We're Marching to Zion

Violin Solo

Gadera Cliffs Facing the Sea of Galilee
COVER: We’re Marching to Zion

As we drive down Route 92 on the eastern side of the Sea of Galilee, we begin noticing the imposing cliffs of the southern Golan Heights, at the foot of the steep Golan Heights.

Matthew (8:28-34), Mark (5:1-20), and Luke (8:26-39) tell about the man (here in the country of the Gadarenes) with the unclean spirits, who met the Lord Jesus as soon as He had stepped out of the boat (after He had calmed the tempest on the Sea of Galilee). Upon telling the demons to come out of the man, they asked to be allowed to enter the herd of pigs grazing nearby. “And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea” (Mr. 5:13).

Surely, the demoniac had truly repented when the demons were cast out. He had seen the evil of his sin, had mourned that he had committed it, and had resolved to forsake it. Conversion, a complete turning from sin to holiness came when he put on his garments, and was no longer filthy and naked, and was said to be “clothed, and in his right mind” (Mr. 5:15).

Likewise, when the prodigal was feeding swine, and all of a sudden began to consider and to come to himself (Lu. 15:17), that was repentance. But when he left the far country for the father’s house, that was conversion (Ac. 3:19). Could it be that a thief be pardoned and continue to thieve, or a harlot forgiven and remain unchaste? Continuance in sin and pardon cannot coexist.

The demoniac’s repentance and forgiveness will be peculiarly precious at the second advent, when the Lord Jesus, the righteous Judge returns. That converted demoniac will be fully absorbed in that day and will enter the New Jerusalem.

The maker and builder of that heavenly Zion is God (Heb. 11:10). Its derivation is “out of heaven from God” (Re. 21:10). Its location is close to the earth—“descending” (Re. 21:10). Its splendor is “having the glory of God,” glory being brightness, luster, and splendour. Its brightness is like the wavy, rainbow colors of a jasper stone, but with the crystal-clearness of a diamond. The foundations are immense, solid mass jewels, and each gate a solid pearl. (Re. 21:11, 19-21).

Men may build grand cities here, but are satisfied with streets of inferior quality. There the streets (as well as the city itself) are pure, transparent gold like the most perfect glass (Re. 21:18, 21).

The city’s amplitude is 1500 miles square, a solid cube with 1500 mile streets over 1500 mile streets and stories over stories, which would stretch from furthest Maine to furthest Florida, and from the Atlantic to Colorado. Into this everlasting residence will only those enter who have been cleansed by the blood of the Lamb; and they shall reign with Him—not for a thousand years only—but forever!
We're Marching to Zion

Isaac Watts, 1674-1748
Refrain by Robert Lowry

Robert Lowry, 1826-1899
Arr. by Glenda Macomber

Come, we that love the Lord, And let our joys be known,
Join in a song with sweet accord,
We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God.
Then let our songs abound,
We're marching through Immanuel's ground,
We're marching through Im-

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We're Marching to Zion

man - uel's ground, To fair - er

worlds on high, To fair - er worlds on high. We're

Refrain

march - ing to Zi - on, Beau - tiful, beau - ti - ful

Zi - on, We're march - ing up - ward to

Zi - on, The beau - ti - ful city of God.
We're Marching to Zion

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Beautiful, beautiful Zion;
We're marching upward to

Zion, the beautiful city of God.
Then let our

songs abound, and every tear be dry;
We're marching thro' Im
We're Marching to Zion

manuel's ground, We're march' ing thro' Im - man -uel's ground, To

farther worlds on high, To farther worlds on

high We're march' ing to Zion Beautiful, beauti - ful

Refrain
We're Marching to Zion

Zi - - - - on, We're marching upward to Zi - - - - on, The

bea - ti - ful cit - y of ff pp ff

p ff ff