

# (Revelation) the New Heaven Earth Jerusalem

by Willie Mullan

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*Willie Mullan's sermon explores the promises of Revelation 21, focusing on our eternal home and the significance of Christ's authority as Alpha and Omega.*

**Duration:** 1:21:40

**Scripture:** Revelation 1:1, Revelation 21:4-5, Revelation 21:23, Revelation 22:1, Revelation 22:12-13

**Topics:** "New Jerusalem"

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## Description

In this sermon, the speaker begins by discussing the book of Revelation and its significance. He highlights that the first three chapters of Revelation reveal God's revelation of Christ in the midst of the churches. However, in chapter four, the focus shifts to God's revelation of Christ as the Lamb in the midst of the throne. The speaker then mentions a Jew named Herman Humark who has filmed and talked about the land of Palestine and its future. The sermon concludes with a call to accept Christ and warns against living a life of empty religion.

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## Transcript

The Book of the Revelation, and we're at the twenty-first chapter again this evening. The Book of the Revelation, chapter twenty-one. And for the past two weeks, we have been looking very closely at all these great details in this chapter about our eternal home.

You remember that last week we were looking at the consolations of our eternal home. No more death, neither sorrow nor crying, neither shall there be any more pain. And we were looking at the illuminations of our home.

We'll have no need of the sun, neither of the moon. The lamb shall be the light thereof. And I think the bit that the class enjoyed most was the dimensions of the home.

You know, last Wednesday, ever so many came to the door. The bread man stopped and said to me, Mr. Ball, I've never seen my home like that before. And ever so many.

And best of all, there's a little man sitting down there tonight. And last Tuesday he was not saved. And as he sat and looked at this eternal home of ours, he said to himself, you're not going.

You can see it, but you're not going. And then he waited behind and met with me in there. And tonight he's on his way to heaven, back at the class rejoicing.

And so for two weeks we've been looking, right through this chapter, at our eternal home. And you remember I pointed out that there was a palimpsestical portion in the chapter, verses 5, 6, 7, 8. And I left it out because I think we needed to go on with the whole chapter. But we're coming back to the palimpsestical portion this evening.

Let's read it over carefully together, verse 5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write. For these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is accursed of the fountain of the water of life freely.

He that overcometh shall inherit all things. And I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the nick which burneth with fire and brimstone.

This is the second death. And this is a very important palimpsestical portion this evening, because you're going to look at this one who is seated upon the throne. Verse 5 begins, He that sat upon the throne.

And we're not only going to steadfastly and carefully look at this one who is seated upon the throne, but we're going to listen very carefully to what he has to say because he speaks. This one that's seated is speaking. God himself again and again, he said unto me.

And we're not only going to look at him sitting upon the throne and listen to him speaking, but we're going to watch him signing his own signature this evening. I am Alpha and Omega, that's his name. That's his own signature.

And you'll not only watch him sitting and hear him speaking and see him signing, but he paints a scene here for us, the fearful and the unbelieving and the abominable and so on, marching down into the make of fire, which is the second death. Now, as we very carefully examine this parenthetical portion, I think we should see to that, beyond any question whatsoever, that the deity of the Christ is here. If I were being put into a corner anywhere about the deity of Christ, I should run to this portion very quickly.

For the deity of Christ is here. And then when we outline the things that belong to believers, I think you're going to see that the dignity of the Christian is here. Because there are things that belong rightfully to us, that makes us stand up and be proud.

But not only is the deity of the Christ here, and the dignity of the Christian here, but the foundation of the Christless is here. So it's a very important little portion, isn't it? And so let's start properly. Verse 5 begins, He that sat upon the throne sent.

Now, let's get the throne properly into view, and let's get the person on the throne properly into perspective. Let's go back to the book of Revelation, chapter 4. Do you remember this? You remember when we were looking at this book, as I got this commencement, that I outlined the book for you. I said the first three chapters is God's revelation of Christ in the midst of the churches.

Yes, he was walking in the midst of the churches, of the Lord of the church. But when we came to chapter 4, it was God's revelation of Christ as the Lamb in the midst of the throne. And we want to get down to a few details that you just know.

Verse 2 of chapter 4, John says, And immediately I was in the Spirit. And behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper on the far down stone.

And I think that when we were doing this chapter, we took great time at this, that we can't take this evening. I went back to the breastplate, and the breastplate on the high priest's breast, just over his heart, had twelve stones. And these two stones mentioned here, one of them is the first, and one of them is the last.

You see, there were twelve different stones. And if you go back, they're all different. But the jasper and the far down, they're turned round the other way on the breastplate.

It's the last and the first. It's the first and the last. And you know, this brings in another title that we're going to look at in a moment or two.

Of course, Alpha and Omega is first and last. The beginning and the end. And so we're beginning to sort of get a picture of the one that's seated upon the throne.

And then we learned in this chapter a whole lot more details about what was around the throne, these four beasts, and all these saints crowned, and so on. And address mine, it said in chapter four, And when those beasts give glory and honor and thanks to him that sat on the throne, puts in another little detail now, who liveth forever and ever. The one on the throne is the first and the last.

He's the one who liveth forever and ever. The four and twenty elders fell down before him that sat on the throne, and worshiped him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy. Oh Lord, did you get the word? Because it is Jehovah, you know.

Thou art worthy, oh Lord, to receive glory and honor and power. For thou hast created all things. Now that's quite simple deduction, isn't it? But the one who is seated upon the throne, he's the first and the last.

He's the one who liveth forever and ever. He's the one we address as Lord. He's the one who hath created all things.

This is the Creator. It's quite simple, isn't it? Now, let's go from there to John's Gospel, chapter one. The Gospel by John, and we're at the first chapter, please.

You know how John begins this Gospel? He says, In the beginning was the Word. Capital W there. And the Word was with God, and the Word was God.

Get the hold of this, you know. Sometimes people are a little bit put out by this word, Word. Who is this, or what is this? Now, it's quite simple if you go down to chapter, do you see verse fourteen? And the Word, that's the phrase we're looking at.

And the Word was made flesh and dwelt among us. And we beheld His glory, because this Word is a person, the glory of the only begotten of the Father. This Word is the person of Christ, the eternal Son, the only begotten.

God so loved the world that He gave His only begotten Son. So that we're looking at the eternal Son now. And if we go back to the first verse again, it ends like this, And the Word was God's.

The same was in the beginning with God. Because there's God the Father and God the Son. And these are personalities in the Godhead.

And you can see that quite easily. But when it said this, the same was in the beginning with God, it said all things were made by Him. Let's get that vision, because He was the Creator.

And without Him, was not anything made that was made. There's no doubt at all about it, you know. The One that's on the throne is the first and the last.

He's the One who lived forever and ever. He's the One who created all things. And without Him, was not anything made that was made.

And in case there's some sort of mystery running through your mind, let's go to Paul's letter to the Colossians. And we're at Colossians chapter 1, please. Colossians chapter 1. And Paul talks in verse 12 about giving thanks unto the Father.

And he's got the Father in view. Which hath made us meet to be partakers of the inheritance of the saints and lights, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. And so he's got both the Father and the Son into focus here.

And then, talking about the Son, he said in verse 14, In whom? In the Son. We have redemption through His blood. Of course, there can never be any argument about in whom we have redemption.

We're talking about the One whose blood was shed. Even the forgiveness of sins. And to make it more clear, he says who is the image of the invisible God? When Christ was here, you know, He declared God.

No man has seen God at any time. The only begotten Son who is in the bosom of the Father. He hath declared Him.

He was God manifest in flesh. So we're looking at the Son, who is the image of the invisible God, the firstborn of every creature. For by Him, let's get this, were all things created, the God in heaven, the God in earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by Him and for Him.

And He is before all things. By Him all things consist. This is the One that's on the throne, you know.

This is the One. There isn't any trouble about it at all. He's the first and the last.

He's the One who lives forever and ever. He's the Lord of glory. He's the Creator.

Now this is the One that John sees right back here. Let's get this back to chapter 21. Verse 5 And He that sat upon the throne said, Behold, I make all things new.

Because that's what we have been studying right down through the chapter. There's the new heavens and the new earth and the new city and the new order and the new saints because a whole lot of things had to be changed. Gravity was changed and our speculative system was changed because the day that we meet Christ this body shall be changed like unto His glorious body it will be flesh and bones but no blood.

The emanating force will be spirit for all eternity. And you see, He's just saying to John, Behold, I make all things new. He's the One who made all things and He's making all things new.

And He said unto me, Write. He wanted John to get this done for us this evening. And unless He had given John these details, no mere man dare put them in or could put them in.

It is not possible. Somebody said to me after last Tuesday, You know, no mere man could plan a city like what you outlined this evening. It's very little.

So He's saying to John, Write. For these words are true and faithful. And He said unto me, It is done.

I think that came out sharply, you know. It is done. You know, it's very interesting that when the Creator had made this vast and mighty and wonderful and gigantic creation, that on the sixth day, when the renovation of that creation was finished, He looked at it and He was satisfied, It's done.

Because this is the One who hung on the cross and when He had finished that atonement and that wonderful redemption, then He cried, It is finished. This is the One who shall raise the saints and change our bodies. And at that moment, He will see of the child in His soul and shall be satisfied.

It will be done then. He's gone a step further, you know. He's going to take the whole solar system, take the planet and put the devil away and sin out and death out and fears out.

It's done. There's a lot of times He cried, Finished, right through this book, you know. And so you can see this One on the throne and you're getting a glimpse of who He is.

And then He writes His name down. He says, I am Alpha and Omega, the beginning and the end. Oh, you ought to always remember, you young believers, that that's right there.

There's someone speaking to John and we've just found out who he is. And he says, I am Alpha and Omega, the beginning and the end. Now, let's go to the first book, the first chapter of this book of the Revelation.

This is very interesting, you know. In fact, it's thrilling to me. You know how the book begins.

In verse one, it's called the Revelation of Jesus Christ. I don't know who put this title in this book. I know that men put the chapters in, put the verses in.

I think they put the titles on the book. This is called, in my Bible before me, the Revelation of Saint John the Divine. I'm perfectly sure he never wanted that in there, nor did God want it in.

John never called himself Saint John. And he certainly never called himself Saint John the Divine. And this is not the Revelation of Saint John the Divine.

If they had read the first phrase, they would have got it. It is the Revelation of Jesus Christ, which God gave. And the Greek bears it out, which God gave after.

This book is God's Revelation of Christ. And, of course, he employed the angel and John to get the whole thing put together. When John starts writing, he starts in verse four, he says, It's John.

It's John. Not Saint John. It's a pity some of these fellows couldn't read, isn't it? There's Popery again creeping in, you see.

Saint John the Divine. Well, he just calls himself John. John for the seven churches which are in Asia.

And then he starts properly at verse nine. And that's just the introductory bit there. And at verse nine he says, I, John, who also am your brother and companion in tribulation.

Now, from verse four to verse seven is the introductory part of this book that John put in. And you can see that he's talking about Christ and God. And in verse seven he says, Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him.

The Jewish nation will be looking on when he comes to earth. And that's the day that every eye shall see him. And all kindreds of the earth shall will because of him.

And he said even so. Amen. Now, before he could get going on with the book, as he begins in verse nine, God speaks first in verse eight.

God says, I am Alpha and Omega. The beginning and the ending saith the Lord, which says, which was, which is to come, the Almighty. God just spoke in there himself.

I am Alpha and Omega. Once upon a time I had a doorbell rang one morning. When I went there, there was two men at the door, hoops below their arm, a big long one, a very short one, arm and butt.

And they were set for battle, you know, two rattle lights, set for battle. Big fellow said to me, we understand that you believe that Jesus Christ is God. I said, that's right, I do.

He said, could you prove it? Brings the Bible over. He said, could you prove it? I said, have a look at this. And I turned this up, this verse, I read it to them.

I am Alpha and Omega. The beginning and the ending saith the Lord, which is, which was, which is to come, the Almighty. They said, there's somebody speaking here.

And if you take the first two words and the last two, he's saying, I am the Almighty. And I said, who's he now? And the big fellow said, that's quite simple because it says, saith the Lord, in the middle. It's Jehovah.

I said, that's very good now, because that's who I believe it is. I said, you know, John starts writing now in verse nine. And he says, I, John, who also your brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the word of God and for the testimony of Jesus Christ.

He was a prisoner, you see. He said, I was in the Spirit on the Lord's day and heard behind me a great voice out of a trumpet saying, I am Alpha and Omega, the first and the last. I said, is that the same person? Taking it easy now, you see.

Taking it easy. I said, come on, I want to know this. Is this the same person? The big fellow said, certainly it's the same person.

It's the same wording, I am Alpha and Omega, for a small life. So John heard the voice somewhere behind him and the voice was saying, I am Alpha and Omega. That's the same person, isn't it? I said, it says here, verse 12, and I turned to see the voice that spoke with me.

Turning around to see who's talking. And being turned, I saw seven golden candlesticks and in the midst of the seven candlesticks one like unto the Son of Man. I said, who's he now? Who's the Son of Man?

Look at one another, you can see them looking now.

I said, is this who's talking? Because he's saying, I am Alpha and Omega and you say, God, not what I say he is. So the wee one looks up at the big one and he says, you know, you were all wrong when you said it was the Lord Alpha and Omega. So I said, now listen boy, you drop out of this argument because your Paul says you don't know what you're talking about.

So get out of the ring. You're not in the faith at all anymore. Your Paul says you're just an ignorant dumbass and you don't know.

Get out. So I said, come on you, we'll see what we can do with you now. Alright, it wasn't God at first.

Alright, who is it? Who's this saying, I am the Almighty. That's the Lord. It's not God.

Who is it? He said, there's a verse over here. Not on your life you're going to know verse over there. I never said for you.

I said, you're here asking me questions. Who is this? He says, it's God. You say it's not.

You tell me who it is. Surely he would be daft to say anything else, wouldn't he? The man would be completely mad. Mad they got the books as quick as they could below their arm.

He says, I'm not going to talk to you anymore. I said, never said for you. Clear off.

Tell me now how you can get out of a drink like this. He comes round for a bottle. And once you begin to put a strangle hold or two on him like this, he's going to crawl out below the roofs, you know.

So he is. There's no problem with this, you see. Of course, I could have carried this a bit further for them, you know.

Make it tighter still. Watch this. You see, in verse 8, I am Alpha and Omega.

The Almighty. There's no problem with the verse. Seth the Lord is in the middle of it.

It's Jehovah. And then the voice that John heard say, I am Alpha and Omega, the first and the last. When he turns round, he sees one like unto the Son of Man.

You know, he'd walked for three and a half years with him down here. And very often the Lord Jesus was called the Son of Man. In fact, many times when he was preaching, he talked about the coming of the Son of Man.

John knew who he was. And it gives a wonderful description of him that I can't take time with tonight. But here's what it says in verse 17.

John says, And when I saw him, then he got a glimpse of him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last. Is that the same saying? That's the same saying. That's Alpha and Omega.

That's the beginning and the end. That's the first and the last. Well, didn't you see how clear this is? Laid his right hand upon me, saying unto me, Fear not, I am the first and the last.

I am he that liveth and was dead. Who's that? The Christ of God, isn't it? That's the one who died and rose again. That's the one who happens to be the first and the last.

That's the one who is the Alpha and Omega. That's the one who's the beginning and the end. That's the one that's on the throne back here that's talking to John.

That's the one. There are no problems in this. Of course, you know, you can go way back into the Old Testament and you see God standing out in all his glory, saying, I am the first and the last.

That's God. That's our God. Now, let's get back to Revelation 21.

Now, I don't want to carry this any further this evening about the one who sat upon the throne, the one who is the first and the last, the Jasper and the Sardine, nor do I want to carry this on any more. I am Alpha and Omega, the beginning and the end. But when we come to the chapter next week, and that's why I'm keeping it, just have a look at the beginning of the chapter next week.

Verse 1, And he showed me a pure river of water of life, clear as to flow, proceeding out of the throne of God and of the Lamb. Because these two are co-equal for all eternity on the throne. But I don't want to go into that just any further this evening because I mean to develop this throne, which is the throne of God and of the Lamb, on next Tuesday.

But you'll find out that this one on the throne says, verse 12 of chapter 22, Behold, I come quickly, and my reward is with me. Forgive every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

And you're back to it again, aren't you? I think you can tie this knot so tight that no Russell Wright can revisit the truth of God's work. Now, we're back at chapter 21 just now, and I think that we have seen the deity of Christ. I think the deity of Christ is here.

Now, let's go on to the dignity of the Christian. He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write for these words the true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is the first of the fountain of the water of life.

Free. You know, this is something that every believer has this evening. He has life.

Eternal. You know, the Lord Jesus came, and he said this quite openly. He said, I am come that ye might have life, and that you might have it more abundantly.

And we sing in all hymns sometimes, Life, eternal life. Jesus alone is the giver. Because you can't get this life anywhere else.

You know, he alone gives life. He said, I give unto my sheep eternal life. And this is exactly what God wants us to get the hold of.

Now, let's look at 1 John just for a moment. 1 John chapter 5. It's the last chapter of 1 John. And here's what John said.

John knew a lot, you know. John walked with Christ and leaned on his breast and all the rest of it. 1 John 5 verse 10.

He that believeth on the Son of God hath the witness in himself. He that believeth not, God hath made him a liar. Because he believeth not the record that God gave of his Son.

You know, God has given us a record of his Son. And this is the record. You don't need to turn the page to get it.

This is the record that God has given to us eternal life. And this life is in his Son. He that hath the Son hath life.

He that hath not the Son of God hath not life. There used to be a little man in this meeting here called Billy Dewey. His wife is here this evening.

She'll understand this. I came to preach at Logan about 35 years ago. First as a young fellow.

Came on the train. Didn't know where Logan station was. Had to look out for it.

Sitting up on the train, looking up. This little man met me at the station. This is the first Logan man I'd had dealings with.

He was a great soul. Met me on the station, shook my hand. I'm just a kid, you know, 35 years ago.

He says, we're glad to have you. I'm taking you up to the meeting. Turned, walked out of the station.

Came into William Street and walked on up there. He says, told me how long he was saved. This was the first thing he said.

I'll always remember this. You know how long he was saved. Saved through Jim McKendridge.

That rang a bell for me because he helped me tremendously. I said, is that right? He says, through this text, he that hath the Son hath life. He that hath not the Son of God hath no life.

See the text. The biggest word in the text is only four letters. He that hath the Son hath life.

He that hath not the Son of God hath not life. So you couldn't get muddled with just small words. But I assure you tonight, if you haven't got Christ, you haven't got life.

I don't care what you have. You may have a Masonic club or any other club. Or you may have a Presbyterian church or any other church.

I'll tell you this. You don't forget this. If you haven't got Christ, you haven't got life.

This is where you get life. And if you have thirst for life, if you read a thirsting book, I'll tell you, he'll give you it freely. It says that here in this book where we're reading.

Have another look at it now. We're at 21 again, aren't we? He says, I will give unto him that is a thirst of the fountain of the water of life freely. I will give him that is a thirst life freely.

You can read it, you know, if you want to. Yes, you know. You remember when he was at the well.

If you go over to John 4, you see this. John's Gospel, chapter 4. You remember the woman came to the well. And Jesus said to her, we'll not read the whole story.

Jesus said unto her in verse 13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst.

But the water that I shall give him shall be in him a well of water springing up into eternal life. And to the woman's everlasting honor, this is what she said. She said, Sir, give me this water that I thirst not neither come hither to draw.

You know, if you were big enough to bow your head tonight and say, Lord, give me, give me this water. I mean, it didn't come together, but I don't care. Give me it now.

I'll tell you, you would get life eternal tonight. That woman would be in heaven. It's an everlasting record that she asked for it.

Just give me that water. None of you were a thirst tonight. If you really wanted life with a capital L, if you wanted life that's eternal, if you wanted life that's Christlike, I'll tell you it's yours for the asking.

She says, I'll give you it freely. You don't need beads or miry to get it, you know. Or money either, or purgatory.

Just free, it's free to you, Sir. You don't need to come back to this place to get it. You just can ask Christ, it's yours.

Yours freely. You know, believers of life eternal, it's a wonderful thing, you know, that I'm the proud possessor of eternal life, you see. It's the poor creature from the back street, but never mind.

I've got life, eternal. Now, let's go back to Revelation 21. There is a lot of things in here.

He says, I will give unto him that is a thirst of the fountain of the water of life freely. And he said this, he that overcometh shall inherit all things. You know, believers don't only get life, they get an inheritance.

We were singing about this this evening, an inheritance reserved in heaven for us. All things. You know, believers don't only get life, they get an inheritance.

We were singing about this this evening, an inheritance reserved in heaven for us. Do you remember what Peter said? Let's go back to 1 Peter 1. Some of these great old phrases are really worth seeing again. Peter, 1 Peter chapter 1, and he said this in verse 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead, through our inheritance.

You know, we've got an inheritance incorruptible, only silent, and that fadeth not away. Look at this bit. Reserved in heaven.

You know, I've got an inheritance reserved in heaven. I went to London to preach at the City Temple, a great, massive place, you know, holding thousands of people. Where old Joseph Parker used to preach.

It was a great thrill for me to stand in that pulpit where that mighty man of God had stood, where old Spurgeon stood at times, because Joseph Parker and Spurgeon changed platforms at times. And to see it

tapped to the door, it was a very thrilling affair. And after the meeting, you know, I was there with two millionaires who backed this venture up, you see.

And they took the place and they paid for it and they did so many things, and it was because of the work behind it that so many people were there. Then they took me to the post office tower, you know, there's a great hotel right up there. It goes round and round.

You can see all London. And there was a table reserved. Now, where do you see this? When I walk into this swanky place, you pay about ten pounds a time for your supper here, and I'm with two millionaires, and it says reserved for Mr. Mullen of London on the table, mine.

Well, there you sit down here. Mine. Boy, I must have thought I was somebody right enough.

Ah, but there's something reserved in heaven for me. That's higher than the tower, you know. There's an inheritance.

It's reserved in heaven for me. You know, a believer has got life down here, and he's got an inheritance up there. Make no mistakes about that, you know.

This is the dignity of the believer. Let's have another look at this. We're back at Revelation 21.

It says, I will give unto him that is a thirst of the fountain of the water of life freely. And when you get eternal life, you begin to overcome, you know. He that overcometh shall inherit.

All these things it says in the margin. I like this, that I will be his God. That's the one that's on the throne.

I didn't need to go all around the world without that omega, because the one that's on the throne says, I will be his God. He says, he's my God. I haven't any quibbles in my conscience when I call Jesus Christ God.

But he says this, I will be his God, and he shall be my son. Oh, let's get a hold of this. You know, we've got life eternal, and we've got an inheritance reserved.

Let's get a hold of it. Now are we the sons of God. You know, this is a tremendous thing.

Let's look back at Ephesians chapter 1. Paul's letter to the Ephesians, and we're at that first chapter. Look at this great fourth verse. According as he hath chosen us in him, that is, in Christ, before the foundation of the world, that we should be holy and without blame before him.

And the semicolon should come after him there. That we should be holy and without blame before him. The next sentence starts like this, In love, having predestinated us unto the adoption of children by Jesus Christ to himself.

And the old manuscripts read, Having, in love, having predestinated us unto the adoption of sons. Well, you can see children and sons, it's all right. Somebody came to me once and said, you know, we have received the adoption of sons.

That's what it's called in Galatians. Are we not really the sons of God? Are we just adopted? Oh, it doesn't mean that at all, James. You see, this is a very wonderful thing.

It was called away in the Old Testament, the adoption of children or the adoption of sons. But it doesn't mean that the children didn't really belong to the family. It meant this.

You see, take Jacob and he had several wives. And you know that he had children by four wives. Now, that caused a bit of a problem when he was going to settle his affairs.

And there had to come a time in a Jewish father's life, it was called the fullness of time. And when that day dawned, a certain year, he's got to go down to the forum, down to where the town council sat, and he's got to stand up, and he's got to point out one of all these children of the one who is to get the whole inheritance or the most of it. And that is called the adoption of sons.

He's got to point them out and say, that's it. Yet he's got to give Joseph the double portion. He's got to say, that's it.

You see, it was a rule that the firstborn could get the double portion, but remember, he could be set aside, for Reuben was the firstborn and Reuben was set aside. And there came a day when old Jacob gave Joseph this right. Now, where do you see this if you turn back to Galatians? I think you'll see it clearer.

Chapter 4 it is. And Paul, who knew this great truth, said, Now I say that the heir, that's the one who's the heir to the whole inheritance, as long as he is a child, when he's a toddler going about, differs nothing from a servant. The kid going across the floor, you know, with the ball.

Now, he doesn't differ anything from a servant, though he be lord of all. But he's under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world.

I can remember the time I was running about with no shoes, and yet, you know, I was one of the elect and I didn't know it. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem, to redeem them that were under the law, that we might receive the adoption of sons. For when he came, and he died, and he rose, and we claimed him, God came out publicly and said, That's my son.

Are you his? Do you belong to him? Can you say, I am his? He is mine. Is God all you? That this child has eaten, did he come out publicly and say, He's mine. Yes, if you've got Christ, then you belong to God.

Here's a bit more to this. It says in verse 5, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your heart, crying, Abba, Father.

You know, when you're a child of God, the Holy Ghost is inside, and your first child, Abba, Father. Abba, Father. You know, this is the dignity of the Christian.

He's got life, eternal life, hasn't he? He's got an inheritance in heaven. He's publicly declared to be the Son of God. And God is his Father.

And this great heaven is his home. Let's go back to this. The time's beating us this evening, though it's a short portion.

Because we not only see the one who's seated upon the throne, and we not only see the things that he said, and we not only saw his signature written out plainly, but here's a scene that he had to bring in. He

says, I will give unto him that is a thirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my Son.

But, but the fearful, wonder are the people in this meeting, and you know you should be saved, only you're afraid. You know, there are some folks who know they should be saved, know they should give their lives to Christ, only they're afraid to go home and tell their wife they're good saved. Afraid.

Afraid to go into the woods tomorrow and say to their boys, I could save last night. Afraid. I'll tell you, they're in the forefront of this procession that's going down to hell.

They're the first battalion, the fearful. But then there are not only the fearful, but the unbelieving. You know, there's unbelieving folk, there's folk who cannot believe God.

Sometimes when I tell a man, Christ, Jesus, came into the world to save sinners. He says, I know that. I say, He came and died for sinners.

He says, I know that. He came and rose again, that sinners might have a living Savior. He says, I know that.

And He promises to save sinners the moment they come. He says, I cannot believe that. But Christ who came and died and rose again says, whosoever shall call on my name shall be saved.

It's a pity of you if you can't believe the Lord, isn't it? You can take your Belfast Telegraph and you can believe it. And it's a pity of you if you do. See the TV these days.

Well, Israel, they're destroying schools of banks. Then you find the other fellows destroying schools. You know, you couldn't believe a word you would hear of it.

You have to read between the lines. You don't need to do this with God. If God says, look you, I'm at your door tonight.

I'm knocking at your door. If you open the door, I'll come through. I'll give you life.

And I'll give you an inheritance in heaven. And I'll make you my child. What are you scared about? Surely you can believe God.

For the unbelievers, sir, through the second battalion, they're going down to hell. See this clouded here, the fearful, the unbelieving, and the abominable. Why, there's some folk in this world, they're filthy.

See the two fellows getting married and slobbering over each other the other night. Oh, they're abominable. That's what they are.

So many filthy things in this world tonight. My dear friend, you're on your way to hell if you're in that cloak. Make no mistakes about it.

Murderers! Yeah, that's true, you know. My dear friend, men, a big young man of twenty-five dragging an old lady out across the street and buttering the life out of her. Don't you think he's on his way to heaven for his month? And unless he repents and gets down on his knees and seeks the Savior if he dies the way he's living, he's through to hell.

I could tell you stories about murderers. I know one or two, you know. I've been in the condemned cells talking to these fellows.

I know where there's an old man tonight and he's nearly eighty now. And forty years ago he murdered his mother. She was a problem to him.

They just lived together and one morning he pushed her down the stairs and she fell, broke her neck. Sent for the doctor. The doctor signed a certificate.

There was never a case about it. But one day he turned up, you see, in a meeting I had, and all this came out. I can't do anything about it now.

But I'll tell you that he's been in hell up on earth from that day to now. He's never had a mince piece. And when he died, he passed.

He's through to hell for all eternity. Yes. There's some crowd that's here.

The fearful, the unbelieving, the abominable, murderers and sorcerers, these black magic witchcraft crowds. They're on their way to hell. God is idolatrous.

Some Roman Catholic comes to this meeting, bless you for coming. I've got to say this to you without mincing matters. If you bow down at the plaster cast of Mary and make her God and worship her, you'll go to hell.

You got that? They're idolaters! They didn't think this, you know. I'm just reading it. Don't you think that idolatry will get you into heaven.

You're bypassing Christ. You'll go to hell. Somebody's got to tell you.

Plaster cast will never get you to heaven. That's idolatry. That's what that means.

And thou shalt not bow down in idolatry. It's a living failure for you. My dear friend, it's a long list, isn't it? It's a big battalion.

The fearful, unbelieving, the abominable, murderers, whoremongers. Ah, you know, I could talk all night about that. Old fellows running about, you know, and they're all dressed up and they're the big men of the city.

And they fiddled about in wee lasses when they were only kids at school. Ruined their lives. They died the way they're living.

They'll be in hell. Oh, yes. Shock you to know it's what they're supposed to do.

But this bitch, murderers, whoremongers, sorcerers, idolaters, and they're all liars. You know, that's a big mouthful, isn't it? All liars. They talk to me about white lies and black lies and orange lies and green lies.

Ah, you can get them all. You'll find them on the TV if you were watching it. Let me say this quickly.

All liars. People who make lies. People who speak lies.

We were meant to get this, people. People who act lies. You can act, you know.

You can pretend to come to the Lord. But it's only with your lips you're coming. Not with your heart.

You're only acting a liar. Only fiddling about with it. It's only dead, empty form of lifeless religion.

They'll go to hell like that. Friend, there's a heaven to gain. There's a hell to shine.

And you'll either go to heaven by truth or you'll go to hell with all of them. Settle it tonight. You need Christ.

Then fix it before you leave. I'm not asking you to join the Baptist church. You can join the Baptist church and go to hell.

You need Christ. Next week we're at my 22nd chapter and we're going to try to do it all in one night. You can bring your peace with you.

Because the next week I'm away at Liverpool. I'm at the big Liverpool convention. But I have something wonderful laid on for the class.

I only wish I could be here. Herman Newmark, who is a Jew and whose father was a rabbi, he's gone through the land of Palestine just at this time and he has photographed it. He's made a film actually in beautiful colours.

And then he has put a script of talk. It's a talking. And he explains the land and the things that's happening and the things that's going to happen.

And I don't think anybody could do it better than Herman Newmark. And it's going to work in just the week before we start on the land of Palestine. We're going to start on the next week.

Following the footsteps of Christ. Right through the land. Right from Bethlehem's manger.

Right through to the cross of Calvary. Right through to Olivet's brow. And so I think this will be a thrill for you.

I'm sorry I'm missing it. But you'll get the blessing. I think we'll take time to sing a couple of verses, Laura.

What are we singing? Yes. 414. Jesus for the unsaved in this meeting.

414. Softly and tenderly Jesus is calling. Calling for you and for me.

Patiently Jesus is waiting and watching. Watching for you and for me. 414.

First and third verses. First and third verses. 414, please.

Dear Lord, part us in thy fear. And with thy blessing take us to our home, Duterte. Through Jesus Christ our Lord.

Amen. Amen. Amen.

Amen. Amen. Amen.

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Audio: <https://sermonindex1.b-cdn.net/7/SID7094.mp3>

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