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2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the

Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

The Lamb

Part 1 of 2

Brother Emerson A. Wilson

A Message

For a moment, let us consider Chapter 1 so that we may see why all this revelation of understanding was given. I am afraid too many people feel that God has given us understanding so that we might be more intelligent, but that is not the reason for the Revelation. Let us read what Jesus said in Revelation 1:11, "I am Alpha and Omega, the first and the last: and, What thou seest, write in a book; and send it unto the seven churches which are in Asia. . . ."

Now the reason for this whole vision, my friend, was for John to write down what he saw and send it to the church. Symbolically speaking, it was to be sent to the seven churches of Asia, but anyone who ever studied those seven churches knows that they represent the whole Gospel Day. The situations of those churches fit the situations of every congregation over the face of the globe.

John was to write down in a book what he saw and send it to the churches. Why? You will notice at the ending of each of the seven letters, Jesus says, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Also, a promise was given in

each letter "to him that overcometh." There was something in each letter that if anyone had a spiritual ear and had it tuned, they would hear something. The word *hear* in the Greek translation actually means "heed." In other words, when God gets the message to you, if you have spiritual understanding to understand it, then heed what it says. If you heed what it says, it will give you power to overcome whatever you have been held under, or whatever problem has been existing. I want you to see why the Revelation was given.

Jesus said in Revelation 13:9, "If any man have an ear, let him hear or heed]." Who could truthfully sit, listen and understand about this great apostasy, about these deceptive powers that call themselves Christianity, but are corrupt and rotten at the core, and still stay in it? This is the message, and it is given to you for a purpose. He shows you the corruption of Papalism and the falsity of Protestantism so that you might overcome them. It is not just to give you understanding. If you are spiritual enough to understand, if God has showed you the picture, then you need to overcome it. You need to flee the thing and take a stand against it.

Someone may say, "There are no

doubt many who would seemingly like to take a stand, but they do not know where to go:" Well, this message is for them. There is only one place you can go to overcome Babylon (false religion). There is no confusion. There is only one place you can go to have victory over the beast, his image, his mark, his number and his name. If you have an ear to hear, then heed. God is calling His people out of those places. The message which describes the sad condition that goes on in those systems is not given to run people or systems down: He only describes it in order to get His people out. That is the only reason. So He says, "He that hath an ear, let him hear."

After the Apostasy

Following this sad condition, this message shifts to a Lamb on Mount Zion and the 144,000 with Him there, with the Father's name written in their foreheads. When we begin to consider the 144,000, people's minds usually go this way, that way, or the other. Somebody has probably been at your door before trying to sell you a book, or give it to you; before they finished with their dialogue, they told you there were only going to be that number saved in the end.

I have asked them, "Are you one of that number?"

They reply: "No, I am not one of them; I got in too late. They were already saved before I ever heard about it."

"Well", I said, "Then you have no message for me."

Let us get into the Word of God and see what it teaches. In this fourteenth chapter of Revelation, John is getting a bright, clear picture of the Church of God beyond the apostasy. Now, we have viewed the church from the beginning. We saw her in her pristine glory; then while human religions reigned, the true church was cast down. For 1260 years, she was in the wilderness. Every time she began to come forth a little, men with their human teachings turned people right around and caused them to join, a human organization and build an image to the beast.

It was this way until approximately 1880, when God sent forth men with the truth of God's eternal Word. He began to let them see that the Word and the Spirit were the true vicars of God. He began to call them back to the one church that Jesus built in the very beginning. When that happened, thank God, the church began to come out of obscurity and back into a visible state where man could look upon her:

John said, "And I looked . . ." (Revelation 14:1). I want to say right here: There is no one as blind as people who want to be blind. There would be more people who could see the church if they would look. When John looked, he said, "Lo," which means "behold." John had been seeing dragons, beasts, false prophets, the saints being persecuted and tortured, the truth being mutilated, and Bibles burned, but when he got to this part of the vision, he said, "I looked, and, lo, a Lamb stood on the mount Zion [not a dragon, a beast, or something that only looked like a lamb, but there was "the Lamb" back again, standing on Mount Zion], and with him

an hundred forty and four thousand. . . ."

We are focusing this teaching to the true church after the apostasy is over. This picture is going to show us that she is just as pure, complete, straight, and powerful as she was in the morning time. Mark this down, friend, whenever you see the true Church of God, she will be the same. She does not change in her doctrines, her truths, her living, her zeal, or anything you want to mention about her; she stays the same. John was receiving a vision of the church over here on our side of the apostasy.

God Sealed His Church

Someone may question, "Why is the number 144,000 used?" Back in the seventh chapter, the same number is used. If you will read the first three verses, you will see that God saw this terrible blight was going to come upon the people of God: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the, living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Those four angels were four periods of time that were going to hurt the earth just like a blistering wind. In symbolic language, just as a blistering wind will kill the trees and hurt the grass, even so the winds of the earth (false doctrines, every wind of doctrine, or earthly doctrine) will wither the hearts and lives of men and women.

Before all these winds which would wither and kill true Christianity, God sent an angel to seal His true people. How did He seal them? He sealed them with the Fa-

ther's name in their foreheads, not on their foreheads. "In their foreheads" means that it gave them understanding of what it truly meant to be a child of God; it gave them understanding of what it truly meant to bear the Father's name. In order for you to have God write the Father's name in your forehead, you must have the Father's image in your heart. So, my friend, the people were sealed.

If you will read right on, you will see that He sealed twelve thousand out of each of the twelve tribes of Israel. Twelve thousand of each of the twelve tribes of Israel were sealed, adding up to the 144,000. When you put it all together, you see that God sealed a complete Israel; He sealed the church back there before these many winds so that the church could be sealed and complete and come out complete over here in the evening time. To prove that it happened, when they went in He sealed 144,000, symbolizing a completeness; when they came out, John saw 144,000 just as complete. The church was just as complete, or perfect, when she came out as when she went in.

A New Covenant Brought a New People

I know when we talk about the tribes of Israel, people are so bound with the thought of literal Israel that they fail to realize that the Revelation is a symbolic book. This is a symbolic picture of a true, complete Israel. In order to understand the New Testament and the Revelation, you have to realize that literal Israel, as far as the New Testament is concerned, was only a figure, or type, of spiritual Israel.

The reason people become confused is because they fail to grasp the truth that with a new covenant, it brought a new people. Literal Israel became a type of spiritual Israel, and all through the New Testament the comparisons are made over and over. Considering literal Israel, a physical Jew was a

Jew by birth, physical circumcision, and obedience to the Law of Moses. A spiritual Jew is one who has had a new birth (been born again), had circumcision of the heart, and is obedient to the law of Christ. Romans, Chapter 2, shows you that the change has been made. He let us know that he is not a Jew who is one outwardly, whose circumcision is that of the flesh, but he is a Jew who is one inwardly, whose circumcision is that of the heart, who walks not after the flesh but after the Spirit.

We have to own the fact that it is decisively wrong to offer false hope for literal Israel, or the Jewish nation, as being God's chosen people. When we understand the Bible, the physical Jews are placed on an equal basis with the Gentiles; there is not a bit of difference between them in the new covenant. The physical Jew has to repent and come in through the door of Christ Jesus as does the Gentile. So, when we speak about tribes of Israel, a temple, and all these things in the New Testament and the Revelation, we are talking about a New Testament temple. Old Israel is only brought up to show you the type to give you understanding of what he is talking about.

James, a New Testament Epistle, was written to the twelve tribes scattered abroad, but it was written to all Christians. There he addressed New Testament Christians as the twelve tribes; it was not written just to Old Testament Israel. James used figurative speech and addressed the letters to the twelve tribes, but he was writing to people who were born again, who were Christians. He was teaching us how to overcome temptation and how to live holy, but he addressed the letter to the twelve tribes.

No Difference Between Jew and Gentile

We have to nail down the fact that when he talks about the tribes of Israel in Revelation, he is talking about the New Testament Israel.

The picture is that God sealed up the church here; even though many individuals apostatized, as far as the church is concerned, she came out just as completely as she went in.

In Galatians 3:26-28 Paul made it plain that there is no difference between the Jew and the Gentile. Verses 27-28 read: "For as many of you as have been baptized into Christ [not water baptism—1 Corinthians 12:13 says that by one Spirit we are baptized into one body—Christ] have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." My friend, that old distinction was lost through the new covenant. There is no difference now between the Jew and the Greek, for all have sinned and come short of the glory of God.

The 144,000 is a symbolic number to delineate the church, even as 666 delineates the beast. So, in the seventh chapter of Revelation, they were sealed. God protected the church. The twelfth chapter teaches us that He nourished and protected her in the wilderness: as far as the seed church was concerned, when she came out, she was as complete as when she went into the wilderness.

Someone may contend: "I do not think that means the church of the evening time. I think this number refers to people over in Heaven. I think it is this, that, or the other." All you have to do is consider these people to see that it is a picture of the Church of God. My friend, they are named; they had the Father's name in their foreheads.

Revelation 14:4 tells us, "These are they which were not defiled with women . . . These are they which follow the Lamb . . . These were redeemed from among men. . . ." As he talks about the 144,000, he brings out many of the definite truths which make the church the Church of God. When we fail to meet these requirements, we are not the church. Now, I believe in the

right name, but all you have to do is study history to know that you have to have more than just a name.

The Lion and the Lamb

Verse 1 says, "And I looked, and, lo, a Lamb stood on the mount Sion . . ." This does away with any thought of this happening beyond the second coming of Christ. It has to be on this side of the second coming of Christ because Christ is still symbolized as a Lamb. In Revelation, Chapter 5, when John was caught up in the Spirit to the very throne of God, he saw a book, written on the inside and the outside. They looked all over Heaven and all over earth and under the earth, but they could not find any man worthy to open the book or to look thereon. When John wept, one of the elders said unto him: "Weep not: behold, the Lion of the tribe of Juda [Jesus Christ] . . . hath prevailed to open the book, and to loose the seven seals thereof. And I [John] beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb . . ." (verses 5-6).

I want you to see that He is the Lion of the tribe of Juda, but He became a Lamb to open the plan of salvation. When we talk about the book being opened and the seals being loosed, we are talking about the plan of salvation being opened. In the truest technical sense, right there is where the Lion lay down with the Lamb. John saw the Lion of the tribe of Juda, but the next thing he saw was a Lamb as it had been slain. The Lamb portrays the sacrificial Christ offering Himself for a lost-and-dying world.

Hebrews 9:26-28, talking about Christ offering Himself, says: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to

bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Let me quote that last verse in the Greek: "He will appear the second time, not carrying any burden for or to deal with sin in any form." Now, when He comes again, He is not coming as a Lamb. He will be your Judge.

Everything that deals with anything beyond the second coming of Christ puts Him in the position of Judge, not a Lamb. A lot of people would like to think that after He comes again, they could come up before Him as a Lamb and plead their case, but that is not the true picture.

The Lion of the Tribe of Juda became a Lamb, and He has offered Himself down through the hundreds of years of time. Just as it is appointed unto man once to die, even so He appeared once, and He will appear the second time. There are not three or four times; He appeared the first time, and there is a second time coming. When He comes this time, He will not be carrying any sacrifice for sin. He will not even be dealing with sin; He will be coming as your judge.

Standing With Jesus

The very fact that in this vision we see a Lamb proves that it has to be somewhere on this side of the second coming of Christ. It not only has to be somewhere on this side of

the second coming of Christ, but it also has to be somewhere on this side of the apostasy, because it was after he saw the dragon, the beast, and the false prophet that he saw this vision. It pinpoints to the closing days of time beyond A.D. 1880. When D.S. Warner and others began to see the truth of the unity of God's people and people began to gather back on Mount Zion, the Lamb, Christ Jesus, was standing right with them. Brother, if we will stand with Him in truth, He will stand with us.

John said, "And I looked, and, lo, a Lamb stood on the mount Zion." Again, I want you to understand that literal Zion is out of the question because Jesus' feet will never again touch the earth. When God says, "It is enough!" one of these days, the Bible tells us that, ". . . we which are alive and remain shall be caught up . . . in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:17). When we talk about a Lamb standing on Mount Zion, we are speaking of spiritual Zion. It is New Testament Zion, the church.

Notice verse 2 of Revelation, Chapter 14: "And I heard a voice from heaven, as the voice of many waters [Revelation 1:15 tells us that when Jesus appeared to John and spoke, it was as the voice of many waters. So the voice of many waters is a symbol of the voice of Jesus.], and as the voice of a great thunder [the voice of God]. . . ." If you hear

the sweet voice of Jesus just as He talked to John, the voice of many waters, you hear the voice of God that spoke out of Heaven, symbolized by thunder.

In Hebrews 12:22-24 Paul wrote to people just as human as you and I, people who had never become immortal, who were still living in these temples of clay, right here on the earth. He said: "But ye are [already] come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the First born [the church of the first-born is the church God] . . . and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus. . . ."

Brother, when you come to Mount Zion, you come to Jesus. Jesus is not everywhere that people say He is. I am not degrading the fact that if He is in your heart, you may take Him different places, but as far as hearing His voice in the assembly of modern religion and Christendom, you are not hearing the voice of God. You are only hearing the dragon changing his voice to make it sound like God, but you must come to Mount Zion if you hear the voice of God and the voice of Jesus. When you come to Mount Zion, you have come to the heavenly Jerusalem, the church of the Firstborn, to God and to Jesus.

Message from *The Gospel Trumpeter*
March 3, 1985 issue

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gins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

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The Lamb

Part 2 of 2

Brother Emerson A. Wilson

"Keep Through Thine Own Name"

Let us read Revelation 15:2, "And I saw as it were a sea of glass [the sea of glass throughout the Revelation is the Word of God] mingled with fire [of the Holy Spirit]; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass [on the truth]. . . ."

Whether the Word of God is symbolized as the sea of glass or as Mount Zion, the mountain of God's truth, Revelation, Chapters 14 and 15 both say that they stood do it. It means the same thing. Revelation 15:3 says, "And they sing the song of Moses . . . and the song of the Lamb. . . ." Brother, the song of Moses is the song of deliverance, and the song of the Lamb is the song of redemption.

You will notice in Revelation 14:1 that every one of these 144,000, symbolizing the church, have their Father's name written in their foreheads. They are a people who have some light and understanding. They have come out; they do not have beast names. Beast names are the many different names of Protestantism. Just as a child bears the likeness and the name of his father, God's children bear His image and His name. Every one of God's children bears His image. God not only

wants you to bear His image, but also His name. In John 17:11b Jesus prayed, "Holy Father, keep through thine own name those whom thou hast given me. . . ." The Apostle Paul said: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named" (Ephesians 3:14-15). The true church bears the true title, the Church of God.

Jumping verse 2 for a moment (we are not going to exclude it), let us study something that definitely proves these people had seen truth, stepped out on it, and were standing. They had an ear to hear, so they heard and obeyed; when they obeyed, they became overcomers. They got victory over the beast, his image, his mark, his number, and his name.

Someone may say: "I see the Church of God. It is born-again men and women wherever they are." What are you going to do with this part of the teaching that talks about the church having victory over Babylon (false religion)? When you get to the Mount Zion, the Church of God, you are going to find a people who have gotten the victory over the beast, his image, his mark, and the number of his name. Verse 3 talks of a "new song." Whenever it says they sang a new song, it is a song of experience; they had experi-

enced a deeper truth. The song which this group sang is an altogether different song than what was sung in the fifth chapter. Why? They had seen truth: they had experienced something more than had the saints in the fifth chapter.

Let us read Revelation 14:3, "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Now this has nothing to do with being redeemed from sin. When it says that they are redeemed from the earth, it does not mean that they have been caught up to God's Heaven. All you have to do is read verse 6 to see that this very group is to preach the everlasting Gospel to them who dwell on the earth. So what are we seeing here? We are seeing a group singing a song before the four beasts and the elders, a song that the four beasts and the elders did not know anything about.

A Song and a New Song

What song did the four beasts and the elders sing? Revelation 5:7-9 tells us: "And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four

beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." The four beasts and the four and twenty elders are a picture of the redeemed who have been redeemed from every kindred, tongue, and nation through the blood of Jesus Christ.

Brother, the blood of Jesus Christ redeems from sin. Now they sang a new song, a song that had never been sung because the blood of bulls and goats could not take away sin. Until Jesus offered His blood for sin, this song was never sung. It was a song of victory over sin, the flesh, and the devil because of the blood of Jesus Christ.

God has people out in Babylon (false religion) who can sing that first song: "I am redeemed by the blood." They cannot, however, sing this new song of being redeemed from the earth. We have already shown you that Protestantism came out of the minds of men. Revelation 13:11 says, "And I beheld another beast coming up out of the earth. . . ." The highest pinnacle they ever reach is earthly thinking or earthly organizations. Revelation 14:3 talks of people who were God's people. They had been held in the clutches of Protestantism, but they heard the voice of God. They heard the voice of Christ when He said, "Come out of her, my people." They came back to Zion, and they sang a new song. No man could sing this new song but the 144,000 who were redeemed from the earth. It is a song of experience; you have to experience something. They sang a song right before those others which they did not know anything about, because they had never been in Babylon's bondage. They had never had the experience, knew the enjoyment, or exper-

rienced the freedom that comes by leaving those earthly organizations and being redeemed from the earth by the voice of God.

Truth Will Set You Free

We are in a world where people who think anything at all about holiness talk much about the blood and what the blood does for you. Thank God, the blood will redeem you from all sin, but you need to hear the Word of God, or the voice of God, to get you out of a lot of other things that you should not be in after you are redeemed from sin. So there is not only redemption in the blood, but there is also redemption in the Word. They had an ear, they heard, they obeyed, they had victory over the beast, and they sang about it.

Someone may say, "You are using the word redeemed from the earth." The word redeemed means "to be set free." Jesus said in John 8:32, "And ye shall know the truth, and the truth shall make you free." They heard the voice of God, they heard the truth, and it set them free. Revelation 14:3 says they were "redeemed from the earth." Verse 4 says they were "redeemed from among men." It means the same thing. It symbolizes men's works, human and earthly organizations which come out of the minds of men and are governed by men. For soul food, all you can get is the sayings of men.

Psalms 62:9 tells us, "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." That is pretty hard on the fellows who have degrees. Brother, sister, we can have all the education we can pile into our thimbleful of brains, but we are still just men. We cannot get above it. We are still talking about being redeemed from among men. In Matthew 10:17 Jesus said to beware of men because they will deliver you up to the councils. They will set up councils and organizations and put

you out of their synagogues. There is no man, however, who can put you out of God's church.

One more Scripture, which lets us know that truth will redeem you from among men, is 1 Corinthians the third chapter. Paul, writing to the Church of God at Corinth, says: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (verses 3-7).

God does not intend for you to pin your faith on any man's coattail. Brother, when we get redeemed from among men, we will quit following Paul and Apollos. They both were good Church of God preachers; neither of them meant to work division, but the people were still walking as men, still carnal and fleshly. To be redeemed from among men means more than leaving some Babylonian organization and moving to some geographical location which calls itself the Church of God. When you get to Mount Zion, you get to a place where people have been redeemed from among men. They are not following some man; they follow the Lamb. We may have divided ideas about lots of things, but we will all walk together if we are all following the Lamb.

The Word

Still considering the 144,000, let us read Revelation 14:4, which says, "These are they which were not defiled with women. . . ." The expression "not defiled with women" is the symbolic expression meaning that they are chaste and pure people. This expression is used

throughout the New Testament. In 2 Corinthians 11:2, Paul said to "the Church of God at Corinth, "For I am jealous over you with godly jealousy: for I have espoused you to one husband[Christ, not to Martin Luther, John the Baptist, or any other.], that I may present you as a chaste virgin to Christ." So the Revelation is talking about the purity, or the chasteness, of this group of people on Mount Zion.

We read in Ephesians 5:25-27: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. . . ."

This chasteness and separateness comes about through the washing of the Word. The preaching of God's eternal Word, service after service, will clean up a church. There are some things in Christian's lives that make God jealous. He gets jealous when you turn your affection to other things in too great a way, when you find pleasure in other things in a greater way than you find pleasure in Him.

Not only are these 144,000 virgins, but they also follow the Lamb whithersoever He goeth. Jesus said in John 10:27, "My sheep hear my voice . . . and they follow me." I want to put emphasis on the fact that these are they which follow the Lamb. We have many people today who hear, but they don't follow. That is why Jesus said, "For many are called [they hear Christ's voice and know what they ought to do, but they don't follow], but few are chosen [to be His bride]" (Matthew 22:14). What is the difference between the many called and the few chosen? Many hear, but few follow. This group in Revelation 14:4 not only hear, but they also follow, and that is the earmark of His sheep. Here is a people who are not following the beast, his image, his mark, his number or name. My friend, they are wholehearted followers of

Christ.

It says, ". . . These are they which follow the Lamb whithersoever. . . ." Whithersoever takes in a whole world of things. Following the Lamb whithersoever he goeth means to follow Him in His commandments, in His teachings, in His providences, and in His examples. To follow Him whithersoever He goeth means to follow Him truly, without hypocrisy or apostasy. It means to follow Him speedily, truly, undividedly, jealously, humbly, cheerfully, diligently, faithfully and transcendently. To follow Him transcendently is to surpass yourself, or to do better tomorrow than you did today. John said: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. And every man that hath this hope in him purifieth himself, even as he [Christ is pure" (1 John 3:1 and 3). They follow the Lamb in purity. The nominal religious world is filled with the idea that you can never be like Christ, that nobody can live that standard, but these are they that follow the Lamb. Everyone who hath this hope in himself, of seeing Jesus as He is one of these days, purifies himself even as He, Christ, is pure. When the Scripture says that they follow Him whithersoever He goeth, it is talking about purity. I thank God for the Lamb of God that takes away the sin of the world, not only the guilt of sin, but John tells us in Revelation 14:5, "And in their mouth was found no guile [no sin, no deception, no duplicity]. . . ." They are without fault before the throne of God. Now you cannot live without people finding fault, but you can live without fault before the throne of God. People may misjudge you. You can be trying to do good, and they say you are causing trouble; but there is One who knows your heart. He not only sees what you are doing, but He also sees what you are trying to do. You can live without fault before the

throne of God.

Somebody may say, "Brother Wilson, that makes it too high." Well, you don't know how high Mount Zion is. You are just beginning now to get a little glimpse of what Isaiah said in the second chapter, ". . . the mountain of the Lord's house shall be established in the top of the mountains . . ." (verse 2). Hebrews 12:22 says, when ". . . But ye are come . . ." That means you have done some traveling.

The church is in the top of the mountain. A lot of people like to think that she lives at the foothills. There are a lot of people who cannot stand the mountain air; they only get up so high in Christian living. Mount Zion is in the top of the mountain, and you will not have a lot of trouble with caterpillars, locusts, and a lot of the other plagues. Some things cannot live at such an high altitude.

There are rats overseas, large ones and very poisonous. If they bite you, you die in a very short time. During the second World War, a pilot took off in his fighter plane. He had left some food back in the baggage compartment, and one of those rats had gotten in there. He had not long been in the air until he heard a gnawing back of the seat board. He knew if it ever got through and bit him, he was done for. He did not know what to do; he did not know whether to go back and try to land, or even whether he had time to do that.

All at once, he remembered that rats cannot live in a high atmosphere, so he just shot the nose of the plane right straight up. It was only about a minute until the gnawing stopped. Now, you know those things that are chewing on you and gnawing at you: get up in a little higher atmosphere.

The Value of Bearing His Reproach

Jude the 24th verse tells us, "Now unto him that is able to keep you from falling, and to present you

faultless before the presence of his glory with exceeding joy." Now, that is what God can do for you, and this group of people in Revelation 14 found it out. These are they who follow the Lamb whithersoever He goeth. *Whithersoever* lets us know that there is no halfheartedness in their experience.

There is a great temptation today to follow Christ as long as the path is not too difficult, but when it gets a bit hard or difficult, people begin to shrink back. We have people today who follow the Lord some way and even long ways, but not whithersoever. They hear His voice, but they do not follow. People are tempted to follow if the difficulties are not too great, but to follow where difficulty, danger, disgrace, and even death waits, people shrink from it.

When the Scripture said that they follow the Lamb whithersoever He goeth, it means there was no conformity to the world; they were redeemed from among men. These had courage to be singular; they had actually come out from among men and were separate. It did not make any difference what other people did in the congregation; they had it settled to follow the Lamb whithersoever. For that reason, God was glad to be called their Father, and they had the Father's name written in their foreheads.

Just putting it down plainly, these went unto Christ without the camp, bearing His reproach (Hebrews 13:13). Let us go to Him without the camp, bearing His reproach. Not only should we bear His reproach, but we also need to be like Moses, and even greater than Moses: he esteemed the reproach of Christ greater than the treasures of Egypt, because he had respect unto the recompense of reward. He knew there was an eternity and judgment out ahead.

I want to tell you, if you start living in the light of eternity, you will make a lot of decisions differently than you are making them now. Many people think the things

of this earth are too much to give up for Christ, but when you put them in the light of eternity, their value disappears. Bearing the reproach of Christ will be the most valuable thing there is at the Judgment Day. Oh, yes, it will.

They were not only willing to bear the reproach of Christ, but they were also happy about it. John first heard the voice of Christ, then the voice of God, and then he heard harpers harping. Harpers harping on their harps is a symbol of beautiful music, or a symbol of a happy people expressing themselves. John heard the voices of harpers harping on harps..

In the 137th Psalm we read of literal Israel when they were carried into Babylonian captivity. They hung their harps on the willows as they went into Babylon. While they were there, the Babylonians wanted to make fun of them, so they asked them to sing some of the songs of Zion. The Israelites replied, "How shall we sing the Lord's song in a strange land?" (verse 4). The songs of Zion are songs of experience and songs of freedom. How can you sing of freedom while you are in bondage?

They refused to sing, but God miraculously opened up the way for them to come out. When they came out, they picked up their harps and began singing. Isaiah tells of them in Chapter 35, verse 10, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." It is a song of experience. You can go to Babylon (false religion) and be catechized, but you can't learn this song.

When he said "these are they," he was speaking about you and me who have been redeemed. We know the depth of the sin and sorrow from which we were saved. We know the height of holiness, joy, and freedom to which we have been raised. We know the love by which and the purpose for which God

lifted us out of the quagmire of sin and brought us freedom from the many bondages of human religion. Everyone who is truly saved knows the terribleness of conviction and the joy of pardon. Every one of us who are, Christians knows the terribleness of going our own way and the trouble it has gotten us into. Then, we also know the blessedness of being led of the Lord. It is a song of experience.

The Harvest Is Ripe

Revelation 14:4 also tells us that these are "the firstfruits unto God and to the Lamb." The firstfruits are the first of the crop which is brought in; it is a representation of the whole harvest. The rest of the harvest will be just as these firstfruits. The firstfruits were given to God. James 1:18 tells us, ". . . that we [Christians] should be a kind of firstfruits of his creatures." What does it mean in Revelation 14:4 that these are the firstfruits? This speaks of the firstfruits of those coming out of Babylon, and those who were freed from the apostasy.

First of all, the firstfruits are an assurance of a harvest. In verse 15 Jesus said, "Thrust in thy sickle, and reap . . . for the harvest of the earth is ripe." As sure as there are men and women sitting under the sound of the Gospel who have been redeemed by the blood and from the earth, who are enjoying the livelihood of Mount Zion and the freedom of being held under the power of the true vicars of the church, the Word and the Spirit, that is an assurance that there is more of a harvest out there. There are other, men and women just as honest as you and I. So the firstfruits mean assurance of a harvest. Secondly, the firstfruits mean evidence of what kind of a harvest it will be. The rest of the harvest will be just like the firstfruits. It is evidence, proof, and pattern.

Last, but not least, the firstfruits are inspiration for you and me to work for a larger and fuller return.

Let us not be satisfied with the firstfruits. Never let the devil make you feel that the harvest has been brought in. How are they every going to be brought in? Just as these were, by hearing the voice of God and the voice of Jesus Christ. They need to hear the truth of God's Word. They need someone who will expose the condition they are in. You see, they are deceived. Babylon has told those people that they are all the church. Babylon's own message is that God has two churches, one mystical and one visible. They teach that God makes you a member of the mystical, and man makes you a member of the visible. God, however, only has one church. He chose her name, her doctrine, and He chooses who is going to be in it. You cannot even get in without an invitation.

Someone may question, "How do you get an invitation?" When the Word of God reaches you, shows you your true condition, and stirs an anxiety in your heart to be what God wants you to be, that is your invitation. When you are ready, God is ready and waiting. Many people are deceived by waiting for some certain feeling or some certain impression. You need to understand how God moves.

Today, if you will hear His voice, harden not your heart. You receive the invitation when the truth reaches you and shows you your condition. It also shows you the way out, and the time is now. Now is the accepted time. Today is the day of salvation. If you will hear His voice, harden not your heart.

Message from *The Gospel Trumpeter*
March 24, 1985 issue