

4,14,22 Rev. 6:9-7:17, Grace Breaks In

In our last study we left off at 6:8 (the fourth seal). The two remaining seals are explained in 6:9-17. We'll start there tonight.

So, just to lead up to that - before the seven years have ended, the kingdoms of this world will have become the kingdom of our Lord. And the prince of this world, Satan, will have lost his power.

At the time these seals are broken, earth is similar to what we see today. The foreshadowing of the "labor pains" is in place, but the "Great Tribulation" hasn't yet begun. There may even be a gap of 'world peace' between the first and second seal; but as I mentioned last week, we don't know how long that gap is.

It has to be long enough for the world to think they've entered a time of "Peace and Security" before "sudden destruction comes upon them". They have to believe that the chaos which characterized this world just prior to the arrival of the rider on the white horse is over – because a savior has arrived.

If the gap lasts 3 ½ years it would put the rest of the seal judgments, as well as the trumpet and bowl judgments, in the last 3 ½ years.

Dr. Constable sums up what most of the authors I read believe in regard to the timing of these judgments;

"The order of events predicted in Revelation 6 is very similar to the order Jesus predicted in the Olivet Discourse. That passage is key to understanding the further revelation that God gave John about this future time. These events are the appearance of war, famine, death, martyrdom, and earthly and heavenly phenomena. Later in the Olivet Discourse Jesus mentioned an event that occurs at the middle of Daniel's seventieth week, namely, the abomination of desolation (Dan. 9:27; Matt. 24:15; Mark 13:14). Consequently, the events that He described *before* the midpoint, namely, those of the first six seals, will probably occur in the first half of the Tribulation. Jesus referred to this three-and one-half-year period as the "beginning of birth-pangs" (Matt. 24:8; Mark 13:8).

Of all I read, only Clarence Larkin disagrees – he includes the trumpet judgements in the first 3 ½ years and places *only* the bowl judgments in the last 3 ½ years of

the Tribulation. His point is that the severity of the bowl judgments is so intense, beyond anything that's happened before them, that they would be the ones most likely to characterize the anger of the Lamb following the declaration by the Beast that he is God.

(Matt. 24:15-22) "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened."

So, let's move into the opening of the fifth seal;

(Rev. 6:9-11) "When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, 'How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?' Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed."

The martyrs are killed throughout the seven years, but these are the *first* ones martyred as we can see by the phrase at the end of vs. 11,

"Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed."

This is also what the Lord had in mind in Matt. 24:8-10;

“All these are the beginning of sorrows. Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake. And then many will be offended, will betray one another, and will hate one another.”

So, what we’re seeing in the fifth seal is a combination of martyrdom and vindication. There’s a principle in vs. 10 that we looked at in Rev. 5, but we need to touch on it briefly in this context;

“And they cried with a loud voice, saying, ‘How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?’”

Compare their request for vengeance against their enemies with this passage in Matt. 5:43-44;

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you.”

And here’s a perfect example of how the early church obeyed this command;

(Acts 7:60) “Then he knelt down and cried out with a loud voice, “Lord, do not charge them with this sin.”

The Age of Grace began at Pentecost and ended at the rapture. The seven-year tribulation period is the final seven years of the Age of Israel that Daniel prophesied would be fulfilled just prior to the second coming of Christ.

(Dan. 9:24-26) “Seventy weeks are determined for your people (Israel) and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks (469 years); the street shall be built again, and the wall, even in troublesome times. And after the sixty-two weeks Messiah shall be cut off.”

It would take a while to break this down, so I’m going to put a link in the notes that will give you an explanation of this.

<https://www.gotquestions.org/seventy-weeks.html>

For our study tonight, it's just important to remember that the Tribulation Period is the final part of the Age of Israel and because of that, the prayers lifted to God during this time are not the prayers of the Church Age.

Rev. 6 is not in the Church Age; so, the prayers of God's saints reflect the Age of Israel.

Now, in our passage on the fifth seal, the Lord is basically asking the martyrs to be patient. He knows every cry of His children in all ages, but the hour of His judgment is fixed and will come on this world in His timing. All of God's stored up wrath is about to be poured out on the earth.

We can also make some applications of this to our time. Not only are Christians around the world being persecuted and martyred, but everything that brings suffering to a growing believer is an attack of the enemy. Rom. 6:5 that shows how the Lord uses these attacks for our benefit;

“If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.”

As Sparks explains it;

“The enemy is often God's instrument, of planting us more deeply into the death of Christ; His assaults, his attacks, his accusations. The Lord is not the source of evil, but the Lord allows it. So often our hearts cry out: ‘Why did the Lord ever allow that in our lives?’ That thing which has meant such a deep, dark passage. Why did the Lord allow it? He could have prevented it. Well, we were planted by it into the death of the Lord Jesus. We were brought more than ever to an end of ourselves. And therefore, to know the Lord in a larger measure than we have known Him, and to be brought to a place where it will not be so easy for the Devil to shake us next time.”

I've always thought it was amazing Satan hasn't seemed to notice that every time he persecutes a Christian who is seeking to do God's will, it always turns out to Satan's defeat and the Christian's spiritual advance, which the last thing Satan should want to happen - exactly like what happened with Job.

Sometimes I wonder whether persecution is as effective against us as the thoughts of condemnation the enemy uses to discourage us. For example, in an article I read recently by Sparks he said,

“Do not always take your sufferings as some controversy the Lord has with you. That is the twist the enemy often gives. Be open to the Lord to be checked up on anything, but do not always take it that the things which are happening to you and causing you trouble and suffering are due to your own failure or wrong. You are involved in something very much more than that.”

It’s absolutely true that we are “involved in something very much more than” our own personal concerns and questions.

I’m tangential briefly on this, because as I was prepping this study, I didn’t want us to think that what these Tribulation saints experienced was so simple that it could be summed up in a couple verses. We don’t know what they went through that led up to this, but they were human, so they had fears and emotional pressures raining down on them like all of us do.

We often detach ourselves from the reality – the back stories – of all that’s happening in Revelation and forget that these are people just like us who have come up against terrifying circumstances and by God’s grace, stayed true to Him.

I want to read from a couple of sites to help us get the real picture of what many of them must have faced leading up to their martyrdom and what they did to spiritually survive.

We may soon need these principles engrafted in our souls to help insure our own survival.

Let’s start with a few comments by a couple of authors, both of whom experienced these kinds of pressures and both have some advice for all of us;

“Our eyes must look unto Jesus the author and perfecter of our faith (Heb. 12:2). According to the original, it may be translated as ‘looking *away* unto Jesus’—meaning that we are to look *away* from all the other things around us and look only to Jesus. We do not look at anything but Jesus only. By looking to Him we may run the straight path. There are many things around

us which may easily affect our attention and divert us from our goal. Only by looking away to Jesus will we be kept running in God's course.

"Now, bring all your despair together, all your sensations, all the helplessness of the outlook, and, if you are a child of God, please remember that there is a power that works within which is more than sufficient to meet and counter and triumph over all that. That is the means by which God reaches His end in us, and if His end in us is conformity to the image of His Son, then the power that works in us is more than enough to meet and overcome all that which is contrary to His Son in us. Do you believe that? Not always! We don't always believe! If we really believed that in a thoroughgoing way, we should never be found occupied with ourselves, we should never be depressed because of our imperfection, there would be no room for any question as to our standing. If only we would believe this, what triumphant people we should be; for is it not true that the greater proportion of our trouble, of our despair, of our unhappiness, is due to the consciousness of our own imperfection – all that we are that we do not want to be and should not be. His eternal purpose and His exceeding great power are linked together. Do not forget that. We are the object of both, and His exceeding great power is at work within us to effect the purpose. We must look *away* from ourselves in these hours and look only to Him."

I know this is hard to do, the thoughts we have of ourselves and the pressure we are under are often *way too distracting* to concentrate on the Lord, but we're in training – no one gets this overnight. We just do what we can to keep these things in mind and practice them whenever we're able to do so, and hopefully get more consistent over time.

One of the "thoughts we have about ourselves" that we seem to need to confront constantly is this: Satan tries to get us to base our self-image on our old nature – our self-life, not on our new creation identity in Christ. And that's an intense battle for us, I'm sure we all know that.

But as Lars Widerberg reminds us, we have to try, because this is inevitable;

"A disciple will encounter the beginnings of enmity as soon as he or she enters the paths of obedience . . . Discipleship equals combat; entering into

adversity, both within and without. True discipleship considers the eternal values of Heaven to be worth fighting for.”

Ok, let’s move to the sixth seal;

(Rev. 6:12-17) “I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, ‘Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?’”

Now we’re going to have to move into a more difficult, and possibly controversial, interpretation of Revelation symbols and metaphors. I’ll start with some comments by Walter Scott and try to show why I believe he’s spot on with this;

"The symbols employed are the powers of nature. The whole fabric of civil and governmental power breaks up. Disorder reigns supreme. It is not simply the collapse of this or that government, but the total subversion of all governing authority, both supreme and dependent. The general idea which the metaphors present is a universal overthrow of all existing authority; a revolutionary crisis of such magnitude that everyone is in abject terror. The coming crash will involve, in one general catastrophe, everything on earth deemed secure and strong. A vast civil, social and political chaos will be created. What an awful scene to contemplate! A world without authority, without even the semblance of rightful power!"

The passage itself talks about earthquakes, blackened sun, blood red moon, stars falling to earth, etc.

Couldn’t those be literal instead of symbolic? You might get away with literal on earthquakes, but what would happen if even one star (quote) “fell to the earth”?

This seal is describing the destruction of the present order of things - political, social and ecclesiastical – all reduced to chaos. The breaking down of all authority, and the disintegration of all established and apparently permanent institutions.

I realize that a lot of commentators think these earthquakes and falling stars are literal, but as I mentioned at the beginning of our study in Revelation, this is Jewish eschatological writings, just like Daniel and Ezekiel and others.

Jewish prophetic writing is almost totally symbolic. Whenever it is meant to be literal, the context will make that clear.

And as we'll see later, Rev. 12:1 & Gen. 37:9 show the sun, moon, and stars as symbols of authority.

(Gen. 37:8-9) "His brothers said to him, 'Shall you indeed reign over us? Or shall you indeed have dominion over us?' So, they hated him even more for his dreams and for his words. Then he dreamed still another dream and told it to his brothers, and said, 'Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.'"

(Rev. 12:1) "Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars."

As our passage in Rev. 6 says, everything related to authority is going to completely fall apart in global panic.

I don't know if you've ever panicked about something, but try to imagine the entire world in that condition all at once.

And this is just in the seal judgments, which are mild compared to the trumpet and bowl judgments. Remember, all of this is like birth-pains. Everything we see from Rev. 6 through 19 increases in intensity.

Now, the 7th. seal is actually in chapter 8:1;

"When he opened the seventh seal, there was silence in heaven for about half an hour."

This seal initiates a deafening Silence; as if Heaven takes a deep breath before punishing the earth, again, with even greater force than before.



So, what exactly is chapter 7 all about? Chapter 7 is like a parenthesis. It pulls us out of the time sequence, and fills in details that occur during the first 6 seals - details of God's love for His own in the midst of His wrath being poured out on the world.

Up to this point, six seals have been opened and the judgments of God have been pounding the earth.

We've seen the rise of the beast and the formation of his kingdom; we've seen the world engulfed in conflict and famine, and we've seen the complete breakdown of all civilization and authority.

By the time we reached the end of chapter six, we saw this world in a state of global panic and fear beyond anything the human race has ever experienced.

Chapter 7 pulls us out of this sequence of events and gives us a glimpse of *something else* that has been going on during these judgments.

Listen to this brief summation by Joseph Seiss;

“With all the fearful physical prodigies which mark the first shock under this seal, and the terror and dismay of mankind in general in view of those prodigies, the material universe remains, the earth continues in its place, and gracious operations still go on among its remaining populations. Though the heavens and the earth are terrifically shaken, and the whole system of nature is thrown into commotion, as if on the verge of utter ruin, there is a lull in the storm; the angels who have charge of the disturbing blasts are commanded to hold them back for a season; and a scene of calm, and of gracious manifestation to certain of the children of men, ensues, before the great and terrible day of the Lord advances to its meridian.”

Before we get into the details of ch. 7, though, I need to make one very important introductory comment to this section.

A.W. Tozer once said that all of our problems as Christians would be solved if we had a correct view of God; that every discouragement, every frustration, every personal struggle with depression or anger comes from a distorted idea of who God is and who we are in relation to Him, and that *the one thing* Satan has sought

to do above everything else in the church is to obscure our understanding of Who God really is.

Here's how Tozer worded it;

“A right conception of God is basic, not only to theology, but to practical living as well. . . I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts of God.”

Revelation chapter seven exists because the Holy Spirit wants to make sure our view of God in the light of the truths of chapter six is not imbalanced on the side of a vengeful God.

God is righteous and holy, and this world will see the full implications of their rebellion against God when He ends His time of patience, cries “It is enough!”, and destroys those who destroy the earth.

But for the child of God, it’s imperative – it’s even a survival issue spiritually – that we understand the Father’s heart that never changes in His love and care of His own children, no matter what’s going on in the rest of the world.

So, in Revelation seven we’re going to see that while the Lord of Hosts is judging the world for its hatred of God and for the suffering people have caused one another, something else is going on behind the scenes that is vital for the child of God to be aware of.

Let’s picture the scene before us.

(Read 7:1-3) “After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree. Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: ‘Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.’”

John sees the earth as a vast plain bounded by North, South, East and West. At each of these corners an angel stands having full control over the destructive forces to be unleashed.

Even though they're unseen by the world, these angels are very real and are instruments to be used to set in motion forces of immense destruction.

Jer. 49:36 & Dan. 7:2 help with the symbols John uses by showing us that "winds" are a symbol of political and military forces.

These forces are held back, but only temporarily.

Even though the age of Grace has given way to a time of tribulation and judgment, Grace is still very evident. This grace is shown first to Israel (vs. 4-14)

"And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed (twelve thousand from each tribe) . . . After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, 'Salvation belongs to our God who sits on the throne, and to the Lamb!' All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, saying: 'Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Then one of the elders answered, saying to me, 'Who are these arrayed in white robes, and where did they come from?' And I said to him, 'Sir, you know.' So, he said to me, 'These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.'"

We will look at the "earth", "sea" and "trees" symbols in another chapter. For now, the emphasis and focus of Rev. 7 is on the sealing of the servants of God and the outcome of their mission.

Since we've seen God's 'selection process' in action in this chapter, and even though it's focused on the tribes of Israel, I'm sure we've all struggled with how God's sovereignty can coincide with Man's free will.

So, I want to spend a few minutes on the doctrine of election or predestination. For sake of time, I'm going to give you the cliff notes version of what you could read a hundred books on if you wanted.

This is my take on this, so feel free to read other opinions to your heart's content. It's been a controversial subject for centuries and we may not solve it tonight. But I want to show you how I've *personally* resolved it and at the very least, it will give you something to think about.

The Hyper-Calvinists believe that God pre-determines (predestines) who will and will not be saved. They basically cancel free will and make God an omnipotent Being who created humans with the express intent of tormenting most of them in hell to show the glory of His justice and righteousness.

The Armenians believe God is *reactive* and waits to see what man will do before He acts in saving or not saving him. To me, this makes God less that God – and as you'll see in a minute, it totally leaves out the full meaning of God's attribute of omniscience.

We don't know when creation began; we don't know when, for example, the angels were created. But, for the sake of illustration, let's say creation sprang into existence a trillion years ago – long before Adam.

Even before creation existed God looked out over history and examined every heart of every man and woman that would exist, and based on that knowledge, (which Peter calls His "foreknowledge"), He elected or pre-determined who would be saved.

He knew who would and who would not respond; that's what omniscience or 'all-knowing' implies. And based on that examination and knowledge, He worked in the lives of the elect from the time they were born, bringing into their lives what they would need in terms of circumstances and spiritual information to bring them to the place of a positive response to His offer of salvation.

God knew the deepest reality of every one of us from before any of us existed – in other words, He knew the end from the beginning and acted according to that knowledge.

(Isa. 46:10) "Declaring the end from the beginning, and from ancient times the things which have not [yet] been done . . ."

If you knew *everything*, literally *everything* – you knew the end from the beginning, you could be pretty effective in planning things too.

As 1 Pet. 1:2 puts it, we are the “elect according to the foreknowledge of God”. The incomprehensible omniscience of God, which He possessed trillions of years ago, is the basis of God’s action in time – He has always known exactly what He needed to do.

In eternity past God looked out over history, His eyes searching to and fro throughout the earth to show Himself strong on behalf of those whose hearts are upright before Him (2 Chron. 16:9).

Those are the ones He predestined or elected, according to His complete foreknowledge of everything from beginning to end, before either existed.

Our God is eternal and has never been bound by time.

Now, back to our text. I’m sure you remember this verse from Rev. 5:9;

“You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation.”

That is what makes 7:14-15 possible.

“These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. Therefore, they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.”

There is a passage in Isa. 53:11 that gives us an even deeper backdrop to this;

“He shall see [the fruit] of the travail of His soul and be satisfied.”

Listen to these comments by Watchman Nee on this passage;

“Well, we know more than the Prophet Isaiah knew about that! We have been with Him in Gethsemane in the time of the travail of His soul, and we are with Him, on the other side of the travail. How many are the seed of Christ since then! Dear friends, if ever you are tempted to think that the saved are few; only a very small people in the millions of this world – open the windows! Look into the book of the Revelation: ‘A great multitude, which no man could number... ten thousand times ten thousand, and thousands of thousands. The number cannot be expressed in human

language – and they have been gathered through the travail of the Lord Jesus. He is indeed seeing His seed! Gethsemane has been the most fruitful garden in all history – and you and I are also of His seed! We are born out of His travail.”

God will send 144,000 Jewish evangelists into this world to offer humanity one last chance to turn from their rebellion and to trust in God’s Son to forgive and save them; and millions respond.

So, during this time of destruction brought on by the judgments of God which are relentlessly pounding the earth, a great multitude of Jews and Gentiles will be saved, protected and cared for by their God.

During a time when war, famine, plagues, societal upheaval and disintegration, world-wide religious deception and international chaos, are filling the scene, God is also tenderly drawing and saving His own.

These last few verses of chapter 7 are some of the most encouraging and gracious in all scripture (vs. 15-17);

“They are before the throne of God  
and serve him day and night in his temple;  
and he who sits on the throne  
will shelter them with his presence.  
‘Never again will they hunger;  
never again will they thirst.  
The sun will not beat down on them,’  
nor any scorching heat.  
For the Lamb at the center of the throne  
will be their shepherd;  
‘He will lead them to springs of living water.’  
‘And God will wipe away every tear from their eyes.’”

Listen to Ironside’s comments on this section,

"What a long dreary night with what frightful disturbing nightmares, if I may so speak, has this world known, since sin, with all its attendant evils, came in to wreck man's hopes of joy and gladness! But how precious to know that evil shall not always have the upper hand that a time is coming, and is very

near, when the curse will be lifted. The desert shall rejoice and blossom like the rose; even the lower creation will be changed and revert to former habits before sin entered; 'The lion shall eat straw like the ox'; the little children need not fear the most savage of beasts; for they shall not hurt nor destroy in that day. Then government will be regulated; abuses of every kind will be stopped, and for a thousand glorious years our Lord Himself shall reign in righteousness."

What an incredible day to look forward to; we may be weary in fighting now, but total rest is soon to come. Faith can grasp and know much of this wonder now, but when Faith becomes Sight, our trials here will have been more than worth the wait.

God Himself, not just through men or angels, will personally wipe the tears from our eyes and lead us to living fountains of waters – to perfect rest.

As Paul said to the Corinthians, "If in this life only we have hope, we are of all, most to be pitied". What did he mean? Paul had nothing in this world; no career, no family, constant beatings, bad health and rejection.

But he sang in prison! Why? It had nothing to do with gaining the kind of life this world offers. It was because he knew two things:

The blessed hope of what's coming and the God Who will make it happen.

The Fatherhood of God is something that we must never lose sight of – whether we are studying the judgments of Revelation, or experiencing the mysteries in our own lives.

What we are going through will end; and when it does, and when we understand the *reasons* for these things, we will rejoice in the tenderness and wisdom of God; even if that tenderness and wisdom are temporarily obscured by our unbelief and the lies of the enemy.

I don't know who wrote this, but it perfectly expresses the heart attitude of the people of God during the tribulation period;

"I know my God is able to deliver me,  
Able to save from the direst human ill;  
Able as when He saved the Hebrew children,

Almighty still.

“But if, perchance, His plans are not my plans;  
If hid in darkness should my pathway be;  
If when I plead, He does not seem to answer,  
Or even care for me.

“Then, though men scoff and bitterly deride me,  
I fling my challenge to the sky!  
God may deliver me, but if not, I’ll trust Him  
And trusting die.”

This is the glory and wonder of the spiritual atmosphere among God’s people that will fill this world during the time of earth’s judgment: this is why Revelation chapter 7 is placed in between chapters 6 and 8.

I’ll close with some comments by Seiss on this promise;

“O the blessedness, the peace, the comfort, the everlasting satisfaction, which is the portion of these heavenly citizens! Our souls thrill with the mere contemplation of it! What must it be like to possess it-to feel it to be our own-to enjoy it without hindrance forever! A rest so glorious, a place so high, a bliss so exquisite and enduring. These sinless splendors and eternal consolations! The smiles of favor beaming from the King! The ever-shining robes, ever-thrilling songs and ever-flowing springs of never-failing life! These joy-speaking eyes which never weep, singing lips which never thirst, uplifted hands which never tire, and comforts from God as a mother would comfort the child she loves, and sorrow and sighing forever fled away! What a blessed contemplation!”