

(Revelation) Visions and Voices Part 2

by Willie Mullan

Willie Mullan's sermon explores the themes of visions and voices in Revelation 14, emphasizing the everlasting gospel and God's judgment during the tribulation period.

Duration: 1:08:56

Scripture: Matthew 10:1-2, Matthew 10:5-6, Revelation 14:5-13

Topics: "Visions"

Description

In this sermon, the speaker discusses the book of Revelation, specifically focusing on chapter 14. The chapter is divided into two parts: vision and voices. The visions include the eternal Redeemer and the triumphant remnant. The speaker then goes on to discuss the six voices in the chapter, two of which are gracious and blessed, proclaiming the everlasting gospel and blessing those who die in the law. The other four voices are voices of judgment, including the judgment of Babylon, the beast, the gentile harvest, and the unbelieving Jews. The sermon emphasizes the urgency of the times and encourages the audience to fear God and give glory to Him.

Transcript

Book of the Revelation, Chapter Fourteen again this evening, Book of the Revelation, Chapter Fourteen. You remember last week, looking at this chapter, I pointed out to you that this is again one of these parenthetical chapters that we find injected by God into this great book of the Revelation. You remember when we were at Chapter Six of the Revelation, that's where the four horsemen are, you needn't turn to it.

But you remember after we had seen these four horsemen of judgment, when we came to Chapter Seven it was a parenthetical chapter. You know what a parenthesis is, it's just something put in quickly there to explain something. When God stopped at Chapter Seven and gave us that parenthetical chapter, just to let us see that in the days of this great judgment on this earth, that he was going to steal off one hundred and forty-four thousand Jews, and he was going to make them the servants of God during the time of great tribulation on earth.

And then in Chapter Eight we saw the fury of the fire of the wrath of God falling on this old planet of ours, and so many things were burnt. Then in Chapter Nine we saw the bottomless pit let loose and the demons came to earth by the multitudes, and demon possession became a thing that was terrible on the earth. Chapter Ten we saw Christ putting his foot on the land and the sea and proclaiming, it is mine.

Chapter Eleven we have the two witnesses witnessing in Jerusalem when the beast was abroad in all his fury. Chapter Twelve we saw Israel hounded into the wilderness and would have been destroyed but for the goodness of God. Chapter Thirteen, the other week we were looking at these two beasts with all their uncleanness and unholiness.

We saw them abroad in all their fury and then we came to Chapter Fourteen and it was another parenthetical chapter. So God just stopped the whole revelation of this horrible tribulation to let us see the 144,000 again, but this time they're on Mount Zion. And the Lord, the Lamb has come back to Mount Zion with them.

He has brought them right through the tribulation. So I pointed out last week that it was a parenthetical chapter, and I divided the chapter many years ago into two parts. First part, from verse one to verse five, I called this part Visions.

There were special visions given to John. There was the vision of the eternal Redeemer. The Lord, the Lamb, is again on Mount Zion.

And then there was the vision of this triumphal remnant, the 144,000, and not one of them lost, standing with them when the tribulation was near to an end. And we not only looked at the eternal Redeemer and the triumphal remnant, but we looked at their spiritual record last week. They had been brought right through without defilement, and in their mouth was found no guile.

And we ended up the phrase in verse five, for they are without fault before the throne of God. And I call that portion Visions, because there are three visions there. Now we're starting at verse six this evening, and we're going on to the end of the chapter, and I call this part of the chapter Voices.

You see, the whole chapter is visions and voices. And there are three visions in verses one to five, and we hear six voices from verse six to verse twenty. You see, there's a voice in verse seven saying with a loud voice, Fear God and give glory to Him.

And then there's a voice again in verse eight, And there followed another angel saying, Babylon is full. And then there's a voice again in verse nine, And the third angel followed them saying with a loud voice, If any man worship the beast, and so on. In verse thirteen there's another voice, And I heard a voice from heaven saying unto me, Write death to all the dead which die in the law.

Verse fifteen, And another angel came out of the temple crying with a loud voice to him that sat on the cloud, thrust in by sickle and wreath. Verse eighteen, And another angel came out from the altar which had power over fire and cried with a loud voice. And if you have marked them, you have six.

So the whole chapter is visions and voices. And there are three visions, the vision of the eternal Redeemer, and the vision of the triumphal remnant, and the vision of their spiritual record. And when you go to look at these six voices this evening, you'll find that two of them are very gracious and blessed voices.

Because one of them is proclaiming the everlasting gospel, and the other one is saying, Blessed are the dead which die in the law. But the other four are voices of judgment. Babylon is judged, and the beast is judged, and the Gentile harvest is judged, and the unbelieving Jews are judged.

She's the vine of this earth, but we'll need to get it out word for word. So we're commencing this evening looking at these voices of verse six. John says, And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth.

And to every nation and kindred and tongue and people say with a loud voice, Fear God, and give glory to him, for the hour of his judgment has come. And worship him that made heaven and earth and the sea and the fountains of waters. This is this first voice, and it's proclaiming the graciousness of God, because first of all it's preaching the everlasting gospel.

And I think we need to stop and ask the question now, what does this mean exactly? When it says they're preaching the everlasting gospel, what does that mean now? We will have to ask one or two more questions. Not only what is this angel preaching, but to whom is this angel preaching? And you'll find it's to them that dwell on the earth, and to every nation and kindred and tongue and people, and you can't make any mistakes about that. We need to know what.

I think already we can see to whom. You will need to mark when. When is this being preached? What particular period are we in now? Come on.

There we're in the figuration period, that's very true. And we'll need to mark not only what is being preached and to whom is it being preached and when, but we'll need to try to find out why. These are not just a lot of ordinary questions that you would ask at any time to get the understanding of anything.

May I say to this class this evening, that around this phrase, the everlasting gospel, has arrayed some of the fiercest battles among expositors down through the years, and I wouldn't know why, but there are a great lot of battles arranged here. I don't think the word gospel gives any of the expositors any trouble, of course. The word gospel, no matter where you find it, it comes from two words.

It comes from God's spell. It actually means good news. And for the young preachers coming up, would you please remember that the gospel is always good news.

The gospel is never good advice. The minister of the gospel is not asked to bring the congregation good advice. The gospel is good news.

I'm not here to advise. I'm here to preach the good news of God, that God hath good news for this old world of ours. But when you begin to think about the everlasting gospel, and the gospel of the kingdom, and the gospel of grace, and the gospel of God, you begin to get into the arena where the battle ridge is just there.

So let me try to tidy this up for you just now. Please go all the way back to Matthew's gospel, chapter 10, please. The gospel by Matthew, chapter 10.

I want to get this thing very clear in our minds, so we'll read from verse 1. And when he, the Lord Jesus, had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these, and we don't need to go over them, they're five. These twelve Jesus sent forth.

He's commissioning them now, and as he sent them forth he commanded them, saying, go not into the way of the Gentiles. I'd like you to mark that, please. That he doesn't want them to go to any Gentile nation whatsoever.

Go not into the way of the Gentiles, you're not to go to the Gentiles. And into any city of the Samaritans, enter ye not. You're not to go to the Gentiles, and most definitely you're not to go to the Samaritans.

Done. And this is what he said to them, but go rather to the lost sheep of the house of Israel. That you go to the house of Israel.

And you can see that when he says the house of Israel, he means the whole of Israel, for the benefit of British Israelites. There were no lost tribes here, just at that moment the whole house was there. And they didn't need to go to the Gentiles to find them either, for they were not allowed to go to the Gentiles.

And they certainly were not mixed up with the Samaritans. They could be found at that moment in the land of Palestine. So they're not to go to the Gentiles, and they're not to go to the Samaritans.

They're to go rather to the lost sheep of the house of Israel. And as he go preach, say, the kingdom of heaven is at hand. It's the gospel of the kingdom that they're preaching.

It's the good news about the kingdom. That's what it is. I can go through the scriptures now and show you the phrase again and again, the gospel of the kingdom.

When you talk about the good news of the kingdom, what do you mean exactly? Well, it was the good news that the king had come who would set up this great, wonderful world kingdom with Israel at its head. And of course the king had come. I would like to say to some of my friends who argue with me that when Jesus Christ was born in Bethlehem, he was born king of the Jews.

I hope you'll accept that the way it's used. Because he wasn't born king of the Gentiles, and he certainly wasn't the king of the Samaritans. And most definitely he is never called the king of the church.

He might be the bridegroom or the head. So this was quite an order. If they're only going to talk about the king and the kingdom, then you don't go to the Gentiles, and you don't go to the Samaritans.

You only go to the Jews, to the last chief of the house of Israel. There wasn't anything wrong with that. But you know when they went around and presented him as the king, you know even that day when he rode into the city of Jerusalem and all of Jerusalem with him moved, and they knew thy king cometh riding on the court of the Lamb.

And they began to cry hosanna. It wasn't many years later, you know, that very subtly the high priests, and especially Caiaphas the high priest, that they had him arrested and brought before Pilate, and Pilate examined him. And then Pilate brought him up to them and said, behold your king.

And that was the crisis moment for the nation. And the nation stood on its tiptoes and cried, we will not have this man to reign over us. We have no king but Caesar.

And they rejected their king. That's the good news of the kingdom all over for them just at that moment. You know that when he hung on the cross, you know that the superscription reads like this.

This is Jesus of Nazareth, the king of the Jews. That's where they put their king. But God in his infinite mercy and grace and wisdom and power changed that cross to be an altar.

And his son became the Lamb, the Lamb of God. We're not talking about the king of the Jews now, we're talking about the Lamb of God now, dear. This is all different now.

And the Son of God becomes the Lamb of God to take away the sin of the world and to make the one sacrifice for sins forever. And he died and on the third day he rose again and then he's presented to the world. Are you following me? Oh, I'll better make you follow me.

Let's go to Mark's Gospel, chapter 16. Mark's Gospel, chapter 16. And this is the resurrection chapter.

This is where he appeared on resurrection day. Verse 14. Afterward he appeared unto the eleven, Judas is gone now, as they sat at meat, and upbraided them with their own belief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, he's commissioning them again, Go ye into all the world and preach the gospel to every creature. I want to know if the commission changed. Sometimes my friends are not honest with me.

A fellow says it's just the famous Matthew 12, you must be daft to talk like that. Surely you should be big enough to see that Jesus said the first time, don't go to the Gentiles and don't go to the Samaritans. And this time he's saying, go ye into all the world to every creature.

Those are signs that tell me you can't see the difference. I'm afraid I wouldn't want to talk to you. I wouldn't think you were honest.

You see, this is the gospel of grace now. There's all a difference in the world between the gospel of the kingdom and the gospel of God's grace. This is the grace of God sending the message of the Saviour to the whole world.

When it's the message of the King, it only goes to the Jews because he's King of the Jews. When it's the message of the Saviour who died a substitutionary sacrificial death and rose again, then the gospel goes to the whole world. Could the amillennialists want to agree with me for a moment, you know? And there's a whole lot of you people who believe in covenant theology who won't agree with me either.

I was talking to one of these covenant theologians just the other day and he said to me, you know when you come to chapter 14 you're going to make a difference between the everlasting gospel and the gospel of the kingdom and the gospel of grace. And I said most truly I am. He said, well I want you to see a verse now just for your good and this is what he showed me.

I'll let you see it too. This is Galatians chapter 1. This is Galatians chapter 1. And this is what he read to me. He read it very slowly and very carefully.

Verse 6. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. And as we said before, so say I now again.

If any man preach any other gospel unto you than that he have received, let him be accursed. He said, you know for you and a great many of the so-called dispensationalists to talk about another gospel. It is completely wrong.

I said, do you believe that when they preached the gospel in the days they were sent out that they were preaching the gospel of grace? Of course I do, there's just one gospel. I said we'll have to tackle this through the word of God. The gospel that Paul preached now, that he preached from the Galatians when

he went to Galatia, what was the gospel he preached? Well, I shall show you that.

Let's go to the 15th chapter of 1 Corinthians. And the gospel that he preached at Corinth was the gospel that he preached at Galatia. Verse 1, he says, Moreover, brethren, 1 Corinthians 15, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand, by which also ye are saved.

Then he makes it very clear what he preached. Verse 3, For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures. That's the gospel that he preached.

He preached that Christ died for our sins. This is the testimony we believers give. We say that Christ died for our sins.

We say that he was buried, and we say that he rose again, that we have a living, all-sufficient, wonder-working Saviour tonight. A living Saviour. That's the gospel that Paul preached.

I looked my dear brethren in the eyes and I said, Do you think that when they sent the seven to the earth that this is what they preached? I do, he said, there's no other gospel. I'm afraid we're going to have a bit of a tussle, I said. So I took them to Luke's gospel, chapter 18.

Luke's gospel, chapter 18. Now I want you to watch this very carefully. Luke's gospel, chapter 18, verse 31.

Then he took unto him the twelve. This is the twelve that he was standing out in Matthew. And said unto them, Before we go up to Jerusalem, behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge him, and put him to death, and the third day he shall rise again. Here's what it says about the twelve. And they understood none of those things, and this saying was hid from them, neither knew they the things which were spoken.

So I said to my dear brother, you are telling me that they preached that he died, and was buried, and that he rose again, and this book tells me that they didn't know those things. Which one of the two do you think I would be meeting? It's not being absurd that they can say that they preached something they didn't know. Is it not now? Because I can tell you I have no more bother with them.

And I would think I would have no more bother with you either. Would you dare to tell me that they preached false gospel they didn't even know? They didn't even understand the things that were spoken. You don't tell me that they went around preaching something they didn't understand.

Ah, millennialism is baloney. No, my dear friends, they went preaching the gospel of the kingdom, that's quite simple. And when Jesus died and rose again, and he had taken them together now after the resurrection, and they had explained, in fact he opened their understanding then to understand the scriptures, then he sent them out to preach the gospel to every creature.

And you see, when the tribulation has run its course, you'll find that just before Christ takes over the millennial kingdom, that this old gospel of the kingdom will be preached again. Because that's what the

everlasting gospel is. Just because that Israel rejected it.

Just because that they said we'll not have this man. Just because they despised and rejected the king. It's not going to put the purposes of God away, because God had purposed there would be a kingdom of his on this earth from before the very worlds began.

It was ever in his mind to set up a kingdom down here, and to put his chain on the holy hill of Zion, and to let Jesus reign there ere the sun doth its successive journeys run. And God never changed his mind about it. As was ever in God's mind, that's why it's the everlasting good news.

That's what was being preached here in the heart of the tribulation, that God is going to set up the kingdom. And he will take Israel out of the nations. And he'll make them the head and not the tail.

And Jesus shall take the throne of his father David, and he shall reign. And the kingdom will be there. I hope we'll have no more bother about it.

That's the first voice. You can see when it's being preached. I hope you can now see what is being preached.

And I think you can see why. Because God is going to be glorified on this very earth where his son died. Fear God and give glory to him, for the hour of his judgment has come.

And worship him that made heaven and earth and the sea and the fountains of water. That's the first voice over. I hope you've got all that.

And we come into the second one. We're at verse 8 now of chapter 14. And there follows another angel saying, Babylon is fallen.

That great city. Because she made all nations drink of the wine of the wrath of her fornication. I suppose that one of the greater subjects in this book is Babylon.

The word Babylon in the Old and New Testaments is there just over 200 times. You have a concordance, a good one. If you have credence, concordance.

Or if you have wisdom, which is better. Then you'll get all the words in their place and you'll see them every one. Now I assure you that I have looked at every one very carefully.

It takes hours and hours to do this and settle down to it. And this church gives me the privilege of doing that. And that's a great joy to me.

There's never any toil. I can do this for hours. And I discovered that there was a great book written away a hundred years ago called The Two Baboons.

If you can ever lay your hands on it and get the hold of it, I assure you it's worth anything that you'll give for it. I only wish I had been beside the man who wrote it, because I would have said to him, there is not two Babylons, sir, there are three Babylons. I know, though, too, that he talks about only two most important ones.

But I think you have to see the subject in its fullness and clarity. You see, as you go through this book, you'll find there was a literal Babylon. Oh, we know that Nebuchadnezzar was king of the Babylonians,

and there was a literal Babylon, and the hanging gardens of Babylon, and all the rest of it was literal.

And I'm not going to say too much about this verse that we're at just now, because when we come to chapter 17, just turn over the page there. When we're at chapter 17, this is the chapter where we see this scarlet woman riding on the beast. And here's her name, verse 5, And upon her forehead was a name written, Mystery, Babel and the Great.

Listen in big letters here. The mother of harlots and abominations of the earth. Because while there is a literal Babylon, there is a mystical Babylon, an ecclesiastical Babylon, Rome, the Roman church.

But I'll deal with that thoroughly when I come to it. Of course, when we slip out of chapter 17 into chapter 18, there is also commercial Babylon. And I can tell you the Roman church is in both mystical and commercial.

So that you can see at the glance that when we talk about Babylon, we need to be very careful whether we're thinking about a literal Babylon, or this mystical, ecclesiastical Babylon, or this damnable commercial Babylon. But there's no doubt that Babylon in its totality will fall. But we'll take more time till we come to that.

But the angel is just pronouncing, Babylon is falling. And then when we come to verse 9, we're at the third voice. You know, sometimes you'll come against the Russellites.

Sometimes they call themselves Millennial Dawnists. Sometimes they call themselves Jehovah's Witnesses. And they've got about a dozen other names that they change round when it suits them.

But one of their damnable heresies is that there is no conscious, eternal torment for anyone in eternity. Their old yarn is that God is love, and that God will never torment or punish anyone consciously for all eternity. They just say, if you're not good enough for heaven, you're blotted out, and that's all there is about it.

Well, let's look at this very carefully now, so you see. Because this is the passage I would always bring them to. And they're not very happy when you bring them here, because they've looked at this once or twice, I'm sure.

Verse 9. And the third angel forward them, saying with a loud voice, If any man... That's a very universal phrase, isn't it? If any man... When we preach the gospel, we say, If any man enter in, he shall be saved. When Jesus said, I am the door. Well, it's just the same comprehensiveness here.

If any man worship the beast, that's the first beast, and his image. Because you can worship both the beast and then worship his image, and receive his mark in his forehead or in his hand. If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same... There's no mistakes about that.

The same shall drink of the wine of the wrath of God. There's no troubles with that up to now. I would think that expounds itself.

Which is poured out without mixture into the cup of his indignation. And he, the man that worships the beast or his image, or receives his mark, he shall be tormented, is the word, if you please. And I hope you know the difference between torment and torture.

When some of our young men were fighting the Japs, the Japs loved to torture the prisoners. Because torture always has to do with your body. Torment has to do with your mind and your soul.

The Japs used to burn your feet and your fingers and your face. That's torment, that's torture. But what's this character that's here, that's under the wrath of God? He shall be tormented with fire and brimstone in the presence of the holy angels.

Now, if you're going to be in the presence of the holy angels, you'll have to be there. There's no use in talking about blotting him out or obliterating him. This thing doesn't allow you to do that.

He's in the presence of the holy angels. Tell me now, is he there or is he not? Oh, I would give you full marks. I think you could do that some on your own.

He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment shall send us up forever and ever. And you can't play about with the word everlasting here, you know.

Because God has put it beyond us. It's forever and ever. Is it not? Is it torment forever and ever in the presence of the Lamb? Is it not? Quick, can you read? You're past eleven plus, the whole lot of you.

I don't think you have any bother with it. Watch it, verse eleven. And the smoke of their torment shall send us up forever and ever.

And they have no rest day nor night. He's using the language of earth to show you that it's continual. For there'll never be day nor night there, but he's using the language of earth.

He's just making you sure that it's going to go on all the time and he's doing his best to make you sure. And they have no rest day nor night to worship the beast in his image and whosoever receiveth the mark of his name. Tell me, is this conscious eternal torment for those that are damned? I don't think you have any problems with it.

I've never seen a Russellite wait too long when I spouted out word for word. My dear unsaved friend, are you in the meeting? Never mind the Russellites. If you've lost your days of grace, and you maybe haven't many of them, and the Lord Jesus comes and takes the church away and you're left behind, remember you'll be damned.

An old fellow said, if the church goes on, old or gone, I'll get saved. I said, you'll not, for God will send you strong delusion that you might be damned. You will not get saved.

And you'll be tormented forever, forever, and you'll deserve it. God loved you and sent his son to Calvary for you and he died for you and he rose again and he comes to you with the good news that he can bestow. But you don't want them, well you'll go to hell.

I hope you're getting the hold of it. But it's absolutely elementary claim to me. What a voice it is.

No wonder that John takes a breath here in verse 12 to say, Here is the patience of the saints. That's a great reward, you know. Because I can tell you, no matter what goes on in that day and hour, and how the beast exalts himself and spreads himself forth, and how he takes command of the whole world, I can tell you the saints are on the women's side.

You just need to be patient about it. And no matter what goes on in our wee land, you believers, you can take time, you know. You're on the women's side.

We have the best of it here and we have the best of it hereafter. You can afford to be patient about it, you know. Sometimes you see sin going rampant and you wonder if God is sleeping.

Well, he's not sleeping. He's taking time. And the man that got the mark of the beast will be in hell in torment.

And the man that stood up for the Lord will be in the glory. You can afford to be patient about it, you know. And John went further than that.

He said, here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus. In every dispensation right down from Abel right to now, God hath demanded that we obey his words and trust him wholly.

It's trust and obey, you know, no matter what disposition you're in. I sometimes meet people who belong to faith missions, bless them. Because it's all faith for them, you know.

It's a great thing, you know. Nobody's saying a word about it. But when you start to talk to them about believers' baptism, which is obedience, which is a command of the Lord, and you start to talk to them about remembering the Lord and the Lord's people, they don't like the commandment that you need to have more than faith on.

You need to have works along with it. Of course, there's a lot of old cadgers there just on the commandment side, and they're not going to both say it. Ah, well, you need both.

You need to trust and obey. For the young people in the meeting, because I always like to put a wee bit in for the young people, here's something for you now to think about. Verse 12 says, here is the patience of the saints.

Here are they that keep the commandments of God and the faith of Jesus. I want you to watch the way it's worked. You know, I was preaching way up, way beyond Toronto there.

What do they call it? Ah, Nellie knows. Growth, yes. Nellie comes from growth, she's down there.

Bless her. And I was preaching in growth at the university there, tremendous place, and I had said something that I often say about Jesus. We see Jesus.

And this old fellow came round at the end of the meeting, at the end of the class. Came up to me and he said, I would instruct you that the name of our Lord Jesus is our Lord Jesus Christ. I said, you know, this word is never used in the New Testament.

I said, what sort of New Testament have you got? Must have lost a page or two of it. Now let me tell you, you'll get some of these old type fellows who think they know everything on God's earth, and they're always bumping about something, and if you were able at all you could tell them the knowledge of that is. Because this is what I did with him.

Just sat him down nicely on the seat and began like this. You do it with me young folks. We're at Philippians chapter 2. Philippians chapter 2. It talks about our Lord Jesus being equal with God, making

himself of no reputation and going to the cross.

It says in verse 9, Philippians 2 verse 9, Wherefore God also hath highly exalted him, and given him a name which is above every name, that art the name of Jesus. So I said to the old fellow, I thought you said it wasn't in the New Testament. He says, you know, I never noticed that.

So I went on a bit, you see. I went to Hebrews chapter 2. Hebrews chapter 2 is a very lovely one. Verse 9 says, but we see Jesus.

Just like that it says. Crowned with glory and honour. You see this book talks about the name of Jesus.

And it talks about the glory of Jesus. Have a look at Hebrews chapter 10 for a moment, see you see. Verse 19 says, having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

Young people, are you getting it? Because for you this book talks about the name of Jesus. And it talks about the glory of Jesus. And it talks about the blood of Jesus.

Have a look at chapter 12, see you see. Hebrews 12. Verse 22 says, ye are come unto Mount Zion, unto the city of the living God.

Verse 23 says, to the general assembly and church of the firstborn. And verse 24 says, unto Jesus, the mediator of the new covenant. You see the book talks about the name of Jesus, the glory of Jesus, the blood of Jesus, the mediatorship of Jesus.

And it talks about the faith of Jesus. In our reverse. And you remember how this book ends, this book of the Revelation.

If you bought the Bible reading that I gave you last week, you will find that in the last chapter our Lord Jesus Christ is speaking himself. Chapter 22. And in verse 16 he said, I, Jesus, have sent my angel.

You know, he used the word I said to the old fellow. It's a pity you didn't see that. You should have went around and told him he was all wrong and he didn't know what to call them.

Mine wouldn't be to all blather and annoy you. They'd make me stand upwards. You know, they open their mouth to try to tell you they're smart and they conceal their ignorance.

You can see right down into the inside when they open their mouth and their ignorance is sticking out. It just annoys me, that's all. I don't think that you old men should try to be smart.

I think that you would need to know the word of God before you start talking. Because how often in life I've had an old fellow run round and it's all blathers and nonsense. Of course if he tackled a wee lad, the wee lad wouldn't know what to say.

And they only go around annoying folk. And it's not truth at all. It's just showing off.

You young people just take your huge estimate. See how many times you can find the name of Jesus. You will find out there's a lot of truth just there too.

I know that mostly and generally it is the Lord Jesus or the Lord Jesus Christ. I know all about that. But don't be making a mess of it unless you're sure about what you're doing.

Let's get on with the subject now. Here's another voice. Verse thirteen.

And I heard a voice from heaven saying unto me, Blessed are the dead which die in the Lord from henceforth, saith the Spirit, that they may rest from the labourers, and their works do follow them. And you know I've always taught this class and I've taught the school out at the hill that every phrase in this book has only one true interpretation. That's the thing we must hold very tight.

It's up to me to find the true interpretation of every phrase and sometimes I have to get down on my knees and wait on the Lord to receive it. Of course, every phrase has only one true interpretation. If there were two or three interpretations, we would be in a muddle and that's why we are in a muddle because people interpret it wrongly.

But after you've got the true interpretation, remember there may be a dozen applications. An application is different from interpretation. Of course, I can go to any dispensation that ever was and say, Blessed are the dead which die in the Lord.

No rush. But that's only me applying it, you know. What he was talking about was the people who were dying in the great tribulation for the name of Jesus.

So make sure you've got the interpretation before you make any applications whatsoever. And I don't think we need to linger with that. Verse 14 says, And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of Man.

Having on his head a golden crown, in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in my sickle and wreathed. For the time is come for thee to reap, for the harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. And you can see that there will come a time when the Lord Jesus will judge this whole world. You know, God has made this absolutely clear.

God says he hath appointed the day in which he will judge the world by that man whom he hath ordained. Wherefore he hath given assurance unto all men, and hath erased them from the dead. I can say this tonight, you know.

The day is not far distant when Jesus Christ will take the church away. And then just seven short years, and three and a half of them will be terror and tribulation. And then the Lord will come to judge the nations.

And there will be a few that will never go in through the millennial kingdom at all. Yes, this is just the harvest of the old godly Gentiles. Now, look at this one, verse 18.

And another angel came out from the altar, which had power over fire, and cried with a loud voice to him upon the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth. And you'll make a difference between the harvest of the earth and the vine of the earth. And cast it into the great winepress of the wrath of God.

You know, in this book, no matter where you go, whether it's in Genesis or whether through to Revelation, you'll find that God makes the difference between Jew and Gentile. And God is going to take the Jewish nation, whether the Han accepts it or not, or likes it or not. And God is going to take the Jewish nation, the

vine of the earth, and he's going to throw it into the great winepress of the wrath of God.

What a horrible day it will be. Where is it, the way back there? It's Ezekiel somewhere. It's Ezekiel 22, isn't it? 22 it is, I hope.

You trust and then you hope. Yes, 22. Verse 18.

God speaking to Ezekiel. He always called him son of man. The house of Israel is to me become dross.

All they are brass and tin and iron and lead in the midst of the furnace. They're even a dross of silver. Therefore thus saith the Lord God, because ye are all become dross.

Behold, therefore I will gather you into the midst of Jerusalem. As they gather silver and brass and iron and lead and tin into the midst of the furnace to blow the fire upon it, to melt it. So will I gather you in mine anger and in my fury.

And I will leave you there and melt you. Yea, I will gather you and blow upon you in the fire of my wrath. And ye shall be melted in the midst thereof as silver is melted in the midst of the furnace.

So shall ye be melted in the midst thereof and ye shall know that I, the Lord, have poured out my fury upon you. You know, Israel's in the land tonight. And they're established.

And I think they have secret weapons. In fact, they're not afraid. I listened very carefully to Jehan being examined the other evening.

Very, very careful. And Jehan said that we feel that we might yet have to fight the world. He didn't feel anything about it, he can be sure of it.

Because God will gather all the nations round about him. You see, the king of the north is Russia, right on the north. And the king of the south is Egypt, right on the south.

And the common market over here will turn against Israel before long. And of course the kings on the east will make a pact. And the Chinese and the Japanese and the nation of India will combine.

And they'll all crush Israel. And God will be putting her into the melting pot. God is going to come upon her in all fury of his wrath.

Because he's going to squeeze every bit of unbelief out of her. She doesn't want Christ tonight. She doesn't know him.

But God will melt her. Let's go back to the chapter where we are. Do you see the finish of that? We must do that.

Verse 20 is the last verse of 14. And the wine vessel was trodden without the shipping. And blood came out of the wine vessel, even unto the horse by-doors.

That, I believe, is a figure of speech. But I tell you it's a terrible one. By the space of a thousand six hundred furlongs.

I've got the measurement off now. You need to go home, work it out. Take your mop down and measure from down, down to dear Sheba and you'll find you've one thousand six hundred furlongs.

The whole land of Palestine will be shackled with blood when God squeezes the nation. These are mighty voices. Brethren and sisters, the day is later than you think.

We'll be home before long. Great chapter for next week. It's just a short one, but I assure you it's a great one.

1084, we're singing the first and last verses of 1084. And you'll remember that John Jordan's records are out the front there somewhere. First and last verses, 1084.

Thank you very much. You know when some of the friends were coming in tonight, some of the friends that come in with Peggy, one of them snuggled up to me close and said, Peggy was looking in the shoe shop window and she sees a pair of lovely brown shoes and she thinks they would be lovely for you. So if you see me with the new shoes on, you'll know who bought them.

I'm just saying it like that so that she can't get out of it now. Bless you. Last verse, please.

Dear Lord, part us in thy fear, and with thy blessing, for thy holy name's sake. Amen.

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