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THE  
SEVEN OVERCOMETHS;  
AND  
OTHER EXPOSITIONS  
FROM  
THE REVELATION.



BY GEORGE D. WATSON, D. D.,  
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Fire," and "Fruits of Canaan."*

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## CHAPTER I.

### THE SEVEN OVERCÔMETHS.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev. ii. 7).

He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death (Rev. ii. 11).

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it* (Rev. ii. 17).

The Book of Revelation was addressed to seven churches. Seven is the number that represents the religious life. There are a great many so-called sacred num-

bers. Three is a number that represents the Trinity in the Old and New Testaments, and four is a sacred number that represents the human race,—the *four corners of the world*.

The human race is spoken of in many instances as “Four.” If you unite three and four it makes seven, and so by uniting man and God you have the religious life,—the religious life is the unity of God and man.

The word religion means “*to tie back*” — take man, who has fallen from God, and tie him back to God! As a vine severed and fallen from the trellis is “tied back” with a uniting cord, so the number seven in the Bible represents religious life; number ten, the numerical number—the number for “multitude,” either ten, or a cube of ten, or a double cube. Number “twelve” represents government; the reason of this: Take four, which represents the human race, and three which represents the Trinity, and multiply them—you have twelve. God multiplies Himself in His creatures.

If God lived alone, there would be no government, so when God makes a person, He makes a government; and every-time He makes a person, He increases His government, and multiplies Himself. Forty is always the number for testing, proving, trying. Four is the human number; ten, the numerical. Moses fasted forty days; Jesus was tempted forty days; and Jesus was on earth forty days after His resurrection. Fifty is the complete cycle number, going around the complete cycle and beginning over. In the Book of Revelation these sacred numbers are often alluded to.

To begin with, the seven churches: These were sample churches. God simply selected the seven sample churches, the nature and character of which would serve to illustrate the churches of all ages.

The last book of Revelation has many peculiarities. One thing, it is dictated by the Lord Jesus. John wrote the book, but it was dictated by an angel; but He got it direct from the Author. John was simply the amanuensis. It is the

only book of which Jesus is the immediate Author. This crowning book is reserved for His particular authorship.

John wrote the book of Revelation in signs. The reason the book is so little understood is *because* it is written in signs. But if we would take the key it gives us, and interpret with the key it gives us, we would see just what the signs mean. It says stars represent ministers, water, a number of people. Winds represent doctrines—different heresies.

So I might go on; every emblem used is interpreted. Heaven, represents the Church; earth, the unregenerate world. So, when you read about these, just think what it *means*, and you will have no confusion. So, if you take the metaphors used here, you will find the Bible like a transparent glass. Every church-member is in one of these typical churches; every phase of Christian on this globe you will find in one of these. So this last book is given as God's looking-glass, for us to look in, in all the ages. Jesus, by the Holy Ghost, addressed Himself to these churches.

We find here that these seven "overcomeths" which are promised, are not to be understood as belonging to the future life merely. Nine-tenths of the people put the best things on the other side, and the hard and rough things on *this* side. Most people say that this refers to things beyond this world. It commences with "it shall shortly come to pass," — of *course* it means the *other* side! All Scripture has *two* sides,—an inward and an outward meaning, a fulfilling in the heart, and a fulfilling in the outward visible life; both the *spiritual* and the *material* side of the fulfilling of God's promises. He addressed the seven churches by calling their attention to the fact that if they listen, the Holy Ghost will teach them these things,— "he that hath ears to hear, let him hear." Every "overcometh" is attended by that remark, teaching us that the Holy Ghost is to reveal those things in the *present* life. We don't all "have ears to hear."

There are five spiritual senses in the soul, corresponding to the five physical

senses of the body. The Scriptures prove this, and these spiritual senses are asleep until they are awakened by the Holy Ghost.

Every rose that will bloom next May lies dormant in the winter bud, but the sun will open it; so the winter of sin encloses the spiritual senses, but those who are purified, their spiritual senses exercised,—to *them* the Holy Ghost reveals spiritual things. “*Taste and see that the Lord is good;*” “*The eyes of your understanding;*” “*That you may hear,*” etc. The first “overcometh” is found in the seventh verse of the second chapter:—

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

In the reading of this promise we naturally get in our minds the ideals of a great upper Paradise, and a beautiful tree of life; and, when escaped from the trials of earth, we shall eat of that tree. I have no doubt there is a tree to correspond with that, and we shall feed upon that tree in the upper Paradise.

But the Scriptures teach us that it is to be fulfilled *first* in this world; and unless we enter the mystical Paradise of God's love in *this* world, we shall not eat of it in the other.

We are to "overcome" by our *faith*,—to overcome Satan, and all spiritual enemies, "by the blood of the Lamb, and by the word of our testimony." If we *believe*, and our faith is a living faith that brings us into union with Christ, then God will give us to eat, in this life, of the tree of life in the Paradise of God!

What is the "tree of life"? *Jesus*, the Son of God,—*Jesus* is the "tree of life"! He was prophesied as a "branch," a "root," a "tree of righteousness," a "cedar of Lebanon," etc. He is the "tree of life," and when we believe on Christ, we are regenerated, and begin to eat, in that same hour, of the "tree of life," which is Jesus Christ.

In the first "overcometh" there is a promise of life,—no promise of sanctification, no promise of the baptism of power, only the gift of *life*; the gift of

life is always the *basis gift* of God. Adam could not receive his bride, or the kingship over nature until God "breathed into his nostrils the breath of life"; and *then* he could give all other blessings. Moses, when dying, gave twelve blessings, but they *began* with the gift of life. Jesus says, "I am come that they might have life;" so, the first step, He begins by forgiving our sins and giving life, in the moment of regeneration, from Jesus who is the "tree of life." We are grafted in Him as the branch in the tree, and we begin to draw life from Christ. Now, *where* is Jesus? The text says "in the midst of the paradise of God." Jesus was in the midst of the *first* paradise; and since it has been transferred to the other world, He is in the midst of that. Jesus, to-day, is in heaven, and in the *middle* of it—the centre. Jesus is the centre of paradise, of heaven, and of all God's infinite kingdom, so that a soul as soon as regenerated, begins to draw its life from Jesus, who is in "the centre of the paradise of God."

The second "overcometh" is found in the eleventh verse :

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Here is a step beyond conversion. The *first* is "regeneration," to partake of the life of Jesus; the next is a divine life *insurance*. When Jesus puts life in your soul, what is the next thought? — to have that life taken care of; the next is a preservation of that life from the inroads of death. It doesn't mean the *second physical* death, nor can it be put in opposition to the *first physical* death. The *first death* is not the death of the body; it is the death *in sin*. When Adam sinned he *died* physically, it is true, but physical death is but an outward form of the *real* death. All Scripture has two parts, now; Jesus has redeemed us all from the first death; every man, woman and child, in Christian or heathen lands, is redeemed from the first death. In Adam we have all died, but no soul will be lost by Adam's sin. Jesus has taken the place of

the first Adam, and has completely removed the curse of the first Adam, and death; so that, whereas we have all had part in that first death, yet God does not hold us responsible for that first death; hence every infant is redeemed from the first death. The reason people have the second death is because they refuse the overtures of mercy, and because they refuse to walk in the light. The heathen are not lost because they are heathen, but because they do not live up to the light of reason. Every sinner in hell got there because he refused to believe on Jesus Christ.

God holds no one responsible for the first death, but all who refuse to let Jesus save them have the second death! There is no provision for the second death. Every infant that dies goes to heaven, because their lost estate in the first Adam is redeemed in the second. Now, this second death is a second fall. The world had one fall in Adam, but from *that* fall the world is recovered.

Everybody that refuses to be saved by

the Lord Jesus tumbles into a second fall, and from *that* there is no hope of recovery; and in that second death is an eternal death. In the first fall Jesus stands to catch us, and if we will not let Him, we take a second plunge, and *no one* is there to catch us!

The second death is eternal, but if you believe on and partake of Jesus' life, you are guarded from the second fall,—consequently from the second death. So we recover all we lost in Adam, and a screen from dying—in Christ! “You shall not be injured,”—not even by the scare of the second death: “He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die!” The person goes right to heaven and doesn't even *see* death. Like a train at night going through a tunnel,—the passengers do not see the tunnel, though they pass through it. So he *dies*, but he doesn't *see* death; and another says “he doesn't *taste* it!”

The third “overcometh” is found in the seventeenth verse of this same chapter:

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written; which no man knoweth saving he that receiveth it.

We are getting farther on. *First*, when you are regenerated, the word eat, and now you eat again. Now in this you have the work of sanctification, he is ascending. The first,—to take the gift of life; the second, protection from hell; the third brings you into a state of Christian perfection.

The word sanctification is not mentioned, but the Book says, "I speak in signs." Here you have a picture of sanctification; to eat of the "hidden manna," means the blessing of sanctification. Let us look in the Old Testament: The old Israelites used to gather manna every day from heaven, that was never "hidden." Now, the "hidden manna"; you remember the Lord told Moses to take a pot and fill it with manna, and to lay it up in the ark of the covenant, to be preserved as a memorial to all generations. Where was

it put? Not in the Holy Place, but in the Holy of Holies. The Holy Place is regeneration, inside the first veil, but the pot of manna was put inside the *second* veil. Here the high priest went once a year to pray for the purification of the people. The holy of holies means the perfection of holiness; so when regenerated, you are inside the *first* veil; so, if you ever eat of the pot of manna, you never can get it until you get in the second veil. And when you enter that second veil, you open that box, and from that box you feed on that manna hidden from eyes which have not entered.

The manna that lay on the ground bred worms,—it would not last; but the manna in the pot would last a thousand years! This teaches, that, when converted, we need constant care,—nourishment to preserve life, fresh every day; but when “rooted and grounded” in the deep things of God, they are fed on things that *never grow old*! There is a constant freshness and fullness of food. So the sanctified believer eats of that

which was preserved for those only who enter the second veil.

When fully sanctified we enter into a fellowship with Christ we did not have in conversion. The ark of the covenant is the body of Jesus; the acacia wood is a type of the human nature, and the gold represents the divine nature. The rod that budded was a type of the unfolding of God's Word to a sanctified heart. When we have entered in the second veil wherein is the rod, you come in contact with the Word, and the hidden manna, and the sanctified soul feeds upon the deep inner life of Christ. The apostles fed on Christ; but when He died, and went to heaven, they fed on the life of Christ as never before. This pot containing the hidden manna is Jesus; it is in the ark of the covenant, and in the inner, second veil.

A "white stone" (*i. e.*, a sanctified soul,) means the same thing. The High Priest put the breastplate on containing the jewels; so the harmony of the signs holds out. When you enter the second

veil, you get into the place where the jewels were worn; so when you enter the second veil, you have the white stone—the pure heart. When a Christian has his eyes opened to see, like the man in the parable, he will sell all he has—all his little religious experiences—for this one great pearl. A pearl is a white stone; the gate of heaven is one pearl; so if you have a pure heart, you have the gate of heaven inside of you!

The white stone is one pearl—one clean heart! The High Priest not only had the breastplate with the white stone, but it also had a *name* in it; so God says when you get into the veil, and get a pure heart, you get a *new name* in your heart. It is simply the new name of Love! Jesus reveals Himself to the pure heart in a more perfect manner than ever before. The word “name,” represents character; so that a *new name* means a *new character*. You will discern the name of Jesus, the character of God, the love of God, and you will receive such a knowledge of God as no one knows but you to whom it is given.

There is something about a clean heart that cannot be expressed. Sanctification always does more for a soul than you expect; there is always something in it you cannot understand, or make others understand, and that is why you ought to confess it.

Now then, first we have regeneration, then protection from hell, next heart cleansing, entering in the second veil, and eating of the hidden manna, and having the white stone, the pearl and the new name written on the clean heart.

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## CHAPTER II.

### THE SEVEN OVERCOMETHS.

(Continued.)

These "overcomeths" show a regular progress and unfolding of the divine life. In the first reading we got as far as heart-purity. The fourth "overcometh" is found in Rev. ii. 26, 28.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

And I will give him the morning star.

The promises contained in this "overcometh" are such as set forth the *result* of sanctification, or what follows the work of heart-purity. The *third* is a complete statement of heart-purity; but this *fourth* involves the baptism of the

Holy Ghost, which is subsequent to heart-cleansing, sometimes concomitants, or great results of heart-purity.

There are two great parts to the work of sanctification. The word sanctification does not imply the full baptism of the Holy Ghost; it means simply to *cleanse* the heart. But there is another side, and that is the full baptism of the Holy Ghost, the enduement of power, the anointing of "that which remaineth"; and this *fourth* presents the *positive*, as the *third* the negative side. "He that keepeth my works." If you overcome and keep the works of the Lord,—and what greater work is there, than heart-cleansing? —if we overcome, and keep this work that God has wrought within us — it doesn't say how long — but if we hold fast to it, God will honor your faith and testimony by giving the full baptism of the Holy Ghost.

Sometimes a few months, and sometimes a few days or moments even after the soul has entered into repose, there comes the full baptism of the Holy Ghost; and so Jesus promises that those who keep His

works to the end will He give power over the nations; not that each individual will be empowered to control the nations,—that would be against reason,—but suppose every believer in the Church of Christ were sanctified, and cleansed from all sin, and should hold on to that,—God would so baptize that collected body of believers that they should have power over all the nations of the earth. So instead of politics and palatial courts which are, almost to a unit, in the devil's hands, God would turn the government over to His saints, and they would have power to break down the Sabbath-breaking traffic, etc.; and if the Church were a unit on this question, God would give it power to break the power of evil as a potter's vessel, to shivers!

But just as soon as an individual believer receives the full baptism of the Holy Ghost, as far as *his capacity* goes he has power over the nations of the earth; so far as his little personality goes he is delivered from all the abominations referred to,—he is delivered from all the

machinations of men; and so far as his influence goes he does rule the nations—that is, in his proportion; and if every atom in the Church were like that *one*, it would *rule the world!* The Holy Ghost was poured out on the one hundred and twenty, and they had power over the seventeen languages, and captured three thousand for God. This holds out to-day, this is the enduement of light, of love, of courage, of independence, and of loyalty to God.

It seeks its wisdom from the infinite Source, does not compromise with friends or foes, cannot be teased or hired to depart from the wish of God, and it moves straight on, buffeting the waves. Others may compromise, or be fearful, but a soul baptized of the Holy Ghost knows nothing but to move on, asking no questions, without favor or frown. That is the power of the fully baptized soul, and such a power as that, that nothing can make you swerve or falter, that is the way souls can do the best work for God.

The word “rod” always refers to God’s

Word. When Moses threw down the rod on Mt. Horeb, "it turned into a serpent," which means the Word of God turns into a living thing,—it isn't a *dead* thing; and as that living serpent could move and bite, and sting, so the living Word of God thrown on the human heart, can do. Then, the believer is so baptized that he has power over the nations, and he shall rule with a rod — not with his wisdom or anger, or his own skill, he flings aside all weapons, but the Word of God, but it is a rod of *iron* not *gold*,—*that* is inflexible! The day is coming when the Church of God shall have power over this world, and every satanic industry will be ruled out by the iron power of law and Christian legislation, and every believer receives in miniature that which is to come.

The baptism of the Holy Ghost not only endows the soul with these elements of hope, etc., but takes the personality of Jesus and reveals it to the inner heart of the believer, so that he receives a view of Jesus Christ glorious and bright beyond all compare! And in that baptism the

believer receives the gift of the "morning star," and that is put right in with the baptism of the Holy Ghost. *Jesus* is the "Morning Star," and the Holy Ghost takes and unveils the character, and reveals Christ Jesus in the most wonderful manner. You may receive a view when you are *pardoned*, but when you receive the baptism of the Holy Ghost you see Him as He is to-day,—not on the cross but a living, reigning, interceding Saviour!

The Scriptures give many instances how after heart-cleansing the soul is given a view of Christ as never before. One had a view of a blue sky and a throne, and in it the Son of man. When Joshua got into Canaan he saw a plain, simple man with a sword. That was a manifestation of Christ *after* He got in the land. The Hebrew children had a view of Jesus in the hour of testing that surpassed any they had ever had before. Paul says that Christ was revealed *to* him on his way to Damascus, and afterwards *in* him. There is a revelation of Jesus *to* you when you get converted, and *in* you when you get

the baptism of the Holy Ghost. John saw Jesus on the Isle of Patmos, saw Him with "eyes of light," etc. I have known believers to be lost in wonder, love and praise after getting a view of Jesus.

A few days after I received the baptism of the Holy Ghost, the glorious internal nature of Jesus was so revealed, that I would just weep and weep, with the view I got of Him in spirit. The "*morning* star," that rises with a lustre and glory no other star has,—the Holy Ghost reveals Jesus in your heart as never before.

The fifth "overcometh" is another advance step found in Rev. iii. 5.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

This fifth "overcometh" is the very next result that follows the baptism of power, just as the pure heart—"the white stone"—follows after regeneration eating of the "tree of life," so the next is

the outward testimony. The work of heart-cleansing is internal,—a deep, profound, inward work. Nobody knows but you and God, but the baptism of power flooded it to the filling; and now, after being deluged with light, and love, etc., comes the outward manifestation of the inward work. “White raiment” means the outward testimony of inward purity. The word garment, robe,—*all* these words spoken in Scripture,—represent the expressions of your life. “White robe” means the *expression* of your inward life; so, when you are filled with the Holy Ghost, He reveals Himself in the way you talk, testify, worship, etc., in the outward zeal. The inward glory glows so brightly that people see that there blossoms out from within your soul something hitherto unseen; and, if you are filled with the Holy Ghost, it will come out in the “white robe”!

When Jesus was transfigured, it was nothing but the inner life bursting out through His flesh and garment; so when a believer is filled with the Holy Ghost.

there is a part of that uncreated lustre comes out; nay, it begins in conversion, when he is pardoned. It shines out,—the faint beginnings of the transfiguring glory; and when you are fully sanctified, the glow in your face is brighter, the flash of your eye is stronger; and when we are glorified it will be the *complete shining* of the internal glory. Every saint shall outshine the sun!

Why “confess His name”? Because He is now confessing *my* name “before His Father.” You will never have to be urged to testify for Jesus. We have to coax you when you are going through the death throes of the old man; but when faith has gone through, and God has baptized your faith, it would take a regiment to stop you from testifying for Christ. It is like an artesian well: the augur has gone down through many strata, until the great arteries in the globe have been struck, and—gush! comes the mighty water, sometimes driving mud, augur and everything before it! Then, when a believer receives a baptism of the

Holy Ghost, he will not apologize for the blood of Jesus, and go around mincing matters. There is such an overflow, he wants to go to class-meeting, and go from house to house, and never tires of telling what Jesus has done for him. This is the "Tongue of Fire" epoch, and at this same time Jesus is confessing *his* name in heaven, and before His throne; and every time *you* mention the name of *Jesus here*, *your* poor name is being said in the accents of heaven!

All that God charges for the baptism of the Holy Ghost is that you *advertise it*; the tax is simply to be a witness. But some people are such skinflints that they want God to keep them sweet and good, but do not even want to give Him the credit of it. And while you are telling His name here, *your* name is being mentioned in the aristocracy of the skies! Oh, how, if we *saw* that — how we would love and honor God more!

The sixth "overcometh" is found in Rev. iii. 12.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out;

and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God; and *I will write upon him my new name.*

In this "overcometh" we have the *establishing*. The soul now comes to a period where it has been tried and proved. Wearing the "white raiment," and testifying for Christ will prove you. Having taken these steps you are now incorporated into the building of God's house; you are now no longer a "babe"; you are now where God can trust and honor you. You are not simply a piece of shingle, or an ornament; but, God says, "I will put him *in the building*. I will take this believer, who has thus advanced in faith and love and obedience, and make him 'a pillar,' so that he shall bear up and support the Church."

Strong believers support the Church. Revivals they push forward, and all the real interests of the Church they uphold. They are in the very framework of the building that God is fashioning to shine out in the ages to come! A pillar,—one

on whom the fabric largely depends. God is taking feeble women and making them bear burdens that strong congressmen would be too big cowards to undertake. There are humble men who are bearing burdens, who are not appreciated, that statesmen and those whom the world calls heroes would not touch with their fingers!

This temple — which men do not see — built by the Holy Ghost, consists of human souls, — not built of bricks and mortar, but of immortal souls, a spiritual, imperishable temple, which shall rise from the ashes of a burnt-up world,— that shall last eternally! God is incorporating these humble souls in that temple. “And I will write upon him the name of my God.”

In old times when kings built their temples, the names were inscribed on the pillars, so these old pillars in the temples of the past ages are literally covered with pencilings. On these pillars are carved the names of the reigning kings. This is a metaphor, and John says that as God takes a saint and puts him *in* the temple

of God, and makes him a "pillar," so God writes his name on the pillar.

The name of *Jesus* is inscribed upon the inner soul, and he writes on it "the city of God." First comes Jesus, and then His Bride. That name (Jesus) is written in your nature, and mind, and will, and right under it he writes the name of His Bride; so that you come to love all Christians in all lands. He writes His "new name"; — the old name was Jehovah, but the new name is Jesus — and that is "Love;" and so the handwriting of Jesus is all up and down your nature! In the inscriptions on those old pillars you can translate the history of empires; so angels in the ages to come, can read the history of redemption in us, *you* will be a living record of what God has wrought in this world!

The last "overcometh" (seventh) is found in Revelation iii. 21.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

This is the climax. As long as we

*stand*, the attitude represents labor, work, watchfulness, toil, and so forth, but the attitude of *sitting down*, conveys the idea of repose,—things are wound up. In this connection it implies equality with the king — “to sit *with* me in my throne.”

This verse, as the others, has a fulfillment in this world, and in the world to come. Now, in the *end*, in the last great day, the “Bride of the Lamb,”—those washed in the blood,—will be elevated to share the honors of the eternal kingdom. But this Scripture is fulfilled *now*, also. He gives to every baptized believer a throne. He does to a *young convert*, but it takes the baptism of the Holy Ghost to *qualify* the prince to occupy his throne! When “born of God,” you are “princes of God,” but you are minors -- babes — and as is the custom with new-born princes, you must be annointed to *fit you for* the throne!

Jesus says: “The glory thou hast given unto me, I *have* given unto them.” He started it with His apostles, healing the sick, etc.; to-day God’s servants are on

thrones. Wesley had a throne in all nations where his influence has gone. William Taylor has a throne. Does not Jesus Christ share His own glory with sons of men?

The nations of the earth have been deeded to Jesus Christ, and he turns around and says: "John Wesley, I give *you* a nation, and so He says to us: "I give *you* a neighborhood, *you* a church," be it a single family or a hemisphere, Jesus Christ, under the baptism of the Holy Ghost, gives you a throne.

God's baptized, anointed ones are, to-day, sharing the royal privileges of Jesus; and when the work is over, then will come the greater, outward manifestation. Jesus Christ will give still greater things to His people. You shall rule over five or ten cities. The Scripture has been fulfilled now in the Spirit. We do not want the power to rule outwardly, but we can rule men's *hearts*, and have power in men's hearts; and if we share His toil and suffering here, how much more shall we share His honor when God passes all

glory and honor to the Son, and He gives it over to His "Bride"!

*Here* is growth in grace. First: "the gift of life"; second, "the guard to protect that life"; then, the "clean heart"; then, "the baptism of power which reveals the morning star"; next "the white raiment" — "Tongue of Fire"; next, "incorporated in God's temple inscribed all over with the literature of heaven"; seventh, "identified with the King of kings, and Lord of lords!"

## CHAPTER III.

### THE GLASSY SEA.

And I saw as it were a sea of glass mingled with fire; 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, having the harps of God. (Rev. xv. 2.)

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.. (Rev. xv. 3.)

The first thought to be considered in this exposition is "the victory over 'the beast,'" *who* get the victory over *the* *beast*, and, to what extent do they obtain the victory. In this Book there are three great enemies spoken of: "The dragon," "the false prophet," and "the beast." These constitute the trinity of

enemies to the Triune God in this world. The dragon is a type of heathenism,—dark, blind, idolatrous, devilish. The dragon is an emblem used on the banners of many heathen countries, so that it has always been used as a type of the power, the demon-worship that belongs to the heathen countries; and there are certain passages showing the conflict between Jesus and heathenism — the Son of God and the dragon; but Christians do not particularly have to overcome *this* enemy in personal experience.

The second is: “The false prophet.” This is Mohammed; and, though not exactly a devil worshiper, Mohammedism is a system of the most inconceivable cruelty, and darkness, and depravity in its utmost extreme. The very word Mohammed is a synonym for everything cruel and iniquitous; but Christians do not, in their inner experience, have to overcome the false prophet.

But “the beast,” the third enemy, is a figure used to represent worldliness,—worldly power. It is the power that Paul

calls god of this world. When the Church fell in the dark ages, it assumed worldly power and worldly pomp. The whole Church became mixed up with worldliness, and the scramble for thrones; and this amalgamation of the Church of God with the government of temporal nations is a mongrel thing; it is "a beast," a mixing of things so diverse. So the word beast represents that amalgamation of the Church of God with worldly government.

In all countries the Church has been invaded by the world, so that worldly pride and ambition and traffic and tricks and worldly pleasures have come in upon God's Church, until all these churches savor of a polluted world. They have in many instances been penetrated to the very core. The Church has been literally moth-eaten with this worldliness, so that whereas we do not have to especially antagonize Mohammedism or the dragon, we do have direct and immediate warfare with the beast, this mongrel thing of being partly of earth and partly of heaven.

Now, who get the victory over this beast, — carnal, treacherous, deceitful spirit, and over “his image and mark and the number of his name,— *such* believers shall stand on the “sea of glass,” or “the glassy sea” “having the harps of God.” Now, to overcome this beast requires a wonderful change in human nature; nothing less than a creation in the heart of a spirit opposed to the spirit of this world.

The work of regeneration is a creation of another moral character. God does not create *another soul*, or other faculties, but he so changes the *character* that the desires and affections, etc., are so changed that the character is entirely new. When God regenerates your soul, He doesn't change a single faculty of spirit, soul or brain; but He does *purge* out the sinful nature, so that you have a nature and character as different from the character of the world as if you lived on one planet and sinners on another.

But there is something more to overcome than this *beast*. We are to overcome his “image.” What can that be?

The world is photographed on every human heart. There is in every baby's heart a miniature world, and every baby is a miniature Alexander. There is a desire for wealth, renown, a desire to *boss* people, and to be supreme, and to have your own way. This desire comes out in infancy. Every human heart wants to be a king above all the rest, and have more, than all the rest; so there is a little world in every heart by nature, and there is the "image" of worldly pride, and ambition, and glory, in every human heart.

It is inborn; even if you never commit any *outward* sin, you have this "image" ingrained in the very nature of the soul. We have not only to get the victory over the world,—regeneration saves a man from the power of this world; it doesn't take sanctification to do that,—but we are to overcome the "image" of the beast, so that by faith in Jesus we are to have our nature so washed in the blood of the Lamb, that all the Julius Cæsar and Bonaparte shall not only not *rule* us but that our *nature* shall be free through and

through from that "image" that wants to be the ruler. When our hearts are cleansed, we will not be trying to push ourselves above our fellows, nor scramble for fame, nor build ourselves upon our fellow-beings. We will be seeking God's way and will.

The "image of the beast" is that subtle, self-monster, which intuitively and instinctively acts from selfish motives. To have this inner image of popery, or churchly ambition purged away is victory over the beastly image.

But the victory doesn't stop there. Over his "mark." The spirit of this world,—the beast—puts a *mark* everywhere he reigns. The god that now ruleth among the children of men, writes his name on the children of men. Its trade-mark, its advertising mark. Wherever the spirit of the world can rule it makes its mark. Salvation begins at the inner nature and works its own way out,—strikes at the very tap-root and works its way out; so, getting the victory over the image, that is, internal cleansing from all

worldly pride and ambition in its worst form; but to get the victory over the "mark" is to get the victory over the outward "mark."

The devil unconsciously writes his name on all his goods, on his literature, in politics, the traffic in rum, fashions, worldly pleasures, ball-rooms, etc., etc. In all these places, do you know that the devil and his children are guided by a spirit they are not aware of, and they show the mark of their father, the devil more than they are aware of?

You never see a little lamb or dove, or any other type of innocence, used as a sign for a rum-mill; no, it is the foul figure of a goat; the hog, a figure of greed; the ox, a figure of coarse, vulgar strength; but especially the *goat*.

In every saloon you find the picture of a goat figure in all ages of the lost; and Jesus, in the Day of Judgment, will command all who engage in saloon patronage to take their stand with the goats, and he will do it by their own verdict.

**The devil writes his name on his own**

goods. *Jewelry* is wrought out in the shape of frogs, and lizards, and serpents, emblems of things of evil; and theatrical displays have a vulgarity which is the mark of the beast; and in politics the bartering of souls.

You will find the mark of the beast on all the affairs of this world. And when people dress for the ballroom, the style is the mark of the beast, the worldly music; in the way people *dress*, and *transact business*, in the very faces you will find that sin produces coarseness; in a woman, vaunting and self-conceit, and in a man, the splurging and the loud laugh, etc.

A soul that is deeply spiritual is delivered from that coarse, loud laugh that sinners have. People that are deeply spiritual, it gives a chastity to the way you look and talk and laugh. There is a gentleness and quietness of manner.

The Holy Ghost changes the expression of people's faces. The Holy Ghost will enable the sinner, when He purifies him, to forget his old bad, evil tricks, and re-creates him so that he will talk like a

different person. The mark is on all the children of this world, and the Holy Ghost is the only One who can so change the character as to erase the beastly mark. Now, there is still another step, "victory over the number of his name." *Name* represents character, *number* the variety of the character of this world.

The spirit of this world takes a thousand shapes. It takes on physical, intellectual, and social shapes, every conceivable character and variety; it sometimes takes the shape of care, or of a great burden. You have no idea of the infinite variety of characters it assumes, now, to get the four-fold victory. *Four* represents the human race — to overcome the spirit that rules in this human race. To such as get the victory over all these they shall stand on "a glassy sea," a sea so calm, so clear, so beautiful that it is like glass. What are we to understand by the "glassy sea?"

The word sea means people, and a great number of people; "heaven" represents the "Church" "stars," ministers, "sea,"

people. It here means simply *human nature*. Now, it means that this human nature has been so purged, and clarified, that it lies placid and calm, like a crystal lake; human nature with the mud, the turmoil all out, and the boiling all out; so purged of treachery and inward strife, that the heart which is thus purged lies in the Providence of God like a beautiful lake lying in the mountains!— a sea that the soul stands on with perfect ease,— no struggling,— a mind and heart so clarified, that the whole thing from top to bottom, spirit, soul and mind is transparent.

There are lakes in Florida that are just like mirrors, and the famous Silver Spring is a marvel of transparency. It is a delightful sensation to go in a boat and just float along. It looks as though you were in the air; the small blades of grass can be seen clearly growing at the bottom; everything is revealed the same as though no water covered it, so free is it from mud.

That is the state of heart and mind to the soul perfectly freed from the spirit of

this world, when storms, quarrelings, etc., like that of other men, have been purged out. And it is not only a "glassy sea," but a "glassy sea mingled with fire."

Fire has been used as the element of purification. Now, can fire live with water? The fire, it would seem, would either dry the water up, or the water put the fire out. Fire, here, represents love, the glow of fervent love. The word fervent means *to boil*, and the apostles represent pure love as a hot, boiling affection in the heart. Oh, how the Holy Ghost, when He baptizes us, takes away the coldness, the ice and winter. How we love, and enjoy communing with each other! The Holy Ghost is to purify all social affections. David talks about having a hot heart; that is the fire. Now take a soul purged from the turmoil of sin, and calm and tranquil, all mingled with this fire of love, right in the midst of perplexities, and trials!

There is, in the undercurrent of the heart, a calmness, a sea of transparent

simplicity mingled with love! And "they have the harps of God." We may have literal harps in heaven, no doubt we will; but all Scripture has a two-fold fulfillment, first the inward, and then the outward. Now, in order to get the harp in heaven, we must first have the inward spirit of it here. It means simply the melody, music, a heart of praise, so that the soul baptized of the Holy Ghost will praise God. That soul has a doxology, and many times on the street, or in the place of labor, that soul is offering up praise. The harp of God simply means an endowment from God to praise God with, so that when you get your harp in heaven, you will find that you have the soul of the harp *in* you. The harp is the body, but it has no soul. The angels will furnish the harp, but you furnish the *soul* to put into it!

Now they sing *two* songs: The song of the Old Testament of Moses, and the song of the New Testament, that of the Lamb. The song of Moses is the song

that praises God for His works in nature, and the song of the Lamb, the song that praises God for His works in grace. God revealed to Moses how the world was made; and God revealed to him all the works of nature, and His works in judgment, and so forth, and God gave Moses an harp, and he swept the harp of God's praise for His works in nature. "Great and marvelous are thy works." The word great takes in everything the telescope reveals; but the word marvelous takes in everything the microscope finds — searches into the interstices of space, finds the wonders of God in the leaf.

So Moses had a great and marvelous song to sing. The "song of the Lamb," takes in the blood of Jesus; regeneration, sanctification, glorification. the song of the Lamb is, "Just and true are thy ways, thou King of saints." It involves justice; how to get just, truth, and the work of the Holy Ghost and the Word of God. And when Moses' song is finished, the Lamb has His blood-washed ones to sing out the wonder of that grace

and love. And these songs are given in principle to every one who receives the Holy Ghost.

Here we come by regeneration to get the victory over the *world*; by heart-cleansing, the victory over the *image*; and in the baptism of the Holy Ghost we lose "the mark." And then God mellows us so, that our hearts are like a beautiful lake. Standing on that crystalized experience, with a calm, lowly, patient mind, we begin to praise God, even *here*, for what He has done in nature and in grace?

## CHAPTER IV.

### THE CITY OF GOD.

Revelation xxi. 9-27.

9. 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 show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

The first remark upon this lesson is that this description of the City of God, is a compiling into a perfect, majestic whole all the various fragmentary expressions carried through the Bible. You must not regard it as something new. This same description is found all through the Old and New Testaments, but in all other parts of the Bible it is spoken of in portions. One writer speaks of the doors, and others of different parts of the structure. They *all* refer to it, but in fragmentary statements; but Revelation is the winding-up Book of the Bible, and

here are things gathered piece by piece. All materials are gathered by the fingers of John, and compiled into one solid, magnificent whole, as in Solomon's temple the different materials were searched, so the Holy Ghost under the direction of Jesus has given the portrait of the perfect City of God, referred to in the Bible; and every time the Bible speaks about God building a city, and about walls, and temples, etc., *this* is the identical city referred to in every passage, for God's thoughts always agree with each other.

The second remark is that this "City of God" is always described as being built of the souls of redeemed people, of the material of human souls. It is not built of matter; it is here put *in the shape* of matter. It is not built of angels, or of material substances. The very description says: "he carried me away in the spirit." etc., and "I will show thee the Bride, the Lamb's wife."

So many read about the Bride, the Lamb's wife, and then read the figure, and forget that this "City" is the "Bride,"

“the Lamb’s wife.” This was the holy Jerusalem. The apostle says we are all precious living stones. He compares every pure Christian to a living stone, and that we are built up a spiritual house. And then he speaks of every joint being put and built together for the habitation of God in the spirit. It is everywhere spoken of as being built of human souls. It is not a myth but a reality. Every believer is a golden brick in this structure; every purified believer is a precious stone in this structure. Isaiah refers to this city: “Oh, thou afflicted,”—talking to believers severely tried,—“I will lay thy stones with fair colors.”

In the fifty-fourth chapter he alluded to this city,—prophesies it. And so all the writers in the Old and New Testaments allude to it as a real, living person; so that this city is a great living individual made up of thousands of minor individuals. It is spiritual; it is produced by divine grace, and built under the operation of the Holy Ghost. It is a city of souls!

The next remark is the walls of this city. "And it had a wall." We are not left in doubt as to what a wall is: The outer masonry, the thick outer shield, the thick boundary, a protection and support to the city. Isaiah says: "Salvation will God appoint for walls and bulwarks." Many times we have read that, and thought the Lord was giving a mere metaphor. But when you find the same metaphor used by others, they will always agree perfectly. You find a certain comparison in Genesis, and on through to Revelation; you will find them always in harmony. And God does this that his Word may be understood.

The "wall" is but a figure of speech to represent salvation. Look at the word salvation, or you will fail to see the beauty of the figure. It has a peculiar meaning. The word salvation does not mean, on the one hand, the *soul* by itself, or the Holy Ghost by Himself, but it means the uniting of the soul with the baptism of the Holy Ghost! It is a concrete expression. When believers receive

the full baptism of the Holy Ghost, you will notice they change a great many words. They very seldom talk about "religion;" they use the word "salvation." This represents the conscious experience of the baptism of the Holy Ghost. The "helmet of salvation" means the baptism of the Holy Ghost, falling on your *mind*. He fell *on the heads* of the disciples. It represents the coming together of the Holy Ghost and the soul. You take fuel and fire. They are both abstract; but bring them together, and you have conflagration. So you bring the purified soul in union with the Holy Ghost, and you have this divine conflagration. That is the meaning of the word salvation; and this is the high jasper wall around the believer. A wall is where the bits of matter are cemented. The various bits are separate.

In order to make a wall you must take these individual bits, and take mortar and cement them together. Now take the truths in the Word of God, and every believer under the baptism of the Holy

Ghost becomes cemented. It is the office of a wall to be a cementing bond. This cements the Bible and believers, and cements them together and makes a "wall." How much power would the wall have if every stone was not cemented? so your power — protection — depends on having your soul and the doctrines of the Bible cemented together, and without this you crumble to pieces. A "wall" is not only a protection, but it is also a *limit* to the city.

The city does not go beyond the wall; it fills all inside the wall. The "City of God" never can exist outside the baptism of the Holy Ghost." The baptism of the Holy Ghost, which unites the believer and Jesus, and the Bible and the believer, that is the *limit* of the "City of God!"

You cannot find a city built on "Free Thinking." The real City of God is always bounded by the gift of the Holy Ghost, and when people are not bound by the Spirit of God, they are not *in the City*; they live outside among the dogs! Beyond

that wall of hallowed fire the city does not extend. God's City is surrounded by the baptism of the Holy Ghost, as a *wall of Fire!* The Old Testament says that fire is an emblem of the Holy Ghost, and the "wall" is the protecting power that the Holy Ghost gives to the Church of God, and to each believer; and the foundations were on bed-rock, and the wall was very high. *This* goes down deep enough to *rest* on the bed-rock of Calvary's crucifixion, and high enough to *protect* the Church of God!

The fourth element is "the gates." An angel at each gate; and every gate had on it the name of one of the twelve tribes of Israel. Twelve, as I mentioned in one of the former readings, always represents divine government; so here this Church with its divine government has twelve inroads to it; "on the east three gates," and on the north, south and west, three gates to each. Now, "three" is the divine number; it represents the Trinity; it had "four corners," to correspond with the four quarters of the globe; it had

four corners, four represents the human race. To show that all mankind may enter, the three gates on each of the four sides signify that the whole Trinity are ready to receive the incomers from every part of the globe! That the Father, Son and Holy Ghost will receive all recruits that come in from all parts of the world. These gates are the entrances; we enter through the love of the Father and the mercy of Jesus, and the communion of the Holy Ghost; *that* is the entrance into the immortal union of this divine structure!

In the covenant made with Abraham, God made an entrance way into this temple to all nations of the earth. The plan to save us is very much older than some of us think. God's arrangement to save the world was made before He made the world! So, when you get salvation, you get something that God had fixed up before He made Gabriel. Some think that the law was a failure, and that God decided to save men by faith. This salvation was thought of before the law was

given! Salvation by faith is older than salvation by works!

The twelve patriarchs represent the covenant. I will save them that believe as Abraham believed, so you enter by a covenant; you enter by the Father, Son and Holy Ghost on saving faith; and this plan was arranged with the twelve patriarchs. Salvation by faith isn't a New Testament patent at all! We all get in the way Abraham and the twelve patriarchs did — by believing God!

Each gate was one solid pearl. That pearl means a pure heart. If your heart is pure you have the gate of heaven inside of you! There are two parts to the City of God,— the outward and the inward. There are two parts to you.

There must always be a correspondence between the city and the person who goes in. Now, with your pure heart you can enter through the covenant of faith, by any door you choose.

The next point is: "The foundations." It is twelve stories high. A correct measurement is fifteen hundred miles

square. On a flat surface you could soon fill it, but when you put it into a cube and cube it, it has been estimated that the world must stand thousands of years, and people multiply by the thousands before there would be people enough to fill in. You will not be cramped.

Now the foundations. These are the doctrines the foundations are the doctrines of the revealed Word of Truth; and Paul, in talking about false doctrines, says that no man can build any other foundation,—that is doctrine, the *revealed* Truth of God. So he says, “We look for a city that hath foundations, whose Builder and Maker is God.” He did not mean foundations of stone; for all the foundations in the world of matter can be resolved into smoke, which the fires of the judgment day will burn up; but he meant foundations that could not be destroyed; not matter, for all matter is liable to change; but when you get a city built on the revealed will of God, nothing can destroy it; and these are the foundations, and “heaven and earth shall

pass away but my words shall never pass away!"

Now, His words are the granite foundations. The word "stone" always means God's Truth. When the children of Israel crossed over, the priests went before them walking on the stones. What was this but planting the feet down on the promises of God, and going over dryshod! It is all part of the same structure. These stones are the words of God; they are precious jewels, and these jewels each have a significance, and represent nothing else than the precious doctrines in the revealed word of God.

Now, God says, "I'll lay your foundations with sapphires. He means, when you are troubled, he will put under you a word, a promise, resembling something like that particular jewel. On these jewels were the names of the twelve apostles,—each one was to teach one special doctrine; they were all chosen because they were particularly qualified to teach one special truth.

Matthew's special theme was the royalty of Jesus Christ; Mark's, servitude, humility; Luke's, the humanity of Christ,—Luke was a physician and anatomist; St. John's, the divinity of Jesus, and the love of God; Peter was a bold confessor; Jude's special theme was divine retribution; Nathaniel's, prayer; Bartholomew's, suffering; James', good works; Paul's, faith, with all its concomitants and adjuncts; so that the Church of God needs all these Bible doctrines.

I don't know whether the Lord inspired men to organize different denominations or not, but the ideas of some run in the Quaker faith, some in the Methodist, or the Presbyterian, or the Baptist; and if we could just look at one apostle there would be something that would be specially adapted to thousands of souls; so every believer in the Church of God can be classified, and in the Great Day God will classify them. Some are especially the Pauline type, and so on; and so these apostles are especially fitted for the unfolding of a certain doctrine. Every one

is likened to a precious stone. We stand on foundations which are God's words; they support God's structure.

Next comes the transparency and purity of this temple (verse 21). Infidels make fun of this passage; they say gold is opaque. God made one scientist (Farrady) that did his work right; He purified gold until he found that gold, when thoroughly purged, was like glass. Now, God represents this city as gold purged to a last analysis. Gold is a type of divinity, and in this city you can see through men's hearts and their motives; the purity and glory cannot be told; a beautiful transparency!

Next, it was a city beyond natural law and ceremonial law. It had no moon or sun to shine in it, because a temple is the embodiment of religious forms; and when God gets His church in the last state of perfection, every believer will be so under the control of the Holy Ghost that any outward form or ceremony would be an impertinence.

God puts hedges around the church in

this world, — rules, regulations, different ordinances, etc., because the church is in its incipency; but at last, when purged and filled with God, it is released and put under the direct control of God Himself, and every member will be moved by God's will as the veins in the body are filled with the blood propelled from the heart. Every saint will move under the divine impulse. It is a city ruled by God Himself. "No sun, nor moon"; no light of science. The sun and moon represent the light of nature and science. There will be no need of science or colleges, because this city is under the immediate illumination of the Holy Ghost.

Nature teaches from the outside, the Holy Ghost from the inside. In this world I have to be introduced to different ones, but when Peter, James and John saw Elijah, they instantly knew them by the internal flashing of the Holy Ghost. This city is governed by the internal light of the Lamb.

The last point is: The nations of the world that were saved walk in the light

of the city (verse 24.) The "Bride of the Lamb" is composed of twelve times twelve—the cube. If you read back you will find that many who are saved do not go into the one hundred and forty-four thousand. Mrs. Fletcher craved to live so near to God as to be one of them.

Isaiah says there is a company to which he says, "Oh, thou who *barest* not," etc. Beside these, were seen a great number that none could count. This 144,000 represents a perfect number; and you will find all through Revelation that it is the 144,000 standing up close to Jesus—the Bride going out to war with Jesus,—that represents the class of people who are fully baptized with the Holy Ghost, and in perfect union with Jesus. This Bride goes out on "white horses." None but she went out to fight with Jesus his battles. These were the faithful, tried and true,—these are the ones who give birth to spiritual souls, and help Jesus save the world.

There are millions of infants that do not help Jesus save the world, and mil-

lions of members of the church to-day who never will get a clean heart until death. They will be saved, but they do not ride on "white horses," or save the world.

These 144,000 are the "Bride of the Lamb." It is the wife of the Lamb that gives birth to spiritual children; it is she who fights *with* him and *for* him. These true, loyal ones led by, and who work with, the Holy Ghost, and work with and take the persecutions of Jesus, are a different class from those who just barely save themselves and get to heaven. The dying thief is in heaven, but the dying thief will never take rank with John Wesley! There are ranks and degrees in the Church of God that will amaze people in the future world. It is His Bride that is to blaze and burn, and repeat over again the story of her glorious Spouse; and so all who barely get in will never get into it with those who have toiled with the Lamb.

It is through these people that God shines out on the world. There are a

great many that God cannot shine through, but when He gets them purged, and cleansed, and made transparent, *these* God can shine through on the world!

It will pay to get fully baptized, and labor and suffer for God, when you get rewarded in that day and take rank high up in the City of God! God may make a beautiful thing in nature, but the most beautiful thing in a beautiful world will be a city made of living stones all blood-washed and cemented together!

## CHAPTER V.

### THE CRYSTAL RIVER.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb (Rev. xxi. 1).

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations (Rev. xxi. 2).

WE must recognize in this exposition the unchangeable law of Bible interpretation, that is the uniformity of Scripture metaphors in the Old and New Testaments. If readers of the Bible would get a few general principles fixed in their minds they would be able to understand the Scriptures with a felicity not dreamed of. One thing is the uniformity of a metaphor the Holy Ghost employs in one

part of the Bible to represent a certain divine truth. It will be found to mean the same thing all through the Scriptures, although written by different writers; there is no change in their meaning, and as the City of God is the identical city referred to in the Old and New Testaments — means the same — so wherever this river is referred to in the Old or New Testaments it is the identical same river, sometimes mentioned by one, sometimes by another writer. The language is almost alike, the figure always the same, so that we can recognize it.

There is only one river mentioned from Genesis to Revelation. The first chapters of Genesis contain the genus of every-thing taught in the Bible, and they are simply elaborated all through, and come out in their effulgence in this last Book. The first metaphor of Jesus is a lamb, and the first of the Holy Ghost is a dove; and so this “river of life” is revealed in the Book of Genesis; its waters break out there and ripple on through the light and dark ages.

genus!

Water is emblematic of two things in the Bible: (1) of the Word of God, and (2) of the Holy Ghost; but even in this the Bible never makes a blunder. These lines of Revelation are drawn with the accuracy of geometry. When used to represent the Word of God, it is in the shape of "rain," and the "hoar-frost," it is water in drops; but when used as a type of the Holy Ghost it is water flowing in a stream or current, so that whenever you find the metaphor used, get the key to it, and you can unlock it all. "God's word shall come as rain," etc., "I will *pour* out water," etc., "Except a man be born of water," etc., not physical water—that is born of the Truth and the Blood. The only two things in regeneration are the Word of God—the Truth—and the Holy Ghost, so this river is the Holy Ghost; we find it in Eden "one river with four heads." It is the same river poured out on this world, poured out from four points.

Four is the figure of humanity. It was revealed to Moses, when he smote the

rock. It was an emblem of Jesus being smitten. So when Jesus was smitten the stream of the Holy Ghost flowed out. It is described in the first Psalm, and elaborately described in the vision of Ezekiel. It is explained by the Lord Jesus. Some might think it was not a type of the Holy Ghost, but Jesus has settled that. "If any man thirst," etc., He is the "Rock," and "if he *drink*."

Drink is a metaphor used all through the Bible for faith. If you understand physiology, and understand how the breathing valve opens and closes, now, the act of drinking is a perfect figure; now, "he that drinketh, *i. e.* believeth, out of him shall *flow* rivers of waters." They who should believe should receive the Holy Ghost, and so to St. John, in Revelation, this same stream bubbles out in the last chapter in the Book; "he showed me a pure river of water of life;" so that the Holy Ghost, according to the interpretation of Jesus, is the "pure river of life."

Now John saw this river as "clear as

crystal." This perfect transparency of the river is described as in no other place of the Bible. Others describe its broadness, etc.; but here it is perfectly crystal, clear as glass. There are several springs in Florida that correspond with this description; they are literally clear as glass. At the bottom of one of these streams you can see the sulphur deposited on a nail, the tall waving grass; and you can see the water bubbling up eighty feet deep. You can see large type at the bottom of it.

This illustrates the "crystal river," perfectly free from impurities, no dross, no mud, no earth, no disease, no mixed dregs of the earth; it is free from all corruption, error, mistake, conflict, darkness; it is the river of the Holy Ghost, *absolutely* pure and transparent.

This river, John says, "comes out from the throne of God and the Lamb." The Holy Ghost proceeds from the Father and the Son. Jesus said that the Holy Ghost came from the *Father*, and then he said, "*I* will send the Holy Ghost upon you," so

that all the Creeds have taught that the Holy Ghost proceeds from the Father and the Son. This river "comes from the throne of God and the Lamb."

The river that Ezekiel saw was the same, with this difference: Ezekiel said he saw it springing up from the right side of the altar—the altar is where the lambs were slain,—and right from under the altar where sacrificial blood poured out. We learn from this that the Holy Ghost comes from the death of Jesus. If He had not died, we never could have had the Holy Ghost. He comes from the bleeding Jesus, so we receive the Holy Ghost from the atonement of Jesus, from the altar where He shed His blood.

But Jesus is not only a bleeding Lamb, He is a Saviour. He not only died on the cross, He *lives* on the throne. The Holy Ghost not only begins to come out from the death of Jesus, but He continues to flow out on the Church from the resurrection and intercession of Jesus. He will always be poured out on the Church. He will always come from the throne of God and the Lamb.

Now, when the world comes to an end the atonement will cease, His death and atonement are for this world. When it ends they will cease; the death and blood of Jesus will have accomplished their mission. But the throne of God goes on forever; so, as a sinner in this world, you get the Holy Ghost from the altar "where flows the blood"; and when you go to heaven, you will receive Him from the Sovereign of the throne and of God.

In this world we live under the mediatorial reign of Christ; in heaven under the sovereignty of Christ. We are now living under a special economy of dying — of a bleeding Lamb; when we get to heaven that will be bound up, but the Holy Ghost will be received then in the eternal sovereignty of the throne of God.

We are now living under the covenant of a bleeding Lamb, but then we will pass up to the eternal covenant of God and His Son. Yet the bleeding Lamb will always be King, and we will praise Him forever. The mediatorial kingdom will be wound up, and God will be all in all.

Whatever applies to Jesus Christ, in the Bible, applies in a modified sense to all His followers. "No Scripture is of private — or solitary — interpretation;" that is, not for just *one* person. There are many Scriptures that referred to David, that apply to Jesus, and there are many things applied to Jesus that can be applied to others.

Now, this river flows from the Lamb of God, but when His kingdom is established in you, you have a throne of God and of the Lamb in you,— "the kingdom of God is within you." Now, if Jesus establishes the throne of God and the Lamb in you, *out* of you shall flow this same identical river; "out of his innermost parts shall flow rivers of water"; out of you, a pure, crystal stream of the Holy Ghost upon a dying, thirsty world! And the same Scripture that refers to Jesus, refers to you; and the same Scripture that refers to the Church in heaven, refers to the Church on earth. We don't have to die; we are to come to God now, and have that throne set up,

from that throne we are to receive that river and have it flow to others.

The "tree of life" is never put in the plural number; here is a tree of life on either side, how can you imagine a tree on both sides of the river? It is one. St. Paul makes the same distinction, and in the seven "overcomeths" we see by the remarks on the Tree, that Jesus was that tree. Now this tree, which is Jesus, is made to flourish and grow wonderfully on the banks of this river. Jesus Christ the immortal Tree, without the Holy Ghost, is a "root out of a dry ground"; that is, the old Jews did not have the Holy Ghost; they rejected Jesus. If you reject the Holy Ghost, Jesus is as dry as a stone; but to people who have the Holy Ghost, that same Jesus is made to flourish and grow and bear fruit, so that River makes Jesus to be the "tree of life" in your soul!

If you plant a tree by a river it will grow; so, as long as you have that river of the Holy Ghost, He will always keep Jesus fresh to your heart, but when you

don't have the Holy Ghost, Jesus will wither as an old tree; so, to have a precious, beautiful Saviour, is to have Him made so by the Holy Ghost. He makes Christ to be fruitful in us; He takes the life, and mind, and love and sympathy and compassion of Jesus, and reveals him unto us.

Many do not know the adorable sweetness of Jesus until they receive this river; then the Jesus nature blossoms, and it is a perennial life, made so by the river of the Holy Ghost. Now this "tree of life" — Jesus life — bares "twelve manner of fruits," — the fruit of the Spirit; it is the fruit of the Christ-life brought out by the Spirit.

In the "City of God" there are twelve foundations,—the twelve doctrines of God's Word. Now, as there are twelve cardinal doctrines in the Word of God, so each of these bare their appropriate fruit. There were twelve tribes. The high priest was compelled to wear on his garment bells and pomegranates. It is supposed there were twelve bells and twelve

pomegranates, one for each tribe. The bells tinkled, typical of testimony, and the pomegranates represented fruitfulness.

There are more seeds in one pomegranate than in any fruit of its size in the world. Now as there were twelve pomegranates to represent the fruitfulness of the Christ-life in the world, so here are the twelve fruits, "twelve manner of fruit;" that means *all* the kinds of fruit of the Christ-life. Another peculiarity: the word "fruit" is never used in the plural about the Christ-life in the Bible; and so here this tree bare "twelve manner of fruit," showing a unity in the Spirit. It is one tree, one river, one fruit! Twelve kinds of fruit, yet the fruit is a product of that river. So we, in the Holy Ghost, are to bare all the fruits of the Christ-life.

Paul says he wants us to be fruitful in every good word and work, on the material side and on the spiritual side, so we shall not be lop-sided Christians; but the one great fruit is to have twelve great manifestations.

Some are fruitful on the helpful side. They will help with money, etc., but not in having souls converted. There are those who will enter into the "hallelujah" part of salvation, that will not do their part in matters of charity. There are some who will sponge on others, and I have known men who would almost break up a camp-meeting with their hallelujahs, and yet they were too stingy to buy their own provisions!

So there is a great deal of lop-sidedness in the Church of God. The Holy Ghost wants to make us all bare all fruit. In order to do as much as we can the spirit of it must be in us. We are to have in us all branches of the Spirit.

The Holy Ghost does not allow us to ignore anything good in this world, for everything good in this world is a unit. Nature, in expression, is always in agreement with itself. Here is only one fruit; "it yielded its fruit every month." This is the twelve again,—the governmental number. It is perpetual, we are not left to death-bed conversion, or death-bed

sanctification; there is, wherever this river flows, a constant perpetuity of life.

“And the leaves of the tree were for the healing of the nations.” This verse refers to this world. When we get to heaven where will be the sick or sinful! And the nations in hell are beyond all possibility of being saved; and yet here are the sick nations to be healed by the leaves of this Tree. Every tree has two parts, the leaf and the fruit; for, technically, the bark and leaf are the same. Now, all the medicines of this world are composed from the bark and leaves. There are two parts to the salvation of God, the healing and feeding side.

There are two works of the Holy Ghost. There is a great work to be done by the Jesus life. We are to be saved from our sins, and then our depravity. Do you know that sick people do not want to eat; they want bark and leaves,—medicine—the medicinal side of salvation; so this blessed river of life flowing through the Church of God, and through individual hearts, it gives us food for the

healthy, and medicine for the sick ones ; so we go through life eating the fruit ourselves, and giving the bark to those who are sick and need salvation.

The eating side qualifies us for heaven, and the medicine side qualifies us to be ministers to poor souls needing salvation. So many in the Church to-day are living on bark and leaves ! You preach a sermon on deep spiritual joy, and about half a dozen will feed on it ; the great majority are living on medicine. But when we get in our souls the "tree of life," and the "river of life," we have the food and medicine, both ; for, when you are purged by the medicine, then you are well, and you can eat the fruit.

But the world is too sickly, they want medical healing, they want to know how to get converted. The great mass have bruises and sores, and are easily wounded ; so that the Hebrew says that the leaf is for the healing of sores and bruises, for the which they cannot enjoy the delicious fruit of this tree. They need the medicinal side of salvation.

Now, how do we get this river? We get it by going to the throne. First, we come to the altar, where flows the blood, and simply *believe*; and out of our inmost parts shall flow the streams of this river, and when we are transported to the upper country, this same tree and fruit (for it is on either side), these Scriptures will be fulfilled on a much larger scale. The *beginning* takes place *now*, but the perpetuity up there.

Come, and get this river of love. Oh, how it will make the "tree of life" grow!

## CHAPTER VI.

### OUR SPIRITUAL CONDITION FIXED BY DEATH.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still (Rev. xxii. 11).

A VERSE very much like this is found in Solomon: "the way a tree falleth, so it lieth." The doctrine of the text is: our experience and character must remain eternally unchanged after death, that when we expire our probation is ended, and there is no change that can ever take place in our nature, no change excepting the change of increasing intensity, no change of character, and it is utterly foolish for people to be hunting for promises of a second probation after death. God

will smite all those teachers who are selling themselves to the devil to offer the world a second probation.

This text looks strange; *one* half on the shores of Time, the other half on the shores of Eternity. Five years ago, when I walked over the suspension bridge at Niagara, I was struck with it; one little span and one end here, on this side, and the other away yonder, the connecting link between these two great countries. When passed over, one goes from one nation and form of government to that of another; yet the transit is so easily made. So, like the text, a man never passed from Time to Eternity but went over *this* bridge. Every infant foot and every patriarch foot passed over it.

There are three principal truths revealed in this text:—

*First.* There is coming, in a few months, an hour that will absolutely fix our character and experience forever—a crisis,—a moment of time that will fix to all eternity the character

of your heart. In this world we are full of changes, — nature, friends, geographical charts, etc., — and the changes take place with every breath we draw; yet, right out of all this change, we are very soon going into a state of the unchangeable, where our desires and affections will be fixed to all eternity! If God would write that single thought upon our hearts, it would put every one under conviction. God makes provision for this change, through His Spirit, His Word, and His angels; and there are demons in the air, destroying beings in a way they know not of. Everything is provided for this change. So the gospel is at work, and evil spirits are at work, and change is taking place in human hearts and life; and yet the day is coming when the work of angels and demons will be *done*, and everything settled forever! When ungodly people die, there is no provision to change in the world to come; there is no chance for an unconverted sinner to repent after death. He has no desire or dis-

position to repent. Some say that the lost would desire your chance. They do *not!* The rich man in hell never repented one single atom. He *prayed*, but it was to a *saint*. He never referred to the Word or to Salvation; he simply desired to escape *punishment*. A block of ice can make itself boil as easily as a man can repent after death. The Holy Ghost leads to repentance, and there is no gospel provision for repentance after death. No one desires to be saved without the Holy Ghost operating on him; and when you put a soul beyond the Holy Ghost, it has gone into a state whence it never can change, nor desire to. Take a gallon of water that is boiling and put it in the Arctic region; it will *freeze*, and *stay so!* You take a human heart out of these boiling revival meetings, these genial and hallowed Sabbath services, and let that soul put itself beyond all that, without salvation, and it is like that gallon of water; it will to all eternity remain

hard and unchanged. So no tempting devil can attack the saved after death, no seducing spirit come to mind or heart. Their souls have been washed in the blood of Jesus; they never backslide, and there is never any possibility of it. Jesus says, "Be thou faithful unto *death*;" you needn't mind anything *after* that; and God Almighty will take care you never backslide to all *eternity*.

The Scriptures teach us that we are going as rapidly as possible to that time when our souls will be crystallized forever. Death does not make a man better, or worse. We think when we see sinners in their graves, that death has put a black mark on them. They are just as they were five minutes before they died! Death sends no one to hell! A lot of good people are still in baby-clothes, afraid to use the word "santification"; and yet when they die, we say they are "sanctified." It is saintly *living* that God wants! Some do not want the word "sanctified" applied to them *now*, but

when they are *dead* they will want their preacher to say it over them. *Death* does not sanctify you. Death simply puts God's lock and key on us,—*that is all!* When a warden locks in a prisoner, the turning of that key does not make him guilty; it simply locks him in! So Death simply locks him in to his eternity. When dyers put in the mordant it fixes the color. You are changing the color of your soul every day, and death is only the mordant to fix the color of your experience forever! Think how soon you will die. You have seen the drops of rain fall from a cloud and change into a tranquil lake, from a changeful cloud to an unchanging lake; so we drop into the smooth, unchangeable stream of Eternity from this ever-changing life.

*Second.* There are two elements that belong to every person's character; every sinner, two; every believer, two. There are four words in my text; two belong to the Christian, and two to the sinner. The words "unjust" and "filthy" belong to the sinner; the words "righteous" and

“holy,” to the believer; so you see a perfect contrast between the one and the other. “Unjust”—“righteous,”—perfectly opposite; so the other two, “filthy”—“holy.” So the “*sinner*” is opposite to the “*believer*.” So all character is described in the Bible as having two sides. You will find that sin has two sides to it; that is what the Church has not yet learned. The reason we do not understand salvation better is that we do not understand sin. All sin has two parts; one is “unjust,” and the other is “filthy.” Every unconverted soul has those two parts. The word “unjust” means *not* just, not only that is “dishonest,” but he is out of harmony with the law of God; hence he is guilty in the eyes of God! For every sin you commit you are making yourself more unjust before God. You can’t commit any sin without being “unjust” in the eye of God’s law,—outwardly or inwardly. “Filthy,” also. We have not only our actual *sins*, but original *sin*. Sin may be by act and by nature. Every heart by nature is impure; the soul

is *unclean before you commit sin*. Suppose a man could live fifty years and never commit a single sin, still his heart is *unclean* without salvation; he is born with a sinful *nature*. So when people commit sin they not only add to their sin but to their *uncleanness*. If you shoot an arrow into a white wall it will not only break the wall but it will soil it and make it full of scars—stain it. Now, for every sin people commit they not only break the law, but they add to the impurity of their moral nature; and unless the unconverted get a change wrought in their souls that will renovate their whole moral nature, they cannot get into heaven! “Salvation” is not “reformation,” but a divine change wrought in your affections, and your heart is purged by divine grace, so that you will love and think and feel differently, and every stream from your soul will proceed from a different fountain.

There are two words for the believer: he is “righteous” as opposite to the sinner’s “unjustness;” so religion has two sides, a twofold thing, as in 1 John

1. 9: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteous." Why does God use these two words here? Because God *knows*. So the Bible speaks of pardon and purity, two words for the sinner, and two for the saint. The word "righteous" means "justified"—upright and downright. A great many say, "I want to be *better*," and think that religion means to do *better*. You may *do better*, and do *better*, and go to perdition. Suppose a man tells *ten* lies a day, and says he will do *better* and tell only *five*, he *does* do *better*, but, he is a liar still! The Bible does not say, "*do better*," but, "*do right!*" The word "righteous" means harmonious with the law of God; the word "holy" means harmonious with the *nature* of God. Conversion makes a man in harmony with God's law, and cleansing puts him in sweet harmony with the nature of God! So, if you will repent of your sins—whether one or one million—and believe on Jesus Christ as your only present

Saviour, every sin will be wiped out by the sponge of Calvary, and you will stand as innocent in the eyes of the law as though you had never sinned. You will be "righteous," your heart free from guilt, in harmony with the law; for when God justifieth who can condemn? Pardon makes you straight before the law, and the word "holy" belongs to the believer. This word does not refer to the law, or a man's rectitude, but to the very instincts of his nature, the inward purity of his heart, his desires and will. Man has a nature that lies back of his will and love and moods, and the word "holy" means to be pure in the very nature of our souls." It means one in blessed covenant with God. God's nature is love. He hates all sin, and a holy heart hates it. So, as a sinner has two parts, so God's people are to be "righteous" before the law, and "holy" in nature.

*Third.* When these two men—the good and the evil—die, when they go into eternity they carry with them the ele-

ments of future suffering or future *joy*. The sinner is "unjust" and "filthy," and if he *die* thus, he carries in him the elements of twofold suffering forever. There is a local heaven and hell; a place where the evil are congregated, and a place where the people of God are assembled. Elijah and Moses have their glorified bodies there; Jesus is there, and the saints are there; they are not in the last heaven. Some one actually asked a brother if he believed in an intermediate state! Some get the notion that, when the wicked *die*, they go into the final place of pain, and the good into the final heaven. This is not taught in the Bible. They do not go there until the appointed time, which is the day of Judgment. The lost are carried to a dark realm to stay there until the Judgment Day. They *cannot* be judged until the Day of Judgment. There is a locality where people are carried from their death. When an ungodly person dies, he is borne to the regions of despair, reserved unto the Judgment

Day; and he carries there the elements of his suffering. All who do not enjoy religion, unless you obtain salvation, you have in your own breast the latent forces of your future woe.

A great many do not realize that there is a hell. You are too much occupied. Your eyes and ears are filled with other things. Ten thousand things crowd in upon you, so that your conscience may be guilty, and your heart be vile; and yet you stifle your conscience and smother your soul, and you get so immersed in business that you forget you have a soul! But *some* day you will get sick, and you think it is only a trifling spell; but you get worse and worse, and soon you die. You think you have n't time to die; you have to work—rush—drive on; not *time* to get sick or die. But Death will put an icy hand on your pulse, and you give a few shuddering spells, and you die, and your soul goes out and it hovers over your body a few moments, and your spiritual eyes open, and you find you are *dead*; and an iciness steals over you, and

you are got beyond the Holy Ghost—beyond loved ones, and all sunshine,—and an eternal frost settles down upon you, and all you refined moralists will blaspheme, and a black angel will bear you on against your will, and amid the silence of Eternity will bear you down; and when you are there, no flesh and blood around you, no newspapers to entertain you, no money nor clothing nor furniture to feed your pride, no social glass or smoke,—they have all vanished like a myth. Unclothed, a solitary ghost with nothing to do but *think*, and *think*, and *think* of the *past* with remorse, of the future with revenge, and of God with added terror. Oh, the *loneliness!* And I am telling the *truth; it is coming.* You are on the way! *Then* you will think till your mind reels; and you will *think* until your heart writhes in anguish! And though they be no *external* horror, you have in *your own breast* the elements of everlasting anguish! Oh, what fools to let a few things of flesh and blood drown us, when in a few years you have to go

out and live *all alone* in that abyss of horror! And when the good man dies? His will is made; he has given *all to God!* I made my arrangements for eternity eleven years ago! It is all gone through with! So when *you* are called upon to die, it may be a *surprise*, but no *grief*. As your spirit passes out of the frail, sick body, you are embraced by the buoyant form of a waiting angel. You won't have to fly to heaven. The beggar was "*carried*" by the arms of angels; and as you are borne aloft you will take your place in the bright bowers of bliss! But suppose there were no bowers of bliss, no harps of gold? You carry the elements of your own bliss *in your own breast!* And you are not only "righteous" but also "pure;" and you can soar, and sing as you soar "unto him who hath loved us, and hath washed us in his own blood, unto him be glory and power and dominion forever!" You only have *one* soul, and it is **ALL** you have. It is worth *everything* to seek the salvation of your soul!



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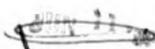
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