

(Revelation) the Great White Throne

by Willie Mullan

The Great White Throne judgment is a future event where God the Son will judge all the dead based on their works, with the righteous being rewarded and the wicked being punished.

Duration: 1:24:06

Scripture: Exodus 32:30, Matthew 6:33, Revelation 3:5, Revelation 20:11-15, Revelation 21:27

Topics: "Great White Throne"

Description

In this sermon, the preacher urges the audience to get saved and not to run away from God's judgment. The preacher emphasizes the urgency of salvation and encourages the audience to listen to God's warnings and mercy. The sermon includes a hymn about the passing of time and the impending judgment. The preacher also references a biblical passage from Revelation 20, highlighting the importance of living a righteous life as every action will be recorded in the book of life.

Transcript

211, redeemed from death, redeemed from sin, redeemed from ills without within, redeemed what new light builds the skies, what glories on the soul arise. This is a great hymn, and I don't think we ever sing it. And I was having a look at it today, and I put an old-fashioned tune to it.

Now, we'll sing the four verses, we'll leave the chorus out, and then, when we have learned the tune properly, we'll sing the chorus at the last, as a tune. Have you got that? Four verses, then we'll sing the chorus of the verse. You'll get enough.

211, listen for the tune. Revelation 20, and we're going through from verse 11 to verse 15. Just five verses this evening, five very wonderful verses.

I wonder how many of us in this class could close the book tonight and go right through these 20 chapters that we have done in this class over these 42 weeks. There's an easy way of doing it. If you remember chapter one through three, God gave us a revelation of Christ in the midst of the churches.

He's the Lord in the midst of the churches. How He looked at the local churches, how He spoke to them, how He underlined the things that were wrong. And then, if you switch to chapters four and five, the scene changes from earth to heaven, and it's not the Lord in the midst of the churches, it's the Lamb in the midst of the throne.

And in chapters four and five, what wonderful revelations we had of His glory in the midst of the throne. And then, if you got the hold of this from chapter six, right through to where we are now, from six to the end of twenty, we've been back on earth, and we've had the whole revelation of the great tribulation that's gone to take place. You see, when we were looking in the first three chapters, the church was still on earth.

When we were looking at the next two, four, and five, the Lamb in the midst of the throne, the church was in heaven. It was still. Thou hast redeemed us by Thy blood out of every nation, and kindred, and tongue, and people.

And then, when you start chapter six, it's the four horsemen. And then, when you come right down through these chapters, you see the demons let loose. You see this atomic warfare taking place, and a third part of everything on the earth being burnt up.

And we've come right through, and we've seen the beast in chapter 13. And we have seen Rome destroyed in chapter 17. And we have seen commercial Babylon destroyed in chapter 18.

And we did see the beast and the false prophet destroyed in chapter 19. And in chapter 20, we saw the old devil put away. And then we had just a little glimpse of the great millennium reign when Christ would reign in this earth for a thousand years.

And we were learning last week that when the saints were raised, that the rest of the dead lived not again until the thousand years were finished. And I don't know how some of you believe in the general resurrection after reading that, sir. When you read about the first resurrection, I don't know how you get general into that.

You wouldn't need to use the word first if it was general, would you? You might have used the word only. But when you come to the phrase, the rest of the dead live not again, they're not general resurrection. Now, we're going to see the rest of the dead tonight.

We'll read this short passage through now. Verse 11, John speaking said, And I saw a great white throne, and him that slept on it, from whose face the earth and the heaven fled away, and there was found no place for them. 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. And the dead were judged as of those things which were written in the books according to the works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them.

And they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire. And this whole wonderful revelation and paragraph speaks up a way forward to that great judgment morning for the rest of the dead. We usually call this the great white throne judgment.

And I'm looking at it under four headings, as you can see. I want to talk to you just for a moment or two about the greatness of the throne. And then I want to talk to you about the vastness of the throne, because undoubtedly this is some clout.

And we should spend more time with the justness of the trial, because we're standing before God and the books are opened here. And then we shall end with the awfulness of the torment. Just four very simple headings of reasoning.

I think I should note exactly what John says in verse 11. He says, And I saw a great white throne. And you have no doubts after reading this paragraph that this is the judgment throne.

The dead, small and great, are standing here before God to be judged. This is the judgment morning, this is the judgment throne. And this is the wonderful word that's translated by our English word, great.

I don't think we get it properly. You know, this isn't just the petty assizes, you know, or anything like that. Oh, not at all.

This is not the petty sessions is the word I was thinking about. And this isn't the court of sessions. The petty sessions, they usually have the dead and majesty.

And when it's the court of sessions, they usually have the judge. And this isn't even a county court, you know, where they might have brought judge and jury. And this isn't a high court.

And that's a very solemn place to be. And this isn't this great economic community tribunal that they talk about with so many nobles there. It is God that is on the chair here.

And the small and great stand alone before God, one by one, and the books are opened. I wish we could grasp the greatness of this. And I don't think the word white is put in just to fill up the passage, you know.

I think it talks to us about the purity, you see. Masonic signs will do here, whether I offend you or not, because there's a great lot of pictures being worked by the Masonic down through the years, you know. But you Masonic men don't go there with signs because God will not be looking at them at all.

And all the secret clubs from all the places in the world with all the secret signs that will work here. This is white, you know, just pure white. Who can in America have a way, or at least they used to have, of wearing their watch chain, you know.

And if you open your cup and your watch chain's on a certain way, you're okay. And there are all those secret societies who leave a button out of a whisker, you know. All those things won't work here.

So, madam, if you're up that morning and you stand alone, poor God, He looks through you. You won't bluff God. And nothing that you've ever done or nothing that you've ever been will bluff God.

Books will be opened on you and you will see this in a moment. Yes, I think you can see the majesty, and I think in a glance you can see the purity this here. I think there's something that we must pay attention to here this evening.

I saw a great white throne and hung that stuff on it. John was taken up as a person, you know, not only with the throne. And he said, from whose face, he seemed to be looking into this person's face, from whose face the earth and the heaven fled away and there was found no place for them.

And I'll come back to that in a moment. He says, I saw the dead. He didn't only see the throne and he didn't only see the person on the throne.

He says, I saw the dead, small and great. It's quite clear. Stand before God.

Let's get that quite clear now. The judge on this throne is God. That's a very important thing for the young folks.

You know, we're going through a period where men, right, left and center, are denying that Jesus Christ is God. Here's the paper I have in my hand and it says, Obama, as you can see the way back there, is Jesus God. And it says here, Michael Fuller, that's his name, who is the recently appointed principal of the Northern Baptist College.

Got that? Michael Fuller, who is the recently appointed principal of the Northern Baptist College. Now let me make that perfectly clear. When we talk about the Northern Baptist College, we're talking about the Baptist College that belongs to the Baptist Union of England and Wales and Scotland.

That's their college. It has nothing to do with the Irish Baptists. We're not associated with this.

Let me state here what is here. Michael Fuller, who is the recently appointed principal of the Northern Baptist College, said, "It will not quite do to say categorically that Jesus is God." That's the boy that's teaching the kids. He comes out into the open and he says, "It will not quite do to say categorically that Jesus is God." And that's a quotation, that's his own words.

"It will not quite do to say categorically that Jesus is God." And if we had a president in the Baptist College here like that, and he said anything like that, this church would have to get out of the Baptist Union, or I would get out, because I wouldn't put up with that for two seconds, not if I never had my breakfast again. But I don't think we would have any trouble here. Let that come to the north of Ireland and you'll see.

We will saddle with a Baptist Union of Ireland forever. And I'll leave it. My dear, we won't put up with that.

Now, for the sake of the young people here, now let me get this over to you, that each evening I put a bit into the Bible class for you. Because you're going to take this when some of us are gone. Is Jesus God? That's the point.

The Rosalites will deny that at your door. Let me bring the young people through the book tonight, and let me show you a few things. Come away back to the prophecy of Isaiah, and it's chapter nine.

The prophecy of Isaiah, chapter nine. And you young monks try to remember these passages, because you'll need to use them one day, and you'll need to be able to turn them up and let the folks see. Now this is Isaiah nine, and it's verse six.

And Isaiah is talking and saying, for unto us a child is born, unto us a son is given. I asked a Rosalite one day, who's this? Who's the child in the son? Jesus Christ is good for you. That's right.

And I want you young people to notice this. The child was born, but the son wasn't. The son was given.

There is a difference. And the child was born, and the son was given. You see, the father sent the son.

Oh, he just didn't become the son of Bethlehem, you know. We'll find that out tonight. No, he was the son from all eternity.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder in the millennia. And his name, this is his name, his name shall be called Wonderful, Counselor. Now here's the next one.

Is the child, the son, the mighty God? Why, surely that's categorically stating something. This book categorically states that the child in Bethlehem's manger was the mighty God. As I would read the book isn't his name Emmanuel, which means God with us.

The child was God. That's all I want the young ones to get. The child was God.

But let's go from there to John's gospel, and we're at John chapter 1. John chapter 1, and it's the first verse that I'm looking at just now. It says, In the beginning was the birth. You'll notice there's a capital W at birth.

In the beginning was the birth. And that simply means, you know, that when anything that ever had a beginning begun, the word was. Just get the word was there too.

You see, in the beginning was the word. When anything that ever had a beginning began, the word was already there. The word was.

Then he goes on to state quite categorically, and the word was God. You wouldn't like to argue with a statement like that, would you? The word was God. Now, when we talk about the word capital W, who are we talking about, or what are we talking about? Let's be quite clear about that.

Well, you'll be clear if you go down to verse 14. See, verse 14. And the word was made flesh, and dwelt among us.

And we beheld his glory. Because the word was a person. We beheld his glory, the glory as of the only begotten of the Father.

Now, you could tell me now who the word was, couldn't you? Well, the word was the only begotten of the Father. He was the only begotten son, and the only unique son. That's the only unique son that God ever had.

You see, when our Lord Jesus prays in John 17, he lifts his hands in his eyes to heaven, and he said, Father, and he used the word Father. I want you to underline that. Father, give me the glory which I had with thee before the world was.

This is the Father and the Son. Before the world ever was, before the hills and all that stood ere to receive its frame, the Son was God. The Child was God.

The Son is God. I should think that's quite categorical, isn't it? Now, let's go a bit further with this. We're in John 10 now.

John's Gospel, chapter 10. First let me say, I did this in one of the books for you. This is one of the super sayings of the Savior.

Firstly, he said, I and my Father are one. If you were talking about your Father, you would say, my Father and I. It doesn't matter at all. But then the Father and the Son being two equal and two eternal, it doesn't matter who's first, does it? And the Lord Jesus is just letting the Jews see that.

He did this deliberately. He said, I and my Father are one. Now, just watch how quick the Jews got the message.

Verse 31. Then the Jews took up stones against the stone. Immediately he said that they took up stones.

Jesus answered them, many good works have I showed you from my Father. For which of those works do you stone me? The Jews answered him saying, for a good work you stone me not, but for blots from me. Because that thou being a man, makest thyself God.

They got the message, all right. Now, remember right down through John, chapter 10, he's talking about the shepherds. It's one of the greatest expositions in the book about the shepherd.

I am the good shepherd that giveth his life for the sheep. And for you young ones, all you've got to do is go back to Isaiah 9 and the child is God. And go to John 1 and the son is God.

And go to John 10 and the shepherd is God. Surely this is quite categorical. Is this the fellow that's teaching the young preachers? My, what a day we have come to.

Is this the new president of the Baptist College? They want to take him away and lost him somewhere. I was preaching to the police once. You know, the night before I went to preach to the police, I was, Mrs. Moan wasn't too well.

I took her out for a run. I thought that would help her. And I went away round where the motorcycle racing is round there, Dundrod.

And I was only trying to tell her that the motorcycle race didn't worry me at all, but we were going slow, very slow. And I was saying, you know, they come round this way and down that way. I was only trying to lift her a bit.

When the policeman steps up and stops me, he said, did you see the slow sign up the road? I said, no, I didn't. He said, well, there's a slow sign up there. Well, what does it mean? I said, just surely it means you go slow.

He said, yes, that's what it means. I said, can you tell me, officer, what speed I was going at? He said, I would think you were traveling about 12 miles an hour. I said, do you want me to get out and carry this thing? He said, I'm telling you, that's right.

Go ahead, put it in the book, you'll see he's putting it in. So he writes it all down, all nice and neatly. Now, I put it at the bottom of it, that I was going 12 miles per hour.

Write that in now, you'll see it written in. So loony that he was, he wrote. So I couldn't make any head in the field with him, so I walked into the commander the next morning up to get in the office, and I said, you know, I was out with Mrs. Mullen last night, and there's a character way out there, he's done a job.

He stopped me, and he said, I was going 12 miles an hour, and I was going too fast. I said, you know, I've never been to 12 miles an hour in my life before. This is a unique occasion, and this is the only time I'm getting so much, you know.

So he says, is that the job? I say, so he lifts the pony rings from the barracks. Mr. Sargent, did you man out there on the motorbike course last night? He says, I had. He said, did he bring a charge against Pastor

Mullen? He says, bring a charge against Pastor Mullen.

He came in here with a hundred names in the book. He summonsed everybody that came around the room. It's a police force.

God help you policemen, I'm representing you now. So I said to the V.I. or the commander, I said, why don't you draft him to the Sahara? He could look after Carmel's Warehouse. And when they take him to the Sahara, they want to take the principle of the Baptist college along with them.

My, what a statement for the principal to make. But I want to take a step further with you this evening. Have a look at this now.

Let's go to 1st Timothy. And we're at 1st Timothy, the first chapter. And Paul, writing to Timothy, said this, verse seventeen, 1st Timothy, chapter one, verse seventeen, Now unto the King Eternal, immortal, invisible, the only by God.

Now let me stop and ask the young ones, who's the King Eternal? Because I can tell you that the Russellites will answer immediately, that's God. He's the King Eternal. Now let's go from 1st Timothy 1 to 1st Timothy 6, verse fourteen.

He's talking to Timothy the same, that thou keep this commandment without stop, unreducable, until the appearing of our Lord Jesus Christ. And there's no doubts about who we're talking about now, our Lord Jesus Christ. Which in his times he shall show.

Who is the Lord Jesus Christ? Who is the bettered and only potency, the King of kings and Lord of lords, who only are immortality? We were talking about the King Eternal, immortal, and they'd call them God. You know our Lord Jesus is the Eternal King. Why, his kingdom shall be forever and ever.

Now you young ones can do this quite simply. The Child is God, the Son is God, the Shepherd is God, the King is God. Never any troubles about it.

But here's something that's more solid even than all that. Let's go over to John's Gospel first, chapter 5, verse 22 it is. John's Gospel, chapter 5, let's read verse 21.

John 5, 21. For the Father raises up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judges no man.

You got that now? Is that quite clear to you, that the Father doesn't do any judgment at all? The Father judges no man, but hath committed all judgment unto the Son. Is it the judgment throne we're at? Who's on the throne? You know now, God. It must be God the Son, because all judgment.

You know when Paul is preaching in Acts 17, let's do this when we're at it. Acts chapter 17, he's on Mars Hill here, preaching way down at Athens. He said this, vesperty, and at times of this ignorance God winked at.

When men were making idols and falling down to bushels, and this is, God winked at that. But now, more light come into the world, now commandeth all men everywhere to repent, because he hath appointed a day, a certain day, in which he would judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Who'll be on the throne now? The man that was raised from the dead, dear.

God's Son will be on the throne. And the book of Revelation calls him God. Now if you've got this on your five fingers, it's quite easy.

The Child is God, and the Son is God, and the Shepherd is God, and the King is God, and the Judge is God. Surely that's catechorical, isn't it? I don't know what they're doping dreaming about. Let's go back to Revelation.

I thought we should take time to do that this evening. Revelation 20. And we have been looking at this great white throne, and you can see the majesty that brought this order from this word, great, and the purity, and the personality of God.

And we'll go into the impartiality of the books just in a moment. Let's try to get the vastness of the throne, you see. You see, last week we noticed in this class that when the first resurrection was complete, that all the bodies of all the saints, of all the ages, had been raised triumphantly.

God had brought all the saints out, and this is called the first resurrection. It was complete then. But it's immediately said, but the rest of the day.

Well, that's a vast crown. That goes right the way back from Eden's garden, right the way down through the age of conscience, and human government, and the ages of law, and this great long dispensation of grace, and the years of tribulation, and the millennial reign for a thousand years. And it takes all who died in their sins, and this is the rest of the dead, where a cloud will be, kings and queens stand there, and popes and praises stand there, and pastors, some who have only been bluffers.

I don't think this fellow said that we were talking about at all. Pastors, and priests, and high, and low, and rich, and poor, and black, and white, and learned, and illiterate. The other giant people stand there.

What an electrifying moment that will be. He had his chance when the other fellow did say it. And the book shall be opened, you know.

And everything that read this for Jimmy Fart, that we hung on the cross, were written down by God. And I'll tell you this, the rich, young ruler, who thought more about silver than the Savior, he'll be there. What a moment it will be when Paris stands before God the Son.

The tables will be turned now. My, when Jesus was in Pilate's judgment hall, Pilate was on the throne. Jesus was clad in the robes of a lowly Nazarene that morning, but he'll be clad in robes of glory now.

Pilate shall not just look so big as he stands at the Great White Throne. But no Roman soldiers guard them. He's on his own.

What a scene it will be. I think the moment that I shall look up for most is the moment when Judas stands there. Judas of Scariot will stand there.

And he'll have to stand while the books are opened, and all the facts of those years, when he walked with Christ, and he heard all those messages, and he saw all those miracles, and he had the greatest possible opportunity that anyone ever had, and saw it. But you know, it's a tremendous, dramatic thing to think about Judas being there, and Pilate being there, and Rothschild's wife being there, and you can think about so many more. But let me challenge this meeting this evening when you are there.

None of the saints in here will be there. There's no judgment. There's no condemnation for them that are in Christ.

We were judged at Galilee. No judgment for us. No judgment, fears alarm us.

When are you sitting here this evening, and you've blocked your way through life? You've only been a bluffer. You never were saved at all. And in your heart and soul, you know you're not saved.

How will your bluffer drop off you that morning? Because God will open the books on you. Some, two or three men coming in tonight said, you know, I've had you preaching for 20 years, and last Sunday night was the best meeting I've ever been at in my life. How will last Sunday night's meeting have come up through you now? And God will look at us, and God will say, do you remember last Sunday night? Do you remember when I shook you in that seat? You should have been saved, and you hadn't got the guts to take your stand with Christ.

You were afraid of old ladies. You look a small boy. You think you'll have to face last Sunday night's meeting yet if you don't get saved.

Of course, I'll have to face it too. But it'll be at the judgment seat, won't it? Because God's going to ask me, why did you put so much into it? Why did you thunder it up? Was it for the Baptist? Was it for money? Was it for yourself? You know, I can stand before the Lord now and say it was for you. Now I have everything for you, and you're like good as hell yet.

For a morning it'll be. It's going to take a minute or two to get through this judgment, you know. Some fellow said to me once, Mr. Mullen, all the dead that died in the sin, stramadhan, right up to the end of the great millennial reign, they're going to be all dead.

It's going to take some, some space time. He was all bothered about space. I said, you don't need to be bothered about space.

There's tons of space here. You want to listen to Patrick Moore at night. Boy, he knows something about space.

He goes rattling on, and he tells me that there's these great planets going around, what a mighty, gigantic solar system, and it just rolls about, but we're 93 million miles away from the sun, and then he gets all the rest of them into, and what a space there is. Then he comes out with this, that there's about a million more solar systems way out there. You get lost.

Oh, well, when God is going to bring the dead to stand before him, I hope you read this properly. It says this, I saw a great white throne and him sat on it, from whose face the earth and the woods should be the heavens, far away. Man is going to push this solar system out of it.

He'll just take out planets and pull them out to the winds. There's tons of room for them. Don't worry about the room.

That's God's problem. He's already, he's got the space ready. Don't worry about that.

There's plenty of room. By the morning it will be. You can see that they're going to stand before God.

You know, all activity will be brought to a standstill. How often we've read in the 46th Psalm, be still and know that I am God. You only say it half the time to be still, is that right? So much to do, so much to grub after.

Ah, well, this morning you'll be still. You stand still. God will open the books there.

You know, these books are a tremendous thing, you know. Let's get away from the greatness of the throne and the vastness of the throne. Let's come to the justness of the trial.

You see, there's always books with problems in their minds. Somebody said to me, you know, if I die in my sins now, they'll put my body in the grave, where will my soul be in hell, I said. You know, the rich man died and left off his eyes in hell, the eyes of his soul in hell, being in torment.

He said, well, there must have been fellows who went to hell a way back there a thousand years ago, if that's right. He says, there have been a thousand years in hell, what's the use of bringing them up after the trial now? Good thinking, isn't it? The answer is, quite a bit of good. You know, there are men in churches and women in churches, and some of you might be here, and you know you've been christened, as they say, sprinkled with water, and the minister said that it made you a child of God, and you believe that.

And you've given your money, and you've given your time, and your time in the choir, and you were ruled up in religion, but you never had any time for Christ. You know, when an old religious Pharisee, through church gore, left off his eyes in hell, he argues with God. He says, I shouldn't be here, it's all wrong.

I was in the church, I gave my money, I said my prayers, and then you look, there I am, tell me what you did with Christ now. You old Pharisee, you'll go to hell. You think that you'll get the rogues of empty, dead religion around you and creep into heaven when you've no time for Christ? Not you.

You know, God would need to have another trial, wouldn't he? Some of these old religious Pharisees stand before God. God will open the book, and they'll not be taught, you know, how to enter the big church. So they ask, what did they do with God's son? And God will let them see what they did with his son.

Books will be opened. Mind you, these books are tremendous. You get the word books properly into your mind just now.

It says, I saw the dead, small and great, stand before God, and the books, there's more than one there, isn't there? The books were open. And even after it says books, it says, and another book was opened, which is the book of life. Well, there's a title on the back of that one, so we'll keep that one in our minds, the book of life.

You know, these books have been kept from the very beginning of creation. Let me tell you that Moses knew all about them. Let's go back to Moses.

We're in the book of Exodus, chapter 32. Exodus, chapter 32, it says, and this is the place where Moses came down from the mount after talking with God, and he brought the Ten Commandments with him, and you remember, he found the people of God dancing round these golden calves. They had gone back to idolatry.

Verse 30, as it came to pass on the morrow that Moses said unto the people, ye have sinned a great sin, and now I will go up unto the Lord, tell adventure, I shall make an atonement for your sin. And Moses returned unto the Lord and said, all this people have sinned a great sin, and have made them gods of gold, yet now if thou wilt forgive their sin. There's a dash there.

The only time in the Bible you'll get it, you know. I think he hoped it, you know, and cried. I think he just stood and sought before God.

I think he trembled. He said, yet now if thou wilt forgive their sin. And then at last he said, and if not, bless me, I pray thee, I'm going to quit thy husband.

He knew all about it, didn't he? Now when people have a leader like that, you know, they've got a good one, he's prepared to go to hell to save the people. He brought me out. He knew all about the book, you know, he knew the right thing all about the book.

Brought me out of the book. Let me tell you this, let's go to Acts chapter 1 for the moment. The Acts of the Apostles chapter 1. Now this is before the church was formed.

You know that the church was formed in Acts chapter 2 of Pentecost, and you've got to get that into your minds here. Acts chapter 1, you know, they're just waiting on the Holy Ghost coming. It says verse 12, They returned, then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

And when they were come in, they went up into an upper room where abode Peter, and James, and John, and Andrew, and Philip, and Thomas, Bob, Paulinew, and Matthew, James the son of Alpheus, and Simon Philotis, and Judas the brother of James. These all continued with one accord in prayer. They're having a prayer meeting.

Mind you, it wasn't a church meeting, because the church wasn't formed. Just a prayer meeting. Prayer and supplication with a woman.

A woman at this prayer meeting, and Mary the mother of angels. It's the last time you're going to hear about it. She was at the prayer meeting with his brethren.

He's not put in the forefront of them or anything like that, she's numbered with them, bless her. And the night these people stood up in the midst of the disciples and said, the number of names together were about 120 of them. Men and brethren, he said, this scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before consenting Judas.

You know, old Peter knew the book, you know, he's going all the way back to the Psalms, which was guide for them that took Jesus. This scripture. For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed up. And it was known unto all the dwellers of Jerusalem, in so much as that field is called in their proper tongue, a feldamer, which is to say the field of blood. It's there to this day, and I'm sure some of you traveling in Palestine must have been there.

For it is written in the book of Psalms, now watch this carefully. For it is written in the book of Psalms, let his habitation be desolate, and let no man dwell therein, and his bishopric, because he was numbered as one of the office bearers, or bishops in that crowd, his bishop but let another take. Now you know where he's quoting from, don't you? He's quoting from Psalm 69.

Now let's go back to Psalm 69, and I'll show you just something that you need to watch continually in the Psalms. Psalm 69, and if you go down this psalm carefully, you will find that bits of it belong to Christ. Make no mistake about that.

See the second verse, I think in deep miles where there is no standing. That's Calvary, all right. I'm coming to deep waters where the floods overflow me.

I'm weary of my crying, my throat is dry, my eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head. And you can see that this was quoted even in the days of Christ, they hated him without a cause.

Now while there are Messianic bits in the psalm, there's also bits that belong to David. And David's fall is even seen in the psalm, and you mustn't get it mixed up. But you'll find there's a bit that belongs to Judas in the psalm.

You can see we're still talking about Christ when we come to verse 21. They gave me also gall for my meals, and in my thirst they gave me vinegar to drink. Some see David saying all that before Christ was born.

And then it says down at verse 25, let their habitation be desolate. And sometimes the Old Testament uses the word there when it can be the word him. Let his habitation be desolate.

And let none dwell in their things. And this is the bit that Peter's going back to in Acts 1, and he's putting it comparing to this. Now that's very wonderful, you know.

And I want you to notice this, just for the sake of the young people, it's a very interesting thing. You know, once I had an argument with a very dear old Roman Catholic priest, and he and I had a half a day about this. And he was a very clever character, and let me say right now that he was a gentleman.

He could talk the thing over, and if I cornered him he just didn't lose his temper or anything like that. But he very cleverly took me to Acts 1, and he said Peter was quoting also 3.695. I said that's right. He said he was quoting about Judas, and he said let his habitation be desolate, and let none dwell in his things.

And then he said Peter put another bit in, let another take his discipline. But that is not in Psalm 69. Now are you following that? Have another look at Acts 1 till we get this properly now.

Have to be patient just to get the young people correct from this. Now here's what Peter said, verse 20, Acts 1. For it is written in the book of Psalms, let his habitation be desolate, let no man dwell therein, and his bishopric let another take. Now when you go back to Psalm 69, you can find the phrase alright, let his habitation be desolate, and let no man dwell therein.

But you cannot find the phrase, and his bishopric, let another take. And so the old priest was well up in this, you know. He said to me, you see, he being the first pope, he was allowed to answer the book.

That's very clever, but it's very subtle. I said I don't think you're getting this right sir. So I took him back again to Acts 1. Have another look at it, because you can easily miss things, can't you? And this is what I pointed out to him.

When Peter is quoting in Acts 1, he says, for it is written in the book of Psalms. Now he didn't say it is written in Psalm 69, did he? Actually he's quoting from two Psalms. This is what you call a Composite Quotation.

You young people need to learn this. Sometimes there's a Composite Quotation. It's from two Psalms.

Oh no, he didn't have anything on his own, I said to him. He says, you want to see where it is? Let me show you. Have a look at Psalm 109.

Psalm 109. Talking about Judas, it says this. Verse 8. Let his days be few, and let another take his office.

And the word is bishopric. Let another take his bishopric. Let his children be fatherless, and his wife a widow.

Let his children be continually vagabonds and dead. Let them seek their bread out of their desolate places. You know, I believe that this book tells us a lot about Judas.

I think he was married. I think his wife became a widow. I think he had children.

And I think that the sins of the father came down on the children, you know. But let's go back to Psalm 69. Let's get this bit correct, you know.

But the old priest had to admit now that Peter was quoting out of the Psalms. And then you see, I pressed him against the wall. I said, you know, you have the audacity to say that he was the first person that he could add a bit to the book.

Don't you know that that's trash? Oh, no, Peter wasn't adding anything. He's quoting from two Psalms. He's quoting from Psalm 69 and from Psalm 109.

And that's what Peter said. It is written in the Psalms. So you need to be very careful, don't you? But when he quoted about Judas here in Psalm 69, he said in verse 25, let his competition be desolate.

We'll read it as it is in the Greek. Let his competition be desolate, and let none dwell in his tents. And then it's said in verse 28, let him be blotted out of the book of the living, and not written any more with a raxus.

You see, David knew about these books, too. I can tell you this, you know, this evening, that Moses knew about the books, and that David knew about the books, and I can tell you that Paul knew about the books, because he talks about those people whose names are in the book of life in Philippians chapter 4. Now we've got to get this quite clear. This is the book of the living.

This is the book of life, and in a moment I'm going to show you another one. It's called the Lamb's book of life. Got all these books? Have a good look at them on the shelf now.

The book of the living, the book of life, the Lamb's book of life. You know, unless we get these distinct, and see the difference, we're going to get into deep waters. Look at Revelation chapter 3 for a moment.

You see that John knew about these books, too, you know. Revelation 3. I think I remember saying, when we were going through Revelation 3, that we'll leave this and we'll do it properly some other night, and this is the night. Lord Jesus is talking to the church of Sardis, here in Revelation 3. He says in verse 4, Thou hast a few names even in Sardis, which have not defiled their garments.

They shall walk with me and fight for their worthy. 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. So it's quite clear that there are names in the book of life that are going to be blotted out.

That's quite clear. Of course, some of the fellows who can only see with one eye, they say this is being lost again. It's a pity of you, you know.

You're in the babies yet. Let's get this quite clear now. What are we talking about? You know, when God opens the book of the living, when Jesus stands there, he'll see exactly how he lives.

Every day is recorded there, right from you were responsible. You know, God will make you stand there and say, friend, and he'll turn you round, and he'll make you see thy way in the valley of life. And you'll see all the times when you were a boy, you'll see times when you were in the ground on your back, and you promised God to give him your life.

Some of you were soldiers standing in the trenches before you went over the top. You promised God if you'd get through, you would give him your life, but you never did it. But he'll bring you back to it.

Your whole life will be there. And you'll argue no more. You'll be speechless.

There's nobody talks here. You'll be speechless. You'll just go to hell knowing you deserved it.

Now, the book of life is quite different. You see, when the baby's born into this world, it has a connection with life. And they keep a register up yonder.

Oh, before you have given them the name, they know what name is to get. And so the angels keep the book, the book of life. And all the names are in the book of life, because they have a connection with life.

It's all there. Some of them have a short life, some of them a long life, some of them rich, some of them poor. But everyone that has a connection with life, even if it's only for ten minutes, is in the book of life.

There's another book that they keep up there. It's called the Lamb's book of life. It's a little lamb book of life.

Just in case you're in any trouble about it, have a look at Revelation 21. That's the chapter we're going to start next week. Here's the last verse of it.

It's talking about the new Jerusalem, and all the consolations and illuminations and foundations of that wonderful home of ours is described in 21. And it ends like this, "...there shall in no wise enter into it anything that defileth, neither whatsoever work of abomination nor make of a lie, but they which are written in the Lamb's book of life." Oh, that's a different one, isn't it? You see, you have to have a connection with the Lamb to get into the Lamb's book of life. See, if I have a connection with the book of life, I must have been born.

Oh, well, if I have a connection with the Lamb's book of life, I must have been born again. This is the Lamb's book of life. This is the book of life.

And let me say to all the believers, if your name is in the Lamb's book of life because you have trusted the Lamb, there's never any names blotted out of the Lamb's book of life. You belong to the Lamb's book of life. You see, when you belong, your name is in the book of life.

You know, God has given you this life, not just to make money, not just to get power, not just to boost your ego, you know, to prepare for eternity. And it goes back like a violet napkin, like a weaver's shuttle. Now, there'll come a time when God will talk to some of you older men and women, or maybe young ones in this meeting for the last time, and God will present somebody tight in this meeting on Sunday night.

I'm not sure who it was, but I'm right awake for that fact. And my dear sir, one of these nights God will shoot you, and you'll resist God, and the spirit will strive again, and you'll strive back, and then God will let you go. And when he does, he'll blot your name out of the book of life.

You're going to have no more connection with life. It'll be death from there on, spiritual and eternal. He's going to blot your name out.

He's going to have no more to do with you. Now, you see, if everybody who had a connection with life, if their names are left in here, they must have responded to God. Could it be that boys that don't respond, that get their names blotted out? Judas had his name blotted out.

Moses was prepared for that. Ah, but God wasn't prepared for that. Now, if you take the audit to the judgment bar, all the names in the book of life, in the book of life, and all the names in the land's book of life, wouldn't it be the same? If you've got the audit by God, there must be a perfect audit.

God's got all the productions. I wonder where you'll stand. You know what the Lord Jesus said to his disciples once when they came home laughing, he said, the devils, neither subject nor servant.

He said, don't rejoice in this. Don't do that. Don't go swanking about because of great meetings.

Rejoice in this, that your names are written in heaven. Well, that's my job. They talk about the assembly, and they're talking now about Wilson's going to take over everything.

They'll get him a new paper out of this, I'm sure. I don't know exactly what's going to take place, but I'm sort of scared of it all. Going to take the banks over, going to take everything over.

If he makes as big a mess of everything that he's taken over as he's made up to now, what a mess we'll be in. We're bad enough for peace, but we're going to be worse, it seems. It'll take God and the country to get a working, for God to awaken the country.

Friends, never mind who comes, or who goes, or what happens, my name's... Let something be shut about. It'll stay there. It's in the Lamb's book of life.

You know, it's a terrible moment when the books are open. You know, I had to go through the High Court on the Crumlin Road on one occasion, and sit beside an old mother. She was nearly... she's over 70.

Her son was being tried for murder. She said, he fiddled me. I said, I'll sit with you.

Five, six days with such. Every day. And then, the Queen's Counselor, who was fed a boy, shot the court when he said, I'm putting him in the witness box to answer for himself.

You see, he's got the right to keep him out of the witness box. The court must prove him guilty. He doesn't need to speak at all.

But the Queen's Counselor was taking a chance here. Put him in the box. And I could see he was swiped in the face and trembling.

And the other prostituting attorney asked him a lot of questions. And he was doing rightly. And then the judge said, no, no, just a moment, just a moment.

Tell me this. What happened when your wife came in that night? He had murdered his wife. He said, well, sir, she came in through the door at near three in the morning.

Said, she said, look, I've no ring on. And I had a knife in this mortgage. He said, I just jumped up and I lifted the knife and I hunted her down the hall.

So he said, I rammed it into your back. And all the time, the old judge said, now take your time. Just remember all that.

Every word you know. Now take your time. Don't hurry down that.

That's okay. And when the judge came to sum this up to talk to the jury, here's what he said. He said, I want to say to you that this young man was provoked by his wife.

And when she said she had no rings on, she was out all night with the soldiers, he lifted the knife and rushed after her and plunged it into her back. And I want to tell you that that's murder. Oh, there was another way of dealing with her.

Several other ways. So be she what she may be. He's not allowed to murder.

And that's murder. Didn't leave the jury any problems. Jury's not long.

That's where we're in again. And you know, I can hear this old woman's heart thumping. Sat close up against her, you know, to give her just a wee bit of comfort if I could.

And I can hear it thumping. And it's racing on. And then the clerk of the court, and he doesn't have any feelings at all.

He's useless. He's went about there. He comes over to the jury.

It's his part now, you know. He says to the poor man, have you come to a verdict? And the poor man said, yes, my lord. Have you a verdict? This fellow shouts the buzz a bit.

And then the old poor man, he's feeling this, feverish shaking. He just looked up and said, yes, sir. My lord.

Everybody goes silent. You can hear the clock ticking on the wall. Young fellow standing up, grabbing the bar of the document till his fingers are white.

And the judge places on a black cap. It's the first and last time I've ever seen this. Folds his hands slowly.

You've been found guilty by your own countrymen. You shall be hanged by the neck until you're dead. And your body will be buried in the precincts of the prison.

And may God have mercy on your soul. And you can hear an old man sobbing. You can feel the shaking.

It's the judgment morning. What are you going to do when they open the books on you? It's all written there, you know. Now you stand condemned, and then down.

That's where you'll be. Down. Did you see how our chapter ended this evening? Well, I'll tell you, and I don't mean to take any more time of it.

It says, verse 15, who forever was not found written in the book of life was cast into the lake of fire. Doesn't make a matter who you are. Doesn't make a matter where you come from.

Friends, that's the judgment morning. If you're on stage in this meeting, don't leave until you get safe. Don't run away anymore.

Get safe tonight. We're singing two verses. I particularly choose this hymn.

It's a difficult one to sing. The good singers will help us. Four hundred and forty-two.

Park sinner, while God from on high doth entreat thee, and warnings with accents of mercy doth blend. Give ear to his voice, lest in judgment he meet thee. The harvest is passing.

Summer will end. And we're singing the first and last verses. Listen to the last one.

The Savior will call thee in judgment before him. Oh, bow to his scepter and make him thy friend. Now yield him thy heart and make his to adore him.

The harvest is passing. Summer will end. Four hundred and forty-two, please.

In thy fear and with thy blessing, for thy name's sake. Amen.

Audio: <https://sermonindex1.b-cdn.net/7/SID7091.mp3>

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