitting to that for the purposes of redemption.

For the purposes of redemption, he was willing to be sent. Now, he became what he had never been before. But he didn't cease to become what he had always been.

Did you get that? He became what he had never been before, he became a man. But he didn't cease to be what he had always been. He was God, manifest in flesh now.

That's for the purposes of redemption. Now he went to the cross and finished the work. He rose again.

Just before he went back again, he said, It is expedient for you that I go away. If I go not away, the Holy Ghost, the Comforter, will not come. But if I go, I will send him.

Is the Holy Ghost inferior to Christ? No! But for the purposes of redemption, he left the throne. But Christ went back, Father and Son, on the throne just now. Holy Ghost, indwelling every believer and convecting the world of the sin of unbelief.

So I took George to the fourth chapter of Revelation and I let him see the throne. Let's have a look at it now. We're nearly started, but it doesn't matter.

I'm out for the night, I hope you are. I'm just in that mood that I'm not in one bit of a hurry. The barrier closes at twelve, so you're all set.

Now I let George see this chapter. John is called up to heaven. Verse 2 says, Immediately I was in the Spirit, and behold, a throne was set in heaven, and one sat on the throne, and he that sat was to look upon like a jasper and sardine stone.

So I said to George, who's on the throne, he said, I'm not sure. I said, I don't blame you, because it's very wonderfully put. And you see, this cross has been through that.

And when we looked at the breastplate of the high priest of Israel, we found there were twelve stones on the breastplate. And the first one is the sardine. And the last one is the jasper.

And the one who is on the throne is the first and the last. And we've gone down through the chapter, and it is our Lord who is upon the throne. And last week I worked out for you how He is the Creator.

Now I want you to get the hold of this. Once upon a time He left the throne for redemption's purpose, for the purposes of redemption. And the Son of God became a lamb of God to work out redemption for every believer.

And when He had finished the work and rose again, He went back again and sat down again. And this is how John found the man on the throne. Now let me ask you a question.

Will he leave the throne again? Yes, he will. In fact, he leaves it in chapter five. You will find the one that's on the throne in chapter five with the book in his hand is God, the Father.

And the one who is called the first and the last takes his place this time not as the lamb but as the lion before the throne. And the dead for redemption's purposes. What was the difference? You see, when He left the throne long ago, and by the Holy Ghost, took upon Him the form of a certain maid and sound in fashion as a man, maid of a woman, He had come all the way from the throne of God to the manger that He might go to the cross, that He might be the Redeemer, that His precious blood might work out redemption, an eternal redemption for every believer.

But you know, I think that we think that that's the whole story of redemption. We just think that as a crowd of us would say that's wonderful and so it is. But we almost think that's all there is about redemption.

Let me tell you this, that God is determined to redeem every blade of grass on this earth. And when He takes the church home and the Antichrist appears down here and things get out of hand, God is going to take up dealing with the nations and He's going to redeem all the kingdoms on the face of this earth back to Himself. The whole precious possession and for that purpose God the Son leaves the throne again and becomes the Lion to deal with the nations.

He became the Lion. He becomes the Lion. Now, let the whole lead up.

Then I did this for George and I think I should do it for you. George says, you know, it's a way at the end of things. A way at the end of things.

When everything's ended and all's done and we're all in the glory of the normal devil. Who's on the throne? Good question. Let's go to the last chapter of Revelation.

We'll do this probably one day. Let's do it now. See the throne again.

Chapter 22. And He showed me a pure river of water, of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Mark Hart said, in the midst of the street of it, and the word street is there, and on the other side of the river was a tree of life.

This tree and there shall be no more truth but the throne of God and of the Lamb shall be in it and His servants shall serve Him and they shall see His face. Let's get the hold of that now. Because for all eternity, you know, let's get this a bit proper.

When God the Son left the throne for the purpose of redemption to become the Lamb, and was found in passion as a man, He became on earth what He had never been before, but He did not cease to be what He had always been. He was God manifest in flesh. And one day on the mount of transfiguration His face

shone like the sun and His garment became white like Christmas.

It was His glory shining through. Now when He became what He had never been before, and did not cease to be what He had always been, when He went back, He took back with Him what He had never been before, with the Lamb in the glory. And when eternity is sealed and settled, it will be our Lord Jesus on the throne, it will be His face that we shall look upon for all eternity.

But where do we live? You know, we are taught in the New Testament that the glory of God shall be seen in the face of Jesus Christ. All the glory of God will be there. And every movement will tingle with the power of God.

That shall all be on the throne. Be our wonderful Lord. But with the glory of God shining in His face and the Holy Ghost marking every movement.

And young George said to him, Boy, I'm glad it's here. They don't know this is here. And of course they don't.

But let us get back and get started with the chapter now. As John's moving on, we'll find our Lord Jesus as the Lion of the tribe is now before the throne. But here's what John's taken up with now.

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And we're going to look up the importance of this book. We must do that.

It's important because of its rarity and its peculiarity and identity. I think you can see the rarity of the book from these points. It's cast in God's hand.

It's God the Father who is on the throne and the book is in His hand. Now, this is a completed book. You'll notice it's written within.

And there's also writing on the outside of the cover, written within and without. It's not only cast and it's not only completed, but it's closed. Sealed with seven seals.

You can see its rarity. And then I want you to notice this. First of all, its peculiarity.

And I saw John Angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? And no man in heaven, nor in earth, made her under the earth. Mind you, there were a lot of great men in all three places. You see, if we believe, as we do, that the whole church is at home and all the Old Testament saints are here.

You know, you look around heaven and Abraham was there, and Joseph was there, and David was there, and can't I go on with the crowd of them? And Paul was there, and Peter was there. This Virgin will be there. Paul would be there.

Saints Wesley would be there. Not one of them was there. Not one of them was there.

And if you like to look away from heaven and look at earth at that moment, the Antichrist will be down there, and the Pope Prophet will be down there, and the mighty men, and the kings, and all the great men, and the chief captains. Not one of them was there. And if you perhaps don't believe that there are Pope in hell at this time, if you look under the earth, there are kings, and popes, and dictators, because I think Hitler's in hell, and there's none of them worthy.

None of them worthy to open this book. Not a saint in hell. Not a man on earth.

Not a lost soul in hell. None of them worthy. So you can see that there is freedom, that there is unionity.

Now that leads us to inquire about the identity. What is this book? You see, when John was being called up in chapter 4, John heard a voice saying to him, in verse 1. And then the voice said, You see, this book has a relationship with things that are going to happen on earth after the church is taken home to heaven. Because I believe, you see, that the whole book of the Revelation really starts with church.

Because I believe, you see, that the whole book of the Revelation really starts with church. You notice this. We'll come to it in a week.

Let's look at chapter 6 for a moment. And I saw when the Lamb opened one of the seals. The Lamb's in heaven before the throne.

He takes the book and then he's going to open these seals. Just let's look at the second one. Verse 3. And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red, and power was given to him that sat there on to take peace from the earth. And everything about this book is all we should have a relationship with earth. Going to take peace from the earth that they should kill one another.

And you know what killing one another means. It's not war, you know. It's civil war.

Because once the Lord takes the church home, then the Lord Jesus will leave the throne to become the Lamb. And he's going to deal with it all just in a way that it has never been dealt with before. Take peace away from it all today.

And allow them to kill one another. I will pray every day. It doesn't start in Austria just now.

Because very little will do it. And I assure you that if he doesn't have help from heaven and be wise about his life here, you'll have a mess on your hands. Because we've got two or three doopey politicians.

I get sick listening to them on the TV. I may as well tell you. I hear them all talking rubbish to me.

What a plight we're in if those are the boys we're depending on that I hear on that TV. What a plight. But I can tell you this.

This is Mr. Heath Christ to give this land away. It won't be doopey TV talkers he'll be dealing with. It will be the common five eighths of Austria and there'll be a bloodbath down here.

And that never doesn't happen. God, there's a hundred thousand men across this country. I don't think it'll happen.

I think you just have enough common sense given them from God to go gentle. I'm not saying that the Unionists are blameless, mind you, because I don't think they are. Never mind, I'm not entering into it.

And I'll tell you why. Not long ago, one of the great politicians in the country was sent for me to come along and get Mr. Paisley and Mr. Craig and Mr. Faulkner. You can talk to them, you can put it right.

Friends all over the world are looking for men to put it right. Let me tell you this. There is no one able, no one worthy to put this right.

Only Christ. Sure, that's what they've been doing all their life. They have been working at this.

It's in such a mess, right, left and center, north and south and east and west. And there's been men raised up there going to do it. There is no man able to do it.

Adam put it in a mess and there's nobody putting it right and there's nobody able. And the book has all written tales of what will be done to put it right. And there's nobody can take it.

The man that stepped into the arena and pulled the book, that's all right. He's a fool. I've got one job and that is seeing men see it.

They don't want our politics. Friend, there's nobody worthy. The whole country has been trying this and politicians of all shapes and sizes for years.

Look at the mess we're in now. We're worse off than we ever were before. I said to our friend Mr. Paisley the other day, you've talked for years and you've marched for miles and you've written thousands of letters and we're in a worse fix now than we ever were before.

Is it right or is it not? I don't think that anyone can do this job because this is the job. This book, you see, it has a relationship with us. Let's get this bit squared off.

It has a relationship with the redemption of us. You see, when the Lord left the throne before to become the Lamb, it was for the eternal redemption of all believers. When he leaves the throne to become the Lamb, it's for the eternal redemption of the universe and we put everything else that's wrong and we put it right.

And that's the book. And it's all fixed now. It's all written and sealed.

No wonder he could say, come up and I'll show you the things that must take place hereafter. And so that's the identity. It has to do with the redemption of this whole universe back to God when he must sweep out everything that's wrong.

And he's the only one who has the title deeds, has the right to these title deeds of us. Here's a very interesting thing in verse 4. And I've worked much because no man would find worthy to open and to read the book neither to look thereof. You know, if you take some of the supposed to be great commentaries, they say, you know, John was like a child here.

He was sobbing because nobody could do the job. So he thought, oh, I don't think John thought that at all and I don't think he was acting like a child. To begin with, they should remember that John was in the spirits.

You know, there's once in this book it says Jesus wept. You don't think it was unreal, do you? I think that Jesus wept when he saw what sin could do to a family. It brings death.

And you know, death brings sorrow to a home so quickly. It brings sadness. It brings separation.

It brings suffering sometimes. It brings starvation. Sometimes the breadwinner goes.

And the Lord Jesus was looking at what sin could do, bringing death and sorrow and sadness and suffering and separation to a family. And you know, he could think of all them better than I ever shall. And then tears filled his eyes.

Now John's looking right across heaven. All the patriarchs were there. All the prophets were there.

All the potentates were there. All the saints were there. And you know, Adam left the race so depraved.

He could see the depravity of the whole human race was now unable to do the job. He can look around him. He can see the poverty and the stupidity and the criminality and the rascality.

Oh yes, we have. What sin has done. Oh wonder he wept.

And if we only looked at sin the way we should, we might weep a bit more. Sin's a terrible thing. I sat at the bedside with a wee lass.

And it had a little baby. A man had run away and left her. And the doctor knew on the very first day that the baby was blind.

And she said to me, This is your God. Give me a new blind baby to this. I said, dear, I know that you're in a tight corner.

You shouldn't blame God just like that. You know right well if you lie there, you've got venereal disease. And the man that's a father of a child was rotten.

And between the two of you, you've produced a thing that's blind. That's pain. It's a horrible thing, you know.

A horrible thing to have to say, but it's true. Why we blame God for a lot, don't we? When the answer would be sin instead of God. We wouldn't weep if we knew at all.

We would weep. Yes, I think you can see this. Verse 5, where we end tonight.

Watch this. One of the elders, one of the twenty-four, one of the saints, saith unto me, Weep not. Behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book.

And this is where the performance of the lion really begins. You know, the lion's a great word, capital L there of course. And the lion is the king of beasts.

And of course, it's talking about the majesty of our Lord Jesus. But let's get the hold of this, it's the majesty of the Lord Jesus who hath set from the bone to beat the butcher for the purposes of the redemption of the universe. And they do it by force this time.

Because you just can't throw a lion around. It wasn't the lion that went to the cross, it was the lion. But this time it's the lion.

The majesty of Christ is seen there. He is king of kings, of course, and Lord of lords. And of course, when you look carefully at this, it's the lion of the tribe of Judah.

And if the lion speaks of his majesty, then the tribe of Judah speaks of his nationality. You see, when he's going to clear up this mess down here, he's going to take the Jewish nation. You are a millennialist,

Wanderler.

Because he's going to take the Jewish nation, you know. He was born king of the Jews. And the Lord God shall give unto him the throne of his father David.

And he'll clean this mess up down here. You see, when he came as the lion, it was for actual atonement. When he steps forth as the lion, it is for final adjustment.

He will adjust everything. And he'll begin with the Jewish nation. He was a Jew.

But I think you've got to see this very carefully. The lion of the tribe of Judah, look at how carefully this is put. The root of David.

When you say the root of David, you're saying David came from him. It's not the branch of David, you know. It's not him coming from David.

You see, he's David's son. Of course, this is the question our Lord Jesus asked the Pharisees, and they couldn't answer it. He said to them, if the Messiah is David's son, how can he be David's son? You see, in the sense of his humanity, he came from David of the tribe of Judah.

But in the sense of his deity, David came from heaven. And when he comes to clean up this mess, it will not only be the majesty of the lion, and he'll not only take the nation of the Jews, but with divine power he'll take hold of these nations. The lion he will set alight in two minutes.

And the universe, nor the Messiah, nor the Allah, they wouldn't. It will be divine power. He's the root of David.

Now here's the bit you must get the hold of, which is very important. We cannot behold the lion of the tribe of Judah. The root of David's heart prevails.

We're not only talking about his majesty and his nationality and his deity. We're talking about his victory. It's the victory of Calvary.

Because you're always right when you say Calvary covers it all. You see, Calvary is the basis upon which he brought actual atonement to bring redemption to everybody. And Calvary will be the basis upon which he will enact final adjustment for the redemption of the universe.

Going no farther this evening. A great wee bit. Now we're finishing that chapter next week, and then really the thing begins there.

With the four horsemen. And you'll see from chapter six right through to the end of chapter nineteen. From six to nineteen, the things that will happen of Israel.

Horrible things. And don't miss them. We're taking our time to do them up.

We're singing number twenty. Come sing, my soul, and praise the Lord who hath redeemed thee by his blood. And we'll just sing the first three verses.

Number twenty. First three verses, and there will be books at all the doors. And may the Lord bless you.

Number twenty, first three verses. O joyous hour when God to me a vision gave of Calvary. My bones were loosed, my soul unbound.

I sang upon redemption ground. Sing it with all your heart. Number twenty, third verse.

O joyous hour when God to me a vision gave of Calvary. And for the wonder of thy plan of redemption. And most of all for the wonder of thy wonderful Son.

Part us now in thy fear. And with thy blessing. And take us to our homes and safety.

Through Jesus Christ our Lord. Amen.

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