

(Revelation) All the Mystical River

by Willie Mullan

Willie Mullan's sermon explores the profound imagery and eternal promises found in the Book of Revelation, focusing on the mystical river and the New Jerusalem.

Duration: 55:50

Scripture: Matthew 6:33, Revelation 1:1-5

Topics: "Revelation"

Description

In this sermon, the preacher emphasizes the importance of understanding the book of Revelation. He mentions that he has preached on this book 46 times, spending about an hour and a half each time. The preacher outlines the book, stating that the first three chapters reveal Christ as Lord in the midst of the churches, while chapters four and five show Christ as the Lamb in the midst of the throne. From chapter six to 18, the book reveals Christ as the Lion of the tribe of Judah dealing with the nations during the great tribulation period. The preacher also highlights the recurring theme of 'no more' in these chapters, symbolizing the absence of pain, sorrow, and death.

Transcript

Seven sides, the sands of time are sinking, the dawn of heaven breaks, the summer-morn eyes side for the fair sweet morn awakes, dark, dark hath been the midnight, but day-spring is upon, and glory, glory dwelleth in Emmanuel's land. 975 please. Chapter twenty-two, and you can see that when I finish this message this evening, I have preached forty-six times on this book of the Revelation.

Twenty-two chapters, and I have preached forty-six times, and the most of those times we have been about an hour and a half. Some of them have been more, but we have been preaching for an hour and an hour and a half each time. I was trying to count it up today, it's about three days and three nights whole preaching without stopping.

And I trust you've got a grasp of this great book of the Revelation. You remember when we commenced this, I sort of outlined the book for you in broadest sense. I said the first three chapters is God's revelation of Christ as Lord in the midst of the churches.

This book is the revelation of Jesus Christ which God gave, and it's God's revelation of Christ in the first three chapters as Lord in the midst of the churches. Then in chapters four and five, it's God's revelation of Christ as Lamb in the midst of the throne. Those two chapters take us to heaven to see the Lamb in the

midst of the throne.

Then from chapter six, right through to eighteen, it's God's revelation of Christ as Lion it's the Lion of the tribe of Judah dealing with the nations down here in the great tribulation periods. Dealing with the nations, dealing with the Antichrist, dealing with the false prophet, eventually dealing with the devil. And then in chapter nineteen, it's God's revelation of Christ as Lover in the midst of the marriage supper, or the marriage feast.

And in these last two chapters, it's God's revelation of Christ as Right in the midst of eternal glory. You can see Christ in this book as the Lord, as the Lamb, as the Lion, as the Lover of the Lamb. And tonight we're trying to do this whole chapter.

I know it's taking in a lot, but I think we can do it quickly by looking up the Lord of the book, and then looking up the book of the Lord, because both the Lord and the book come into prominence in this twenty-second chapter. I want to have a look first of all at this mystical river this evening. You see, John is continuing his description of our home.

You remember we looked at the constellations, and the dimensions, and the illuminations, and the congregation, and so on the other evening? Well, John continues now his description of our eternal home. He talks about the angel, he says, and he showed me a pure river of water of life. I think if you say, a river of life, you'll begin to see why I'm talking about the mystical.

Clear as crystal, proceeding out of the throne of God and of the Lamb. And you know, there have been more debates and arguments and things said about this river than would take us all evening. You know, I noticed that one of the common staters said, this river is just peoples, and tongues, and multitudes, and nations.

I would love to be able to ask him when peoples, and tongues, and multitudes, and nations proceeded out of the throne of God. I think he's just talking. And I noticed that some of the others say, this river is baptism, flooding down into the earth, and sweeping so many into the kingdom.

My dear friend, it doesn't come near the earth. I don't know why they get so much to earth. This thing is not on earth.

This thing is in the New Jerusalem. It doesn't come to earth. It has nothing to do with earth.

Therefore, let's keep earth out of it. Some of them say, you know, that this is even grace. My dear friends, people would almost say anything to get past the point.

Somebody said to me, is this a literal river? Yes, it is. But I want to qualify that a little bit. You know, when we looked at the goal that the city was made of, look at the 21 and verse 21, and the twelve gates were twelve pearls.

Every several gate was of one pearl, and the street of the city was pure gold, of it were transparent glass. I haven't any doubts at all that the street, and don't let's say streets anymore, just let's keep it street. The street of our eternal home is made of pure gold, but it's a kind of gold we've never seen before.

It's gold that's transparent. You can't find this on the earth. You see, when we get to our eternal home, there are going to be so many things that we've never seen before.

We've never seen them before. And this river, while it is a river, it's a kind of river you've never seen before. And God doesn't give us any more details.

It's flowing out of the throne of God, but it doesn't flow into any sea, for there is no more sea, and it certainly doesn't leave the New Jerusalem and come to earth. I know it's a river that we've never seen before, and yet it's a river, all right. You know, when you take a river in its symbolic sense, you will find that it would speak to us of gladness.

You know how the joyful bubbling stream goes on and the poets read about it? They can see the joy of it. And it may speak to us not only of gladness, but of fullness, and of pureness, and of deepness, and surely it talks to us of endlessness. Let's keep a hold of this, that this mystical river, while it's a river, and while it's something we don't properly understand, it's the river of life.

In all its gladness, in all its fullness, in all its deepness, in all its pureness, in all its endlessness. I wish we could get a hold of that. We wouldn't have so much bother with it, would we? I think we should remember that things in the New Jerusalem are not just the same as things down here, and the people in the New Jerusalem are not just the same.

And it's the exact same as the tree. Watch this, verse 2. In the midst of the street of it, we were looking at the street, we were looking at the New Jerusalem the other night, and looking at the street. Well, down the center of the street is flowing this river.

And remember, the street is made of a gold we've never seen before, and remember, the river is something we've never seen before. In the midst of the street of it, and on either side of the river, was there the tree of life, which bared twelve manner of fruits, twelve different kinds, and yielded whole fruits every month. And the leaves of the tree were for the healing of the nations.

And you know, this is a tree, all right, but it's not the kind of tree that we're used to. I don't think that we're going to understand it properly until we get there. Somebody said, are these real fruits? Of course they are.

Don't ask me to explain their size, or shape, or color, because God hasn't told us, therefore I don't know. Somebody said, will we be able to eat when we go to heaven? Of course we'll be able to eat. Didn't the Lord Jesus rise from the dead, and this was his glorified body? You remember that he ate.

Didn't he talk about sitting down in heaven, and shopping with them in heaven? I'll not drink of the fruit of the vine till I drink it with you in my Father's house. You remember that when the angels came, and surely these are angelic beings, when they came they could partake of the cake that was offered. Oh, of course you can eat, there's no question at all about it.

But then you don't eat up there to live, you know. I know that some of the folk down here only live to eat. It's quite a different thing, of course.

You can see that when you're up here from the hip of some of you. You see, we can eat or we can do without eating. You know that a rose, if you know anything about flowers, I think it's the greatest flower of all, which it gives you some sort of just pleasant momentary enjoyment, even its shape, even its colour, even its perfume.

But then if you don't ever see it, you don't miss too much, do you? You can enjoy what you can do lately without it. And it's just going to be the same, you know. Oh, yes, this is a mystical river, but it is a river.

And these are mystical trees and fruits, but they are trees and fruits. Something that we've never thought about before. What a home we're going to have.

And then there is a bit that comes in that has puzzled some people. You see the folks in the New Jerusalem, in this new planet, they're going to enjoy these fruits. But it's said that the leaves of the tree were for the healing of the nations.

Because the nations are different from the folk who are occupying the city, isn't that quite right? Because I think we've worked this out in the other chapter, and I don't need to batter it out too much now, that when this new planet comes down from God out of heaven, and all the saints move in, the earth is going to be still here. And you know, the nations that are on the earth, it says in the last chapter, shall walk in the light of it. Now, when we talk about the eternal day, and we talk about no more pain, and no more death, and the former things are passed away, what's the word healing about? Oh, that's quite a wonderful question.

Because, you see, this word healing here, it's the old word therapeutical. There are great scholars in this class, and you can't fool them. And one of the things, you know this, that the word that's here for healing is the word therapeutical.

It's where we get our English word therapeutic. And it must be evident to the scholars that this word is in the Bible several times, and all the rest of the times it's translated household. Now, you can hardly see how household and healing can be the same English translation of one Greek word.

But, you see, this word, while it can be translated household, it has a therapeutic value for the household. And I believe, you see, that these leaves of these trees are bringing some sort of fragrance into our household and the nations, so that they're enjoying with us the great things that God has prepared. Don't ever get the idea that they have done something wrong and they need to be healed.

It is not there. In fact, if it had been translated, the leaves of the tree were for the household of the nations, it would be quite all right. So, I think that we must see these things, that they are things that God has prepared for us.

He's giving us little glimpses of them now, and we, in this present condition, can't understand them properly. But let's move from this mystical angle to these devotional shelves. You know, in verses three and four and five, there are quite a number of shelves there, and there shall be no more curse.

Isn't that tremendous? You see, every one of these shelves, it's bringing out something that's eternal. No more curse for all eternity. You remember how the curse came in, because Eve and Adam both failed God, and the curse came.

Well, there's going to be no more curse. I don't know how many times I have encountered it in these two chapters. You get the no more, no more sin, no more death, no more pain, no more tears, no more sorrow.

So many times, in fact, these chapters can be called the chapters of the no mores. If you go over into Romans and get in the heart of the book, you'll find chapters with much more. Sometimes we preachers say those are the chapters of the much mores, and these are the chapters of the no mores.

And when you go to James and get into the heart of this practical epistle, these are the chapters of the no mores. So this is, this is no more. No more curse.

And then it says here, and they shall see his face. That's very filling, you know, because that's the moment, I think, that I'm waiting on most of all. When by his grace I shall look on his face.

You know, a little fellow asked me once, and he was just about twelve, I think he was twelve, I was staying at the home, and he came around playing sometimes, and he was an intelligent kid, and he came in one day and sat on the carpet, and he leaned on my knee, and he said, uh, when I go to heaven, who will I see? Will I see God? Will I see the Father? Will I see the Son? Will I see the Holy Ghost? Who will I see? He never came to talk to me like that. And I went along with him, you know, I brought him over here, and I said, it says there, John, it says there, they shall see his face. He said, whose face? I said, you know, when we get to heaven, the glory of God will be seen for all eternity in all its fullness in the face of Jesus Christ.

Let's get a hold of that, you know, because it will be his face. Let me say this to you, it will not be his fierce, hairy face, because he tears round down his face at times, and it will not be the face with the spittle on it, the bitter, and it will not be the face with the blood that is on it, for his face will move out. It will not be the face that was treated with pain.

It will not be the face that revealed the suffering within. It will be the face radiating for all eternity the glory of God. My, just once, when he was down here on the Mount of Transfiguration, for a moment, his face shone.

It was the glory of God, and the look in his face for all eternity. That's forever, and ever, and ever. No more curse, and all eternity to look on his face.

And on it shall fear, and his name shall be in their foreheads, and that's for all eternity too. You know, when the Queen was being crowned, I sat and watched this very carefully, not because I just wanted to see her crowned, but because I wanted to see so many things that I had thought about for so long. And you know, you could tell all the dukes in the realm by the sort of crown they wore.

You could see every one of them. And you could tell all the Duchesses too, if you were observant, by the coronets they wore. And all these great dignitaries of the throne all had some sort of identification mark.

I am your habit. You know, his name will be in their foreheads. It's just the sort of thing that will tell for all eternity, that we belong to him, and every part of us belongs to him, and that we're exalted with the Christ of God.

It's a tremendous thing that it was put in there. And it says here, there shall be no night there. I think that's lovely, you know, because this night is a tremendous thing.

There's the seasonal night when it comes dark, and then some folks have been in physical night, even from birth. They've been blind from birth. It's always been dark with them.

And then some dear folks go mentally dark. Yes, just cannot get at peace together anymore. And there's not only the seasonal thing, and the physical and this mental, but there is moral darkness.

What moral darkness has settled in this whole world of ours? When the officer took me round to Kent the other morning, he took me away to the edge of the Kent, and we had to go for miles to do this. And just outside the perimeter of the Kent, there's what they call a sex palace. Lots of clever men got this, and built it there.

The law can't touch them. And they bring women in, and men in there, and they have sex shoes, and all the young fellows from the Kent go there. There's what you call moral darkness.

It's a terrible thing. They destroy these young soldiers. And there's not only seasonal, and physical, and mental, and moral.

But let's not forget this, there's eternal darkness, a blackness of darkness forever and ever. But where we're going, boy, it's an old nightmare for all eternity. What a wonderful thing, you know.

These shalls, they really thrill me. It says verse five at the end of the verse, and they shall reign forever and ever. You can see these eternal things, can't you? No more curse for all eternity.

We shall feel safe for all eternity. We shall have this dignified exultation for all eternity. No night for all eternity.

And didn't the Holy Ghost put it well when he said they shall reign forever and ever. These are just devotional things out of the chapter. And so you can see these devotional shalls.

Now let's get to this prophetic book that we've been handling, I trust, Kirsten A, verse six. And he said unto me, These things are faithful and true. And the Lord God of the holy prophet sent his angel to show unto his servants the things which must shortly be done.

It brings us back to the point that this is the revelation of God. Because it's the Lord God of the holy prophet sent his angel. And so these things are faithful and true.

Verse seven says, Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book. You know, friend, I think that you can see that there are blessings attached to the reading of this book.

When we were away at the very beginning of this book, do you remember that we read this? Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. You know, you can see those blessings attached to this book. And I think you can see the brethren of this book.

It says here, Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book. And I, John, saw these things, and had them.

And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, Seize, I'll do it not. You know, this shining angel that was sent down to conduct John into the depths of these truths.

Alone he was sent of God, and did a great job for God. Yet he would not allow John to worship him. You can see how far astray the Roman church is.

And the Pope just delights for people to fall down at his feet. I don't think he should be even compared with the angels. You can see how far wrong this worship of Mary is.

I don't apologize for this. I detest Maryology. Absolutely detest it.

Forbid it to put Mary in the place of my Lord. My, you deserve to go to hell for that. Oh, we'll not just go too quiet on most things, you know.

You don't want me to be mumby-pumby, do you? Because I have no notion of doing that. That's potpourri of the deepest fire, and I hate it. Yes, so does God.

And God will burn it yet. Seize, I'll do it not, cried the angel. And you think you do it much.

They don't worship men or women. Worship God. And him only, shall pass away.

Seize, I'll do it not. You know, I think the angel put in a lovely little word there when he said, For I am thy fellow servant, and of thy brethren the prophets, and of them the prophets keep the sayings of this book. You see, when the angels were sent to help, or the angel came to instruct and interpret for Daniel, or any other of the prophets, you know, they felt they were in on the job.

They were fellow servants. My dear friend, these are the brethren of this book. And then I think we must notice this when we're looking at the book.

He said unto me, Feel not the sayings of the prophecy of this book. You know, friend, the binding of this book, it was left open. It wasn't to be sealed, or shut up, or anything like that.

You know, I wonder, are you numbered among the people who love this book? Because the angel loved it, and the prophets loved it, and all who love God should love it. There's no binding on it, you know, it's open. I heard about a Baptist pastor who's rolled up in a-millennialism saying to a man who cornered him the other day, I don't know I'll keep away from this book of the Levitation for the next twenty years.

It's a pity of a creature like that, isn't it? God help the Baptists. God help them. They don't know where they'll be in a year or two.

My dear friend, is this what we're learning? Is this what we're producing in the church? God help us. That's cracked for you, isn't it? Just because he can't work it into a-millennialism. It's too much for him.

He's going to shut it up now. He's going to burn it. Ah, well, God says don't put any binding on this, you know.

You want to enjoy this. There's blessings for enjoying this. Blessed are they that keep the sayings of this book.

And I think you can see this about the book. Not only the blessings, and the brethren, and the binding. Look at the 13th.

13. For I testify unto every man that hears the words of the prophecy of this book, that any man shall add unto these things. My dear friend, you're not allowed to add.

The beauty of this book is that it's finished. It's perfected. There'll be no more Revelation.

My God, I'll curse you for that. Everything that God wants to say to you about prophecy is in the book. There'll be no art.

My, he has given us a full, wonderful, thrilling picture from the time Christ comes to take the church home, right down through the horrible days of the tribulation, right to the great white throne, on into eternity, to see our eternal home in the damnation of those who had no time for Christ. And there's no adding to that. Not at all.

The pagan Roman church adds to it. They try to say, you know, this is all right, this is God's work, but we've had Revelations after that. They're only trying to get over Roman ideas after that.

Purgatory! That's not in this book. Oh no, I was preaching at the funeral not so long ago for no since. And I was talking about her death, absent from the body, present with the Lord.

And I happened to shout at the gay side, absent, present, absent from the body, present with the Lord. There's no part of her in there, I shouted. A Roman Catholic solicitor came to see me afterwards.

He said, I never saw this thing from that very moment. I said, there's no purgatory for men who trust Christ, there's no condemnation. You don't want my Savior to die on the cross and then leave the supper in hell for a while or someplace like that.

Then, we'll be ardent to this. You'll get cursed if you're ardent to this. Do you see this? The blessings of the book, and the brethren of the book, and the binding of the book, and the beauty of the book.

Do you see the brand of this book? Look at verse 19. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. You're not allowed to take anything out of it.

What a book it is. It's God's book. And it's like Himself eternal.

It will last forever, and ever, and ever. But I'm adventurous to say that looking through this great chapter this evening, there's not only this mystical river, and these mystical trees, and these very thrilling devotional showers, and all these details of this prophetic book. I think we need to end this great book this night by looking at the eternal Lord.

You know, there's some things here. Look at verse 16. And there's no making any messes about this.

I, Jesus. In case you wondered who was talking right down through the chapter. I, I, Jesus.

If you have any problems about that, you know, that brings out the humanity. When we want to see the human Christ, thou shalt call His name Jesus. That brings out the humanity.

He says, I, Jesus, have sent mine angel to testify unto you these things in the churches. And you know, when you get this wording properly, I, Jesus, have sent mine angel. You know, the angels belong to Him, and He commands them.

He directs them. This brings out the authority on the earth. If the word Jesus brings out this humanity, then seeing Him as the master of the angels brings out His authority.

He says, I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David. You know, there are two things there.

I am the root and the offspring. You see, He was David's Lord. This is the question that the Lord asked the fathers since.

If the Christ that's coming is David's son, how can He be David's Lord? Because David in the Old Testament called Him Lord. You see, this brings out the deity of Christ. In one sense, David came from Him.

We're the offspring of God, if you like. Why He's the root of all? I want you to get this, but it says, I am the root and the offspring. You see, in one sense, David came from Him, and that proves His deity.

In another sense, He came from David, and that proves His royalty. Because He was born of the house and lineage of David. He was king of the Jews.

And don't take David's throne yet. There's a lot thrust into this, isn't there? Jesus would bring forth His humanity. And sending the angels would tell us of His authority.

And being the root of David, we show us His divinity. And being the offspring of David, we show us His royalty. And He went further.

He said, I am the root and the offspring of David. I'm the bright and morning star. You know, it matters not what kind of a night you put in, or how dark it may get down here, or how stormy it may be.

You know, you'll find that the morning star will appear, as sure as anything. This brings out the reliability of the Lord Jesus. I'll tell you a wee thing, dear, that when the storm howls in your life, and the darkness deepens, and the lion at your elbow roars, somewhere in the shadows, on the very edge of your darkness in the morning, you're not still there, except in this book.

When the morning must come, Jesus stood on the shore. Stand on the shore of all your disappointments, you know, and all your fears, and all your troubles. You'll find them shining on the shore.

You can see His humanity. You can see His authority. You can see His divinity.

You can see His royalty. You can see His reliability. Let's go to verse 13.

He said, I am Alpha and Omega, the beginning and the end, the first and the last. That's His eternity. Oh, that was the other evening, and we don't need to go over it all again.

You see, He's eternal. He's the first and the last. He's the Alpha and the Omega.

He's the beginning and the end. And I think we must do this this evening. You see, we'll go back to the first verse, and there should be a pure river of water, of life clear as crystal, proceeding out of the throne of God and of the Lamb.

And that's His equality, because He's truthful and true eternal with the Father. It's the throne of God and of the Lamb. What a wonderful Savior we have.

I trust that these studies have been a blessing to you, and I trust that you'll come next Tuesday, and that you'll see this land of Palestine, and then you'll begin with us and what we're calling the footsteps of Christ,

following the footsteps of Christ. And I believe that God will fill your soul and bless you again and again. I don't think we dare sing anything else, only 949, when all my labors and trials are over, and I am safe on that beautiful shore, just to be near the dear Lord I adore will, through the ages, be glory for me.

And can I just ask you for your prayers for these days? Remember, I'm working hard. I preached seven times in a few nights there, and I'll be preaching all this week, and I'll be preaching all next week, and before I left for Germany on the night before, I baptized 23 big men and women, and I'm not as young as I used to be, and I would need your prayers. You pray for me.

Just ask the Lord for his blessing. 949. And I am safe on that beautiful shore, just to be near the dear Lord I adore.

Let's take a big deep breath to see how well we can sing this. We're putting everything into this. Now let's really sing this.

Do you believe this? Believe you'll be in heaven one day, standing on the golden street, looking into his face? Go ahead and sing it. Let's really sing. Everybody's singing now.

Take a big deep breath, goes way down into the bottom of your lungs, right in like that, you hear it sighing. All right, Lord, I thank you. Dear Lord, part us in thy fear, and with thy blessing, take us to our homes and safety, through Jesus Christ, our Lord.

Amen.

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