

Isa. 60:19, *The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy Glory.*
1 John 1:5, *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.* John 8:12, *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* 1 Tim. 6:15,16, *(Christ) which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

Rev. 21:24-27, *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

Here John leaves man a picture of the glorious church as it must be, without spot or wrinkle, when Christ comes to get his Bride. The nations shall walk in the teachings of Christ through the gospel.

CHAPTER 22

The Spirit and the bride say, "Come!"

Rev. 22:1, *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

Rev. Cruden's Concordance B.S.W.L. edition has this to say: *It is used to denote great plenty of any thing. Job 29:6, 'The rock poured me out rivers of oil,' that is, great plenty and abundance of oil. Psa. 36:8, 'Thou shalt make them drink of the river of thy pleasures.' Thou shalt make them partake of that abundant pleasure, delight, and satisfaction, which thou not only enjoyest thyself, but bestowest on thy people: And river may note the constancy and perpetuity of these pleasures, as well as their plenty. And in John 7:38, 'He that believeth on me, out of his belly shall flow rivers of living water:' that is, He shall be endued with the gifts and graces of the Spirit in a plentiful measure, which shall not only refresh himself, but shall break forth, and be communicated to others also for their refreshing.*

As I understand the Scriptures, this river of water of life is the Holy Spirit that God had promised to pour out upon all flesh. Joel 2:28,29, *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit.* UPON ALL FLESH, I believe means, UPON BOTH JEW AND GENTILE, for we have the record of the Holy Spirit coming upon the Jews in Acts 2:1-4, *And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost (Spirit), and began*

to speak with other tongues, as the Spirit gave them utterance. The Holy Spirit was poured out upon the Gentiles as recorded in Acts the tenth chapter. God directed Peter to go to Cornelius, a Gentile, and preach the gospel to him and all that were gathered at his house. Acts 10:44-46, *While Peter yet spake these words, the Holy Ghost (Spirit) fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost (Spirit). For they heard them speak with tongues, and magnify God.*

This river of water of life is still spreading over the entire world. On the day of Pentecost Peter preached, saying to the people: Acts 2:38,39, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* After this sermon about three thousand souls were baptized and received the Holy Spirit (verse 41), and following another sermon soon after this (Acts 4:4), there were about five thousand added unto them. By these records we can see the river flowing on and on, in that every true believer that obeyed and was baptized received the gift of the Holy Spirit, the pure-water of life.

Rev. 22:2, *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*

There are four things given to us in the Scriptures as the tree of life.

1. Prov. 3:18, *She (wisdom) is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.*
2. Prov. 11:30, *The fruit of the righteous is a tree of life; and he that winneth souls is wise.*
3. Prov. 13:12, *Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.*
4. Prov. 15:4, *A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.*

Christ Jesus is said to be made of God unto us wisdom, 1 Cor. 1:30, *But of him are ye in Christ Jesus, who of God is made unto us wisdom,* etc. He reveals the will and knowledge of God to us, and makes us wise unto salvation. There are many more scriptures teaching on this subject, too numerous to mention, but this seems to be sufficient to rightfully say that Christ is put here for the first mentioned tree of life (as wisdom), for it was Christ that

brought eternal life to man. *And happy is every one that retaineth Christ and his teachings.*

Prov. 11:30, *The fruit of the righteous is a tree of life; and he that winneth souls is wise.* Cruden's Concordance B.S.W.L. edition says: *The fruit of the righteous, that is, the counsel, example, instruction, and reproof of the righteous, is a tree of life; is a means of much good, both temporal and eternal, and that not only to himself but to others also, Prov. 11:30. Solomon says in Prov. 12:14, 'A man shall be satisfied with good by the fruit of his mouth;' (that is), He shall receive abundant blessings from God as the reward of that good he has done by his pious and profitable discourses.*

Hope deferred maketh the heart sick: but when the desire cometh (desire is fulfilled), it is a tree of life. Psa. 145:18-20, *The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy.* All men desire the salvation of their souls, and when this is fulfilled in the obedience to the gospel, it is a tree of life to that man.

Prov. 15:4, *A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.* Prov. 18:21, *Death and life are in the power of the tongue. A wholesome tongue is the tongue of any one who teaches the true words and doctrine of Christ, that men might hear and believe.* 1 Tim. 6:3,4, *If any man teach otherwise (with the tongue), and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, etc.* By these teachings we can see that the tongue can also be a tree of life.

As for the twelve manner of fruits, and the yielding of her fruit every month, I cannot find any reference to this part. Now the fruit of the Spirit is given to us in Gal. 5:22,23, which is, *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.* I believe the fruit of the Spirit is also the fruit of the tree. This tree is understood to be Christ and all true Christians that are in Christ; therefore, they have all these graces through the Spirit that is within them.

And the leaves of the tree were for the healing of the nations. Trees without leaves cannot bear fruit. I find no scripture explaining these leaves that are a healing of the nations, yet we know all Christians retaining all these graces must practice them in godly deeds. They must live them out in actions. Christians living out these graces in godly deeds have a great influence on those with

whom they come in contact, and often lead others to a better life, even to becoming Christians.

In summing up what we have read in Rev. 22:1 & 2, we may say that the water of life is the Holy Spirit sent from God upon the Jews and Gentiles alike and it is a river that flows on and on in that ever obedient believer receives the gift of the Holy Spirit (Acts 2:38). The tree of life is Christ, the wisdom of God. The leaves that are for the healing of the sinsick nations are a part of the tree and are: the words and doctrine of Christ (a wholesome tongue); the instruction and reproof of the righteous who are examples to others (fruit of the righteous); and the desire of salvation that is fulfilled in obedience to the gospel. The twelve manner of fruit borne by this tree could be the teaching of the twelve apostles which continued month by month throughout the year.

Rev. 22:3,4, *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads.*

The greatest curse that ever came upon man is spiritual death. Adam is the progenitor of all mankind. In the Garden of Eden Adam disobeyed God and ate of the tree of knowledge of good and evil, of which God had told him not to eat (Gen. 2:17). By this disobedience sin was brought into the world. Rom. 5:12, *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that (or, in whom) all have sinned.* Psa. 49:7, *None of them can by any means redeem his brother, nor give to God a ransom for him.* As Paul said, all have sinned, and since the ransom of man must be a man as pure from sin as Adam was before he sinned, therefore, only God and Christ could redeem man from sin, even the sin that was passed down from Adam. Christ had to come to earth and die for our sins. John 3:16, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* 2 Cor. 5:14,15, *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.* 1 John 5:11,12, *And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.* We see that this life is in God's Son; therefore, all those who have been baptized into Christ are free from the curse of death. Gal. 3:26-29, *For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into*

Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

But the throne of God and of the Lamb shall be in it. "Throne is also put for sovereign power and dignity, it being the symbol of royalty and regal authority," (Crudens Concordance B.S.W.L. edition). God and Christ are the divine rulers of this New Jerusalem, and the givers of the Holy Spirit. Thus, they are in this new Jerusalem.

And his servants shall serve him. All Christians who are eligible to be admitted to this city as servants of Christ, and to be partakers of its blessings, will serve God and Christ continually. *And they shall see his face; and his name shall be in their foreheads.* Jesus said, Matt. 5:8, *Blessed are the pure in heart: for they shall see God.* The writer said, Heb. 12:14, *Follow peace with all men, and holiness, without which no man shall see the Lord.* Psa. 15:1-5, *Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

And his name shall be in their foreheads. Man's mind and intelligence are in his forehead. Name means authority. Matt. 28:19, *Go ye therefore, and teach all nations, baptizing them in the name (that is, by the authority) of the Father, and of the Son, and of the Holy Ghost.* God said he would make a new covenant with his people. Heb. 10:16, *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.* Thus, God's authority as to the commandments shall be in their minds, that is, in their foreheads.

Rev. 22:5, *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

1 John 1:5, *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.* At one time on Mt. Sinai, Moses asked God to

show him his glory. God told Moses that no man could look upon the face of God and live, but God put Moses in a cleft of a rock and let him see his (God's) glory pass by, so that Moses only saw the back parts of God's glory, (Ex. 33:18-23). This great glory of God caused Moses' face to shine so that he had to put a veil over his face when he talked to the children of Israel, (Ex. 34:33-35). After Jesus was glorified in heaven, after he had ascended to the Father, he showed himself to Paul on the road to Damascus, and his glory blinded Paul. God had Ananias to go to Paul and heal his eyes, (Acts. 9:1-18).

Christians are the temple of God. 2 Cor. 6:16,*for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.* If God and Christ, with all their glory and brightness dwell with the saved, there will be no need of any other light.

And they shall reign for ever and ever. All the righteous that make up the bride, the New Jerusalem, have overcome sin and the Devil, and they will continue to reign over sin and Satan. Thus they shall reign for ever and ever with Christ through grace. Forever in other parts of the Bible has meant to the end of that age or that law. Christ will turn all authority back to the Father when the earth is no more, 1 Cor. 15:24. Rom. 5:17, *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.*

Rev. 22:6,7, *And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.*

Here the angel is impressing upon John the truth of all that the Lord God is giving to John to give to his servants.

The things which must shortly be done. At this time, all the former dispensations had passed away. The Patriarchal dispensation passed away when the gospel had been preached to every creature. Col. 1:23, *If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.* Also showing that the gospel was preached in all the world we have: Rom. 10:17,18, *So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.* And Col. 1:5,6, *For the hope which is laid up for you*

in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world.

Jesus claimed the Gentiles as his sheep as well as the Jews. John 10:15,16,*I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* Eph. 2:11-22, (Paul preaching to the Gentiles) *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.*

It is understood by most all Bible scholars that this Revelation was written after the destruction of Jerusalem; therefore, the great Mosaic Law had passed away in full. The Law was nailed to the cross of Christ (Col. 2:14), but the Jews continued to offer up sacrifices in the temple until Jerusalem was destroyed. Therefore, the Mosaic dispensation had passed away. The Holy Spirit had been poured out upon the apostles, and they had preached the gospel to every creature. All the apostles but John were dead. When John should die the Apostolic Era would be gone, or passed away, and we know that his death was imminent and *must shortly be done.*

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. We know that when a person dies, that is the same as Christ's coming to them. We can't say that Christ meant that he was coming quickly to take John away, or

coming into his greatest power, his supreme authority, or just what. All Christians should be watching for him every minute.

Rev. 22:8,9, *And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.* John is again forbidden to worship the angel.

Rev. 22:10,11, *And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

John was the last apostle that had been endued with power from God to understand all sealed prophecies, therefore he was told, *Seal not the sayings of the prophecy of this book*, for the time was at hand, that is, there would be no more direct contact of God to man as before.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still. Now this seems to be a very hard saying. I believe it is meant for those who have heard the gospel and understand all that Christ has done for the salvation of men, and yet continue in sin. Paul tells us in 2 Timothy 2:8-13, *Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself.* God spoke through Ezekiel to the Israelites, Ezek. 3:27, *But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.* God does not force any body to be good and obey him. They have to come of their own free will. It is the Christian's duty to preach or teach every one the word of God as recorded in the gospel. The righteous and holy must continue to be so until they die to be saved.

Rev. 22:12, *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

I cannot see any resemblance in this quotation to the coming of Christ at the end of the world as recorded in Rev. 20, where the earth and heavens fled away, and the great judgment was set. I see it more as in the parable recorded in Luke 16:22-26 where the beggar and the rich man died. The beggar was carried to Abraham's bosom, and the rich man was in torment. Rom. 2:4-8, *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.*

Rev. 22:13, *I am Alpha and Omega, the beginning and the end, the first and the last.*

These are the same words spoken to John at the beginning of this great Revelation, chapter 1:8 & 10, when Christ showed himself in his glorified state among the candlesticks. He is the first and the last. Col. 1:15-18, *Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

Rev. 22:14,15, *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

Obedience to the commandments of the Lord is the only manner of entrance into the city, the New Jerusalem which is the church, that one may have opportunity and right to partake of the tree of life (Christ) for the healing of the sinful soul. All who remain outside the city are counted among the evils listed here.

Rev. 22:16,17, *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*

SUMMARY BY CHAPTERS

CHAPTER 1

Alpha and Omega, the beginning and the ending

Jesus Christ gives John the revelation to show to Christians things which come to pass within a few years, or a short time. This was to be the passing of the apostolic era and the arriving of the era when Christ was the only mediator between God and man. This would occur at John's death, as the apostles had been given power to remit sins and work miracles, but this power would die out with the apostles and the death of the last apostle, John, was imminent.

John is told to write to the seven churches in Asia. He begins his letter. *Behold, he cometh with clouds*, could mean that the revelation is being shown in the clouds of heaven or it could mean that Christ was coming in the *clouds of witnesses* and is being revealed here in his great glory at the right hand of God. The Scriptures seem to suggest Christ's coming twice, once into his full power after the destruction of Jerusalem which was the end of the Jewish world, and again at the end of our present world. The coming here is at the end of the Jewish world, or era.

Christ tells John to write in a book the things revealed to him.

CHAPTER 2

Letters to four churches

John begins recording the messages to the churches. Christ both praises them for their good works and condemns them for their iniquities, pointing out specific sins and warning of the consequences if they are not repented of, or turned away from. Churches mentioned in this chapter are located at Ephesus, Smyrna, Pergamos, and Thyatira.

All the angels are subject to Christ. 1 Peter 3:22, *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*

The offspring of David. In Christ's genealogy (Matt. 1:6) Jesse was the father of David. Isaiah prophesied of Christ and praised him highly. Isa. 11:1-5, *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of quick knowledge and of fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

And the Spirit and the bride say, Come. The Holy Spirit and the bride (the church) invite every one on earth to freely partake of the *water of life* (to receive the Holy Spirit by baptism in water) that he may enter into the city of God (the church, the new Jerusalem).

Rev. 22:18-21, *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.*

The teachings in this book of Revelation are not to be tampered with or changed. One must not add to it, lest he suffer the curses of it, nor take away from it, lest God remove him from his book of life and out of the holy city, the church, and from the blessings that are promised to the righteous.

Christ said, *Surely I come quickly.* We could be taken in death at any time, and for us Christ has come then, and our judgment is set. Also, when Christ comes, those living will be changed *in the twinkling of an eye.*

As Christians we should be able to say with John, *Even so, come, Lord Jesus.*

CHAPTER 3

Letters to three churches

Christ is continuing with his warnings and promises to the churches. The churches mentioned in this chapter are Sardis, Philadelphia, and Laodicea. This concludes John's initial messages to the churches.

CHAPTER 4

God worshipped by man under both covenants

God is pictured sitting on his throne, and the four and twenty elders and the four beasts were worshipping him saying, *Holy, holy, holy*. This typifies those under the old law as well as those under Christ's law worshipping their creator with all their heart, soul, mind, and strength.

CHAPTER 5

The book of sealed prophecies

God held in his right hand a book of sealed prophecies that no man was worthy to open. Christ, the Lamb, took the book and all the host of heaven and earth praised him, saying, *Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood*. The breaking of the seals was the fulfilling of prophecies and opening the understanding of the people.

CHAPTER 6

First, four seals, a synopsis of Revelation

The scene changes, and now starts the story of the Bible from the beginning of time to the destruction of Jerusalem which covers several chapters.

The Lamb opens the first seal. There is revealed a white horse with a rider typifying Christ going forth to conquer, thus completing the bow of promise that began in the garden of Eden, spanned the centuries and ended when Christ was crowned with all authority as King of kings.

The second seal is opened, and there appears a red horse whose rider seems to be Satan going forth to kill by causing contention between believers and nonbelievers.

The third seal reveals a black horse, its rider portraying the struggle of life, the spiritual verses the carnal.

The rider of the pale horse revealed in the fourth seal denotes the weakening and death of Christianity in Jerusalem and the hell that followed in the city's destruction.

With these first four seals we have a synopsis of the book of Revelation. The other seals and chapters are different pictures of the same with more detail.

The opening of the fifth seal shows the souls of the righteous dead from Abel to Christ waiting for the blood of Christ to be shed for their redemption and forgiveness.

The sixth seal shows the death of Christ on the cross, and the upheaval in heaven and on earth which this great event instigated at the ending of the power and authority of the law of Moses and the beginning of the reign of Christ.

CHAPTER 7

144,000 righteous Jews sealed

The four angels were commanded not to hurt the earth with the destroying forces (winds) until the servants of God be sealed in their foreheads. The hurting of the earth probably refers to the destruction of Jerusalem. The souls of the righteous which had died, referred to here as the one hundred forty and four thousand, are sealed, that is, their sins are forgiven by the shedding of Christ's blood on the cross, and they appear before the throne of God in the white robes of purity, praising God with all the host of heaven.

CHAPTER 8

The covenant of circumcision fulfilled

The half hour of silence in heaven is probably the time between the nullifying of the law of Moses by Christ's death, and the coming in of the new law of Christ, which was proclaimed on the day of Pentecost.

The angel with the golden censer could signify the ascension of Christ and the pouring out of the Holy Spirit on the apostles at Pentecost. The voices, thunderings, lightnings, and earthquake, signify the preaching of the gospel and its effect upon the people.

The seven angels prepare to sound. The first angel sounds and there is pictured the result of the preaching. Those who did not accept it died spiritually and thus a portion of the Jews were destroyed in God's sight.

The second angel sounded, and a mountain burning with fire was cast into the sea, typifying the passing away of the covenant of circumcision. Many Jews could not give up the faith in circumcision and thereby died spiritually.

The sounding of the third angel and the falling of a great star indicated Abraham's falling from his position of light, or leader of the Jews, as the covenant between him and God had been fulfilled in Christ.

The fourth angel sounded. The darkening of the sun, moon, and stars, foretold a calamity which supposedly is a shadow of the fall of Jerusalem.

CHAPTER 9

Ezekiel's prophecies fulfilled

The fifth angel sounded. A star fell from heaven. This star must be Ezekiel, to whom God showed the bottomless pit of wickedness among the Jews. Ezekiel opened the bottomless pit and revealed the depths of their wickedness. As this wickedness came to light at this time, Ezekiel fell as a teacher, or prophet, as his prophecies were then being fulfilled and were no longer mysteries. The locusts which came out of the pit had the power of scorpions. They could not hurt the righteous, only the wicked. They were to torment the

wicked five months, or possibly the length of time that Jerusalem was under siege. The tails of the locusts were false prophets. Their king was called Abaddon or Apollyon, which means destroyer, or Satan, the angel of the bottomless pit.

The sixth angel sounds. The four angels are loosed. These may be the same angels referred to in Rev. 7:1-3 who had power to hurt the earth. About this time the Jews killed one another in their tyranny, and repented not of their idolatrous ways. This is the first woe of Jerusalem.

CHAPTER 10

End of Jewish age, Old Testament prophecies fulfilled

Another angel came down from heaven symbolizing a messenger from God. He had a book in his hand. He cried and seven thunders uttered their voices, but John was forbidden to write what they said. The angel declared that time should be no longer. This indicates the end of a world, or era, had come. The Jews had no more time to repent of their wickedness as they were about to be scattered and their power was taken away.

The angel also declared that when the seventh angel sounded, the mystery of God should be finished, as he had declared to the prophets. In other words, all prophecy of the Old Testament would be fulfilled.

John was told to eat the little book, which he did. It was sweet to his mouth but bitter in his stomach. The fulfilling of the prophecies was bitter in view of the ultimate end of the Jews which was to come shortly, but Christ's coming into his full power would be sweet.

CHAPTER 11

End of miracles and direct operation of the Holy Spirit

John is to measure the temple of God, the church, by the rod, or standard of Christ's word, but he is not to measure the world, the court of the Gentiles, because they are not subject to the law of Christ.

The two witnesses, Miracles and the Holy Spirit, were to teach and confirm Christ's word 1,260 days (42 years from the time the

gospel began to be preached until the destruction of Jerusalem), and whoever denied (blasphemed) them would die spiritually.

When the gospel was preached in all the world, Col. 1:23, the task of the witnesses (Miracles and the Power of the Holy Spirit) was finished. Wicked hands (beast of the bottomless pit) slew all the apostles, except John, through whom they witnessed the divinity of Christ, so they were inactive (dead) for a time. The unbelievers who were plagued by the works of the Holy Spirit were glad when they ceased. Miracles were manifested again at the destruction of Jerusalem; thus they came to life again on earth before ascending back to heaven.

With the declaration that time should be no more and the powerful witness of Christ's divinity by Miracles and the Holy Spirit, the second woe is passed. The third woe is not pointed out in the scriptures, but the next event is the destruction of Jerusalem by Titus, as accurately as historians can surmise, on September 2, A.D. 70.

The seventh angel sounds. This is when all prophecy of the Old Testament was to be fulfilled. Great voices in heaven say, *The kingdoms of this world are become the kingdom of our Lord, and of his Christ.* The heavenly hosts worship God, saying, *We give thee thanks, O Lord God Almighty ... because thou hast taken to thee thy great power, and hast reigned.* It seems God is showing the world that he no longer tolerates Moses' law, and Christ has taken his full power as King of kings and Lord of lords.

A time of judgment has come when the temple in Jerusalem is to be forever destroyed along with all those who held to it. The righteous saints and prophets whose prophecies have now been fulfilled are awarded places in the temple of God, the church. The earthquake and hail are the teachings of Christ, hard to be obeyed.

CHAPTER 12

Christ born of righteous Jews, persecution of the church

The foregoing six chapters have all been connected in a continuous scene covering the period from the creation to the destruction of Jerusalem. The twelfth chapter begins a series of *close ups* of the church from the time just prior to the birth of Christ.

The Jews as a nation brought Christ into the world as he was the seed of promise. However, the unrighteous and unbelieving

Jews tried to destroy him. In this twelfth chapter we see the righteous Jews (the 144,000 of chapter 7) as a woman travailing in birth, and the unrighteous Jews as a great red dragon ready to devour her child as soon as it is born. Christ was born, died, was raised and ascended to the throne of God and the unrighteous Jews could not prevent it. The righteous Jews became the church after the day of Pentecost, therefore the woman is now the church. The unrighteous Jews (the dragon) persecuted the church until she fled to the Gentile nations where she grew and was strengthened until the time of the destruction of Jerusalem.

There was a struggle for spiritual leadership, the unrighteous Jews (dragon) refusing to give up the leadership to Christ. Christ prevailed and is reigning over the church, his kingdom, and the Jewish leaders (the dragon led by Satan) lost their place as spiritual leaders and were cast down, or became as common men. They were angry and persecuted the church, but she became established in Gentile nations where they had no jurisdiction. Then they turned their wrath upon the Christians who remained in Jerusalem and in Palestine.

CHAPTER 13

The synagogue and the Sanhedrin

The synagogue had its beginning during the Babylonian captivity when the people were unsettled like a sea. In Babylon they felt the need of a place to worship to hold them closer to God, but it was of man because there was no divine command for its institution. It became defiled by the commandments and traditions of men, and John saw it rise up out of the sea of wickedness. The dragon, the wicked Jews, gave this beast power and great authority. Since the dragon had no jurisdiction in Gentile lands, he gave authority to the synagogues scattered throughout the countries to blaspheme Christ (God), and his tabernacle (Christians), and to persecute the saints.

John saw another beast, the Council or Sanhedrin, with two horns (the Sadducees and Pharisees) come up out of the earth (the Jews established in Palestine). Under Roman law this Council was a necessity, but it was not ordained of God nor had God given regulations and ordinances. It digressed into wickedness and ungodly practices and caused all under its jurisdiction to show respect and obedience to the first beast, the synagogue.

This beast caused all people to receive an impression of its authority, as a mark, witnessed by their action of obedience (right hand) and to respect its authority (foreheads, or minds). No man could buy (acquire new doctrines) or sell (dispose of traditions or beliefs) without its approval, or mark, or name (authority). His number is the number of a man (not of God), thus can not be symbolized as seven but as an imperfect number which is 666 - symbolizing mind, soul and body of man. Those who are wise will not take orders from this imperfect beast.

CHAPTER 14

The righteous blessed, the wicked cursed

The mother, the 144,000 redeemed righteous Jews, and the child, Christ, are pictured. John heard singers, the redeemed 144,000, singing a new song which no other could learn because no one else will be redeemed from under Moses' law. They were the firstfruits of God and the Lamb, and an angel flew in heaven with the everlasting gospel to preach to those on the earth. Another angel said, *Babylon is fallen, is fallen*. This refers to confusion which reigned during Moses' law, but Christ's law made things plain, thus Babylon fell.

A third angel said that if any man worship the beast and his image, that is, pay respect to the Council, the Sanhedrin, God's wrath will fall on him. But the patience of the saints brings forth blessings. They shall rest from their labors, and their works of righteousness follow them, or keep blessing others.

Christ is shown upon a cloud, probably a cloud of witnesses, or saints gone on, and he has a sickle to reap the harvest of souls made by preaching the gospel. The gathering of the grapes into the winepress of the wrath of God is the reaping of the wicked Jews.

CHAPTER 15

Dedication of the true temple of God

John saw another sign in heaven which seemed to be a picture of the temple of God in heaven which had before it a sea of glass mingled with fire which symbolized the doctrine of Christ, plain

and simple, enlivened by the fire of the Holy Spirit. Standing on this sea of glass were the souls which had been under the law of Moses and redeemed by the blood of Christ, that is, the 144,000. They were singing the song of *Moses and the Lamb*, praising God, for his laws had been made manifest and plain.

The temple of God was opened and seven angels appeared having the seven last plagues which were to be sent on Jerusalem before it was destroyed. One of the beasts gave each angel a vial full of the wrath of God.

Here it seems that God dedicated this heavenly temple in much the same manner that he dedicated the tabernacle and the temple at Jerusalem. He caused the heavenly temple to be filled with the smoke of the glory of God, and no one was received into the temple until the seven plagues were fulfilled.

CHAPTER 16

Changeover from old ordinances to the new

First plague - Those in Palestine who did not accept Christ were surely distressed by the upheaval caused by the teachings of Christ.

Second plague - When the Mosaic law was replaced by Christ's law the souls of the Jews who did not accept Christ died.

Third plague - Jews were no longer blessed because of their physical lineage as descendants of Abraham.

Fourth plague - Taking away their light, the law of Moses, which was scorched by the fire of Christ's law.

Fifth plague - The seat of the beast (the Sanhedrin) could no longer guide, hence was full of darkness.

Sixth plague - The river Euphrates, that is, the lineage of man from Adam as given by God was no longer to be kept, but Jews and Gentiles were alike before God. The *kings of the east*, or the apostles, were to come to the forefront as teachers and leaders of God's people. Unclean spirits were the anti-Christians. The battle of Armageddon is when the forces of evil strive to overcome the forces of good in individuals or in nations.

Seventh plague - The preaching, arguing, and debating caused by the changing over from one dispensation to another was as a great earthquake. The mountains and islands were the important teachings of the Old Covenant which fell under Christ's new teachings and the New Covenant. The voices from the throne of

the temple of heaven saying, *It is done*, meant that God had completed his part in the plan for the salvation of man. As Christ said, *It is finished*, concerning his work on earth as he hung on the cross, now God is saying, *It is done*, concerning his judgments and dealings with man concerning his salvation.

CHAPTER 17

Judgment of idolatrous nations

One of the seven angels shows John the judgment of the great whore (idolatry), the Gentile world, which sat on many waters (all nations), with whom the kings of the earth (spiritual leaders of the world) had committed fornication (were disloyal to the living God). The woman sat upon a scarlet colored (sinful) beast (Satanic foundation of natural, sensual mankind) full of names of blasphemy (belief and teaching that all good things come from idol gods) having seven heads (seven meaning complete - all the religions which were anti-Christ) and ten horns (probably signifies fleshly lusts as adultery, fornication, lasciviousness, idolatry, witchcraft, hatred, envyings, murder, seditions, and revellings).

The woman was arrayed in purple and red (the colors of royalty) and decked with gold and precious stones (wise and philosophical teachings, but not of Christ). She had a golden cup in her hand filled with abominations and filthiness of her fornication (symbolizing disobedience to the real God, and the practice of idol worship). Upon her forehead was written *Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth*. The forehead symbolizes the mind which is unable to understand God, therefore all is mysterious (mystery) and full of confusion (Babylon) and causes divisions and idolatrous worship (The Mother of Harlots).

The woman was drunken (unable to reason or understand) with the blood (dedicated sacrificial lives) of saints and martyrs of Jesus.

The beast upon which the woman was sitting is the materialistic forces of the world which oppose the divine forces. From Adam to Christ materialism reigned (or was). In Christ all was made clear and clean in understanding and the forgiveness of sins. To those who believed him, the beast, or materialism, vanished (or was not). To those who disbelieve, the beast is still reigning (or yet is). This beast came out of the depths of wicked human reasoning (the bot-

tomless pit) and at the end of time will go into perdition, or utter destruction. The seven heads of the beast represent all the philosophies and religions of the world which are not of Christ.

Five, that is, over half of the seven kings (ruling beliefs) fell at the teachings of Christ. One ruling belief is (that is, still ruling). (This was probably those who continued to teach the law of Moses - Ed.). One was yet to come. This may refer to the divisions and sects among those who profess Christ today.

The beast that was, and is not (materialistic force), is like the seven (anti-Christ). It is the eighth ruling power and will be destroyed when Christ comes again.

The ten horns are powerful forces which give their strength to the beast in many ways.

All these forces are anti-Christ and will oppose his teachings, but Christ (the Lamb) is King of kings and Lord of lords and will overcome them.

The waters upon which the woman sat represents all people or all nations. The horns (strong forces) will war against the woman (Mystery, confusion and idolatry). Both, the forces and the woman, are enemies of Christ, and they shall lend their strength to the beast (materialism and brute force) according to God's plan.

The woman is the great city (in the same sense that the church is the city of God) which consists of materialistic reasonings of the world, which reasonings are the basis of all governing powers except the church, which is ruled by Christ.

CHAPTER 18

Gospel preached in all the world topples idolatry

An angel came down from heaven crying, *Babylon the great is fallen*. Mystery and confusion, called Babylon, fell when the gospel of Christ was preached in all the world to both Jew and Gentile and made manifest the works of the devil and foul spirits. All nations have partaken of the worship of idols which is spiritual fornication, or infidelity to God.

God calls the people to come out of idolatry and worship him through the teachings of the gospel. (The church is the *called out*.)

Idol worshippers were rich in earthly lusts and pleasures of the flesh, so their acceptance of Christ produced a mourning and famine and death to the lusts they had embraced before.

Through the preaching of the gospel the mystery and confusion and misunderstanding of spiritual things was made plain and thus Babylon fell.

CHAPTER 19

Marriage feast of Christ and the church

John heard the voice of much people in heaven praising God. God has pronounced his judgment (punishment) upon the whore (Babylon or Mystery), and the smoke (continuous judgment) continues to this day.

God removed every vestige of the Old Covenant by which he was married to the Jews (by the destruction of Jerusalem), and replaced it by the New Covenant (law of Christ) and the marriage supper was called. The Christians put on the robes of purity and the Holy Spirit at baptism and follow the bridegroom (Word of God) who is King of kings and Lord of lords on white horses (spiritual warfare).

By the preaching of the gospel (sword of the Spirit) the beast and the false prophet (Sanhedrin and synagogue) were utterly destroyed.

CHAPTER 20

The last judgment

John saw an angel come down from heaven having the key (ability to interpret or understand) to the bottomless pit (depth of extreme wickedness). The angel laid hold on the dragon (Satan), and bound him (limited his power) with the chain (the word of God) which he brought in his hand. Satan's power was limited for a thousand years (a very long time).

John saw thrones (sovereign powers), and they that sat upon them (the apostles and the martyred dead) lived and reigned with Christ a thousand years (the same length of time that Satan was bound). The apostles still reign through the teachings of the Holy Scriptures as their commands and examples are obeyed today. The first resurrection is when Christians are raised from the waters of baptism. The Christian is then a priest of God and Christ, and as such ministers to the people in God's behalf.

When the thousand years are expired, Satan will be loosed for a season (a short time) and will surround the beloved city (the church). The devil will then be cast into the lake of fire and brimstone at the last day.

All men will be judged according to their works from the books (the Bible) and the book of life. Those whose names are not found in the book of life will be cast into the lake of fire. Death and hell will be cast into the lake of fire. This is the second death.

CHAPTER 21

The bride, the Lamb's wife

The scene now returns to a fuller description of the church as it began on the day of Pentecost following the resurrection of Christ.

The new heaven (heavenly ruling) that John saw was symbolic of the new law of Christ. The new earth is symbolic of the people under Christ's law (the church). The first heaven (God's rule by Moses) and the first earth (the Israelites) were passed away, and there was no more sea (the Gentiles were now accepted as God's people the same as the Jews).

The new Jerusalem coming down from God was those saved by the blood of Christ, both under the old law and the new law (the church).

That the tabernacle of God is with man means that God dwells in his new tabernacle, the church, as opposed to the tabernacle in the wilderness or the temple in Jerusalem where God dwelt under Moses' law.

God wipes away the tears of the Christians as they have joy in salvation. There will be no more death, as Christians have everlasting life through Christ. Man's attitude, way of life, treasures, etc., all become different and new when he becomes a Christian.

Christ is Alpha and Omega, the beginning and the end of God's plan of salvation. He is King of kings and Lord of lords. The water of life is the Spirit of life offered through obedience to Christ.

The Christian who overcomes temptation will inherit eternal life, but the sinners will have part in the lake of fire, the second death.

The angel showed John the bride, the Lamb's wife which is the church, the holy (new) Jerusalem, made up of those saved by Christ's blood, whether under Moses' law or Christ's law. This ci-

ty is described as being very beautiful as many precious jewels. The names of the twelve tribes of Israel as well as the twelve apostles appear in the description, which links the old and new dispensations.

There was no temple in this new Jerusalem as there was in the old city of Jerusalem, as God himself and Christ are the temple of it. God (the Holy Spirit) dwells in each of his children. The light of the Christian is the word of God which Christ has given through the Holy Spirit. Mankind of all nations will bring honor to this city which will be pure, as all will have their names written in the Lamb's book of life.

CHAPTER 22

The Spirit and the bride say, "Come!"

The river of life is the Holy Spirit poured out on all flesh, the Jews and the Gentiles alike.

Four things are portrayed as the tree of life: Wisdom, Fruit of righteousness, Desire fulfilled, and Wholesome tongue.

No more curse means that the curse of spiritual death is no longer on mankind if he obeys Christ.

No night there means that the Holy Scriptures, inspired by the Holy Spirit sent by Christ, is mankind's light.

That they shall reign for ever and ever means that the righteous who make up the bride of Christ, the new Jerusalem, have overcome sin and the devil and are reigning over sin and shall reign forever with Christ. (Forever in other parts of the Bible has meant to the end of that age or that law. Christ will turn all authority back to the Father when the earth is no more.)

Must shortly be done refers to the death of the apostle John. The patriarchal law, the law of Moses, the brief era when John the Baptist added a law, and the destruction of Jerusalem, causing the practice of the offering of sacrifices to end, had all been accomplished at this time and had passed away. The other apostles had all died. Only John's death was left to do away with the Holy Spirit's giving divinely inspired teachings to mankind. This would shortly come to pass.

The meaning of *Behold, I come quickly* is obscure. Possibly it refers to death and the fact that man's fate is sealed at that time. John is forbidden to worship the angel, and is told to seal not the prophecy, but to let it be known in the churches. Christ's laws were

not to be forced upon anyone, but should be preached, and those obeying would do so voluntarily.

Behold, I come quickly, and my reward is with me seems to be like the parable recorded in Luke 16 where the rich man and the beggar died. There it seems that the dead were already separated according to their deeds and their reward set.

Alpha and Omega is a restatement of the same thought at the beginning of the book of Revelation. Christ blesses those who do his commandments. He cites his genealogy from David which fulfills prophecy, and he offers an invitation to whosoever will take of the waters of life freely.

Christ warns that this book of prophecy, or teachings, must not be added to nor taken from. Christ repeats that he comes quickly, then adds a final *Amen*.

John closes his letter by saying, *Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.*

