

We have quite some task on our hands this evening. This edition will seek first to carry out a scanty survey of the last nine of the eleven editions so far. That done, we would continue from where we stopped in the last edition of this programme.

You will recall that the third message, which is the first, we would be reviewing, brought us into the Book of the Revelation of Jesus Christ. There in that message, under the topic, 'Our First Love', we had an introductory consideration of the Book of Revelation. It was Christ in the midst of the seven golden candlesticks (which stand for seven churches) speaking to them, manifesting as it were, the score-sheets of their performances, in what might be called a typical day of judgement.

In that message of Christ to the Ephesians Church, He said they have left their first love. We declare that our first love is Jesus. Consequently, our first works is devotion to Jesus. Vital fellowship with Christ is the source of all our growth in grace and our empowerment for spiritual service. When that aspect of our lives is anyway affected, then the powerhouse is affected. We are told that they left their first love and their first works, and consequently were regarded by God as being in a fallen condition. And we were called to the fact that our communion with God should receive more and more attention. It is a busy world and we are caught in the current of it. But wisdom demands that we should spend more and more time with Jesus, in fellowship and communion with Him, in prayers, in worship and in meditation on God's Word.

We skipped the second and third letters to the churches in Smyrna and Pergamos, and we came in the second message to the church in Thyatira. And there, under the topic: 'Unholy Ties and Mixed Worship', we drew attention to the fact moral failure is a problem in the church, and mixed worship is a growing tendency among Christian people. By mixed worship, we are making reference to the worship of the Living God and to the worship of men made in the image of the Living God. And we said, that is idolatry. We may rightly infer this from the message to the church in Thyatira: it says, "...you eat food sacrificed to idols and you commit fornication." (Revelation 3:20). Now, we drew attention to the fact that as God dealt with Jezebel of the Old Testament, so He will deal with the Jezebel condition among His people. The proof that we are living in vital communion with Lord Jesus Christ is in walking in victory over our

moral failures. That was the second message.

Then, the third in the series was a consideration of Christ's message to the church in Laodecia. There, we subtitled our meditation: 'The Way of Escape'. For in that message, we were concentrating on the counsel that the Lord Jesus Christ gave to that church. Laodecia felt fulfilled, but it was the worst church type. She says, ".I am rich and increased with goods and have need of nothing.". And Jesus said, ".You do not know that you are poor, wretched, and miserable, blind and naked." (Revelation 3:17). And then, He goes on to counsel the church. And, we know that being the seventh church type, it represents in a very clear manner, the general condition of Christian assemblies the world over. More and more believers are getting caught up with materialism today. But we know that as the Word of the Lord came to them, calling them out of that condition, so also the Word of the Lord will go forth today, calling people out of its evil hold. We believe that the Lord will have men and women who respond to Him, and live according to His will.

In the fourth message, we reached to a critical point. We had seen the churches from the viewpoint of one observing the goings on from within them. We had seen the rising and falling and rising again only to fall. But in the fourth message, we were invited with Apostle John to come up to the heavenly position, Revelation 4:1 was the Bible verse we used in that meditation. There, a second division in the book of Revelation sets in. The first three chapters recorded "the things that are" and from the fourth chapter, we are told of "the things which shall be hereafter".

And in that message, we said if what is rebuked and condemned among the Lord's people is not faithfully heeded to, if the Lord's call to repentance is neglected, then we are shown what future the people are heading to. So, what shall be hereafter derives from what things are. And from that heavenly position, we saw two great streams, two great divisions, two great lines of things emanating from a common beginning.

From the heavenly position, we are made able to see two women, the one following a faithful course and the other following an unfaithful course. Then, we also saw two cities, the great city, Babylon, and the holy city: The New Jerusalem. And since we will be returning to this point, let us pass on to the next meditation in this series.

Now, it became clear after that ministration that time would have to

be taken to explore the language of Prophecy. This is because the book of Revelation is given to us in signs, symbols, spiritual imageries and figurative expressions. And if we were to go straight into taking those two contrasting pictures that we saw in that fourth message, many of the viewers might not be able to grasp what is being taught.

In the language of Prophecy, that we considered in three straight messages, we looked into such symbols as the moon, the stars, the trees, grasses and we zeroed in to a consideration of the word: "day".

Now, considering the symbols of 'day', we are made to understand that in prophetic scriptures, more often than not the word "day" does not represent a twenty-four hour period; that is, not solar days are in view in prophetic scriptures. And we combed the scriptures a bit to find occurrences of the word 'day' where a twenty-four period could not possibly be associated with the events described. We saw that the six or seven days of the creation were actually periods spanning thousands of years. We saw that the day of temptation in the wilderness was actually a period of forty years. And we saw, drawing out comment from II Peter 3:8, that in the history of redemption, a day with the Lord is as a thousand years. There has been six days of redemptive history. The six thousand years of recorded human history has witnessed God working in the midst of fallen human race, to raise up unto Himself a people for His name. In the first six days of human history, the church, the Bride of Christ, is the principal focus in God's redemption plan. The church in ministry to the nations would be the focus in the symbolic seventh day of redemption. One day is as a thousand years.

Now, we zeroed in on the "day of the Lord" being the crowning time period in all of the histories of redemption. And we are led to see that a lot of activities take place within the church just before what is called the "Rapture". For God is not going to take unto Himself a church that has failed, a church that has no reflection of His image, and likeness. And like was observed, we cannot in our present condition enter into full course.

Beloved Brethren, by the next meeting, when the Lord in His mercies brings us your way again, we will continue from where we stopped before the reproduction of this edition - we shall be considering the sub-topic " COME UP HITHER".

We encourage you in the Lord to pray always that the Lord will sustain this 'Work of Harvest' that the Lord of the Harvest Himself might send labourers into 'HIS HARVEST'. Stay blessed in Him who alone is the Lord of Hosts.