

## Revelation - Commentaries by John Gifford Bellett

Footprints for Pilgrims: Evening Meditations for the Day of Days, Footprints for Pilgrims - 686

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(Ezek. 3., Rev. 10.) Both Ezekiel and John were commanded to eat the book which contained the subjects of their future testimonies... By eating we understand that the word was to be appropriated. These prophets were to make the messages they were commissioned to deliver their own.... Even eating, or appropriating, is not sufficient: there is also the digesting of what we have appropriated.... Most of us know from our own experience that the process of digesting the truth we have really received is often a slow operation; and also that the truth is never effective in us, or through us, until it has been digested. There is a great distinction therefore between... Ezekiel having the roll in his mouth, and enjoying its sweetness, and eating it with his belly and filling his bowels with it....

Christian Treasury: Volume 5, Babylon

Revelation 17 and 18 REV 17 REV 18

"Sanctify them through Thy truth: Thy word is truth." This is a saying much to be remembered. It teaches us that we are not to make ourselves the judges of what sanctification or holiness is. God's Word is to determine this, because holiness is that character or mind which is formed by God's Word or truth.

We are apt to think that our own moral sense of things is the rule of holiness. But the Word of God claims to be such a rule: "Sanctify them through Thy truth: Thy word is truth." John 17:17. An act may be unholy, though done with a good conscience, because "the truth" and not the conscience is the rule of holiness.

If that rule were applied to many a thing which the moral sense or the religious sense of man approves, how it would change its character! And the Lord cannot change His standard of holiness, though He may be infinitely gracious to the shortcomings of His saints.

A Place Apart

Those words, "For their sakes I sanctify Myself, that they also might be sanctified through the truth," have their own force and value also. Thus in the whole of His utterance in John 17, the Lord strongly takes a place apart from the world, and puts His saints in the like place, praying that they may be kept there. In this sense, I believe, He speaks of sanctifying Himself. Through all this Church age He is apart from the world and the earth, and sanctification depends on our communion with Him in that separated place. "The truth," testifying as it does of Him, links us with Him in that place. Sanctification is thus "through the truth," leading us to fellowship with an unworldly Jesus.

We may see instances of such sanctification from the beginning. When the ground was cursed for man's sake, holiness was separation from it as in the persons of the antediluvian saints. Uncleanliness was cleaving to it, as did the family of Cain.

When the earth again corrupted itself, and God judged it by the scattering of the nations, holiness was separation from it as in Abraham. Apostasy was a clinging to it in spite of judgment as Nimrod did.

When Canaan was judged, Achan's sin savored of the, apostate mind, but Israel became a holy people by separation from it, and from all people of the earth by the ordinances of God and the sword of Joshua.

But Israel revolts. The circumcision becomes uncircumcision and with them all on the face of the earth or in the world becomes defiled, and holiness is separation from it in companionship with a rejected and heavenly Christ.

The Whole System is Judged

The whole system, the world, is the judged or cursed thing now. It is the Jericho. While the camp lingers in the wilderness, we may be at work or on a mission to draw out the Rahabs. But we cannot seek the improvement of Jericho, or display the resources and capabilities of the world. The world including other thoughts, is also any moral or religious system or undertaking which does not act in company with a rejected and heavenly Christ. Such doings would be unholy, not according to "the truth," however morally conducted or benevolently intentioned.

To glory without going on to "perfection" in a crucified Christ will not, if alone, be the "perfection" in this age. There must be companionship with a rejected Christ also. Babylon, the mystic Babylon of the Revelation, may be brought to boast in a crucified Christ and be Babylon still. For what is it as delineated by the Spirit? Is it not a thing worldly in character as well as abominable and idolatrous in doctrine and practice?

Rev. 18 gives us a sight of Babylon in its worldliness, as chapter 17 does more in idolatries. Babylon of old, as in the land of Chaldea, was full of idols and guilty of the blood or of the sorrows of the righteous. But it had also this mark: it displayed greatness in the world in the time of Jerusalem's depression. So it is with the mystic Babylon. She has her abominations in the midst of her, and the blood of the martyrs of Jesus stains her. She is disclosed even more fully as great and splendid and joyous in the earth during the age of Christ's rejection. She is important

in the world in that day when the judgment of God is being prepared for the world. She can glorify herself and live deliciously in a defiled place.

#### The Kings—Her Friends

It is not that she outwardly ignores the cross of Christ. She is not heathen. She may publish Christ crucified, but she refuses to know Christ rejected. She does not continue with Him in His temptations, nor consider the poor and needy Jesus. (Luke 22; Psa. 40.) The kings of the earth and the merchants of the earth are her friends, and the inhabitants of the earth are her subjects.

Is not, then, the rejection of Christ the thing she practically scorns? Surely it is. And again I say that the prevailing thought of the Spirit about her is this—she is that which is exalted in the world while God's Witness is depressed and she is in defiance of that depression, for she knows of it. Babylon of old well knew of the desolation of Jerusalem. Christendom externally knows and publishes the cross of Jesus.

Babylon of old was very bold in her defiance of the grief of Zion. She made the captives of Zion to contribute to her greatness and her enjoyments. Nebuchadnezzar had done this with the captive youths, and Belshazzar with the captive vessels.

#### Christendom Glorifies Herself

This was Babylon and in spirit this is Christendom. Christendom is the thing which glorifies herself and lives deliciously in the earth, trading in all that is desirable and costly in the world's esteem, in the very face of the sorrow and rejection of that which is God's. Christendom practically forgets Christ rejected on the earth.

The Medo-Persian power is another creature. He removes Babylon, but exalts himself (Dan. 6). This is the action of "the beast" and his ten kings. The woman, mystically Babylon, is removed by the ten kings, but then they give their power to the beast, who exalts himself above all that is called God or that is worshipped, as Darius the Mede did.

This is the closing crowning feature in the picture of the world's apostasy. But we have not reached it yet. Our conflict is with Babylon and not with the Mede. Our conflict is with that which lives deliciously and in honor during the age of Jerusalem's ruins, or of the rejection of Christ.

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Christian Truth: Volume 19, Revelation 11:18 and 19:5

Think with comfort on Rev. 11:18 and 19:5. I have enjoyed and been strengthened by the thoughts that have arisen in my soul from such verses, having a legal tendency to measure myself with others. Be willing to be among the "small"; heaven has fitted itself for the accepting of "small" and "great" together. Do not be uneasy if you judge yourself little in either fruitfulness, or devotedness, or grace, in comparison with others. Be willing to enter heaven as a "small" one. The glory has made its reckoning accordingly. The millions of the saints are there, as well as apostles, prophets, and martyrs. All the congregation, the small ones of Dan, as well as the princes of Judah, were alike in the shout of triumph when the glory appeared (Lev. 9). Clement and others were not Paul in the measure of their labors, in the love of Christ, and energy of the Spirit; but they were Paul as having their names alike written in the book of life (Phil. 4:3).

It is indeed a happy thought; the system of the glory has counted upon the small as well as the great, as John 14:2 intimates that the Father constructed His house on the very plan of receiving the saints as well as Christ. It was part of the original design. It was built as a many mansioned house, because all that trust in Jesus were to be there just as surely as Jesus Himself. Oh the solid and deep consolation of faith in these great and precious mysteries!

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