and the rest of his subjects came into view. In the  
reign of Solomon they disappear.  
 It is said “*His* servants” shall serve. Why not  
“*their* servants”? Because the unity of the Godhead  
will ever abide. God and the Lamb are one God. “I  
and the Father are *one*.”  
 They “shall serve Him.”  
 Heaven, or the final state, is not one of idleness, but  
of service to God. The word used signifies “priestly  
service”: no servile work is theirs.  
 “And they shall see His face.”  
 This among earthly sovereigns is the privilege of  
courtiers and ministers of the palace; not of the king’s  
subjects in general.  
 God at length discovers Himself to His subject-kings,  
as the King of kings. He allows Himself to be seen  
as God, by His worshippers and priests.  
 At last the “beatific vision” is granted. We are  
equal unto the angels; even the most favoured of them.  
For not to all of those servants of God is it given: but  
of those who act as guardian-angels of the elect, Jesus  
tells us, “That in heaven these angels do always *behold  
the face* of my Father which is in heaven” (Matt. xviii. 10).  
 “And His name shall be on their foreheads.”  
 A hundred and forty-four thousand have the name  
of God and of the Lamb written on their foreheads  
*before the millennium begins, and as the sign of a peculiar  
glory*. xiv. For to them it is given to follow the Lamb  
in His progress from part to part of His dominions.  
But now that special mark seems to be imparted to all  
the dwellers in the city: and we read no more of the  
Saviour’s movings to and fro.  
 “And there shall be no more night.”  
 The citizens need no sleep, and therefore they have  
no night. Herein this Paradise of God stands distinguished