

“KEEPING THOSE THINGS WHICH ARE WRITTEN” IN THE BOOK OF REVELATION In Two Parts— PART TWO

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In the 7th chapter we read of “the great multitude, which no man could number... and they stood before the throne and before the Lamb, clothed with white robes, and palms in their hands.” And one of the elders informs John that these “are they which came out of great tribulation, and have washed their robes, and make them white in the blood of the Lamb, therefore are they before the throne of God, and serve him day and night in the temple.” We have studied about this class for many years, and we take to heart all that has been said about this and we want to live in such a way that we will not have to come up through great tribulation and wash our robes in the blood of the Lamb. We “TAKE TO HEART” that we must take great care to keep our robes unspotted from the world, and cleanse our robes daily from all the spots so that we will not have to go through this special tribulation for the cleansing of our robes. So we gain a wholesome lesson from the 7th chapter which is about the Great Multitude.

Skipping on over to the 11th chapter, Vs. 15 to 19 we read of the opening of the 7th seal. This is of special interest to us because in chapter 10, V. 7, we are informed that “in the days of the voice of the 7th angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.” So if we have convincing evidence that we are in the time of the events of the 7th seal, then we will know that the mystery of God, the church of Christ, will soon be finished, and will be completed beyond the veil.

When the 7th angel sounded, John heard great voices in heaven, saying, “The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” And John hears the 24 elders saying that our Lord has taken to himself his great power and reigned. And at the same time the nations are angry, and the day of wrath is come, and the time for the judging of the dead—to reward all that have God’s approval and destroy those who are destroyers of the earth. We see these conditions in the earth today—great distress of nations—they are indeed “angry,” and the day of God’s wrath is here. Our Lord is reigning and he is a conquering warrior, and Satan’s kingdom is gradually disintegrating. This is heart-cheering to us as we see the evidences of the old order passing away in great disorder, and we look forward to the new order on the other side of the Battle of Armageddon.

In connection with all this, John saw something else that is of special interest to us here in the end of the age, when the 7th angel is sounding. In the 19th V. it is said that “the temple of God was opened in heaven and there was seen in his temple the ark of his testament.” If the temple of God represents the church and the ark of his testament is “The Christ, Head and Body,” this would fit so well our possession of special knowledge

in our day concerning the church. I am safe in saying that we are blessed above all other periods of the church with an accurate and complete knowledge concerning the church of Christ—the purpose of its selection, who are to make up the church, the present work of the church, the conditions by which we can make progress in character development, and finally the hope of the church—to live and reign as the Seed of Abraham for the blessing of all the families of the earth. All this is a delight to us, as we “TAKE IT TO HEART.”

There were more things that John saw and heard—“lightnings, voices, thunderings, and earthquakes and great hail.” This is a thumbnail sketch of the things we see around us—things that are revealed in later visions in greater detail. All around us are flashes of truth, great voices of proclamations and much thunder of controversy, and we are in the very midst of the greatest revolutionary earthquake the world has ever known, and we can hear the mighty smashing of great hail stones upon the earth—hard, distressing expressions of truth. I think this present war in Vietnam is bringing about many crushing expressions of truth that are causing people to think as never before, and this is leading on to the terrible state of anarchy. Yes, the hailstones are becoming more numerous and weightier.

Turning now to the 14th chapter we find a whole cluster of visions that fairly sparkle with interest to us. These visions pertain to our day, beginning with 1874. The details are fairly easy to grasp because we can recognize events that have taken place in our own day. First there is the vision of a Lamb standing on Mount Zion and with him are 144,000, and these are singing as it were a new song and harping with their harps. Then there is an angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth. Added to this is another vision of an angel expressing a warning in a LOUD voice—“worship not the beast or his image, for if you do you will drink of the wine of the wrath of God.” Next John heard a voice from heaven saying, “Blessed are the dead which die in the Lord from henceforth: yea saith the spirit, that they may rest from their labours; and their works do follow them.” Then John saw a reaper seated upon a white cloud, and this personage is the same as the one that walks among the 7 candlesticks—one like unto the son of man. And this reaper thrusts in his sickle and the earth is reaped. Finally another angel comes out of the temple, and he too has a sharp sickle, but he does not reap wheat, but gathers the clusters of the vine of the earth, and casts them into the great winepress of the wrath of God, and the winepress is trodden and blood flows from the winepress to a tremendous depth, indicating great slaughter. How thrilling are these visions, and how much they mean to us who are living in the end of the age actually witnessing their fulfillment, and even having a part in their fulfillment! We “TAKE THESE THINGS TO HEART,” for they enable us to lift up our heads with joyful anticipation—these events indicate that it will not be long until we shall experience our change.

The Lamb standing on Mount Zion is a representation of our Lord finally standing up and

assuming control of earth's affairs. This vision begins in 1874. The first work of the Lamb standing on Mount Zion is the resurrection of the sleeping saints; and then as each one of the saints who is still alive on earth, finishes his course, he is changed in a moment in the twinkling of an eye—"they rest from their labors, and their works do follow them." These saints have a wonderful song to sing—"as it were a NEW SONG." The song of the gospel had become so mixed with sour notes in the nominal system that it needed to be rewritten and restated to conform to the truth. What a song we have and how we delight to play this new song on our harps—the Scriptures are like a new song sheet now and how delightful is the melody that can be harped now—the lovingkindness of our God through Christ Jesus—no sour notes now, no jarring discords. We sing this song with great joy until such time as we finish our course and join our brethren in glorification on Mount Zion.

How easy it is to recognize the fulfillment of the angel flying in the midst of heaven, having the everlasting gospel to preach; for have not the Lord's people been proclaiming to the whole world with a LOUD voice, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water?" Also is it not easy to recognize the fulfillment of the next vision—the angel, saying "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication?" Yes, this has been an important part of the Harvest message—we know what Babylon is, we know she is fallen, and we know too that it has been proclaimed world wide that Babylon is fallen. Volume IV is an outstanding example of the fulfillment of this proclamation.

And too, we have heard the warning of the third angel, saying with a LOUD voice—do not worship the beast or his image, or receive his mark in the forehead, or in the hand—we steer clear of all the errors of Babylon so we will not have the mark of Babylon in our forehead (so we will not believe any of Babylon's erroneous doctrines), and we do not cooperate with Babylon—so we will not have the mark of the beast in our hands. And as V. 12 of the 14th chapter says, "Here is the patience of the saints; that keep the commandments of God, and the faith of Jesus." Yes, we keep separated from the nominal system—separated from her mixture of truth and error, and separated from all cooperation with the daughters—the daughters of the Great Harlot.

Then the special promise of an instantaneous resurrection of the saints—applicable to our day only—"Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." How we "TAKE THIS TO HEART," when one of our number finishes his course; and also what stimulus it is to our faith and hope—that we are assured that when we finish our course in death, we will not need to sleep, as did the saints in the past, but we shall be immediately changed to be with the saints in glory. It is with great anticipation, therefore, that we look forward with joy to meeting our Lord and all the rest of the Lord's

people that have been resurrected, either at the time when our Lord first returned, or afterward.

We “TAKE DEEPLY TO HEART” the vision concerning the one like unto the Son of Man, seated on a white cloud, with a sickle in his hand. We are confident that we are in the Harvest of the Gospel Age, and that we are all being harvested. We take the Harvest Message very seriously and also our work of cooperating with our Lord in harvesting the wheat. We realize that we have been harvested ourselves with this message, and that the Harvest Message is one of the most convincing and heart-cheering proofs that our Beloved Redeemer and Head is present, finishing up the work of the Gospel Age, and that we have the joy and honor of working with him in this final work before restitution blessings begin to flow to Redeemed mankind.

The final vision in this cluster of visions, is the picturing of the work of gathering the vine of the earth, and we can see unmistakable evidences of this work in the earth today. The trouble is becoming more intense and the hail is becoming heavier and more frequent. Speaking of the hail reminds me of a large ad which appeared recently in the Sunday New York Times. This was a two-page ad in the N.Y. Times magazine section, dated April 23, 1967. It was put in by Alcan Aluminum Limited and was entitled WHAT COULD WE BUILD IF WE WORKED TOGETHER?—and the message itself was from the pen of U. Thant, Sec. Gen. of the United Nations. The ad read in part as follows: “This simple but tantalizing question is a sharp reminder of the irony of the present state of mankind. It dramatizes the persistent struggle between our wisdom and our foolishness, our strength and our weakness, our creativeness and our self-destructiveness, our idealism and our baseness. It serves to remind us that the predominant rivalries of our era, political, military, or ideological, are also the most wasteful consumers of our time, spirit, talent, resources and even of life. It reminds us of the strange fact that even now, with an unprecedented range of knowledge at our disposal, men in all parts of the world passively continue to accept policies and programs of all kinds which not only fritter away their substance and the bountiful legacy of nature, but at times endanger their very existence. The simplest citizen can grasp the fact that a fraction of the money that will be spent throughout the world on armaments, in 1967 could finance economic and social programs, both national and global, on a scale hitherto undreamed of. It is obvious that a small part of the ingenuity, effort, expertise and resources deployed in building an intercontinental missile system, for example, would almost certainly, if applied to the more immediate problems of human misery or of future human development, produce a series of breakthroughs which might well illuminate and inspire man’s whole concept of his own future. It is a commonplace thought that, if nations could only lay down the sword and live in harmony, the world might, with judicious leadership and management, well become a place which could rival all the utopias of the philosophers—and certainly be far more interesting.” (End of quote) The irony of all this is that the ad was composed or written NOT by one professing to be a Christian, but by a man who is from one of the

so-called heathen nations AND addressed in large measure to those who do profess to recognize and respect Christian ideals. We can predict the future to some extent, for does not the Revelator tell us in chapter 16, V. 21, that “men would blaspheme God because of the plague of hail?”—yes they will refuse to repent and go right on trying to uphold their selfish ways and institutions.

Now we will go forward to chapter 17, where we find a description of BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. This was the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. What is there about this vision that is a blessing to those who read or who hear the prophecy read? Oh, it is because we are made aware of the identity of the greatest enemy of the true church down through the Gospel Age. We are given so much information about her that we cannot help recognizing her on the bloody pages of history. Consequently we have knowledge and we are not looking for some man antichrist, but are able to see the fulfillment in the past of the long history of this false church, and we are also made acquainted with her final destruction in anarchy.

And in the 18th chapter, we find a vision of another angel from heaven having great power and the earth was lightened with his glory. And this angel cries mightily with a strong voice, saying “Babylon the great is fallen and is become the habitation of devils.” And following this is another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. We have seen how the earth has indeed been lightened with the glory of the angel who proclaims that “Babylon the great is fallen.” And we know the angel that was used to proclaim this message. And too, we have also heard the message to the Lord’s true people to come out of Babylon. It gives us great joy to know of these things and this is part of the evidence that we are indeed in the very end of the age. And we anticipate the fulfillment of the vision of Babylon’s destruction in the action of a mighty angel who “took up a stone like a great mill stone, and cast it into the sea, saying ‘Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all!’” The Lord does not keep anything hidden from his people that they need to know to enable them to see the signs of the times and lift up their heads for their deliverance draweth nigh!

In the 19th chapter we hear something about the marriage of the Lamb—this is of special interest to us, as we are the prospective bride and look forward to being joined to the one who loved us so much that he died for us, and has been preparing the bride for himself all through the Gospel Age. In the 6th V. John heard a mighty voice saying, “Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” And this makes us think about our wedding robe that we wear in this life, and we are greatly concerned that we keep it unspotted that we might be

joined to our Heavenly Bridegroom and have fine linen of righteousness of our own.

Following this are the words John heard, “write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” IT GIVES US GREAT JOY to think of this marriage supper and that the Great Company will have the privilege of being present and share in the blessings of the occasion. What a happy time that will be, and we truly take these things to heart for they give us so much pleasure of soul while we are still here on earth, waiting until we shall be joined with the other saints beyond the veil. Then the Bride will have bridesmaids and we shall know for sure just who make up the Great Company class.

In the 10th V. of chapter 19 we find another lesson in dignity and humility—“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” John was inclined to worship the revealing angel, but the angel declined to accept the worship and reminded John that a fellow servant should not be worshipped—worship belongs to God. We can “TAKE THIS TO HEART”—we should give credit to those used in a special way to minister to God’s people, and esteem them highly for their service to us in spiritual things, but we should not give such ministers the worship that belongs to God.

The following Vss. of the chapter, Vs. 11 to 21, portray in symbolic form the final riding forth of our Lord to smite the nations with the sword of his mouth and to tread the “winepress of the fierceness and wrath of Almighty God.” This is of more than ordinary interest to us for two reasons—first, we rejoice that it is God’s purpose to make an end to the permission of evil and destroy everything that would stand in the way of the rule of righteousness and the Kingdom of God; second, it is delight to us because we know we shall have the privilege and joy of being with our Lord in the wiping from the face of the earth all evil influences and this will pave the way for the new heavens and the new earth wherein dwelleth righteousness. Our lives are wrapped up in our future hopes of being with our Lord to enjoy his love and fellowship and to be working with him in the purposes of our Heavenly Father.

It is interesting and very important to notice the weapon that our Lord uses—“And out of his mouth goeth a sharp sword, that with it he should smite the nations.” This is found in V. 15, and the last V. of this thrilling symbolic picture expresses the same thought—“And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth.” We can look then for truth to be the chief weapon in the great battle between the present evil social order and the coming Kingdom of righteousness. This is what we should be watching for in world events—truth that makes manifest everything that is not right—it is the weapon now, and the weapon that will be used by our Lord and by ourselves when we are with him in glory. Enlightenment of the

mind is the most powerful weapon of all to destroy tyranny of all kinds.

In chapter 20 we have another symbol which rejoices our hearts—“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.” The 3rd V. of this chapter tells us the purpose or result of the binding—that Satan will no longer be able to deceive the nations. The “deceiving of the nations” now— isn’t that one of the things that we mourn about in the present time?! Deceit, misunderstanding, light for darkness, and darkness for light, misrepresentations—how grievous are all these situations. We praise God daily for the precious hope that in due time there will be nothing in the world but light, truth, and that errors and lies will flee away forever. Satan, as we know, is the father of lies, and we rejoice as we see the sword of the spirit, the truth bringing the hidden things to light and gradually Satan is being bound and finally will be completely bound. He is to be bound for 1,000 years and then loosed out of his prison to test the loyalty of mankind at the end of the Millennium.

The succeeding vision reveals another blessed feature of God’s plan. 4th V.—“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived [or came to life, as Rotherham translates it] and reigned with Christ a thousand years.” All this has to do with the First Resurrection, according to the 5th V. This is a judgment scene—those who were faithful to all the tests brought to bear upon them have a part in the First Resurrection and they sit upon thrones and do a judgment work. How many thrones would there be? A possible clue to the proper number may be found in Matt. 19:28 where Jesus said, “Ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Paul, in 1 Cor. 6:2 said, “Do ye not know that the saints shall judge the world?” What an important work that will be and what an honor to be judges upon a throne during the 1,000 years. This is the reward to the more than overcomers during the Gospel Age. This will be the work of those who have part in the First or Chief Resurrection.

When the instructing work and judging work is completed, Satan will be loosed out of his prison and mankind will be tested to see who has been sincere and who has been merely feigning obedience for the sake of personal gain. Satan will be allowed to go out in the four quarters of the earth, to deceive as many as he can, and then will be revealed who are sheep and who are goats. The disloyal are spoken of as rebelling against the camp of the saints about (this would mean the earthly rulership of the Kingdom) and the beloved City—the beloved city would be New Jerusalem, the heavenly phase of the Kingdom. The end of the rebellious is in devouring fire from heaven, or in plain language, destruction. And Satan the great deceiver is destroyed in the lake of fire and brimstone, which we all

know is the Second Death.

Because we are in the end of the age, in the Harvest time, our Pastor was able to give us some consistent and harmonious explanations of the various symbols in the rest of the book of Revelation. These visions were used to picture the new conditions to be set up in the earth in connection with the Kingdom of God. However, without an understanding of the Divine Plan, it is impossible to grasp the meaning of these thrilling pictures. One picture is the “great white throne.” Another one is a “new heaven and a new earth.” Still another is about the New Jerusalem, the Bride of Christ. And the final one is a pure river of water of life. As we consider these divinely inspired pictures we can feast upon the grand hopes for the future—hopes having to do with new conditions in which we shall share. While we will be in an exalted position with our Lord as Head, yet it will not be with a feeling of triumph over our enemies and gloating in the possession of power. No, we will be filled with holy joy that we are privileged to overcome all the enemies of mankind, and usher them into new conditions of relief from sin and death, and bring them liberty as children of God and liberty to do what is righteous and enable them to reap the fruits of obedience to God’s laws.

In Vs. 11 to 15, chapter 20 we find the future conditions pictured as a great white throne. The one seated upon the throne would be our Lord Jesus himself—and as stated in V. 11 —“From whose face the earth and the heaven fled away; and there was found no place for them.” The present social order and religious arrangements will have no place in the new order. It is not possible to reform the present earth and the present heavens—they are in the hands of the corrupt and unrighteous, and they must be entirely displaced by a complete new arrangement. The great white throne pictures a time of perfect and righteous judgment to be meted out to all mankind—it is white—meaning that it is absolutely pure and trustworthy. The perfect Redeemer will be on the throne and his judgments will be in full accord with justice, and wisdom, tempered with love. All the dead, small and great will stand before this judgment throne and the books of truth will be opened, and all mankind will be brought to a knowledge of the truth as Paul wrote to Timothy (1 Tim. 2:3, 4), “For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.” None will need say then, “Know the Lord, for all shall know the Lord from the least to the greatest.” (Jer. 31:34) It will be possible then to judge men according to their works, for nothing will interfere with good works and there will be no persecution then for righteousness, and all can express their true heart’s desire.

There will be another book opened at that time and it will be the book of life. As each one proves worthy, his name will be recorded in this book of life. To have one’s name written in the book of life, it is necessary that he be obedient to the things written in the books of truth that will be made crystal clear at that time. All mankind will have an opportunity to be judged because Jesus died for all, and not for just a few. All who are in

the “sea”—the restless masses will have their opportunity. All who are in the death condition—alive but under sentence of death will be blessed if they so desire to be blessed. And all those who have gone down into the death condition—hades, oblivion will be awakened to have their part in the blessed judging of that day. Then death and hell will be cast into the lake of fire which is the second death. And all those whose names are not written in the book of life will likewise be cast into the lake of fire from which there will be no awakening.

It seems reasonable to me to think that all those who are cast into the second death will prefer this to living under the new order. The new order will not be to their liking and they would prefer to die than to give up selfishness and live a life of service to their fellow men. I don't think there will be any mourning over the destruction of the willfully wicked, for their actions and attitude will be such that they will prefer death to living in the company of the righteous.

We proceed now into the 21st chapter. It begins by giving us a symbolic picture of the new order—“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” This chapter is joyful reading, knowing as we do that a new heaven would mean a new religious arrangement, even Christ on his throne with his faithful body members, the Bride. And knowing as we do, that a new earth would be a new social order with the Ancient Worthies as princes in the earth, and that the nation of Israel will be the very center of the Kingdom on earth. And knowing, as we do that the expression “no more sea” would represent the fact that there would be no more lawless restless masses, but only a settled peaceful society. Now men are learning war as fast as they can and playing the dangerous game of “brinkmanship,” and now every man's hand is against his neighbor.

Comprehending the meaning of these symbols then, let us read the chapter and in our mind's eye, let us think of the glorious new social order with Christ and the church reigning for the blessing of all the nations, and mankind coming to a knowledge of the truth and going up the grand highway of holiness to human perfection, not only in mind and body but also in character. As we read the message of John, let the holy influence raise our hearts and minds so that we can, in the spirit, be in that glorious day. “And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said [we remember now this is referring us back to the throne scene back in the 4th chapter] 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 athirst of the fountain of the water of life freely. He that overcometh [and this overcoming refers to the Millennial Age—mankind then must overcome their selfish ways and become just and loving]—he that overcometh shall inherit all things; and I will be his God, and he shall be my son.” Yes, all the obedient of mankind will become sons of God, on the human plane of being—“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 lake which burneth with fire and brimstone, which is the second death.”

“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, Saying, Come hither, I will shew thee the bride, the Lamb’s wife.” From these words one would think and expect John to give a glowing description of a woman being married to her Heavenly Bridegroom. But no, there is an entirely different vision. John said he was carried away in the spirit to a “great and high mountain, and was shown that great city, the holy Jerusalem, descending out of heaven from God.” The great and high mountain is none other than the spiritual phase of the Kingdom of God; and that great city is made up of the true footstep followers of Christ, the overcomers who have written upon them the name of the city of God—“New Jerusalem.” And what a city of glory and blessing that will be! There will be a uniting then of all the members of the Bride class with their heavenly Lord and supreme will be their joy and happiness in company with their Lord and with one another!

Let us read on and note the splendor of the symbols used as indicating the high exaltation of the New Jerusalem and the dignity of the work that will be performed in behalf of mankind at that time—this city “having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.” Clear crystal light will be diffused in every direction for the uplift and directing of the human family brought back from the grave. We note the details given concerning this heavenly city and when we consider the measurements and the materials and other details, we are forced to conclude that the purpose of such a magnificent picture is to convey the idea of supreme splendor and grandeur connected with the future position of the Bride of Christ and the exalted position and lofty work in the administration of the affairs of the earth. For instance, note the measurement—the city is not only in the form of a square, but is in the form of a cube, and 1,500 miles is the measurement given! Think of that—1,500 miles long, 1,500 miles wide and 1,500 miles high! Incidentally our 7th Day Adventist friends take all this literally! The walls are great and high and there are three gates in each of the four sides, twelve gates in all, with an angel standing at each gate, and these gates are named after the 12 tribes of Israel. And the wall of the city has 12 foundations, and in them are the names of the 12 apostles of the Lamb. The wall measures 144 cubits which would be 216 feet, and this must mean 216 feet thick because the city is in the form of a cube, each side measuring 1,500 miles. The wall is made of jasper and the city itself is of pure gold, like unto clear glass. The foundations are garnished with all manner of precious stones:

jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, amethyst. And more wonder still—each gate is made of a pearl, and the street of the city is of pure gold and has the appearance of transparent glass. The city has no temple for the Lord God Almighty and the Lamb are the temple. The light of the city is so intense and brilliant that there is no need of the sun, nor of the moon, for the glory of God lightens it and the Lamb is the light thereof. If the picture is so magnificent to our imagination, what must the reality be?! “WE TAKE THESE THINGS TO HEART!”

Now we note what the Revelator has to say of this future city of God— “And the nations shall walk in the light of it: and the kings of the earth do bring their glory into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.” Let us be inspired by the thought there (let us “TAKE IT TO HEART”)— that only those who are written in the Lamb’s book of life will have the privilege of entering into this glorious heavenly city. It is with holy awe that we contemplate such a hope. It makes us think of the top stone of the pyramid as shown on the chart of the ages—it is not only in top position, but there is great brilliance connected with this top position—“glory, honor and immortality” and the heart-cheering work of restoring the nations to all that was lost in the Garden of Eden.

In the last chapter of this Heavenly message is another picture of the Kingdom, and this in the form of a “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And there is a tree of life on either side of the river and this tree of life bears 12 manner of fruits, and the fruits are produced every month, and the leaves of the trees are for the healing of the nations.” What a river of water of life that will be! for we read in the 47th chapter of Ezekiel that this river of water of life will be so abundant and deep that men will be able to swim in it! Yes, the water of truth and blessing will cover the earth ocean deep! All manner of instruction will proceed from this river and from the fruits and leaves of the tree of life for the blessing of mankind. Men will then be made free of deceitfulness of sin and will be privileged to revel in truth and righteousness. The curse pronounced in the Garden of Eden will be entirely removed, for as says the Revelator, “There shall be no more curse.” The throne of God and of the Lamb shall be in it and mankind will become the serving sons of God, and shall see the face of God in the sense of having his favor, and God’s name shall be in their foreheads. Never again will there be a dreadful night time on the earth for the “Lord God giveth them light and they shall reign for ever and ever as kings on the earth.”

And the revealing angel said unto John, “These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.”

“Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.” And finally in the last chapter, 17th V, is the climactic statement of all, as far as mankind is concerned—“And the Spirit and the bride say, ‘Come,’ and let him that heareth say, ‘Come,’ and let him that is athirst come. And whosoever will, let him take the water of life freely.”

Hymn #58 “Zion’s Glorious Hope”