

The 144,000 on Mount Zion

The picture presented to us in the early verses of Rev. 14 is among the most beautiful and deeply significant of all Scripture—a Lamb standing on Mt. Zion, with 144,000 redeemed who bear the Father’s Name in their foreheads—a voice from heaven of many waters, of thunder, of harpers harping with their harps—a song which none but the singers know—their pure, holy, separated, undefiled perfection—without fault before the throne of God.

THROUGHOUT the Revelation, Jesus is portrayed by the Lamb. He is the “*Lamb slain from the foundation of the world*”—the redeeming Seed of the Woman, first foreshown in the skin-covering provided in the mercy of God for the guilt-nakedness of Adam and Eve.

The lamb is the basic sacrifice all through Scripture. Abel, first listed among the faithful (Heb. 11:4) brought of the “*firstlings of his flock*”—a more excellent sacrifice.

Then we find Abraham upon Mt. Moriah, the holy mount of sacrifice where later the Temple stood—“*God will provide Himself a lamb.*” Jesus said—

“Abraham rejoiced to see my day, and he saw it, and was glad.”

Then the Passover Lamb in the dark night in Egypt—the blood on the doorway—the Lamb of Divine protection and deliverance.

Under the Law (the shadow of good things to come) every day saw the offering of its two lambs—the morning and evening sacrifices.

Isaiah foretold of the Redeemer of mankind as a lamb brought to the slaughter—wounded for our transgressions, bruised for iniquities, cut off from the land of the living, but in the end prolonging his days, satisfied with the results of the travail of his soul (Isa. 53).

When, at last, in the fullness of times, John the Immerser introduced him to Israel, he declared—

“Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

There are seven words translated “lamb” in the Old Testament, and two in the New. The principal one in the Old Testament means “*leader, ruler, subduer.*” The same root is used in Gen. 1:28 concerning Adam and Eve—“*Subdue the earth.*”

This meaning may seem strange in view of the significance of “lamb,” as meek and gentle, but it envisions the young male lamb as the potential leader or ruler of the flock. This is providentially prophetic of the Lamb of God, who *overcame the world* by his perfection, submission and sacrifice.

The word used in the Revelation is different from that in the rest of the New Testament. It is a diminutive form and means “*little lamb*”—*arnion*. It is a gentle term of affection, just as we would use “little lamb.”

Here is emphasized that all power is of God—all power is of love—and God’s strength is made perfect in weakness and gentleness. A “little lamb” accomplished the great work foretold from the beginning which none of the mighty wild-beast nations have been able to do—the *complete and permanent subduing of the earth*, even to the subduing and eventual abolishing of sin itself—the root of all evil and rebellion. This is the only subduing that is worthwhile.

The “little lamb,” when John sees him in the Revelation, is “*as it had been slain*”—it had passed triumphantly through death. And it had 7 horns and 7 eyes—*all power and all knowledge*. This lamb alone was found worthy to open the seals—to unfold the course of

history and to open up the way to the complete fulfillment of God's glorious purpose with this earth and mankind.

The use of the Lamb symbol for Christ, right through to the very triumphant end of the Revelation, emphasized that God's whole beautiful plan of salvation is built on self-denial and sacrifice.

"If any man will come after me . . ."

—if any man desire to be among this joyful 144,000 who follow the Lamb whithersoever he goeth—

" . . . let him DENY HIMSELF, and take up his cross, and follow me."

Self-denial and sacrifice! Are we *big enough* to "follow the Lamb?"

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THE LAMB stood on Mt. Zion. The first mention of Zion is when David captured the Jebusite stronghold and named it the "City of David." It was the southern extension of the hill of Moriah, where later the Temple was built. These two hills—Moriah and Zion—together portray the priestly and kingly aspects—

"He shall be a priest upon his throne."

In the vast scope of the House of Prayer, as portrayed by Bro. Sulley—a scope utterly unperceived by any orthodox commentator—this whole area of Moriah and Zion form the central glorious pinnacle upon which the altar stands—

"Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, THIS IS THE LAW OF THE HOUSE" (Eze. 43:12).

* * *

IT IS remarkable and beautiful that Jerusalem first appears in history in a foreshadowing of her end—as the throne of a priestly king of righteousness and peace—*Melchizedek*. That was at the time of Abraham.

In Joshua's day, 500 years later, a sad change had come about. The name still remained—Jerusalem—"City of peace"—its king Adonizedec—"Lord of righteousness," but king and people were hopelessly sunk into depraved wickedness and idolatry.

THE MEANING of *Zion* is given by Strong's as "pillar, sign, waymark." The same word is translated "title, waymark and sign" elsewhere.

Gesenius gives its meaning as "something bright, shining, sunny and conspicuous." Others as "stronghold, fortress." All these meanings are harmonious and related, and present a picture of a strong and prominent fortress-city set upon a hill, shining conspicuously in the light of the sun—a beacon and a landmark.

Such is Zion—literally and spiritually. Our thoughts turn to the many references in the prophets to the latterday "*ensign upon the mountains*" that is set up for all nations to see, as in Isa. 18—

"All ye inhabitants of the world, see ye, when He lifteth up an ensign on the mountains."

"In that time shall the present be brought to the Lord . . . to the place of the Name of the Lord of Hosts, to Mt. Zion."

Many are the prophecies of the day of Zion's glory—

“The joy of the whole earth is Mt. Zion” (Psa. 48:2).

“Of Zion it shall be said, This and that man was born in her” (Psa. 87:5).

That is the only true nationality—the only true citizenship.

“I lay in Zion for a foundation” (Isa. 28:16).

And Isa. 51:11 gives the same picture we have here—

“The redeemed of the Lord shall return, and come with singing unto Zion; everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.”

Moriah and Zion—twin hills of *sacrifice and triumph*—the priesthood and the crown!

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“AND with him 144,000.” These are the redeemed. In chapter 7 they are sealed in tribulation—12,000 from each tribe of Israel. Here they are manifested in glory.

The 144—the square of 12—marks the connection with Israel, the foundation of God’s purpose—*“Salvation is of the Jews”* (John 4:22). On the framework of Jacob’s 12 sons, the whole national organization was built.

Twelve is 4x3. Four appears to indicate universal dominion—“to the 4 winds”—“the 4 corners of the earth”—the 4 world empires of man. And 3 appears to indicate resurrection, fulfillment, completion.

The camp of Israel was arranged in 4 groups of 3.

The breast plate had 4 rows of 3 stones each.

The new Jerusalem has 4 sides with 3 gates on each side.

The 24 priestly courses of David’s kingdom, and the 24 elders of the Revelation point to a doubling of the 12, foreshadowing the union of Jew and Gentile—

“Other sheep have I which are not of this fold.”

Twelve is the pattern of the ruling subdivisions of the Kingdom of God, past and future. There were 12 princes of the tribes, heads of their father’s houses under the king; the 12 apostles will sit on 12 thrones, judging the 12 tribes of Israel under the King of kings (Matt. 19:28).

The year, which is measured by the sun, is divided into 12 months, each ruled by the moon, the secondary light—4 seasons of 3 months each.

The day, again measured by the sun, is divided into 12 hours. So those Kings and Priests who reign subordinately with Christ are 12x12x1000. Twelve *squared* is 12 *intensified*—given body and reality.

There are no hidden inner chambers in the Ezekiel temple of the Age to come—its heart and center is a 12x12 altar high up on the holy hill of Zion—the Lamb and the 144,000 *manifested in glory for all the world to see*. How beautifully Bro. Sulley’s conception of the Temple brings out this glorious picture!

The 1000 symbol illustrates *multitudinousness*—a large number—“One shall chase a 1000,” “One among a 1000,” “The cattle upon a 1000 hills,” “A little one shall become a 1000.”

The 144,000 figure teaches us that the *multitude* of the redeemed are the *“Israel of God.”*

PART TWO

“Having his Father’s Name.” What a wealth of beauty, comfort and promise is contained in that one word, *“Father”*!

A true father—of which God is the perfect example—is a tower of protection, comfort, counsel, companionship, understanding, inspiration, and firm but kindly discipline and an ability to enter with infinite patience into the hearts and hopes and problems of childhood.

God’s Fatherhood is His greatest promise and blessing:

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD!”

“If a son shall ask bread of any of you that is a father, will he give him a stone?”

There is great depth in this parable of fatherhood. *Bread* comprehends every form of need, physical and spiritual; and *stone* every fleshly reaction of unkindness, thoughtlessness, rebuff, harshness, impatience, and neglect.

Our children look trustingly to us for guidance, example, comfort, assurance, understanding, maturity, Christlike tenderness and compassion, love, appreciation, encouragement, companionship, and a personal manifestation of the joy and beauty of holiness. *Are we giving them bread, or a stone? Whose fault is it if they starve spiritually?*

It is Jesus who brings out in its full beauty this exalted relationship in which we stand. In him the fullness of God’s Fatherhood is manifested.

This beautiful truth, like so many others, is destroyed by the Trinitarian doctrines of the churches of the world.

At Jesus’ first public manifestation, this is his theme—

“My Father’s House . . . My Father’s business.”

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IT MAY seem strange that (with but one exception in Isaiah) no use in the Old Testament ever addresses God as Father, not even David in the Psalms. Jesus, on the other hand, rarely used any other form of address.

This conception of God as the Father was a great stumbling block to the Jews in the teaching of Jesus.

This is perhaps the greatest aspect of Jesus’ manifestation and revelation of God to the world. Paul brings this out beautifully in writing to the Galatians and the Romans. He says (Gal. 4:4-7)—

“When the fullness of the time was come, God sent forth His SON . . . that we might receive the adoption of sons . . . wherefore thou art no more a servant, but a SON.”

And Romans 8:15—

“Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, ABBA, FATHER!”

Truly, as John says, the glorious Gospel of Christ was a new commandment. And yet it was not new, but the same from the beginning. For this intimate sonship was latent and implied right from the forming of man in God’s image.

Luke traces the genealogy of Christ right back to *“Adam, which was the son of God.”*

The faithful line of Seth, before the flood, are spoken of as “sons of God” (Gen. 6:2). And God said to Pharaoh—

“Israel is My SON, even My firstborn!”

The heart of the covenant to David was, of David’s son—

“I will be his Father, and he shall be My Son.”

And again (Psa. 2)—

“Thou art My son, this day have I begotten thee.”

Twice more in the Psalms, the same thought is approached—

“A father of the fatherless is God in His holy habitation.”

“Like as a father pitieth His children, so the Lord pitieth them that fear Him” (Psa. 103:13).

God through Jeremiah says to Israel, speaking of the future—

“Thou shalt call Me, my Father” (3:19).

And Jer. 31:9—

“I am a Father to Israel.”

And Malachi, pleading for brotherliness and love, enquires—

“Have we not all one Father? Hath not one God created us?” (Mal. 2:10).

Isaiah, as Paul says in another connection, is “very bold,” and comes closest to the New Testament manifestation—

“Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O God, art our Father, our Redeemer, Thy Name—the Memorial Name is from everlasting” (Isa. 63:16).

The Fatherhood of God and the Memorial Name are inseparably linked. Israel, as a nation, never reached a degree of spiritual discernment where God could fully manifest Himself as Father. There was always a thick, fleshly veil on their hearts.

As we realize how little was said, or understood, of this beautiful truth during all the long Old Testament times, let us, like the beloved apostle, be moved by the manner of love and revelation that has been shown to us, and let us appreciate the infinite value and significance of the first words of the prayer Jesus taught his disciples to pray—*“Our Father.”*

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“His Father’s Name written in their foreheads.”

There is a vast range of meaning and significance in the term, “Name.” The eternal Divine purpose is comprehended in the Memorial Name—*Yahweh Elohim*—*“He Who shall be Mighty Ones.”*

The two basic significances of God’s Name are His character and His purpose—what He *is*, and what He *purposes to be*. Moses pleaded, *“I beseech Thee, show me Thy glory,”* and God replied—

“I will proclaim the NAME of Yahweh before thee . . . Yahweh, Yahweh Elohim, merciful and gracious, long-suffering and abundant in goodness and truth.”

Beside character and purpose, *Name* imports many things, as:

AUTHORITY—“*My Name is in him*” (Ex. 23:21).

“*By what Name hast thou done this?*”

RELATIONSHIP—“*Let us be called by Thy Name*” (Isa. 4:1).

HONOR, RENOWN, ACHIEVEMENT—“*Make us a Name*”

REPUTATION—“*A Name that thou livest*” (Rev. 3:1).

“*A good Name is rather to be chosen than great riches.*”

RECOGNITION, ACCEPTANCE, INTIMACY—

“*I know thee by Name*” (Ex. 33:12). (Compare Jesus’ words, “*I know you not.*”)

ALLEGIANCE—“*Confess His Name*” . . . “*Love His Name*” . . . “*Hold fast My Name.*”

FAITHFULNESS—“*Believe on the Name,*” “*For His Name’s sake*”

REPRESENTATION—“*I come in my Father’s Name*” (John 5:43).

PROTECTION—“*The Name of the Lord is a strong tower.*”

DELIVERANCE—“*Save me, O God, by Thy Name*” (Psa. 54:1).

MANIFESTATION—“*I have manifested Thy Name*” (John 17:6).

“*The Name of the Lord cometh from afar*” (Isa. 30:27).

REMEMBRANCE—“*Blot out his Name*” (Rev. 3:5).

LIFE, EXISTENCE—“*I will give them an everlasting Name.*”

IDENTIFICATION—“*Everyone that is called by My Name*”

CITIZENSHIP—“*I will write on him the Name of the City of my God*” (Rev. 3:12).

In its fullest application, *Name* imports an individual’s *history, nature and destiny*, the sum total of his existence.

When Jesus promises that he will write upon those whom he accepts his New Name and his Father’s Name, he is promising immortality and the Divine Nature—everlasting membership in the family of God.

To be baptized “*into the Name,*” and to be “*in the Name,*” constitutes a complete union and unity with the bearer of the Name, a sharing in all that has been accomplished through this Name.

Names are important in worldly matters—a family name, a company name, a national name—all are matters of great value, and power and pride.

In spiritual things, a sound and clear union and allegiance and faithfulness to THE NAME is infinitely more important. THE NAME is the banner, the ensign, the rallying-point, the fortress of assembly,

“*God hath given him a Name which is above every name.*”

“*There is none other Name under heaven given among men, whereby we must be saved*” (Acts 4:12).

It is clear that the Name is the touchstone—the deciding factor of life or death. To have the Name, to comprehend the Name, to be in the Name, is life eternal. Herein lies the importance of the next expression—

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“Having his Father’s Name written in their foreheads.”

The Father’s Name is His character and purpose. Having the Father’s Name in the forehead involves a MIGHTY TRANSFORMATION OF BOTH CHARACTER AND PURPOSE which but few ever attain to. Our greatest danger is underestimating, failing to even comprehend, the depth and extent of the transformation of life that is demanded.

To have a purpose is to consciously shape all life’s activities in relation to a determined end. It is to eliminate all that interferes with, or has no value, in attaining that end.

Unless we consciously and continually subject our daily activities to this test, *we have no purpose, we have not the Name in our forehead.*

The forehead stands for the mind, the consciousness, the will, the desires and interests. If God’s Name is truly in our forehead, we shall be continually anxious to learn more about Him and His Word. Our *thoughts* will ever gravitate toward Him with joy and interest and love.

When we read, it will be things that have to do with Him and His purpose. The motives behind all our actions will be to please Him and serve His interests and glorify His Name.

We shall realize with dismay our natural subjection to the deceptive mind of the flesh, and we shall pray and study earnestly to acquire more and more of the safety and peace of the mind of the Spirit—the *Name in the forehead.*

The High Priest was the center and apex of the worship of the Mosaic Law—the heart and embodiment of all its shadows and significances. He was a man of sign. On his forehead he wore a pure gold plate engraved with the words—*“Holiness to the Lord.”*

To bear the Father’s Name in the forehead requires strength and determination. The strength is freely offered by God to those that seek it—

“My strength is made perfect in weakness . . . ”

“Seek and ye shall find; ask and it shall be given you.”

God said to Ezekiel (3:8-9)—

“I have made thy forehead strong against their foreheads. As adamant harder than flint have I made thy forehead.”

We must be unchanging and unflinching in the bearing of the Father’s Name.

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THERE is a striking contrast throughout Revelation between the *Father’s Name* and the *Beast’s Name*—the Father’s Mark and the Beast’s Mark.

The end of chap. 13, just preceding, speaks of those who have the Beast’s mark, number, or name in the forehead.

The Beast is the Babylonian-Grecian-Roman apostasy, centered in Rome, and it has set its mark on nearly every aspect of the world’s life and activities. All nations are drunk with the wine of her fornication. Let us try to discern all the ramifications of the Beasts mark in the customs and festivities of the world and shun them like the plague. We cannot bear the Name of both God and the Beast together—

“COME OUT OF HER, MY PEOPLE!”

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THE NAME was “written.” Three terms are used in this connection—to write, to engrave, to seal.

To *write* implies the implanting of information, knowledge, understanding, thoughts—

“I will put My law in their inward parts and write it in their hearts” (Jer. 31:33).

“Ye are our epistle, written in our hearts, known and read of all men . . . written not with ink, but with the Spirit of the Living God: not in tables of stone, but in fleshy tables of the heart” (2 Cor. 3: 2-3).

To *engrave* carries the thought further. It speaks of a shaping, a deep and permanent penetration and impression. God declares of the Christ-stone, cut out of the mountain without hands (Zech. 3:9)—

“Upon one stone shall be seven eyes—(the seven eyes of the little lamb, the seven spirits of Deity)—Behold. I will engrave the graving thereof.”

In the Mosaic Tabernacle, only three things were engraved, all to do with the High Priest’s vestments:

1. The stones on the shoulders—*the strength*;
2. The stones in the breastplate—*the heart*;
3. The pure golden plate on the forehead—*the mind*.

“Thou shalt love the Lord thy God with all thy strength and with all thy heart and with all thy mind.”

Thirdly, to *seal*—In chapter 7 the 144,000 were sealed in their foreheads. To seal is to mark for safety, to identify as a possession, to recognize and accept, to impress with an identifying symbol.

From ancient times to the present, a seal has been a mark of genuineness, authority and approval—

“He that receiveth his testimony has set to his seal that God is true.” (John 3:33).

Elihu said to Job (33:16)—

“God openeth the ears of man and sealeth their instruction.”

Again (Isa. 8:16)—

“Seal the law among my disciples.”

PART 3

“And I heard a voice from heaven.”

THE apocalyptic heavens are defined by what is said to occur in them. John sees the stars of heaven fall, heavens departed as a scroll, silence in heaven, war in heaven, the dragon cast out of heaven, armies in heaven on white horses.

In apocalyptic symbolism, all these things speak of *historical developments among the ruling powers of the earth*. The Lamb and the 144,000 were “in the heavens.” They had broken in through the “door in heaven” of chapter 4, and had taken their place among the ruling powers of the earth and were preparing to destroy them so as to fill the earth with God’s glory.

There were 3 aspects to the voice from heaven. It was—

(1) Like many waters;

(2) Like great thunder, and

(3) It was the voice of harpers harping with their harps. The “*voice of many waters*” is the triumphant voice of a mighty multitude. “Waters” are defined in apocalyptic symbol as “*peoples, multitudes, nations, tongues*” (Rev. 17:15).

Isa. 17:12 speaks of the noise of the rushing nations as the noise of rushing waters. The rushing of the wings of Ezekiel’s cherubim was like the noise of great waters, and the Multitudinous Son of Man of Revelation 1 had a voice like the sound of many waters.

The picture we get is the sweeping, irresistible force of a mighty river in flood, or the pouring of the seas over the land.

“*And like great thunder.*” Thunder is the audible manifestation of the power of God, particularly, but not always, in judgment and destruction.

The first Scriptural mention of thunder is in connection with the plagues of Egypt; the second with the mighty and terrible manifestations at Mt. Sinai.

Paul contrasts the scenes at Mt. Sinai with those at Mt. Zion. There the host of mortal natural Israel was fearful and terrified, and Moses went alone up the mount. Here the multitude of spiritual Israel are joyful and triumphant, united with the greater than Moses upon the mount, themselves the agents by which the thunder-judgments are administered. These are the 7 thunders—the 7 last plagues.

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But though they are *like* rushing waters and *like* thunders in their passing manifestations of fearful judgment, they are actually in their permanent inward reality—

“*Harpers harping with their harps.*”

Surely there is intended to be power and significance in this 3-fold repetition of this joyful, worshipful word! A harp is an instrument of praise and thanksgiving and joy. The harp was the comfort, inspiration and instrument of expression of David, the man after God’s own heart. The Psalms are not mere poems, but songs. There is infinitely more feeling, depth and expression in song than in mere recitation.

Psa. 81 speaks of the “*pleasant harp,*” and Isa. 24 of the “*joy of the harp.*” Conversely the symbol of mourning is to refrain from the harp’s use and hang it on the weeping willows (Psa. 137).

In 1 Chronicles 16, we read of David’s arrangements for singing in the worship of God. We read there of “*the musical instruments of God*” (v. 42), and of the first Psalm David delivered into the hands of Asaph, the chief of the singers—

“*Sing unto the Lord, all the earth:*

Show forth from day to day His salvation . . .

Worship the Lord in the beauty of holiness . . .

Let the heavens be glad, and the earth rejoice.”

What are the “*musical instruments of God?*” In Rev. 15:2 the redeemed standing on the glassy sea have the “*harps of God.*” What do these harps signify, for clearly they symbolize a much deeper and living reality—“*The harps of God.*”

Musical instruments are inanimate objects giving voice-like sounds of worship and praise. Their appeal and acceptability to God can only lie in their representation and symbolization and manifestation of the true heart-condition of the living worshipper himself. This was Bro. Thomas' conclusion. He says—

“Every one of them has his harp, for he is himself a ‘harp of the Deity,’ and therefore an INSTRUMENT OF JOY.”

Music is a very prominent aspect of Divine worship in Scripture. David's and Solomon's arrangements for the musical service are given in great detail, and with each reformation and restoration—Hezekiah, Josiah, Nehemiah—this aspect is much to the fore.

It is a notable fact that in the Mosaic Tabernacle arrangement, there is *no mention of music*, while in the Temple it appears to be the principal aspect of the service.

This is not to indicate that our present Tabernacle and wilderness dispensation is without its joy and thanksgiving and praise, but it does teach that all our joy and desire has its roots in the future living Temple Age, and that we cannot in their fullness, sing the songs of Zion in a strange and captive land.

Our joy at present, though deep, and rooted in thankfulness and praise, is largely overlaid with passing sorrow, as we walk in mortal weakness through a dark vale of tears—

“Weeping may endure for the night, but joy cometh in the morning.”

* * *

MUSIC is harmony, unity, beauty, and purposeful orderliness of sound, and our God is a God of order and beauty. Noise is confused sound—Babel—the world.

Music is disciplined, purposeful, meaningful sound. We shall be greatly struck if we look through a concordance under the word ‘sing’ and see the long list of stirring exhortations and *commands* to lift up the voice in joy and thanksgiving and praise.

It is surely remarkable that musical sounds, from one tone to its repetition at a higher pitch—the octave—naturally falls into *a sevenfold* division—a division recognized by ancient nations.

And it is further remarkable that it has been found that to be able to transfer harmonies to different keys in the scale, the addition of 5 half notes is required, so that the full scale has *12 steps*. Surely this reappearance of the Divine 7-12 pattern in so fundamental a thing is more than mere coincidence.

Music has great power. David's pure and spiritual psalms of praise soothed the spirit of Saul and inspired him, temporarily, at least, to better things; and Elisha, in trying and alien circumstances called for a minstrel that his mind might be better prepared to speak the Word of God.

This *must* be the purpose and result of our hymns. Herein all our hearts can be united as one.

In the dedication of the completed typical Solomon Temple, it was when the players and singers were “*AS ONE in praising and thanking the Lord*” that “*the glory of the Lord filled the house*” (2 Chron. 5:13-14).

Christ's whole desire was that his true brethren should be one, as he and the Father were one. *Our singing must accomplish in us this joyful spirit of mutual love and oneness.*

Music has great power, but its true purpose is Divine worship and spiritual joy. Man has profaned it to fleshly things.

“And they sang as it were a new song before the throne, and no man could learn that song but the 144,000 which were redeemed from the earth.”

“A new song.” This NEW SONG of the redeemed is mentioned frequently in the Psalms—

“Sing unto him a new song” (Psa. 33:3).

“He hath put a new song in my mouth” (Psa. 40:3).

“O sing unto the Lord a new song!” (Psalms 96 & 98).

Both these psalms end—

“For He cometh to judge the earth: He shall judge the world with righteousness.”

—the work of the 144,000.

“I will sing a new song unto Thee, O Lord!” (Psa. 144).

“Sing unto the Lord a new song. The Lord will beautify the meek with salvation” (Psa. 149).

And Isaiah says the same thing (Isa. 42:10)—

“Sing to the Lord a new song: The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war.”

This is the theme of the song of Moses and the Lamb—“Yahweh is a Man of War.” *The Yahweh Elohim Man of War is the Multitudinous Christ.*

The new song is given in Rev. 5:9-10—

“And they sang a new song, saying, Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

“And hast made us unto our God kings and priests, and we shall reign on the earth.”

Truly no man can sing this song save the 144,000. Only the redeemed—the glorified saints—can sing it with truth and reality.

The triumphant Song of Moses on the banks of the Red Sea is the first song—the *first mention of human singing*—in the Bible. The Song of Moses and the Lamb is the *last*. This is not coincidence. It is marvelous Divine design. (The angels sang together at Creation.)

We do well to realize the great importance of singing in the service of God. And not just singing, but—what is more important—the *spirit* of singing. A basic disposition of thankful joyfulness is absolutely essential to make our service acceptable.

This is emphasized time and time again in the Psalms as the only reasonable, acceptable, possible frame of mind in view of the infinite goodness and mercy and love of God toward us. Psalm 100 is a good example—

“Serve the Lord with GLADNESS: come before His presence with SINGING . . .

“Enter into His gates with THANKSGIVING, and into His courts with praise. BE THANKFUL unto Him, and bless His Name.”

Paul emphasized this same essential frame of mind—

“Speaking to yourselves in psalms and hymns and spiritual songs, making melody in your hearts to the Lord” (Eph.5:19).

That is what we MUST HAVE—“*Melody in our hearts.*”

If we get enough of this spirit of thanksgiving into us (and we *must* get it into us), then it will overflow into all our relationships, and make all our contacts with our brethren and sisters a joy and a blessing. It will heal many heartaches and solve many ecclesial problems.

Singing and joy are not reserved solely for the future. In a deep and beautiful passage in Job, Elihu says—

“*God, my Maker, Who giveth songs in the night.*”

When we think of songs in the night, we cannot help but turn our minds to Paul and Silas in the midnight darkness of the Philippian jail, their bodies wracked with pain and their feet clamped in stocks—

“*At midnight Paul and Silas prayed, and sang praises to God.*”

The same thought of deep spiritual joy being born out of the dark night of present sorrow is woven through Psa. 42—

“*O my God, my soul is cast down within me . . .*

“*Yet in the night His song shall be with me, and my prayer unto the God of my life.*

“*Why art thou cast down, O my soul, and why art thou disquieted within me?*

“*Hope thou in God: for I shall yet praise Him, Who is the health of my countenance, and my God.*”

“*And they sang a new song before the throne, and no man could learn that song, but the 144,000 which were redeemed from the earth.*”

—G.V.Growcott, The Berean Christadelphian, Aug, Sept, Oct. 1961