

STUDY OUTLINES
ON THE
BOOK OF REVELATION

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FOREWORD

During his long pastorate at the First Protestant Reformed Church, Grand Rapids, Michigan, the Rev. Herman Hoeksema conducted a weekly Adult Bible Class which came to be known popularly as his "Wednesday Evening Class." One of the subjects studied in this class was the Book of Revelation. The study outlines for this class form the contents of this booklet. This course of study extended over more than one year, and this accounts for the fact that there is an occasional "review" lesson included. We have reproduced these outlines as an aid to those who wish to study the Book of Revelation either individually or in group Bible study. We may add that these outlines should form a good companion-study to the author's commentary, Behold, He Cometh! (available from the Reformed Free Publishing Association).

--Homer C. Hoeksema

THE BOOK OF REVELATION
Outline of Contents

- I. Introduction and apostolic blessing. ch. 1:1-8.
- II. The vision of the glorified Christ walking in the midst of the seven golden candlesticks; directing John to write to the seven churches of Asia. The messages to these seven churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea. ch. 1:9-3:22.
- III. The vision of God's throne in heaven in the midst of the twenty four elders and the four living creatures. The Lamb receives the book with the seven seals from the hand of Him that sitteth upon the throne. chs. 4-5.
- IV. The vision of the opening of the first six seals: the four horsemen, the souls under the altar, the great day of the wrath of God, ch. 6.
- V. Interlude: the vision of the sealing of the one hundred and forty four thousand; their victory and glory in heaven. ch. 7.
- VI. Vision of the opening of the seventh seal (the trumpets). The offering up of the prayers of all the saints in heaven. The sounding of the first six trumpets:
 1. Hail and fire mingled with blood on the earth;
 2. The burning mountain in the sea;
 3. The star wormwood;
 4. The heavenly luminaries smitten;
 5. The locusts out of the bottomless pit;
 6. The four angels by the river Euphrates loosed, a third part of men killed by horsemen. chs. 8-9.
- VII. Interlude containing:
 1. The vision of the angel holding the little book. John eats it. ch. 10
 2. The vision of the measuring of the temple; the two witnesses. ch. 11.
 3. The vision of the woman and the man-child. ch. 12.
 4. The vision of the beast out of the sea; out of the earth. ch. 13.
 5. The vision of the 144,000 on Mt. Zion. ch. 14:1-5.
 6. The vision of the three angels flying in the midst of heaven; the voice from heaven. ch. 14:6-13.
 7. The vision of the grape-harvest and winepress. ch. 14:14-20.
- VIII. The vision of the seventh trumpet (seven vials):
 1. Introductory: vision of saints in glory; angels receive vials. ch. 15.
 2. The pouring out of the seven vials on: the earth, the sea, the waters, the sun, the seat of the beast, the river Euphrates, into the air. ch. 16.
- IX. Closing Visions:
 1. The mystery and fall of Babylon. chs. 17-18.
 2. The marriage-supper of the Lamb. ch. 19:1-10.
 3. The second coming of Christ. ch. 19:11-21.
 4. The end of Gog and Magog. ch. 20:1-10.

5.The last judgment. ch. 20:11-15.

6.The New Jerusalem and the new creation. ch. 21:1-22:7.

X.Epilogue: ch. 22:8-21.

THE BOOK OF REVELATION
Various Methods of Interpretation

1. Different principles and methods of interpretation have been applied to the book of Revelation:
 - a. The Continuist method.
 - b. The Futurist method.
 - c. The Praeterist method.
 - d. A combination of these different methods which I will call the Prophetic method.
2. The Continuist method:
 - a. What it implies: According to this principle of interpretation we should view the book of Revelation as a kind of history written beforehand. In the different sections of the book different periods of the history of the new dispensation are more or less clearly indicated. Part of the book has already been fulfilled, part still awaits fulfillment.
 - b. Objections:
 - 1) This method is contrary to the nature of prophecy. It is rather a search-light cast into the future.
 - 2) It is contrary to the purpose of prophecy, which is that we may know when it is come to pass, not to enable us to foretell events.
 - 3) It leads to idle speculation as to future events.
3. The Praeterist method:
 - a. Meaning. According to this view the book of Revelation deals for the most part with events that were impending at the time John wrote the book, and lay within the horizon of his vision. Especially the conflict between Christianity and the Roman Empire.
 - b. But this:
 1. Is really a denial of the character of prophecy.
 2. Is contrary to the contents of the book which lead us to the very end repeatedly and give us a vision of eternity.
4. The Futurist method:
 - a. Meaning: According to this view all or most of the contents of the book of Revelation will be fulfilled in the distant future, immediately before the second coming of the Lord Jesus Christ. This applies according to some even to the seven churches of Asia. These did not historically exist, but will become manifest in the future.
 - b. This view:
 - 1) Is contrary to the character and idea of prophecy which always takes its basis in the present of the prophet and proceeds from that basis to throw light into the future.
 - 2) Is also plainly contrary to the contents of the book of Revelation, much of which refers to things that continually take place in this dispensation.
5. Our method (the Prophetic):
 - a. The book of Revelation proceeds from the present of John at the time he received the visions of this book. From that present it throws, by means of various visions, prophetic light upon this entire dispensation. Christ is coming.
 - b. The various judgments pictured in the book recur in an ever increasing measure, until the second coming of Christ and the coming down of the New Jerusalem out of heaven.

Lesson 1
Revelation 1: 1-3
The Superscription

I. The nature and contents of the book:

1. It is the revelation of Jesus Christ:

- a. This may mean that Jesus Christ is the author, the revealer of the contents of this book.
- b. It may also signify that Jesus Christ is the One revealed.
- c. Neither of these meanings needs be excluded. We prefer the latter.
 - 1) Because ultimately God is the revealer
 - 2) Because Christ in His coming and future glory is actually revealed in this book.
 - 3) Because the phrase "revelation of Jesus Christ" occurs elsewhere in this meaning. See I Peter 1:13.

2. The things which must shortly come to pass:

- a. This must be understood in connection with "the revelation of Jesus Christ". The things concerning the revelation of Christ, His manifestation in glory must shortly come to pass.
- b. Notice here:
 - 1) The word must; there is a divine necessity in the things that come to pass, the necessity of the counsel of God. Especially in our own time we can plainly see this. The course of things goes quite contrary to the plans and efforts of Man. Things come to pass as they must.
 - 2) The word "shortly".
 - a) This does not mean that the main contents of this book were fulfilled in the period immediately following the time when John received this revelation.
 - b) But that all things happen very quickly. The Lord does not tarry. There is no restraint. He comes as quickly as possible. Also this is plainly seen in our own day. Things happen very fast.

II. The manner of this revelation:

1. God gave it to Christ:

a. Meaning:

- 1) Not that the First Person of the Holy Trinity revealed this to the Second Person. As the Son of God in His divine nature Christ knows all things.
- 2) But that the Triune God as the Revealer gave it to Christ as the Mediator.

b. This as done:

- 1) After the exaltation of Christ at the right hand of God.
- 2) And is in harmony with and required by Christ's position at the pinnacle of all created things.

2. Christ gave it to His servants:

- a. These servants are not some special class of servants like apostles, prophets, ministers. But His people in general. Called servants because such is their relation to Him and calling in the world.
- b. Emphasized here, because only as servants can we receive His Word and is it our comfort and blessing.

3. Through the agency of:

- a. An angel. A particular angel often speaks to John in this book and "signifies", interprets things to him.
- b. The apostle John, who
 - 1) Received this revelation and was of all the apostles undoubtedly best adapted to receive it.
 - 2) And who bare witness of all he saw (the Word of God and the testimony of [concerning] Jesus).

III. Its Purpose and blessing:

- 1. The purpose is that His servants shall:
 - a. Read and hear (according to the condition of those days: one would read, others would hear), i.e. receive and understand.
 - b. And keep
 - 1) In our hearts
 - 2) In our walk.
- 2. The blessings:
 - a. Keep ourselves unspotted from the world.
 - b. And strengthened in hope.

Lesson 2
Revelation 1: 4-8
John's Introduction To the Book of Revelation

I. His salutation to the churches:

1. Addressed to the seven churches in Asia. This according to a command John had received (vs. 11).
2. Containing the apostolic blessing:
 - a. A blessing, not a mere greeting.
 - b. The contents: grace and peace. And these really imply all the blessings of salvation: grace the source, peace the fruit.
3. The source of this blessing:
 - a. From Him, Who is and Who was and Who is to come
 - 1) This refers to the triune God.
 - 2) Who is the eternal one, and reveals Himself in history until His counsel is realized.
 - 3) He is the Author of our salvation, the source of all grace and peace.
 - b. From the seven Spirits that are before His throne:
 - 1) The Holy Spirit, as dwelling in the seven churches, i.e. the Church.
 - 2) By Whom the blessings of grace and peace are bestowed upon the Church.
 - c. From Jesus Christ:
 - 1) Described here as:
 - a) The faithful witness, who also faithfully witnesses concerning the things that must shortly come to pass.
 - b) The First-begotten of the dead. Who died and lives in glory. And Who prepared the way for all His brethren through death into life.
 - c) The prince of the rulers of the earth. The rulers of the earth are the world-powers that oppose the cause of God. Christ is exalted at the right hand of God and has dominion also over the opposing evil powers.
 - 2) The Mediator of our salvation. Hence, the blessings of grace and peace come to us:
 - a) From the triune God
 - b) Through Christ as the Mediator
 - c) And wrought by the Spirit of Christ in the Church.

II. Adoration of Christ:

1. This adoration is placed on the lips of the church, as is evident from the plural: us. He loved us, etc.
2. The adoration is ascribed to Jesus:
 - a. Who loved us. It is evident that in these words the text refers to the actual manifestation of this love of Jesus to us in His cross and atoning death.
 - b. Who washed us from our sins in His blood, referring not only to our justification, but to our sanctification as well.
 - c. And made us king-priests unto God:
 - 1) Servants of God in Christ.
 - 2) Ruling over all things in His name, under God.
3. The adoration: glory and dominion:

- a.The meaning is: let us ascribe the glory of the dominion to Christ:
Christ is King.
- b.And that forever: even though He shall deliver His Kingdom to the
Father.

III.An Assurance of His coming:

- 1.The assurance as such:
 - a.He shall come with clouds
 - 1)Literally with the clouds of heaven
 - 2)But also symbolical of judgment
 - b.And universally witnessed:
 - 1)Every eye.
 - 2)Also the enemy that pierced Him.
 - 3)And these shall mourn (from among every tribe).
- 2.The ground:
 - a.God is the Alpha and Omega (first and last letter of the Greek
alphabet).
 - b.Hence: the cause and purpose of all history. His end shall surely
be reached.

Lesson 3
Revelation 1: 9-20
Christ In the Midst Of the Golden Candlesticks

I. The circumstances:

1. A time of tribulation for the church of which John was a partaker. The persecution referred to was probably that under the emperor Domitian.
2. John an exile on Patmos, a bare, rocky little island just off the coast of Asia.
3. He was in the spirit on the Lord's Day:
 - a. By the Lord's Day is most probably meant the first day of the week (resurrection-day).
 - b. To be "in the Spirit" is to be in a state of spiritual and prophetic ecstasy necessary to receive visions.

II. A vision of Christ as King-priest:

1. As King:
 - a. General appearance one of overwhelming glory: as the sun shineth in his strength.
 - b. Further notice the following details:
 - 1) He is one like unto the son of man. This refers to Christ
 - a) From the viewpoint of His human nature.
 - b) In His royal Messianic glory and power.
 - c) As He is about to appear as Judge. Cf. Dan. 7:13,14.
 - 2) His head and hair is white as wool, as snow.
 - a) This refers especially to His divine nature: He is like the Ancient One of Dan. 7.
 - b) The human and divine natures are united in Him.
 - 3) His eyes are like a flame of fire and His feet are like burnished brass
 - a) The eyes ready to detect and expose the secrets of men, shining also with holy wrath.
 - b) The feet ready to tread down the wicked and consume them.
 - 4) His voice is like the voice of many waters, roaring, like thunder. Expressive of wrath and judgment.
 - 5) A two-edged sword proceeds out of His mouth. By His Word He shall judge the world.
2. As High Priest:
 - a. Notice the priestly garment; the long robe down to the feet is evidently the "robe of the ehpod" which only the high priest wore.
 - b. The girdle
 - 1) Symbol of active ministration in the sanctuary; the priest would wear this girdle only in the sanctuary.
 - 2) Yet, not of sacrifice; this is finished as is indicated by the fact that the girdle does not hold up the garment. It falls down to the feet.

III. A vision of Christ in relation to the Church:

1. The number seven:
 - a. There are seven candlesticks, seven churches in Asia, seven stars and seven Spirits.
 - b. Seven is the number of God's covenant (three plus four); and it is the number of perfection of God's works (six plus one).

- c. Here it represents the whole church of all ages.
- 2. The candlesticks:
 - a. Notice the difference between these and the candlesticks in the temple.
 - 1) In the temple they stand in one line. Here evidently in a circle (one nation, all nations).
 - 2) In the temple they are visibly connected (the union of the nation). Here they stand separate (invisibly united in Christ).
 - b. Symbol of the church as the light of the world, shining through the grace of God in Christ.
- 3. The stars:
 - a. Not literal angels, nor the "spirit" of each church (John must write to them).
 - b. But the bishop or minister of the church (angel means messenger; thus John the Baptist in Malachi).
- IV. The message of comfort: fear not, for:
 - a. Our King-priest is the first and the last.
 - b. Died and arose.
 - c. Holds the keys of death and Hades.

Lesson 4
Revelation 2: 1-7
The Church That Lost Her First Love

I. The letters to the seven churches in general.

1. The churches:

- a. They were actually existing churches at that time; in Asia Minor, near the coast of the Aegean Sea.
- b. They represent the church of the new dispensation at any time of her existence in the world.
- c. And they are arranged in the order of the course of development which the church is to follow in time: from Ephesus to Laodicea.

2. The letters;

- a. First the address to the church to which the particular letter is to be sent.
- b. This is followed by the self-announcement of Jesus, always containing elements from the vision of the first chapter, and this in harmony with the condition of the church that is addressed.
- c. Then follows a description of the church with its good and bad features. (No bad features are mentioned of the churches of Smyrna and Philadelphia; no good of the churches of Sardis and Laodicea).
- d. Finally: an admonition, a threat, and a promise.

II. The Churches of Ephesus. The Church that lost her first love; or the Church in the first stage of apostacy.

1. Ephesus:

- a. Situated on the coast of Asia Minor, about fifty miles from Patmos.
- b. A flourishing, heathen city, rich in trade and commerce, very idolatrous. A "world" city.
- c. There Christ had established a church. And the church had enjoyed the labors of some of His most able servants: Paul, Timothy, John.

2. Condition of the church at this time:

- a. The church was sound in doctrine as is evident from the fact:
 - 1) That they had tried them that claimed falsely that they were apostles.
 - 2) That they hated the works of the Nicolaitans (about these we will see later) which also brought a false doctrine. vss. 14, 15.
- b. The church was faithful in discipline: "Thou canst not bear evil men".
- c. The church was rich in works: "I know thy works...toil...and hast not grown weary".
- d. And the church was willing to suffer for Christ's sake: "and thou hast patience and didst bear for my name's sake". To all appearances, therefore, an ideal church. Yet the Lord mentions a very bad feature:

e. The church had left her first love!

1) Meaning:

- a) Not merely her first enthusiasm or manifestation of love and zeal.
- b) But the true love of God in the Lord Jesus Christ was lacking in the congregation.

2. How possible:

- a) Not so that there was a falling away of saints in the church of

Ephesus. This is impossible.

b) We must bear in mind that here we deal with the church. There was an increasing number of members in the church that did not have the love of God in their hearts.

3. Admonition:

a. To repent:

- 1) The church must recall her former condition.
- 2) Bemoan her present state.
- 3) And return. Emphasize spiritual things rather than outward works.

b. Threatened with extinction:

- 1) In the self-announcement.
- 2) And directly: I will remove the candlestick.

c. Promise to the faithful:

- 1) To him that "overcometh".
- 2) He shall eat of the tree of life: heavenly life in God's tabernacle.

Lesson 5
Revelation 2: 8-11
The Church In Tribulation

I. Its outward position in the world:

1. In Smyrna:
 - a. Smyrna was another city in Asia Minor, about 25 miles north of Ephesus.
 - b. The city was flourishing and prosperous, enjoying a rich trade and a busy industry.
2. Of the Church of Christ that was also in this city we read:
 - a. That she was in tribulation. The word tribulation means a position of being hard pressed. It refers here, of course, to suffering for Christ's sake, persecution on the part of the world.
 - b. That she was poor. The meaning is, evidently, not that the church was poor while the members were well to do. But the members of the church were poor in the world. Perhaps due to the fact that they were being oppressed. There was no place for them in the world.
 - c. That this tribulation assumed, partly, the form of slander:
 - 1) There were many Jews in Smyrna, perhaps because the city enjoyed a busy trade. They had a synagogue there.
 - 2) The Lord describes them as:
 - a) Those that claimed to be Jews (because they were descendants of Abraham.
 - b) But were no Jews (spiritually), but a synagogue (gathering) of Satan (under his leadership).
 - 3) And they slandered the Church, with respect to their faith, of course, and with the Greek-Roman world (dangerous sect, etc.).
 - d. That darker days of persecution were pending:
 - 1) The Lord speaks of things they are about to suffer.
 - 2) Satan shall cast some of them in prison.
 - 3) And they shall have tribulation ten days.
 - 4) There is in the say this pending tribulation is announced the following comfort:
 - a) Satan shall do it.
 - b) They shall be tried.
 - c) It will be for "ten days".

II. Its spiritual condition:

1. The church of Smyrna was strong and flourishing:
 - a. This is evident from the fact that the Lord does not find anything in the church to rebuke.
 - b. And also from the positive, brief statement: but thou art rich.
 - 1) The meaning is, of course, that the church was rich in Christ. Rich in grace.
 - 2) Hence: strong in faith and hope and love; rich in knowledge of Christ; abundant in works of sanctification, patience, suffering with Christ, joy and peace.
2. Reason why the poor and oppressed church is spiritually rich:
 - a. Theological reason: God fulfills His strength in our weakness and glorifies Himself when the world oppresses His people.
 - b. Spiritual reason: in persecution God gives grace according to the way, and His children cling more closely to Him.

c. Historical reason: in times of persecution the church is purified and hypocrites do not join themselves to her.

III. The message of encouragement:

1. In the self-announcement of Jesus:

a. Jesus is the first and the last.

b. And He is the one that was dead and is alive again. The church must look on Him in that light.

2. And by direct encouragement:

a. Be faithful unto death, i.e. even if you must die for my sake.

b. I will give you a crown of life: i.e. eternal life as a crown of victory.

c. Not be hurt of the second death, i.e. hell.

Lesson 6
Revelation 2: 12-17
The Church Lax In Discipline

I. Its Precarious Position in the world:

- A. The city of Pergamos:
 - 1. Situated about thirty five miles north of Smyrna.
 - 2. One of the formest cities of Asia.
 - 3. Known for its trade and industry as well as for its science and art.
- B. How described in the text:
 - 1. A city where Satan had its throne. This probably refers to the fact that those that were in authority revealed themselves as instruments of Satan, opposing the church and trying to destroy her.
 - 2. A city where Satan dwelled. He had his home there. There was a permanent manifestation of his power and influence in that city.
- C. What is known from history about the city:
 - 1. There was found the worship of Aesculanius
 - a) An idol whose symbol was the serpent
 - b) And who was worshipped as a saviour from sicknesses and miseries.
 - 2. It also was one of the first cities to devote itself to the worship of the Roman emperor, for whom it had erected a temple.

II. Its Faithfulness:

- A. Thou holdest fast my name: the church had kept the faith.
 - 1. This is said of the church as well as of the individual members.
 - 2. And it implies:
 - a) That they maintained the purity of that name in their doctrine.
 - b) That they clung to that name by a true and living faith.
- B. Thou hast not denied my faith:
 - 1. This presupposes that they had been tried.
 - 2. And that they had confessed their faith in the Lord.
 - a) In word and
 - b) In their walk.
- C. In times of severe persecution:
 - 1. One of them, Antipas, (of whom nothing further is known) had suffered a martyr's death.
 - 2. Yet, even in those dark and threatening days the church had been faithful.

III. Its Weakness:

- A. A weakness with respect to discipline:
 - 1. The Nicolaitans were suffered in the church:
 - a) The name means "follower of Nicolaus".
 - b) Their teaching is compared to that of Balaam
 - 1) Who was not permitted to curse the people of God.
 - 2) But sought their destruction by seducing them to fornication and idolatry. (Nu. 31:6)
 - c. Hence, they were a kind of Antinomian in the bad sense.
 - 1) Teaching that we are saved by grace and it matters not how we walk.
 - 2) And leading the church into sin and the world.
 - 2. Pergamos suffered them in their midst. They were lax in discipline.
- B. How to be explained:

1. Smyrna also was a church in tribulation; yet the Lord does not rebuke her for anything.
2. But there was a difference:
 - a) Smyrna was facing persecution.
 - b) Pergamos had passed through a period of persecution.
3. Hence it was the laxity of reaction.

IV. Jesus' Message to the Church:

A. Admonition:

1. first of all in the self-announcement of the Lord.
 - a) He hath the sharp two-edged sword.
 - b) Symbol of judgment by the Word of His mouth.
2. And directly:
 - a) Repent, i.e. remove the evil-doers from your midst.
 - b) Or else I will do it in the way of judgments over the church

B. Promise to the faithful:

1. The hidden manna, even Christ. A promise of growth in grace.
2. The white stone:
 - a) Figure derived from the custom of jury-members casting a white or black stone.
 - b) Justification and purity.
3. A new name:
 - a) Renewed and glorified being or nature.
 - b) Each one according to his own individual place in glory.

Lesson 7
Revelation 2:18-29
The Church With A Mystical Tendency

I. A Lovely Picture:

1. Thyatira:

- a. Known to us because of Lydia, the seller of purple.
- b. Was not a large and important city like Pergamos. Satan did not "dwell" there in a special sense.

2. What is meant by a church with a mystical tendency:

a. There are three conceivable types:

- 1) The church with a sound, warm, experiential spiritual life, subject to the Word of God.
- 2) The condition of being sound in doctrine, but poor in spiritual experience and life. (Ephesus)
- 3) The condition of being strong in spiritual experience, but weak in the Word, so that experience is not subject to the criterion of the Word of God.

b. Of this last there is a tendency in the church of Thyatira.

3. The church presents an attractive picture:

- a. Described in the words: I know thy works, love, faith, ministry and patience, and that thy last works are more than the first.

b. Works:

- 1) This is the general term implying all the rest.
- 2) Inward as well as outward works are meant.

c. Love and faith:

- 1) Love is mentioned first. An active love is meant.
- 2) And faith, the living active faith in Christ Jesus, that is manifest in works.

d. Ministry and patience:

- 1) Ministry is here all active service, whether through the offices or of the saints in relation to one another.
- 2) Patience reveals that also in Thyatira the church had suffered the reproach of Christ.

- e. And in these works they were still increasing: the last were more than the first.

II. The Dark side.

1. Notice that also here we meet with the doctrine of the Nicolaitans:

- a. To commit fornication and to eat of things sacrificed to idols often went together. The heathen rites were immoral.
- b. Several lived in these sins in the church of Thyatira.
- c. And this was being taught as a sound doctrine. Condition seems similar to the church of Pergamos. But notice:

2. The following points of difference:

- a. Here it is a woman that is allowed to teach; contrary to Scripture.
- b. The woman, though wicked (she is named Jezebel), claims to be a prophetess, who, therefore, teaches by revelation, apart from the objective Word of God.
- c. That here the church allows her to teach though her doctrine was: we must sin (know the deep things of Satan) that grace may abound. And she herself gave the example.

III. Announcement of Judgment:

1. The Lord will come and execute judgment Himself:
 - a. Does not call upon the church to discipline.
 - b. Will judge the wicked Himself.
2. Implied in the self-announcement of Jesus:
 - a. He is the Son of God (omniscient).
 - b. Whose eyes are like a flame of fire (penetrating the heart).
 - c. Whose feet are like burnished brass (execution of judgment).
3. And directly announced:
 - a. Upon the woman, bed of sickness (unconditionally).
 - b. Upon her followers (if they do not repent) great tribulation.
 - c. Upon her children (of adultery?): they shall die.
 - d. Purpose: that all the churches may know that Christ judges righteously.

IV. Message of encouragement to the faithful:

1. "No other burden."
 - a. The words are probably from Acts 15:28,29.
 - b. Lest they should fall into the opposite extreme of keeping the "law."
2. Power and victory over the nations:
 - a. The shall share this power with Christ. (reference to Ps. 2).
 - b. Now in principle, fully at His coming.
3. Give him the morning star:
 - a. Saints in glory compared to the heavenly luminaries, Dan. 12:4.
Matt. 13:43.
 - b. Yet here, perhaps a symbol of hope and its realization (will give him). Cf. II Peter 1:19.

Lesson 8
Revelation 3: 1-6
The Church About To Die

I. Its General Condition.

1. Described in the words:

- a. Thou hast a name that thou livest and art dead, vs. 1.
- b. I have not found thy works perfect before God.
- c. And by implication: a few that have not defiled their garments.

2. A name of being alive and yet dead.

a. This may mean;

- 1) That the church had a good reputation, though it was actually dead.
- 2) Or that the angel of the church and the church as such had a name that signified life, but were dead.

b. The latter is approximately the meaning:

1) The angel

- a) He is emphatically addressed in this letter.
- b) He had a name that he was living; not referring to his reputation; but to his name - whether to his proper name (Zozimus?) or to his office as minister.
- c) But he was dead, i.e. not necessarily devoid of spiritual life, but in his work as angel of the church. (Just as we speak of dead members of a society, etc.)

2) And the church was like the angel

- a) As church she had a name that she was living.
- b) But she did not manifest the life of Christ.

3. Her works not perfect:

a. Does not mean that all her works were imperfect because of sin.

b. But they were not full

- 1) They did not do the works required of the church by God: confession, walk, preaching, teaching, witnessing.
- 2) And this was applicable first to the angel of the church and then also of the church.

4. Had defiled their garments:

- a. This is implied, for only a few had not defiled their garments.
- b. And this means that most of the members were unfaithful to their profession and lived lives of sin in the world.

II. Threatened Judgment:

1. First an admonition:

a. There is still hope:

- 1) Because there were a few names that had not defiled their garments.
- 2) And because others were undoubtedly asleep but living.
- 3) And there were "things" that remained though they were about to die.

b. Hence, the admonition:

- 1) The Church must remember (like Ephesus) how they first heard and received the gospel: with joy and faith.
- 2) Must hold fast (what it still has) and repent.
- 3) Must watch and strengthen what remains.

2. But an emphatic announcement of judgment:

a. I will come as a thief:

- 1) The figure certainly means that the Lord will come suddenly,

unexpectedly.

2) But here the idea appears to be: unawares, without their noticing it (thus a thief comes; and this is emphasized in the text).

b. And take away:

1) The influence of the Spirit and the ministry of the Word.

2) As is evident from the self-announcement of the Lord. The church is about to die. Picture of many a church in our own day,

III. Promise to the Faithful:

1. They are those that did not defile their garments:

a. By garment is meant:

1) Not the righteousness of Christ

2) But their outward membership of the church, baptism, profession (like the uniform of a soldier).

b. A few, whom the Lord knew by name ("names") had not defiled their garments, had been faithful to their calling.

2. To them (and to him that overcometh) comes a threefold promise:

a. They shall walk with Christ in white, clothed in white raiment. symbol of perfect righteousness, purity, glory.

b. Their names shall not be blotted out of the book of life:

1) Book of life is God's eternal election to life.

2) From which they shall appear to be blotted out who seemed to be written in it on earth, but were not.

3) Not the faithful.

c. Christ shall confess their names before His Father, i.e. claim them as His own, given Him by the Father.

Lesson 9
Revelation 3: 7-13
The Church With The Promise Of An Open Door

I. Its outward position in the world:

1. In Philadelphia:

- a. A city to the southeast of Sardis in Asia Minor.
- b. It is evident from this letter that there was a considerable number of Jews in the city, and that, as usual, they were hostile to the church there.

2. Of this church we read:

- a. That it was of little strength. This refers not to the spiritual power of the church, but to her external position in the world: small in numbers in comparison with other churches; and therefore having comparatively little means and influence.
- b. That it had a desire to grow. This is evident from the general tenor of the letter, especially the promise of an open door. A perfectly proper and intelligible desire. Philadelphia had labored to grow; but her labor had been in vain: still of little strength.

II. Its spiritual condition:

1. The church of Philadelphia was faithful and persevering:

- a. In many respects this church is similar to that of Smyrna: neither (and they are the only two of the seven) receives a rebuke.
- b. The similarities are: both are weak, both suffer persecution, and both are faithful.

2. Specifically, the following characteristics are mentioned:

- a. They had kept the word of Christ, i.e., had preserved the truth as they had received it; had taught and preached it in its purity, had maintained it in confession and walk.
 - 1) Seeing no fruit and remaining small, they might have blamed the truth, changed it to cater to man; or might have given it up, lost courage.
 - 2) But they had remained faithful.
- b. They had not denied the name of Christ. Not to deny is to confess; there is no middle ground. Yet "not denied" says more: they had been tempted and tried, had suffered, but had been faithful.
- c. They had kept the word of Christ's patience.
 - 1) The Word of God and of Christ, but as a Word of patience, because it speaks of suffering and exhorts to be patient with a view to the final victory and glory.
 - 2) They had kept it: had suffered reproach for Christ's sake and had endured.

III. The encouragement Philadelphia receives:

1. The promise of an open door:

- a. Suggested by the self-designation of the Lord: He has the keys of David. Cf. Isaiah 22: 22. Sole authority and power to open and shut, admit to and exclude from the kingdom of heaven. If He does not open, all our work is vain.
- b. And definitely promised. The open door is entrance for the preaching of the gospel into the hearts of others. Cf. Acts 14:27; I Cor. 16:9; II Cor. 2:12; Col. 4:3. The Lord promises that they

- shall find fruit on their labors.
 - c. From the Jews. The synagogue of Satan denotes the Jews in their hostile attitude toward the gospel. Of them Christ shall bring into the church. They shall worship at their feet, i.e., come in true repentance and humility; because they shall recognize that Christ hath loved them, i.e., manifested this love on the cross.
- 2. The promise of being kept from the hour of temptation:
 - a. An hour of trial: suffering for Christ's sake, tribulation.
 - 1) Shall try them that dwell on the earth: bring to light what they are, strengthen and glorify the true saints.
 - 2) Universal: shall come upon all the earth. May refer to a general persecution in the Roman empire at that time. Certainly refers to all the tribulation of this present time throughout this dispensation. Will be most literally fulfilled at time of the Antichrist, shortly before the parousia.
 - b. That they shall be kept from that hour does not mean that they shall not be in the tribulation and shall not suffer, but that they shall be kept out of it spiritually and shall remain faithful. The Lord shall preserve them, and they shall persevere.
- IV. The Lord's encouragement:
 - 1. The Lord encourages them to hold fast:
 - a. The exhortation is to hold fast what they had, namely, the word of Christ's patience. To this they must cling, continue to be faithful, even in the hour of tribulation that is to come.
 - b. That "no man take thy crown." The crown here is the crown of victory, of eternal glory. Can be attained only in the way of perseverance to the end.
 - c. The encouragement attached to this exhortation is, "Behold, I come quickly."
 - 2. The promise to the victor:
 - a. Him that overcometh I will make a pillar in the temple of my God.
 - 1) The temple here is not a special place of worship in the New Jerusalem, but the church as the body in which God dwells in covenant fellowship.
 - 2) And pillars are symbols of support and strength, permanence and firmness, and adornment. Hence, a special position of glory in the New Jerusalem.
 - b. The promise of a threefold name:
 - 1) Name here denotes property and identity.
 - 2) Threefold: name of "my God": the glory of God's likeness. Name of the New Jerusalem: the right of citizenship in the "city of God." Christ's "new name": a share in His Mediator's glory, so that we shall be made like Him.

Lesson 10
Revelation 3: 14-22
The Church Nauseating To Christ

I. General Condition.

1. Neither cold nor hot:

a. Figurative language. The figure is not to be interpreted and applied spiritually word for word, so that:

1) Hot signifies one spiritual condition.

2) Cold another.

3) And lukewarm a third. (why not?)

b. But one idea is expressed: the church is nauseating, repulsive to Christ, like a drink of lukewarm water to one that is thirsty.

2. Why so repulsive:

a. The condition of the church is described in the words:

1) Wretched and miserable.

a) Spiritually ill and corrupt.

b) And, therefore, a proper object of pity.

2) Consisting in her being:

a) poor (no riches in Christ);

b) blind: (no spiritual knowledge of self and of Christ);

c) naked (no garments of righteousness in the Lord).

b. Yet, the church is ignorant of her own condition:

1) Thou knowest not, etc.

2) And in her own conceit she is rich and enriched and has need of nothing.

3. This description is to be applied:

a. First of all, no doubt, to the angel of the church.

b. Then also to the church as a whole, though not to every member individually.

II. The Counsel Given:

1. In the self-announcement of Jesus:

a. He is the Amen, the faithful and true witness. The latter is really a further explanation of the former. Because Christ is the Amen, He is faithful and true as a witness. The counsel is implied:

1) Abandon thine own opinion of thyself;

2) And receive my witness.

b. The beginning of the creation of God:

1) Meaning: Christ is the firstborn of every creature in the counsel of God. All things are made through Him and unto Him. Hence, in Him are all the riches of salvation.

2) The counsel implied: be rich and full in me!

2. Direct counsel:

a. Buy of me. To buy of Christ is:

1) By faith to seek.

2) And to obtain from Christ.

b. What the church must buy:

1) Gold, refined by fire: true spiritual riches, enduring forever and glorious, tested.

2) White garments: the righteousness by faith in Christ; true holiness.

3) Eyesalve: spiritual light in Christ; opening of the eyes; the truth.

c. Hence, the very things the church was lacking.

3. Strongly urged by:

a. The statement that Christ chastens and reproved whom He loves. He loves His own. And even His letter to the church of Laodicea is inspired by this love.

b. The direct admonition to repent and be zealous.

III. Judgment and Promise:

1. Judgment: I will spew thee out of my mouth:

a. This means that Christ will utterly reject this church. She will be no more.

b. And notice that this is stated unconditionally: there is evidently no hope of repentance.

2. Promise:

a. For, the present:

1) The Lord stands at the door (of the church, not of the heart) and knocks.

2) For those that hear His voice and open the door to Him.

3) He promises that He will have fellowship with them, even though the church is rejected.

b. And for the future:

1) To them that overcome

2) They shall sit in His throne, i.e. share His power and dominion in the new creation.

Lesson 11
Revelation 4
The Vision of God's Thone And The New Kingdom

I. Introductory:

1. Chapters 4, 5 introduce the second main part of the book of Revelation.
 - a. The things that are were the subject in chs. 1-3.
 - b. The things that must come to pass hereafter follow now.
2. John receives a call to "come up hither"
 - a. Not bodily but in the spirit. (He is at once in the spirit).
 - b. And surely no prophecy of the "rapture".
3. The purpose is "that he may be shown the things which must come to pass hereafter".

II. General significance of the vision:

1. In this chapter there is an ideal vision, a symbolic representation of God's throne in the new kingdom that is to come.
2. As it is destined to overcome and to replace the old and sinful order of the world.
3. Similar to the vision of Ezekiel by the river Chebar (Ez. 1).

III. God's throne:

1. The throne is the central element in this vision.
2. He that sat on the throne is God.
 - a. Not mentioned but evident from the latter part of the chapter. *vs: 9-11*
 - b. Not definitely described, but He was to look upon like a sardius (bright red stone, holiness, consuming fire) and a jasper (not known, perhaps our diamond, a white crystal-like stone, Rev. 21:11; righteousness, glory).
3. Over the throne a rainbow.
 - a. Sign of God's all-comprehensive covenant.
 - b. Like an emerald (green), the color of budding nature, spring, hope.
4. Out of the throne proceed lightnings, thunders, voices, symbols of judgment.
5. Before the throne: seven lamps, the seven spirits of God, the Spirit of Christ as He dwells in the Church, in the new creation.
6. The sea of glass:
 - a. Not the brazen sea.
 - b. Not the sea of nations.
 - c. But representing creation as it reflects the glory of God.

IV. The Elders and Living Creatures:

1. The elders:
 - a. To be understood:
 - 1) Not as officebearers.
 - 2) But literally, the older, heads of tribes and families.
 - b. Representing here the church of the old and of the new dispensation (12 and 12, the 12 patriarchs, the twelve apostles). *Rev. 21:12-14*
 - c. Sitting on thrones round about the throne; royal dominion.
 - d. Appearance:
 - 1) White garments of righteousness and glory.
 - 2) Golden crowns of victory on their heads. They represent, therefore, the church in glory.

2.The living creatures:

a.Their position: in the midst and round about the throne: one on each side and each in the middle or center of his side.

b.Appearance:

1)Full of eyes, reflecting their nature or spirit cf. vs:6

2)Different features: lion, ox, eagle, man. Representing the living creation.

3)Six wings, full of eyes: free and complete movement, development (the wing; the number six).

c.These creatures are cherubic forms representing the redeemed "creation" (Rom. 8:19-22).

V.Their Activity:

1.Of the creatures:

a.They shout: Holy, holy, holy, Lord God, Almighty, which was and is and is to come.

b.Constantly: they rest not day or night.

c.The glorification of God by the new creation.

2.Of the elders:

a.Fall down in worship at the sight of the glorifying creation.

b.Cast their crowns before the throne of God: acknowledging that even their victory and glory is His.

c.And honor and glorify Him as the author and creator of all.

Lesson 12
Revelation 5
The Lamb Found Worthy To Open The Book

This chapter continues and completes the vision of chapter IV. Its theme is:
The Lamb found worthy to open the book.

I. The Book.

1. Is on the right hand of Him that sitteth on the throne:
 - a. It appears that John now recognizes some form on the throne.
 - b. The right hand is symbol of power and authority.
 - c. That the book is on, not in, the right hand of God, symbolizes perhaps that it is offered.
2. The book:
 - a. Is written within and on the back. Completely covered. Cannot be appended. Nothing can be subtracted.
 - b. Is sealed:
 - 1) The seal is a safeguard against the opening of the book by wrong hands.
 - 2) Seven seals: seven is the number of God's covenant and completed kingdom. The contents of the book have to do with it.
3. Meaning of the book:
 - a. Symbol of God's counsel with regard to the things that must come to pass before the kingdom of God is perfected.
 - 1) Not a symbol of a copy of that decree, so that the opening of the book merely means the revelation of the contents.
 - 2) But of the decree itself, so that the breaking of the seals implies the execution of God's counsel.
 - b. This is evident:
 - 1) From the fact that the book is on the right hand of God. It is God's book.
 - 2) From the number seven.
 - 3) From the fact that when presently the seals are opened, the counsel of God is being executed, not merely revealed.

II. The Challenge:

1. As such:
 - a. A strong angel.
 - b. Sends forth the call to all the world: who is worthy to open the book and to break the seals thereof?
 - 1) Worthy: to have the right and the power.
 - 2) To open the book and to break the seals thereof is to execute the will of God concerning His kingdom, save man, and usher in the kingdom of glory. To overcome the powers of sin and death.
2. To whom it goes forth:
 - a. The earth: man (is he worthy to save the world and bring the kingdom of bliss?
 - b. To heaven: are the angels worthy?
 - c. To hell, under the earth: can the powers of darkness save?
3. The answer:
 - a. All creation is silent.
 - b. A silent confession that no one is worthy and able to save, that all the power and wisdom of the world are vain.

III. The Lamb found worthy:

1. John weeps:

a. Realizes the importance of the book. Weeps because no one appears worthy to open it.

b. Comforted by one of the elders: the church:

1) The lion of Judah's tribe, the root of David.

2) Hath overcome, and is thus become worthy, to open the book and break the seals.

2. The Lamb takes the book:

a. Standing as though it had been slain (referring to Christ's suffering and death).

b. In the midst of the throne. Right next to Him that sitteth on the throne.

c. Seven horns: horn is symbol of royal power. (e.g. the horn of David is exalted).

d. Seven eyes: the Spirit of Christ as sent forth into "all the earth".

e. Takes the book: receives all power and authority.

IV. Adoration:

1. First of all by the church and all the creatures:

a. Playing on harps and burning incense.

b. Exalting Christ.

2. Then by millions of angels:

a. Worthy is the Lamb.

b. To receive power, riches, wisdom, might, honor, glory, blessing.

3. Then by all creation:

a. Glory to God.

b. And to the Lamb.

4. Closed by:

a. The Amen of the four creatures.

b. Worship by the elders.

Lesson 13
Revelation 6:1-8
The Four Horsemen

I. General Significance:

1. The seven seals:

a. Represent:

- 1) Not merely judgments.
- 2) But so many main lines or aspects of the history of the world in this dispensation.

b. All these lines of history:

- 1) Are represented as proceeding from the counsel of God (the book).
- 2) And culminate in the final day of Christ.

2. The four seals:

a. Belong together as is evident from their common symbolism of the horseman.

b. Represent simultaneous aspects of history. The four horsemen:

- 1) Are always on the earth.
- 2) And they run together.

3. General meaning of horse and rider:

a. They represent one idea and must not be separately explained.

b. The horse in Scripture:

- 1) Is the battle horse: a strong and irresistible force in battle.
- 2) Plain especially from Job 39:19 ff.

c. The rider is the directing power.

d. So that the horse and its rider represent:

- 1) A strong and irresistible force.
- 2) Well directed and controlled.
- 3) Proceeding from the counsel of God.

4. The call:

a. Is not "Come and see", but "Come!"

b. Proceeding from one of the living creatures each time (the creature longed for the work of God in the earth).

c. And is directed:

- 1) Not to John.
- 2) But to the horsemen.

II. Their separate meaning:

1. The first horseman:

a. The figure:

1) The horse is white.

a) Is here the color of victory. See Rev. 19:11ff. And the Roman victor would return on a white horse.

b) Corroborated by the fact that this horseman goes forth "conquering and to conquer".

2) Hence, the figure represents:

- a) A divine power, proceeding from the counsel of God in the earth.
- b) On a victorious course.

b. Meaning:

1) The victorious course of the gospel in this dispensation.

2) Through the Spirit and Word. It is the only victorious power in the world.

2. The second horseman:

- a. The figure:
 - 1) The horse is red. The color of wrath, anger, blood, war.
 - a) The man coming from Bozrah is red in his apparel, Isa. 63.
 - b) God in His wrath is a fire.
 - 2) This corroborated by:
 - a) By the sword given to the rider.
 - b) By his commission to take peace from the earth.
- b. Meaning:
 - 1) Symbol of a divine, well directed force.
 - 2) Causing war throughout this dispensation.
- 3. The third horseman:
 - a. The figure: black, color of scarcity, want and famine.
 - 1) Jer. 14:2, referring to the drought in Judah.
 - 2) Lam 5:10, referring to the famine.
 - b. Somewhat modified by:
 - 1) The pair of balances.
 - 2) The cry of the rider.
 - a) One measure of wheat for a penny and three measures of barley for a penny (enough to eat each day for a day's wages, living by the day).
 - b) And hurt not the oil and wine (leave luxury untouched).
 - c. Meaning:
 - 1) A divine power.
 - 2) Causing the sharp contrast between rich and poor.
 - 3) Social troubles.
- 4. The fourth horseman:
 - a. The figure:
 - 1) Color of horse is pale green, the color of a corpse.
 - 2) Corroborated by
 - a) The name of the rider: Death.
 - b) The fact that Hades follows him.
 - c) His commission: to kill one fourth part of men.
 - b. Meaning:
 - 1) A divine, well-directed power
 - 2) Of death in all its forms.
 - 3) To kill as many as usually die under common circumstances (one fourth is the part that is in harmony with the present earthly existence (the number four). In times of special plagues one third dies.

Lesson 14
Revelation 6: 9-11
The Cry Of The Souls Under The Altar

I. Who they are:

1. Souls under the altar:

- a. The altar is here the altar of burnt offering.
 - 1) The altar on which sacrifices of atonement and consecration were brought to God.
 - 2) The blood was caught in a basin under the altar.
- b. Hence, the souls under the altar:
 - 1) Represent the saints in heaven.
 - 2) As they have been slain on earth on the altar of consecration to God.

2. Further defined:

- a. The souls of them that were slain. (same as in Rev. 20: the souls of them that were beheaded).
- b. Why they were slain:
 - 1) For the word of God and the testimony they held.
 - 2) Meaning:
 - a) The Word of God is opposed to the world in darkness.
 - b) The world, therefore, hates that Word of God and wants to silence it.
 - c) The saints on earth are the bearers and representatives of that Word. They bear witness of it in the world. They hold its testimony, the testimony of Jesus Christ.
 - d) Hence, the world hates the saints, and they are killed for the Word of God. This is a comforting thought.

3. Whom they represent:

- a. The whole Church of Christ:
 - 1) Of all ages.
 - 2) And every one of the saints, not merely those that were actually slain.
- b. Considered as in tribulation as long as they are in the world.

4. With the opening of the fifth seal:

- a. Signifying that both their persecution and their prayer are according to the counsel of God.
- b. And under the control of Christ.

II. Their Outcry:

1. To whom they cry:

- a. To the Lord (master, ruler; in the original the word "despotees" is used), the holy and true one.
- b. This is Christ:
 - 1) Who calls Himself the holy and true one in 3:7.
 - 2) Who is the "ruler", that received all power.
 - 3) To whom all judgment is delivered.
- c. He is so called, because the matter of their outcry is one of judgment.

2. For what:

- a. For a quick avenging of their blood.
- b. Meaning:
 - 1) A prayer for the manifestation of the righteousness of the cause

- of Christ, for which they suffered as evil-doers.
- 2) A prayer for the revelation of the holiness and truth of the name of Christ, that was blasphemed in the word.
- 3) A prayer for their own final adoption and justification.
- 3. How they cry out:
 - a. Urgently; expressive of a great longing and a holy impatience.
 - b. Evident from:
 - 1) The fact that they cry with a loud voice.
 - 2) The words: how long, Lord?

III. The Answer:

- 1. Present blessedness:
 - a. White robes are given to all of them.
 - b. Their meaning:
 - 1) Perfect justification and righteousness.
 - 2) And complete victory.
 - c. The Church in heaven enjoys a state of conscious glory, even though they wait with us for the final adoption.
- 2. The promise of a speedy answer to their prayer:
 - a. They must rest yet for a little while.
 - 1) May seem long to us.
 - 2) Yet, in view of the things that must take place: a little season.
 - b. Till their fellow-martyrs on the earth shall have been killed.
 - 1) The measure of iniquity must be filled.
 - 2) The measure of the suffering of the Church is determined by God.

Lesson 15
Review

Thus far we discussed:

- I. The superscription of the Book of Revelation: ch. 1:1-3. It informs us:
 1. Of the contents of the book: the revelation of Jesus Christ concerning the things that must shortly come to pass.
 2. The manner of this revelation: God to Christ through an angel to John.
 3. The purpose of the book: God's people must read and understand and keep the words of this book and thus be blessed.

- II. John's introduction to the Book, ch. 1:4-8:
 1. A salutation and blessing.
 2. Adoration of Christ by the Church.
 3. Assurance of Christ's coming with the clouds.

- III. The vision of Christ in the midst of the golden candlesticks: ch. 1:9-20:
 1. Christ appears as the glorious Priest-King.
 2. The seven candlesticks represent the New Testament Church.
 3. The stars are the bishops or ministers of the Church.
 4. Christ is the first and the last; holds the keys of death and Hades.

- IV. The letters to the seven churches; chs. 2,3:
 1. These seven churches:
 - a. Were really existing churches at that time.
 - b. Picture of the whole church throughout the new dispensation.
 2. They represent:
 - a. The Church that lost its first love (Ephesus).
 - b. The Church in tribulation (Smyrna).
 - c. The Church lax in discipline (Pergamum).
 - d. The Church with a mystical tendency (Thyatira).
 - e. The Church about to die (Sardis).
 - f. The faithful Church of little power (Philadelphia).
 - g. The Church nauseating to Christ (Laodicea).

- V. The vision of God's throne and the new kingdom. ch. 4:
 1. A symbolic representation of the kingdom of God that will have the victory.
 2. The throne of God is in the center.
 3. Around it are:
 - a. The twenty-four elders, representing the Church of the old and new dispensation.
 - b. The four living creatures, representing the redeemed creation.
 4. The Church and the living creatures are worshipping and adoring Him that sits on the throne.

- VI. The vision of the Lamb that is found worthy to open the book: ch. 5:
 1. The book is symbol of God's counsel with regard to the things that must come to pass to perfect God's covenant.
 - a. Seven seals.
 - b. Seven trumpets.
 - c. Seven vials.
 2. The fact that Christ takes the book out of the right hand of God signifies that the Lamb receives power and authority to execute the

contents of the book. When the seals are opened things come to pass.

VII. The vision of the four horsemen, ch. 6: 1-8:

1. The white horse represents the victorious cause of the kingdom of God in the world.
2. The red horse represents the power to cause war.
3. The black horse represents the contrast between scarcity and plenty, living by the day and luxury.
4. The pale horse represents the power of death in its common rate (one fourth).

VIII. The vision of the souls under the altar, ch. 6: 9-11:

1. The souls under the altar represent the church in glory as having come out of tribulation and martyrdom.
2. They are praying for the revelation of God's righteous judgment, their final justification.
3. And they are comforted by receiving white robes (heavenly glory) and the answer that they will surely be avenged and justified in due time. Their brethren that are still on the earth must also first have suffered, even as they themselves have suffered and been slain.

Lesson 16
Revelation 6: 12-17
The Shakeup Of The Physical Universe

I. Meaning.

1. The text speaks of:
 - a. Signs on the earth:
 - 1) A great earthquake.
 - 2) The mountains and islands are moved out of their places.
 - b. Signs in the heavens:
 - 1) The heaven (firmament) departs, is rolled up as a scroll.
 - 2) The sun becomes dark, the moon as blood.
 - 3) The stars fall out of the firmament.
2. This to be understood of the physical universe:
 - a. Many allegorical interpretations have been offered of this passage; e.g. the shakeup of the Roman empire under Constantine the Great (the sun is the chief ruler, the moon his fellow-ruler on the throne, the stars important officers, etc.).
 - b. All such interpretations are arbitrary and find no support in the text. Sun, moon, stars, islands, mountains are to be understood in the literal sense.
 - c. Hence, the text contains a vision of the complete shakeup of the whole physical universe, heaven and earth, and its effect upon men. See also: Joel 2:30,31; Haggai 2:6; Matt. 24:29; Luke 21:11,25,26; Heb. 12:26,27; II Pe. 3:7,10.

II. Realization:

1. Like the other seals this sixth seal is also realized in part throughout this dispensation:
 - a. In many and great earthquakes in diverse places. This according to the words of our Saviour, Matt. 24:7. (It is recorded that in 1875 there were 97 earthquakes, in 1876 there were 104, between 1600 and 1850 as many as six or seven thousand).
 - b. In eclipses and extraordinary darkenings of sun and moon.
 - c. In falling or shooting stars (meteors). Witnesses tell us that there were veritable showers of such meteors during which they fell "as thick as snowflakes in a snowstorm". The total number of "shooting stars" that fell on Nov. 13-14, 1866 is estimated at 240,000. In 1872 as many as 10,000 fell in two hours. And the sight of them struck consternation in the hearts of the people.
2. Fully and finally realized immediately before the day of the Lord:
 - a. After the last and great tribulation during the reign of antichrist:
 - 1) This seal follows the fifth: the souls under the altar.
 - 2) Immediately after the tribulation of those days, Matt. 24:29.
 - b. And before the coming of the Lord and the final judgment, as is plain from this vision.
 - c. Perhaps directly caused by the removal of the firmament.

III. The Effect:

1. Upon God's people:
 - a. They are not mentioned here.
 - 1) According to many, most of them shall not be on the earth.

- 2) But plain from Scripture that they shall be. Luke 21:28.
 - b. But for them these awful phenomena shall be signs that their redemption draws nigh, and they shall be delivered out of great suffering and tribulation.
2. Upon the wicked:
- a. All classes of people are mentioned, the kings, great men, rich, chief captains, mighty men, bondmen, and free men. Yet notice that all emphasis is laid upon the great and mighty and rich.
 - b. For them a cause of consternation and great fear:
 - 1) They try to hide themselves in dens and rocks.
 - 2) They call to mountains and rocks to cover them.
 - c. The reason is:
 - 1) That they realize that the day of wrath is come.
 - 2) And that they shall not be able to stand before the Lamb and Him that sitteth on the throne.

Lesson 17
Revelation 7: 1-8
The Sealing Of The 144,000

I. Who they are:

1. This chapter contains an interlude:
 - a. Begins with "After these things I saw".
 - b. Does no more belong to the opening of the sixth seal. Neither does it speak of the opening of the seventh seal.
 - c. Before the seventh seal is opened something must needs be done: the 144,000 must receive the seal of God.
2. Different interpretations as to who these 144,000 are:
 - a. One group of interpretations explains that they are Jews and see in these verses a prophecy:
 - 1) Of a national restoration of the Jews.
 - 2) Of a national conversion of the Jews.
 - 3) Of the conversion of the remnant according to the election of grace from the Jews.
 - b. Another group explains this as referring to the whole Church from Jews and Gentiles:
 - 1) Whether to a special group that suffered special tribulation.
 - 2) Or to the entire Church of the new dispensation as it is in the world at any time.
3. We prefer the last view, because:
 - a. Of the general symbolic character of the Book of Revelation, also when it speaks of Jews, temple, altar, Jerusalem, Mt. Zion, etc.
 - b. Of the highly symbolic character of this passage: the four angels, the four winds, the number 144,000.
 - c. Of the exact number 12,000 from every tribe.
 - d. Of the way the 12 tribes are mentioned here:
 - 1) Not in any proper order, whether according to their age, or their mothers.
 - 2) Besides, Dan is not mentioned, Ephraim is not mentioned; but both Joseph and Manasseh are mentioned.
 - e. Of the fact:
 - 1) That they are called the servants of God.
 - 2) That they also are mentioned in ch. 9:4.
 - 3) And probably also in ch. 14.
4. Hence, they are the Church of God in the new dispensation as they are in the world at any time, and will be in the world when the seventh seal is broken:
 - a. The number 12 is the number of God's people from the viewpoint of their election and reconciliation, 3 times 4.
 - b. 12 times 12 gives the square, the Church universal, from all nations.
 - c. 10 is the number of completion. And 1,000 indicates a multitude.

II. Their Sealing:

1. Necessary:
 - a. The seventh seal will bring great suffering on the earth.
 - b. What will become of God's saints?
 - c. They are sealed.
2. The seal about to be opened:
 - a. Four angels on the four corners of the earth.

- b.They hold the four winds, symbol of the powers of destruction.
- c.Another angels restrains them: God's servants are first to be sealed.

3.Meaning:

- a.God's people are sealed by the Spirit unto the day of redemption.
II Cor. 1:22,23; Eph. 1:13; 4:30.
- b.The seal is a mark of possession; a safeguard against violation.
- c.Here a safeguard against the destruction that will be wrought by the opening of the seventh seal; God will preserve His own even in the midst of great tribulation.

Lesson 18
Revelation 7: 9-17
The Numberless Throng

I. Who they are:

1. They are:

- a. A multitude which no man can number. The final fulfillment of the promise to Abraham, Gen. 13:16; Gen. 15:5; Heb. 11:12.
 - b. Universal: from all nations, kindreds, peoples, and tongues.
 - c. Perfected and glorious: clothed with white robes;
 - 1) They washed their robes in the blood of the Lamb (by faith);
 - 2) Symbol of perfect righteousness, purity, glory.
 - 3) This also signified by the palm branches. Probably a reference to the feast of tabernacles. They are no more in the desert, but in the land of promise.
 - d. In glory: before the throne of God and the Lamb. In the new kingdom as pictured in ch. 4.
 - e. As to their origin: they came out of the great tribulation. We must remember:
 - 1) That in the narrowest sense this refers to the final tribulation that is still to come in the days of Antichrist.
 - 2) That in a wider sense this implies all the special periods of persecutions through which the Church on earth passed.
 - 3) That in the widest sense the Church according to the viewpoint of the Book of Revelation is always in tribulation.
2. Hence, we have here a vision of the Church universal, of all ages and out of all nations as it attained to final victory and glory.

II. Their relation to the 144,000:

- 1. According to many we have here an entirely different group from those mentioned in the first part of the chapter, because:
 - a. They are different in number:
 - 1) 144,000.
 - 2) A numberless throng.
 - b. Their different state: in tribulation - in glory.
- 2. Better to understand that they are the same:
 - a. That the first group is not the Jews we saw in the previous lesson. Besides, if this second group is from all nations they must include the Jews.
 - b. The viewpoint differs: the same group is pictured before and after the tribulation.
 - c. The difference in number is easily explained from the fact that in the first part we see the church at any time in the world; here is the final, entire, glorified church.

III. Their Blessed State:

- 1. God's temple and tabernacle:
 - a. Fundamental idea the same, but with a distinction:
 - 1) Temple here emphasizes the idea of service. Tabernacle that of fellowship. God spreads His tabernacle over them.
 - b. Here perfected:
 - 1) Day and night they serve God.
 - 2) And God's tabernacle is everywhere.

2. Blessed condition:

a. No more suffering:

1) Hunger or thirst.

2) Heat.

b. And fully comforted: God shall wipe away all tears from their eyes.

3. Through Christ: He leads them to fountains of the water of life.

Forever He will be our Head, out of Whom we live.

Lesson 19
Revelation 8: 1-6
The Presentation Of The Prayers Of The Saints

I. The Circumstances:

1. The opening of the seventh seal:
 - a. The seventh seal is opened and reveals seven angels.
 - b. And seven trumpets are given them.
 - c. This indicates that the seventh seal will be fulfilled in the seven trumpets.
2. Half hour silence:
 - a. Different interpretations have been given of this silence:
 - 1) According to some it signifies that the contents of the seventh seal must remain hid.
 - 2) According to others it signifies that heaven is awe-struck at the things that must now come to pass.
 - b. The simple meaning seems to be that this is an hour of prayer. The silence means reverence. The half hour merely indicates the time required for the things pictured here.
3. Seven angles in readiness:
 - a. The angels:
 - 1) According to some it signifies that the contents of the seventh seal must remain hid.
 - a) Archangels, such as Gabriel, Michael.
 - b) Always ready for special service in the Kingdom of God.
 - 2) The number seven indicates that they are connected with the completion of the kingdom of God.
 - b. Trumpets are given them:
 - 1) Trumpets were used in Israel as a call to battle, a call to the temple service, a call unto a special convocation on holidays, etc.
 - 2) Here it indicates especially that in the way of judgments upon the world God will complete His kingdom (just as at Jericho).

II. Presentation Of The Prayers:

1. The prayers:
 - a. Of the saints:
 - 1) All believers are saints because they are in Christ, their Head.
 - 2) Here all believers are meant:
 - a) Of all ages, in the old and the new dispensations.
 - b) In heaven and on earth.
 - b. Their prayers:
 - 1) The emphasis falls on the fact that they are prayers of saints. They are therefore saintly, holy prayers:
 - a) Wrought by the Spirit of Christ.
 - b) According to the will of God.
 - 2) And they refer to that which the prayers of all the saints have in common, not to their personal and individual needs and wants, but:
 - a) The glory of God.
 - b) The coming of His kingdom.
 - c) And this implies judgments over the ungodly world.
2. They are presented:
 - a. Another angel (not Christ) with a golden censer approaches the altar:
 - 1) Question has been asked: what altar?

2)The answer:

- a)The altar of incense (the golden altar).
- b)Yet with features that belong to the altar of burnt offering (fire on the altar).
- b.He receives much incense and with it offers the prayers of all the saints to God. Meaning:
 - 1)The prayers of God's people are acceptable to God, through Christ.
 - 2)And they will surely be heard.

III.The Answer:

- 1.Fire from the altar cast on the earth:
 - a.From the same altar on which the prayers of the saints were kindled with the incense and offered to God, fire is taken and cast on the earth.
 - b.This time it is the fire of the wrath of God.
 - c.This is evident from the effect. It causes judgments on the earth, voices, thunders, lightning and an earthquake.
- 2.The angels prepare themselves to sound:
 - a.In what way they prepare themselves we do not know.
 - b.The meaning is, of course,
 - 1)That they prepare themselves to execute God's judgments on the earth.
 - 2)That the work of the seven angels is an answer to the prayers of all the saints.

Lesson 20
Revelation 8: 7-12
The First Four Trumpets

I. All have reference to the physical universe:

1. A distinct group:

- a. The first four trumpets are a distinct group, so that the seven trumpets, as the seven seals, consist of two groups: four and three.
- b. This evident from:
 - 1) The fact that the first four all have reference to the physical universe (trees, herbs, sea, rivers, sun, moon, and stars).
 - 2) The angel that flies in mid-heaven and announces a threefold woe.

2. Some of the allegorical interpretations that have been offered of these four trumpets:

- a. The first trumpet: hail and fire are false teachings, trees are preachers and teachers, grass represents the common Christians.
- b. The second trumpet: the burning mountain is the devil raging furiously because of the progress of Christianity.
- c. The third trumpet: The star Wormwood represents heretics fallen from the Church, poisoning the fountains of truth and killing men spiritually.
- d. The fourth trumpet: the darkening of sun, moon and stars represents apostasy of teachers.

3. All refer to phenomena in nature:

- a. The allegorical interpretations cannot be accepted, because:
 - 1) There is no reason for them in the text. Why should not trees, grass, seas, rivers, sun, moon, and stars be taken in their literal sense?
 - 2) They afford no certainty. There are a thousand possibilities then, one of which is as good as the other.
- b. Hence, the reference is to natural phenomena:
 - 1) The whole creation is effected, as is evident from the number four.
 - 2) In its various departments: the land and vegetation, the waters and their creatures, the heavenly luminaries.

4. As they affect man:

- a. Both individuals and nations are affected by these trumpets.
- b. Man (and beast) is dependent upon the physical world for his life and subsistence.
- c. Hence, all history is determined by them, peace and war, etc.

III. All represent destructive forces:

1. The first trumpet:

- a. Hail and fire mingled with blood:
 - 1) Representative of destructive forces in the realm of vegetation.
 - 2) The blood:
 - a) Perhaps symbolic of destruction wrought.
 - b) Perhaps in the future to be realized literally as a sign.
- b. Result: destruction of crops, fruit, herbs; food for man and beast.

2. The second trumpet:

- a. As is were a great, burning mountain cast into the sea.
- b. Result:
 - 1) Sea becomes blood, creatures die.
 - 2) Violent disturbance: ships destroyed.

3.The third trumpet:

a.A star, Wormwood, fell upon the waters:

1)Perhaps we must think of a literal star or planet.

2)Wormwood is a plant noted for its bitter taste and poisonous oil.

b.Result: man and beast die.

4.The fourth trumpet:

a.Heavenly luminaries are darkened:

1)By day and

2)By night:

b.Result: diminishing of light and cooling off of our atmosphere.

III.All affect one third:

1.According to some:

a.One third must be compared with one half. It is a little less than one half.

b.Hence, mercy still prevails over judgment. (Book of Revelation never speaks of one half).

2.Our explanation:

a.Must be compared with one fourth (cf. the fourth seal). One fourth is the common rate of hail, fire, etc.

b.One third, then, denotes an increase in the forces of destruction. Just a little more.

3.All is caused from heaven and by Christ who opens the seals.

Lesson 21
Revelation 9: 1-12
The Locusts Out Of The Abyss

- I. Introductory: Ch. 8:13 is interlude:
 - a. An angel (eagle, R.V.) flying in mid-heaven.
 - b. Crying: woe, woe, woe, etc.
 - c. Meaning:
 - 1) Must not ask who this angel or eagle is.
 - 2) Scene merely serves to emphasize that the plagues of the last three trumpets will be very grievous.

II. The Scene of the Vision:

1. A star fallen from heaven:
 - a. This star:
 - 1) Not one of the heavenly luminaries.
 - 2) But a personal being:
 - a) Receives the key of the pit.
 - b) Opens it. Acts like a person, therefore.
 - 3) Is Satan, the prince of devils. (Eph. 2:2; Mk. 3:22; Lu. 10:18)
2. Opens the pit of the abyss:
 - a. Abyss is pictured as a place beneath the surface of the earth, widening downward.
 - b. The pit is the shaft near the surface.
 - c. Satan receives power and authority (the key) to open the pit. From Christ. Proceeds to do so.
3. Result:
 - a. A cloud of smoke rises, darkening air and sun.
 - b. Locusts issue forth:
 - 1) Locusts are harbingers of judgment (Ex. 10:3ff; Joel 2)
 - 2) Their appearance:
 - a) Shaped like horses prepared for battle.
 - b) Golden crowns on their heads.
 - c) Faces as men's faces.
 - d) Hair like women's hair.
 - e) Teeth like lion's teeth.
 - f) Breastplates.
 - g) Tails and stings like a scorpion's.
 - h) Sound of their wings like chariots.
 - 3) Their power: to hurt the ungodly (not vegetation):
 - a) No power to kill, but to torment.
 - b) And the wicked only.
 - 4) They have a leader: Abaddon (Hebrew), Apollyon (Greek), meaning Destroyer.

III. Whom they represent:

1. They are not real locusts:
 - a. Their appearance is against this.
 - b. Their origin is against this: the abyss.
 - c. Their work is against this: they hurt men, not grass, etc.
2. They do not represent men:
 - a. Vision has been explained as referring to an army (The Mohammedans in the 7th and 8th century).

- b. But this is impossible:
 - 1) Because they issue forth from the abyss.
 - 2) Because of their work:
 - a) They only torment.
 - b) And only the ungodly.
 - 3. Hence, they represent demons:
 - a. According to Scripture there are different groups of demons:
 - 1) Some in the air (Eph. 2:2).
 - 2) Some in desert places (Matt. 12:43).
 - 3) Some kept in prison until special occasions (II Pe. 2:4; Jude 6.)
 - b. The last are meant here. They are liberated for five months (the time of locusts).
- IV. Their work:
- 1. They play in a special degree upon the evil passions of the wicked such as:
 - a. Lust of power, war, conquest, glory (horses for war, chariots, breastplates, crowns of gold).
 - b. Greed (lion's teeth).
 - c. False philosophy, art, carnal lust (men's faces, women's hair). Men are given over in a special manner to the influence of devils.
 - 2. They leave the world in dark despair:
 - a. This is the after effect:
 - 1) Their power is in their tails.
 - 2) They cannot kill, only torment.
 - b. And the despair of stark pessimism is the form of this torment.
 - 1) Men will seek death.
 - 2) But cannot find it.
 - c. This is a picture of the most hopeless pessimism:
 - 1) Has been the condition of the world more than once in the past.
 - 2) But the fifth trumpet refers to a time in the future when all this will be increased. One third.
 - 3. All in the power of Christ:
 - a. The devil receives the key from Him. He opens the seals.
 - b. And they that are sealed are not subject to the power of these evil spirits.

Lesson 22
Revelation 9:13-21
The Plague Of The Triple Monsters

I. The condition of the world:

1. Religiously:

- a. Men worship demons.
- b. And idols of silver and gold, etc.
- c. This may be taken literally:
 - 1) Man, that departs from the living God, serves the devil and his host.
 - 2) And he is an idol worshipper.

2. Morally: They commit iniquity:

- a. Murders,
- b. Sorceries (they work with poison: the lie, deceit, etc.),
- c. Fornication (adultery, divorce, etc.)
- d. Thefts (greed, love of money, deception, actual stealing).

3. This in a special measure:

- a. This is always true of the world.
- b. But at the time of the threefold monsters of the sixth trumpet this will be the case in a special degree:
 - 1) Evident from all the Bible, e.g. I Tim. 4:1-3; II Tim. 3:1-5.
 - 2) And from this passage, vs. 13: it is the voice from the blood-sprinkled horns of the altar (the blood of atonement) that calls for this plague. The blood of Christ cries for vengeance!

II. The Plague:

1. The horsemen:

a. Their description:

- 1) There are two million of them. John heard their number.
- 2) Their general appearance is that of horses with their riders, but,
- 3) They have (heads like lions' heads.)
- 4) They have tails in the form of serpents, with heads. And with these they hurt. They are, therefore, triple monsters: horse, lion, serpent.
- 5) To this triple character corresponds:
 - a) The fire, smoke, brimstone that issues from their mouths.
 - b) The triple color of the riders' breastplates: fire, jacinth (or hyacinth) brimstone.

b. Hence, they do not represent:

- 1) Real horses: their description is against this.
- 2) Nor evil spirits: they have a physical effect, for they kill the third part of men.

c. They do represent: the destructive forces of:

- 1) War. This symbolized by the fire, which represents: Anger (Ps. 39:3; 57:4; 78:21); Jealousy (Ps. 79:5; Ez. 36:5; Zeph. 1:18); Vengeance (Deut. 32:22; Jer. 12:1); and, therefore, War (Jer. 17:27; 21:14; Amos 1:4). Added data: the first color of the breastplates; the figure of the horse.
- 2) The desolation, want, famine that follows in the wake of war. Symbolized in the smoke (Isa. 34:10; Lam. 4:8; 5:8). Added data: the dark, smoke-like color of the hyacinth; the figure of the devouring lion.

3) Pestilence in the wake of war. This symbolized in the sulphur (Ez. 38:22). Added data: the color of sulphur in the breastplates; the serpent.

2. How called forth; they are the armies of all the world that cause these destructive powers to come upon the world:

a. The river Euphrates is the ideal dividing line between the outwardly Christian nations and the heathen nations (Gen. 15:18; Deut. 1:7; Josh. 1:4; I Ki. 4:21).

b. The four angels:

1) Whose purpose is to rouse the heathen nations to war.

2) Are bound until the very hour (by God's decree).

3) Are now loosed. A beginning of what is completed in the sixth vial (ch 16:12). An advance over the last three hosemen. One third is killed.

III. Result:

1. The rest of men:

a. That is, of the wicked world.

b. That had not been killed.

c. But they had also suffered and witnessed the plague.

2. Were hardened:

a. They repented not.

b. But continued in their actual iniquity and corrupt life.

Lesson 23
Revelation 10: 1-7
The Mighty King-Judge In Troublous Times

I. This passage the beginning of another interlude:

1. It is no continuation of the sixth trumpet.
 - a. Ch. 11:14 would seem to indicate that it is.
 - b. But:
 - 1) The vision speaks of another angel.
 - 2) The contents do not speak of further plagues as yet.
- b. It is not yet the seventh trumpet. This plain from ch. 11:15.

II. The Mighty Angel:

1. Is Christ. This is evident:
 - a. From His description:
 - 1) He is arrayed in a cloud.
 - 2) A rainbow is upon His head.
 - 3) His face is as the sun.
 - 4) His feet are as pillars of fire.
 - 5) His voice is as the roaring of a lion.
 - b. From a comparison of this description with that which is given of Christ in ch. 1:13-15. The priestly robe is absent here.
 - c. From a comparison of this passage with Dan. 12:7.
2. Appears here as the mighty King-Judge:
 - a. His royalty is evident from the general glory of His appearance (eyes and face, feet as of fire, rainbow).
 - b. His power is indicated by the fact that his feet are upon the earth and the sea.
 - c. And that He appears as Judge is indicated by:
 - 1) The cloud with which He is clothed.
 - 2) The feet as pillars of fire.

III. What He does:

1. He plants His feet upon the earth and the sea:
 - a. The earth and sea:
 - 1) Not to be understood in the symbolical sense (as in ch. 13). There is nothing to indicate this.
 - 2) But as representative of the whole world and all it contains.
 - b. That He sets his feet upon them indicates:
 - 1) That all things are subject under Him. Ps. 110:1; I Cor. 15:25; Eph. 1:22.
 - 2) And because His feet are pillars of fire, it indicates that He will judge that world.
 - c. To establish His own kingdom and realize God's everlasting covenant. For He has the rainbow upon His head.
2. And swears:
 - a. By God:
 - 1) As the eternal One, Whose Word shall stand.
 - 2) As the Creator of all things, Who is Sovereign over all.
 - b. What He swears:
 - 1) That the mystery of God shall be finished:
 - a) The mystery of God is the gospel, Christ, the contents of the book with the seven seals.

- b) Shall be perfectly accomplished and manifested.
- 2) Without delay:
 - a) There shall be time (delay) no more.
 - b) In the days of the seventh trumpet.

IV. The Seven Thunders; concerning these we may remark:

- 1. That they represent seven judgments: Ps. 18:13; ch. 8:5.
- 2. That they are related to the perfection of God's kingdom. The number 7.
- 3. That they spoke a language John understood. He wants to write.
- 4. That their contents are sealed:
 - a. Many interpretations have been offered of their contents.
 - b. But they are sealed:
 - 1) John needed to hear their voice.
 - 2) But they are not for the Church to know.

Lesson 24
Revelation 10: 8-11
The Little Book That Is Swallowed

I. Meaning of the book:

1. Visionary:

a. We must remember that we deal with a vision.

b. Hence:

1) The little book is visionary.

2) And so is the eating of it.

2. The book:

a. Is not the same as the one mentioned in ch. 5:1;

1) this is a little book.

2) This book is not sealed.

3) That book belongs to Christ only. This is given to John to eat.

b. Yet it is related to it, as is evident from the fact that it prepares John to prophesy. It is a partial revelation of the contents of the book mentioned in ch. 5. Partial because:

1) The whole of God's counsel (symbolized by the book of ch. 5.) is never revealed in detail.

2) Much of the book with the seven seals had already been revealed to John.

II. Its Contents:

1. In general: all that John still has to prophesy concerning the things that must come to pass, such as:

a. The fate of the holy city, the temple, the two witnesses.

b. The dragon and the man-child.

c. The beast out of the sea and out of the earth.

d. The seven vials.

e. The destruction of Babylon.

f. The binding and releasing of Satan.

g. The heavenly Jerusalem.

2. Character of this prophecy:

a. It involves many nations and peoples and their kings.

b. It contains a message of woe for the wicked.

c. It speaks of glory for the people of God, but only in the way of tribulation. Things that are contrary to the flesh.

3. Hence: preparation necessary:

a. John must be spiritually prepared to bring this message.

b. And so must the Church, that is also called to witness of these things in the world.

III. What is done with the book:

1. The voice from heaven instructs John:

a. He must approach the angel.

b. And take the little book from his hand.

c. John obeys.

2. What he must do with it:

a. Not merely read it and learn to know its contents.

b. But eat it.

c. Again: John obeys.

d. This act is similar to that recorded in Ez. 2:8-3:3. There we find:

- 1) That the passage speaks of Ezekiel's preparation as a prophet.
- 2) That he, too, is called to bring a message of woe and judgment.
- 3) That he must speak to a rebellious people, and therefore must expect opposition.
- 4) That, therefore, he must be prepared for his work: the message he is to bring must become part of himself, of his very soul and spirit.

3. Hence, the meaning of this act:

- a. Through an operation of the Holy Spirit the prophetic message John must bring is thoroughly assimilated by him. Thus must the Church receive the Word of God.
- b. Thus John becomes a living witness. The Church also.

IV. The Effect:

1. Sweet-Bitter:

- a. The little book is sweet in his mouth.
- b. But bitter in his belly.

2. Thus the Word of God:

- a. Sweet to the taste of the believer, Ps. 119:103; Ps. 19:10.
- b. Nevertheless, it is hard and painful to the flesh, especially when it speaks of tribulation.

Lesson 25
Revelation 11: 1-4
The Measuring Of The Temple And The Two Witnesses

I. The measuring of the temple.

1. Three areas are distinguished in the text:

- a. The temple building proper.
- b. The outer court.
- c. The holy city.

2. How to be understood:

a. According to some in the literal sense:

- 1) Jerusalem will be rebuilt in the latter days, and the Church is then "taken up".
- 2) Antichrist shall tread down the holy city and the outer court.

b. Against this conception is:

- 1) That the Bible everywhere teaches us that the Church shall be in the tribulation of the days of Antichrist.
- 2) That in the N.T., Jerusalem and the temple are always the Church:
 - a) Christ speaks of the destruction of Jerusalem and of the temple, but never of their restoration.
 - b) Paul speaks of the temple in the spiritual sense, I Cor. 3:16; II Cor. 6:16; Eph. 2:20-22; Gal. 4:25,26; Heb. 12:22.
- 3) So does this very book of Revelation, ch. 3:12; 21:2,10,22.

c. Hence, the Church as the city of God and His dwelling place on earth in this dispensation:

- 1) In its broadest sense: all nominal Christendom.
- 2) Including:
 - a) The false Church (the city).
 - b) The show-church (the outer court).
 - c) The true believers (the temple proper).

3. The measuring:

a. A reed like unto a rod is given John:

- 1) The reed is a measuring instrument.
- 2) The rod is a symbol of authority and power, Ps. 2:9; Rev. 2:26,27.

b. Hence, the measuring answers the question: how large is the true spiritual dominion of Christ?

c. The result: separation:

- 1) Between the temple proper on the one hand.
- 2) And the outer court and the city on the other.
- 3) And the latter is given up to the "Gentiles"; the antichristian power.

d. Forty two months:

- 1) This period is the same as 1260 days, time and times and half a time, three and a half years. (Also mentioned in Daniel).
- 2) The time of this dispensation:
 - a) Plain from ch. 12: the church is in the wilderness 1260 days.
 - b) $3\frac{1}{2}$ is $\frac{1}{2}$ of 7, half of the period in which God perfects His kingdom, from the first advent of Christ to the second.

II. The two witnesses:

1. Explanations that are offered:

- a. The chapter refers to the destruction of Jerusalem in the year 70 A.D. But: Jerusalem was already destroyed.

- b. The two witnesses are the Old and New Testament, killed by the Roman Catholic Church, raised to life by the Reformation, 1517.
 - c. They are Enoch and Elijah, returned to the earth in the latter days.
2. Key to explanation in vs. 4:
- a. They are the two candlesticks and the two olive trees.
 - b. The reference is to Zech. 4.
 - 1) The candlestick is the Church as the light of the world, serving the Lord, witnessing for the truth.
 - 2) The two olive trees in Zech. are Zerubbabel and Joshua, in their official capacity as king and priest.
 - 3) The whole represent the Church as royal priesthood, with its institute, especially its ministry.

Lesson 26
Revelation 11: 5-13
The Two Witnesses (cont.)

I. Their calling and power:

1. Their calling: to witness:
 - a. This evident from their names: witnesses, candlesticks, the two olive trees.
 - b. And they prophesy, i.e. they witness of the truth of the gospel, the faith of Jesus Christ:
 - 1) To the end of the earth.
 - 2) But especially against the wickedness of "Jerusalem". They are clothed in sackcloth.
2. Their power:
 - a. They have power to overcome their opponents by fire that proceeds out of their mouth:
 - 1) those that would "hurt" them:
 - a) Not in the physical
 - b) But in the spiritual sense.
 - b. The fire that proceeds out of their mouth is the Word of God they speak, made powerful through the Spirit of Christ. Jer. 5:14. With that Word they "kill" their opponents.
 - c. This true of the whole church. Especially toward the end.
 - d. They also have power to shut up the heavens, turn water into blood, smite the earth with plagues:
 - 1) Reminds of Moses and Elijah.
 - 2) The church always has this power:
 - a) Judgments are upon the earth for the kingdom of God's sake.
 - b) And in answer to the prayers of the saints (ch. 8).
 - 3) Shall become very plain in the latter days.
 - 4) Antichrist shall imitate these signs (ch. 13).

II. Their defeat:

1. By whom:
 - a. The beast. The little horn of Dan. 7. Antichrist of ch. 13.
 - b. Rises out of the abyss. This is true according to his spiritual character. The power of darkness.
2. When:
 - a. When the two witnesses have finished their testimony.
 - b. Meaning:
 - 1) When the gospel shall have been preached to all nations.
 - 2) When also the testimony against the sin of the world shall have been completed.
3. How:
 - a. By making war against them, overcoming them, killing them.
 - b. The meaning is:
 - 1) Not that all the saints shall be killed.
 - 2) But:
 - a) Some of them shall be killed.
 - b) Others put in prison.
 - c) The Church shall be forbidden to worship. Her voice shall be silenced.
 - d) And she shall be filled with contempt: their bodies shall not

be buried.

e) And all the world shall rejoice in their reproach. Think of the church in Russia today.

III. Their glorification:

1. They rise after 3 1/2 days:

a. Half a week: Antichrist cannot attain to his purpose.

b. And the days shall be shortended. Cf. the seventy weeks of Dan. 9:24-27.

1) This whole period is the time from Daniel's prophecy to the end of time.

2) Divided into three periods:

a) Seven weeks to the first coming of Christ.

b) Sixty two weeks to the culmination of Antichrist.

c) Half of the remaining week the 3 1/2 days of this chapter.

d) The second half is the end; the Church revived, the resurrection, the glorification of the saints with the Lord.

2. Antichristian power destroyed:

a. Its power is taken away (one tenth; think of the ten horns).

b. Seven thousand are killed (think of the seven heads).

c. And as they witness the victory of the church they give glory to the God of heaven (think of Nebuchadnezzar). In the end all must give glory to God.

Lesson 27
Revelation 11: 14-19
The Blowing Of The Seventh Trumpet

I. The Trumpet:

1. Vs. 14 takes up the sequence of revelations where ch. 9:21 left it:
 - a. The three last trumpets are presented as three woes.
 - b. With the sixth trumpet the second woe is past. This was at 9:21.
 - c. Mentioned here in order to introduce the third woe, that is, the seventh trumpet.
2. Here a general, proleptic view of the effect of the seventh trumpet.
 - a. The details are revealed later in chs. 15 and 16, when the seven angels pour out the seven vials of wrath. That this is true is evident from:
 - 1) A comparison of ch. 10:7 with 15:1. The former passage tells us that with the blowing of the seventh trumpet the mystery of God will be finished; the latter, that in the seven vials the wrath of God is filled.
 - 2) The temple of God is opened here. And out of the open temple come the seven angels with their vials, ch. 15:5,6.
 - 3) Here we have only a general description of the judgments that will be on the earth with the seventh trumpet. Just as in 8:5.
 - b. Hence, as in ch. 8:1-5 we have a general description of the judgments of the seventh seal, that are described in detail in the seven trumpets; so here we have only a general view of the contents of the seventh trumpet. The details are described in the seven vials.

II. Joy in Heaven:

1. Great voices are heard in heaven upon the occasion of the blowing of the seventh trumpet:
 - a. Whose these voices are we are not told.
 - b. What they say:
 - 1) The kingdom (not kingdoms, as in King James Version), i.e. the universal rule and dominion, is become:
 - a) Of our Lord, i.e. God, and
 - b) Of His Christ, His Anointed. This looks toward the end and the final victory. It proves also that Christ shall forever remain King under God.
 - 2) And He shall reign forever. This refers to the sole reign of God in His Kingdom through Christ. The powers of darkness are destroyed.
2. The elders worship:
 - a. They are, as we have seen, representatives of the Church of all ages.
 - b. They acknowledge God's sovereignty and fall on their faces.
 - c. They express:
 - 1) Thanks to God, the Almighty, Who is and was ~~(who)~~ and art to ^{is} ~~come~~ ^{ok} come").
 - 2) The reason:
 - a) God has taken to Him his great power and reigned.
 - b) Result: the wicked are destroyed and the servants of God are rewarded.

III. Judgments on the Earth:

1. The temple of God is opened:

a. The temple:

1) God's dwelling place.

2) His Presence and throne (the ark of the covenant).

b. Is opened. Indicating:

1) That He will come to make of all creation His house.

2) That He will issue forth to destroy the wicked.

2. Signs of judgment:

a. Lightnings, voices, thunderings, and an earthquake and great hail.

b. General signs of judgments and destruction on the earth. See on 8:5.

God is coming in judgment.

*No temple in the new Jerusalem Rev 20
Final revelation of God of Himself*

Lesson 28
Revelation 12: 1-6
The Two Signs In Heaven

I. How they are described:

1. The sign of the woman:

a. Glorious and with great power and honor:

- 1) She is arrayed with the sun.
- 2) Has the moon under her feet.
- 3) A crown of twelve stars upon her head. All is symbolic of power and honor.

b. In hope of motherhood that is about to be fulfilled.

c. Brings forth a man-child:

- 1) That shall rule the nations with a rod of iron.
- 2) Who is caught up to God and His throne.

2. The dragon:

a. The figure of the dragon:

- 1) Not a real animal, but a mythical monster.
- 2) Its general appearance was that of a serpent.

b. Particulars:

- 1) Of a red color, the color of wrath, war, blood, murder.
- 2) Numbers ten and seven are symbolical:
 - a) Seven is usually the number of the fulness of God's kingdom.
 - b) Ten denotes a measure of anything as determined by God's will and counsel.
- 3) The seven heads are crowned with royal crowns (diadems). Symbolic of royal authority.
- 4) The horn is symbol of power and might.

c. Drags one third of the stars out of the firmament and casts them down upon the earth.

II. What they represent:

1. The dragon:

a. Is the devil: this is plain from verse 9.

b. Meaning of the description:

- 1) He is a spiritual monster:
 - a) Not by reason of his creation
 - b) But through his fall.
- 2) Is the murderer from the beginning: red.
- 3) Pretends to have authority in the kingdom which is really God's:
 - a) The seven heads.
 - b) Although these have a historical realization in successive world powers, as we shall see later.
- 4) The ten horns:
 - a) In their symbolical meaning denote that his power is determined by God.
 - b) Although these also have a historical fulfillment in the anti-christian kingdom.
- 5) The stars are the angels (Job speaks of the angels as the morning stars) that fell with him.

2. The woman:

a. Is the Church pictured in the glory that is really hers according to God's counsel and promise.

- b. In and all through the old dispensation. This evident:
 - 1) From the fact that she is now 1260 days in the wilderness. (She has no longer a special land of Canaan to dwell in).
 - 2) And especially from the description of her child, Christ.
- c. As in the old dispensation she lived constantly in the hope of the promise. Gen. 3:15.

III. The Conflict:

- 1. Dragon stands before the woman:
 - a. This true historically in the hostile world powers that hate the Church.
 - b. With the purpose to destroy her child.
 - c. Destroy the Holy Seed that was promised in Gen. 3:15.
- 2. He fails:
 - a. The child is born.
 - b. And is caught up to God and His throne.
 - c. This is the ascension and exaltation of the Lord.
- 3. Historically:
 - a. Predicted in Gen. 3:15: crushing of the heel.
 - b. And realized all through the old dispensation:
 - 1) Sons of God and daughters of men before the flood.
 - 2) Tower of Babel.
 - 3) Israel:
 - a) In Egypt.
 - b) In the desert.
 - c) In Canaan.
 - d) In captivity.
 - e) Under Antiochus Epiphanes.
 - 4) Christ at the cross.
 - 5) His glorification.

Lesson 29
Revelation 12: 7-12
War In Heaven

I. The Combatants:

1. Michael and his angels:

- a. The name Michael means: "who is like God".
- b. He is mentioned also in Dan. 10:13; 12:1; Jude 9. From these passages we learn:
 - 1) That he is an archangel; prince and chief among the angels.
 - 2) That he contends with Satan, his opponent.
 - 3) That it appears to be his special office to stand and fight for the people of God.
- c. Hence, he is an angel of great authority and power, who, perhaps, originally had his equal in Satan, and who after the fall of the latter is his chief opponent and defends the cause of the people of God over against him.
- d. His angels:
 - 1) Are not necessarily all the good angels.
 - 2) But the group of angels over which he is prince and ruler.

2. The dragon and his angels:

- a. In vs. 9 the dragon is called:
 - 1) The devil, which means liar, deceiver.
 - 2) Satan, which means opponent, because he is the opponent of God.
 - 3) The old serpent, evidently with a reference to the first temptation in paradise.
- b. His angels are all the angels that fell with him in his pride and rebellion.

II. Time of this war.

- 1. This battle does not refer to the rebellion of Satan and his angels before the fall of man. This is the explanation of some interpreters. But that this cannot be true is proved by:
 - a. What is said by "the great voice" vs. 10: Salvation and the kingdom of God and Christ are come as a result of the victory of Michael and his angels.
 - b. The fact that Satan is here called "the accuser of the brethren".
 - c. That of the latter it is said that they overcome him by the blood of the Lamb.
- 2. Nor can it refer to:
 - a) The end.
 - b) Or to an attack made on Christ immediately after his glorification.
- 3. But the reference is:
 - a. To the entire old dispensation, when Satan still had access to heaven.
 - b. Simultaneous with the attempt of the dragon on earth to devour the woman's child.
 - c. Before atonement was made.

III. The object: the condemnation of the Old Testament saints. This is evident from:

- 1. Michael's peculiar calling to defend God's people.
- 2. The expression: "the accuser of our brethren".

Satan, therefore, fights for the condemnation of the saints that have been glorified in the old dispensation, on the basis:

1. That atonement is not made for them.
2. And he will prevent the coming of the seed of the woman.

IV. Result:

1. The war is finished with the glorification and exaltation of Christ.
2. The devil is cast out. His work limited to the earth.

Lesson 30
Revelation 12: 13-17
Conflict Between The Dragon And The Woman

I. The Woman in the wilderness:

1. The woman:
 - a. Is the same as in the first part of this chapter.
 - b. The Church as a visible institution in the world.
 - c. But now after she brought forth the Man-child, and, therefore, is in the new dispensation.
 - d. The mother of believers: "the rest of her seed".
2. The dragon:
 - a. Is the devil as the prince of this world; operating through the world-power.
 - b. Defeated:
 - 1) In his purpose to devour the Man-child, i.e. to prevent the coming and exaltation of Christ.
 - 2) In the war in heaven.
 - c. Now exerting all his power to destroy the Church on earth.
3. The Wilderness:
 - a. The picture:
 - 1) The dragon persecutes the woman after she brought forth the Man-child.
 - 2) The woman receives wings of an eagle (power from God, Ex. 19:4)., that she may escape in the desert.
 - 3) The wilderness:
 - a) A barren and dry place where nothing will grow. Reminds of the deliverance of Israel out of Egypt, in the desert.
 - b) Here the woman is miraculously fed.
 - 4) The dragon evidently pursues the woman to the edge of the wilderness, but cannot live in the desert. Does not follow her.
 - b. The meaning:
 - 1) In the old dispensation the Church:
 - a) Had an earthly country in this world, Canaan.
 - b) Was a nation; church and state were one.
 - 2) In the new dispensation the Church:
 - a) Is principally in heaven. Jerusalem, Canaan is above. Hence, on earth she is not at home, but in the wilderness, a stranger and pilgrim.
 - b) And a separate institution, with its own King, life, laws. In the world, not of the world. Church and State, and Church and Nation are no longer one.

II. The Conflict:

1. Attempt of the dragon with respect to the Church:
 - a. The symbolic presentation:
 - 1) The serpent casts out of his mouth a stream of water after the woman.
 - 2) For the purpose of carrying her away out of her isolation in the wilderness.
 - 3) But the earth swallows up the stream of water. Cannot reach her.
 - b. Meaning:
 - 1) All the attempts of Satan to destroy the Church.

- 2) Especially by seducing her out of her isolation and carry her into the world
- 3) Fail. The Church remains safely in the world, not of the world.
- 4) All through this dispensation:
 - a) 3 1/2 times is 3 1/2 symbolic years, each of 360 days.
 - b) This is the same as 1260 days or 42 months.
- 2. Persecution of the rest of her seed:
 - a. The rest of her seed:
 - 1) Are the individual believers of the new dispensation.
 - 2) In distinction from:
 - a) The saints of the old dispensation.
 - b) The Man-child.
 - b. Are faithful in the world:
 - 1) In walk: keep the commandments of God;
 - 2) In confession: hold the testimony of Jesus.
 - c. Dragon makes war with them:
 - 1) Spiritual war: to seduce them from the faith. Must put on the whole armor of God.
 - 2) And by the power of the world, as revealed in the next chapter.

Lesson 31
Revelation 13: 1-10
The Beast Out Of The Sea

I. His Appearance:

1. Connection with ch. 12:
 - a. Plain that in this chapter we are told in what way the dragon makes war with the remnant of the seed of the woman mentioned in ch. 12.
 - b. He does so through the anti-christian world-power.
 - c. This power is described in our present lesson from its political aspect.
 - d. In the rest of the chapter it is pictured from its spiritual side.
2. General appearance:
 - a. That of a beast or monster.
 - b. Rising up out of the sea.
 - c. A threefold wild beast: leopard, bear, lion.
3. Details:
 - a. The beast has seven heads, with the name of blasphemy upon them.
 - b. Ten horns with ten crowns, royal diadems.
 - c. On one of the heads the scar of a deadly wound that was healed.

II. Meaning:

1. The sea:
 - a. Symbol of troubled nations (Dan. 7:2,3.)
 - 1) Driven by the power of sin from within.
 - 2) And by the wrath of God upon them.
 - 3) Wars, revolution, famine, etc.
 - b. Out of these the beast rises, i.e. has his origin historically.
2. The beast:
 - a. Symbol of the ungodly world-power from its political aspect. Dan. 7:17,23.
 - b. Not only the king, but also his kingdom.
3. A combination and consummation of all the world-powers of the past and of the then-present. This is evident:
 - a. From the fact that the four beasts of Dan. 7 are here combined.
 - b. From the seven heads, representing so many successive historical manifestations of this world-power in time (Rev. 17:9,10):
 - 1) Five of the past: Nimrod's Babel, Assyria, Babylonia, Persia, Greece.
 - 2) One of the time of this vision: Rome:
 - 3) One still to come.
 - c. From the ten horns:
 - 1) The horn is symbol of royal power (Ps. 89:17).
 - 2) Ten horns represent a number of kings that shall give their power to the beast at the same time (of the heathen nations). Rev. 17:12,13.
4. A federation:
 - a. The deadly wound that was healed refers most probably to the confusion of tongues, which made a universal world-power impossible at the time of Nimrod.
 - b. That difficulty is overcome for a time. The nations shall be united.

III. His power:

1. Universal:

- a. Power over all nations, kindreds and tongues, vs. 7.
- b. And over all things, buying and selling, etc. vs. 17.
- c. All that dwell on the earth worship him, vs. 8.

2. Antichristian:

- a. He receives his power from the beast. This refers, of course, to his spiritual character. He is the "anointed" of the devil, anti-Christ and Antichrist.
- b. He blasphemes, speaks against God, slanders Him.
- c. Is worshipped as God. Men adore him and put their trust in him.
- d. And he persecutes the saints, whose names are written in the book of life of the Lamb, "slain from the foundation of the world", Dan. 7:25; 11:36; II Thess. 2:3-6.

IV. Attitude of the saints:

- 1. No resistance by force: he that killeth with the sword must be killed with the sword.
- 2. But patience: "the patience and the faith of the saints". It will be given them of grace to suffer with Christ.

Lesson 32
Revelation 13: 11-18
The Beast Out Of The Earth

I. Relation to the first beast:

1. Description:

- a. The second beast rises out of the earth.
- b. It has two horns like a lamb.
- c. It speaks as the dragon.
- 2. Belongs to and serves the first beast, so that they are one:
 - a. It exercises all the power of the first beast before him, vs. 12.
 - b. It performs miracles in the sight of the first beast, vs. 14.
 - c. It persuades men to make an image of the beast, vs. 14.
 - d. To worship the beast and his image, vs. 12, 15.
 - e. It invents the mark of the beast, vs. 16, 17.

II. His identity:

- 1. The power of false prophecy is symbolized by this second beast:
 - a. This is not another political world-power like the first beast.
 - b. But the spiritual, ethical, intellectual power of the Antichristian kingdom, the false prophet:
 - 1) Philosophy, science, religion
 - 2) Under the power of sin and the dragon, in their service.
- 2. This is evident from:
 - a. The fact that this second beast rises out of the earth.
 - 1) The first beast rose out of the restless sea.
 - 2) The second out of the earth.
 - a) Stable and at rest.
 - b) Yet, from below, not from above like revelation.
 - b. The fact that this beast appears like a lamb with two horns.
 - c. The fact that it speaks
 - 1) Teaches, preaches, prophesies.
 - 2) But like the dragon.
 - d. The fact that he performs signs and wonders as a prophet.
 - e. He is the same as the false prophet in ch. 19:20.

III. His influence:

- 1. Causes men to worship the beast:
 - a. By false science and religion and their practical wonders, inventions, and benefits, men shall be persuaded to give divine honor to the beast.
 - b. And to kill and persecute all that refuse to worship the beast:
 - 1) Kill, vs. 15.
 - 2) Refuse them a place in the world, vs. 17.
- 2. To this end:
 - a. He persuades men to make an image of the beast:
 - 1) An image that speaks.
 - 2) And exposes them that refuse to worship the beast.
 - b. He invents a mark which men must wear on their right hand or forehead.

IV. His Number: 666.

- 1. Common interpretation of this number:

a. The number is the sum of the numerical value of the "Lateinos":	L.....30
b. And Lateinos is:	a.....1
1) The Roman emperor.	t.....300
2) The Pope.	e.....5
2. Our explanation:	i.....10
a. 6 symbolizes the mere earthy in its highest development in time, the week without the sabbath.	n.....50
b. 10 denotes completeness.	o.....70
c. 600, 60, 6 denotes the repeated efforts of mere man to establish his kingdom of glory. But he fails; he cannot reach the 7, the "rest".	s.....200
	<u>666</u>

Lesson 33
Revelation 14: 1-5
The Lamb On Mt. Sion

I. Meaning:

1. Mt. Sion:

a. Must remember that we deal with another vision in this passage.

1) Cannot be interpreted literally, as if we read: "Then (in the time of Antichrist) shall the Lamb appear on Mt. Sion".

2) Must explain the symbolism.

b. Meaning of Mt. Sion:

1) Does not represent the glorified Church in heaven (the voice and the song which only the 144,000 can learn sound from heaven).

2) Nor the invisible church on earth (144,000 represent the church).

3) But:

a) In the literal sense Mt. Sion in the old dispensation was the mount in Jerusalem where stood the throne of David, God's anointed in the kingdom of God, the theocratic king.

b) Hence, symbol of the royal power of God's Christ.

2. The Lamb:

a. Is Christ:

1) As He performed the will of the Father even unto death.

2) And redeemed His own by His precious blood.

b. His standing on mount Sion signifies:

1) The He occupies the royal position to which He is anointed by the Father as King over all.

2) That He maintains and exercises His royal power. Ps. 2:6.

3. The 144,000:

a. They are the same as in ch. 7:

1) The complete number of God's elect.

2) As they are on earth at any period of the new dispensation.

b. They are presented here as safe and preserved in the midst of the world:

1) They are not defiled with women; they are virgins:

a) Not an argument in favor of celibacy.

b) But referring to spiritual fornication. They are faithful.

2) They follow the Lamb whithersoever He goeth: even through the tribulation of the suffering of this present time.

3) They are without guile and without fault before the throne of God:

a) They confess His Name and the truth.

b) And they do the will of God in Christ.

c. How they are preserved:

1) They are with the Lamb on mount Sion. No one can pluck them out of His hand.

2) They have the name of the Father on their foreheads.

a) Not the sign of the beast, but the name of the Father.

b) Expressing that they belong to Him. No one can pluck them out of the Father's hand.

3) And they are redeemed, purchased by the blood of the Lamb, as a firstfruits (of the final harvest, the new creation) unto God.

Jas. 1:18.

d. They are victorious:

1) A mighty song of victory is heard from heaven.

2)And only the 144,000 could learn that song. Even on earth they are able to sing of victory.

II.The place of this vision:

1.Must be connected with the vision of ch. 13:

a.There we had the vision of the Antichristian power, that seemed to be victorious, and that persecuted the saints.

b.Here the vision of the Lamb and His Church on mount Sion.

c.The question is: why does this vision occur here?

2.To show that in spite of the raging of Antichrist the Lamb has the victory:

a.Even as in Ps. 2:

1)The nations rage, vss. 1-3.

2)God laughs at them and vexes them in His Wrath, vss. 4-6.

3)For He has anointed Christ, Who shall inherit the earth, according to His decree, vss. 7,8.

b.So here:

1)The antichristian power rages against Christ and His Church.

2)But still the Lamb stands on mount Sion. He rules. And His people are perfectly safe.

Lesson 34
Revelation 14: 6-13
The Angels And The Voice

I. Proclaiming the eternal gospel:

1. The vision:

- a. It is well to remember here that chapters 13 and 14 constitute one vision.
- b. In this vision we now see:
 - 1) The antichristian beasts in power on the earth, persecuting the saints.
 - 2) The Lamb, as the Anointed of God, standing on mount Zion.
 - 3) The angels flying in mid-heaven, and the voice sounding from heaven.

2. The message of the first angel:

- a. He proclaims not the gospel of Christ and salvation, though what he proclaims is good tidings to God's people that are oppressed by Antichrist.
- b. But:
 - 1) He announces the hour of judgment.
 - 2) Proclaims the eternal demand that men shall fear and glorify and worship the Creator of all (not the Beast).
- c. To all nations and tongues and tribes.

3. Significance:

- a. During the reign of Antichrist it appears as if God is dethroned and has abdicated.
- b. But another light now falls on the same scene:
 - 1) The Lamb still reigns.
 - 2) And God still maintains His sole sovereignty and the demand that He alone shall be worshipped and feared.

II. Judgment and Vengeance:

1. The message of the second angel:

- a. He proclaims the fall of Babylon:
 - 1) Babylon:
 - a) Is originally the city of Nimrod.
 - b) Is later the capital of the Babylonian world-power, the enemy of Jerusalem.
 - c) Is the center of the Antichristian world-power, and stands for the whole Antichristian dominion.
- 2) It fall:
 - a) Is here announced proleptically as having taken place already.
 - b) Is later described in detail (ch. 18).

- b. The reason for her judgment and destruction: she is the cause and instigator of the fornication, apostacy, and idolatry, of all the world.

2. The message of the third angel:

- a. Proclaims judgment and vengeance upon the individual worshippers of the beast.
- b. Consisting in:
 - 1) Internal, spiritual suffering of soul (drinking of the wine of the wrath of God).
 - 2) External, bodily suffering (tormented in the presence of the

angels and of the Lamb, i.e. they shall have the knowledge of their punishment).

3)Eternal suffering (their smoke goeth up forever and ever.

c.The saints may, therefore, be patient:

1)Now they must suffer for the cause of Christ in the world.

2)But the righteous judgment of God shall soon destroy all their enemies and give the victory to Christ and His own.

III.Blessedness and rest:

1.A voice:

a.The text does not inform us whose voice this is.

b.But:

1)It sounds from heaven.

2)And commands John to write.

3)Later: "saith the Spirit".

c.Perhaps Christ Himself.

2.The message:

a.Proclaims the blessedness of those that die in Christ:

1)Not a special group of saints.

2)But all the people of God.

b.Henceforth:

1)Does not refer to the moment of their death.

2)But, from the standpoint of the chapter, to the time of final judgment. Eternal glory.

c.Their works following:

1)They have been faithful through grace.

2)The reward of grace they receive according to their works.

3)Different degrees of glory.

Lesson 35
Review

I. Reviewed in lesson 15:

1. The superscription of the book of Revelation, ch. 1:1-3.
2. John's introduction to the book, 1:4-8.
3. The vision of Christ in the midst of the golden candlesticks, 1:9-20.
4. The letters to the seven churches of Asia Minor, 2,3.
5. The vision of God's throne and the new order that is to come, 4.
6. The vision of the Lamb that is found worthy to open the sealed book, 5.
7. The opening of the first four seals: the four horsemen, 6:1-8.
8. The fifth seal: the souls under the altar, 6:9-11.

II. Review of last year's lessons:

1. The opening of the sixth seal: the shakeup of the physical universe, 6:12-17.
2. The sealing of the 144,000, safeguarding them against impending judgments. They are the elect from Jews and Gentiles, 7:1-8.
3. The numberless throng. The same 144,000 but now pictured in glory and victory, 8:9-17.
4. The presentation of the prayers of the saints; a prelude to the blowing of the seven trumpets, 8:1-6.
5. The blowing of the first four trumpets, causing destruction:
 - a. In the world of vegetation.
 - b. In the sea.
 - c. In the waters.
 - d. Upon the heavenly luminaries, 8:7-12.
6. The blowing of the fifth trumpet. The locusts out of the abyss, 9:1-12. (8:13 is an interlude).
7. The blowing of the sixth trumpet: the plague of the triple monsters, horse-lion-serpent, 9:13-21.
8. The vision of the mighty king-judge in troublous times, 10:1-7.
9. The vision of the little book that is swallowed by John as prophet, 10:8-11.
10. The measuring of the temple and the two witnesses. Distinction is made between the sanctuary, the court and the holy city. Trodden under foot 42 months, 11:1-4.
11. The two witnesses (continued), their calling, power, defeat, and final glorification, 11:5-13.
12. The blowing of the seventh trumpet. A general, proleptic view of its effect; details to be given in the seven vials, 11:14-19.
13. The two signs in heaven: that of the woman (the church of the old dispensation); and of the dragon (Satan), 12:1-6.
14. War in heaven: between Michael and his angels and the dragon and his angels. This war took place in the old dispensation, and was waged about the saints that had entered into glory before Christ had come and atoned, 12:7-12.
15. Conflict between the woman (the church of the new dispensation) and the dragon, 12:13-17.
16. The vision of the beast out of the sea: the Antichrist from the aspect of his universal political power, 13:1-10.
17. The beast out of the earth: the Antichrist from the aspect of his spiritual influence, 13:11-18.

- 18. The Lamb on mount Sion, 14:1-4.
- 19. The angel and the voice, 14:6-13.

Lesson 36
Revelation 14:14-20
The Harvest

1. Again the end of the world:
 - a. We may consider this vision to be the close of the series that began in ch. 13:
 - 1) The Antichrist:
 - a) From the viewpoint of his political power.
 - b) And from the aspect of his spiritual character and influence.
 - c) Persecuting the saints.
 - 2) The Lamb and His elect church on Mt. Sion, victorious and spelling defeat to the power of antichrist, 14:1-5.
 - 3) The three angels and the voice:
 - a) Announcing the imminent destruction of Babylon.
 - b) And promising rest to them that die in the Lord.
 - 4) Here the close of this series: the end of the world.
 - b. Like the end of ch. 6:
 - 1) There from the viewpoint of the physical universe.
 - 2) Here from the aspect of the end of history: the harvest.
2. The harvest as such:
 - a. The idea:
 - 1) An harvest is the ingathering of the ripe fruit or crop.
 - 2) Hence, the vision presents the end of the world:
 - a) Not as taking place at any arbitrary moment.
 - b) But as waiting until all that concerns the human race and its development has been fulfilled. God's purpose must be attained. The church is complete. The measure of iniquity is full. The race has reached the end of its possible development.
 - 3) This is emphasized by the call of the angel out of the temple, announcing the exact time as determined by God.
 - b. Of what it is the harvest:
 - 1) Of the wheat. According to Scripture this represents the church; the ingathering of the elect, Matt. 3:12; 13:20.
 - 2) And of the grapes, the vintage; the gathering and cutting off of the wicked, Isa. 63:1-4; Joel 3:13.
 - c. Its order:
 - 1) It is difficult to visualize the exact order of events at the end of the world.
 - 2) Yet, it seems that the fact that the wheat harvest is mentioned first would indicate that the elect will be gathered out of the world before the final day of wrath over the ungodly.
 - d. Consisting in what:
 - 1) In the gathering of the elect from the four winds of heaven.
 - 2) In the gathering of the ungodly antichristian nations for the final battle and destruction. Notice that the vision finally takes on the aspect of a battle. The stream of blood is 1600 furlongs (1600 is 40 times 40, or the square of 40. 40 is 10 times 4. And 4 is the number of the world. The fulness of the lifeblood of the world). Hence, as all Scripture teaches us, the final scene of the world's history will be a scene of battle, in which all nations are involved. "Outside of the city" is outside of Jerusalem, i.e. wicked, antichristian Jerusalem, against which

the other nations will march to destroy it, Isa. 34; Joel 3:9-17.

3. By whom:

a. The chief figure here is Christ. Some think that also in vs. 14 an angel is meant. But that the one mentioned there is Christ is evident from:

1) The expression "one like unto the Son of man".

2) The fact that he is sitting on a white cloud.

3) That he is crowned with a golden crown.

b. He appears here as the King (the crown) Judge (the white cloud) Who is ready to act in judgment (the sharp sickle in His hand).

c. Through the instrumentality of angels:

1) The first angel serves to bring word from the temple (God) that it is time for judgment.

d. Another angel:

1) Appears from the altar (the prayers of the saints) and

2) Has power over fire (judgment).

3) A third angel cuts and gathers the grapes. See also Matt.

13:41-43; 49.

Lesson 37
Revelation 15: 1-8
The Song Of Moses And Of The Lamb

- I. Occasion of the song: the eve of the pouring out of the seven vials:
1. We recall here the general plan of the book of Revelation:
 - a. The seven seals.
 - b. The seventh seal changed into seven trumpets.
 - c. The seventh trumpet becomes seven vials (one fourth, one third, the whole is destroyed).
 - d. In ch. 15 it is the eve of the vials being poured out.
 2. A great and marvellous sign in heaven:
 - a. Vs. 1 is a general statement of what is pictured in this chapter.
 - b. Great and marvellous especially because of its import and significance: the end of the wrath of God upon the world.
 - c. Refers to all that follows:
 - 1) The angels with their seven vials.
 - 2) The singers at the sea of glass.
 - d. Heaven is here the heaven of glory.
 3. The angels:
 - a. Seven in number: the fulness of God's kingdom and covenant is to be revealed.
 - b. Came out of the temple:
 - 1) Described as "the temple of the tabernacle of the testimony:"
 - a) Temple is the heavenly dwelling place of God in general;
 - b) Tabernacle of the testimony is the heart of it, the holy of holies, where was the ark and the law.
 - 2) Thence issued the angels: from the presence of God as the God of the covenant.
 - c. Description:
 - 1) Clothed in white and pure linen: holiness, glory.
 - 2) Girded with a golden girdle: ready for service.
 4. Vials of wrath and plagues:
 - a. The vials represent the wrath of God about to be poured forth. This evident from:
 - 1) The fact that they are thus described, vss. 1, 7.
 - 2) The temple being filled with the smoke of God's glory and power so that no one could enter, vs. 8.
 - b. They contain the full wrath of God:
 - 1) In distinction from the seals and the trumpets.
 - 2) In the sense that by these complete destruction will come.
 - c. Hence, the angels have the seven plagues, vss. 1, 6, which are the result of the vials being poured out.
 - d. Receive their vials from one of the four beasts:
 - 1) Representing animate creation.
 - 2) Which is directly concerned in the pouring out of the vials. See ch. 6:1-8.

II. The Singers:

1. Standing at the sea of glass:
 - a. Meaning:
 - 1) Symbolic part of the new kingdom; reflecting the glory of the throne of God, cf. 4:6.

- 2) Mingled with fire, because God's holy wrath is reflected in it.
- b. Recalling the children of Israel at the Red Sea. They sing the song of Moses.

2. Who they are:

- a. In the narrow sense they that lived at the time of Antichrist.
- b. But representing the whole Church, redeemed and victorious.
 - 1) Antichrist always in the world.
 - 2) They sing the song of Moses and of the Lamb. One people, therefore.

III. Their Song:

1. Song of Moses and of the Lamb:

- a. One song: the one is type of the other.
- b. Song of Moses composed at the Red Sea (Ex. 15). Hence, a song of victory, redemption, destruction of the enemy.

2. Contents:

- a. Harps of God to accompany their song: their music is of divine origin. Grace.
- b. And they sing:
 - 1) Proleptically: the judgments of God are already manifest.
 - 2) To the glory of God, Whose works are great and marvellous, whose ways are true and just, who is holy.
 - 3) And all nations shall fear and worship Him.

Lesson 38
Revelation 16: 1-8
The First Four Vials

I. Their General Significance:

1. The Great voice:

- a. Heard out of the temple, where God dwells.
- b. Commanding the seven angels to pour out their vials.
- c. Indicating that God alone determines the exact time.

2. Not to be interpreted allegorically:

a. There are many allegorical explanations of these vials, such as:

- 1) The sore on men is the dissatisfaction following upon the service of false gods; or the sin of infidelity, breaking out in the French revolution; or the corruption of the church just before the Reformation.
- 2) The sea turned to blood signifies naval battles; or the disintegration of the papal power.
- 3) The rivers changed to blood means the corruption of the fountains of thought and life; or Napoleon's victorious battles.
- 4) The sun is Napoleon as the scourge of the nations, or Christ in His wrath.

b. Must be rejected:

- 1) Because nothing in the text justifies it.
- 2) Because no one can determine which of these interpretations is correct.
- 3) Because of the similarity between the first four trumpets and the first four vials.
- 4) Because the vials signify something final.

3. All have reference to judgments and plagues in nature:

- a. On the whole of our world, as indicated by the number four.
- b. Not so that all the details mentioned here must be taken literally: we must remember that we are dealing with a vision; for instance, the figure of the vials.
- c. But they are to be interpreted as plagues upon our world:
 - 1) The earth.
 - 2) The sea.
 - 3) The rivers and fountains.
 - 4) The sun.

II. Their separate meaning:

1. The first vial:

a. Is poured out upon the earth:

- 1) The dry land and all its produces.
- 2) Bringing the curse of God upon it, and poisoning its fruits.

b. The result of which is, evidently, the sore on the men that have the mark of the beast.

- 1) Note that only they and not the saints are mentioned. Why not?
- 2) Compare with the plagues in Egypt.

2. The second vial:

a. Poured out upon the sea, changing the sea into a pool of rottenness (blood as of a dead man).

b. Result:

- 1) All the creatures of the sea died.

2) And we may imagine that there is no more navigation.

3. The third vial:

- a. Poured out on inland waters, changed to blood.
- b. The result of which will be all kinds of disease. No water to drink.
- c. Here:

1) The voice of the angel, speaking of recompence.

2) And the response by the voice from the altar, vss. 5-7.

4. The fourth vial:

- a. Poured out on the sun.
- b. Great heat. Men are scorched with fire.

III. Their combined effect:

1. Notice their completeness:

- a. In the seals and trumpets the destruction was indicated by a faction.
- b. Here it is full.

2. Result for power of Antichrist:

- a. Its prosperity taken away. Now the wicked cannot buy or sell.
- b. The result must be the disintegration of the power of the Beast.
Preparation for the final battle of Armageddon.

3. Men hardened their hearts:

- a. They repented not.
- b. They blasphemed God:
 - 1) They recognized His hand.
 - 2) And hated Him all the more on account of these plagues, vs. 9.

John 5:28 ff only 1 resurrection - for good + bad.

@ Matt 24

*I Thess. 4:14-17 - dead first then we who are alive &
remain on the earth*

Lesson 39
Revelation 16:10-21
The Battle of Harmageddon
(The Last Three Vials)

I. What leads to this battle:

1. In general all the first four vials:
 - a. Must be careful not to interpret the vials as referring to seven successive periods in history:
 - 1) They are rather simultaneous.
 - 2) And gradually (though swiftly) increasing in force and effect.
 - 3) And they are related to one another: some prepare the way for others.
 - b. Thus the first four vials:
 - 1) Destroy the very basis of prosperity in the kingdom of Antichrist.
 - 2) Become the occasion for the second or last three vials, especially for the battle of Harmageddon.
2. Particularly the fifth vial:
 - a. Is poured out upon the throne of the beast:
 - 1) Throne is symbol of his power to rule.
 - 2) By the fifth vial this power is destroyed. The beast loses his dominion over his subjects.
 - b. Result:
 - 1) Darkness:
 - a) Not in nature (think of the scorching heat of the sun caused by the fourth vial).
 - b) But figuratively: the glory of the antichristian kingdom wanes, prosperity is replaced by depression, want, misery; revolution follows.
 - 2) And utter despair: men gnaw their tongues for pain. Remember that this is caused by the combined effect of all the vials.
 - c. And thus the way is prepared for the outpouring of the sixth vial.

II. The Gathering of the Nations (the sixth vial):

1. Euphrates dried up:
 - a. Compare the sixth trumpet, ch. 9:13ff.
 - b. Euphrates:
 - 1) Ideal boundary between Israel and the heathen nations.
 - 2) Symbol here of the line of separation between the Christian (antichristian) nations and the "kings of the east, Gog and Magog."
 - c. Is dried up:
 - 1) Not literally.
 - 2) But meaning that every obstacle is removed for the gathering of the nations: "the way for the kings of the east is prepared".
2. The unclean spirits:
 - a. How described:
 - 1) They are "spirits of devils", like frogs, unclean.
 - 2) They proceed out of the mouth of the beast-false prophet-dragon (the word).
 - b. Meaning:
 - 1) All antichristian "missionary effort".
 - 2) Bringing a Christless Western culture to the heathen world.

c. Effect:

- 1) The purpose of these efforts was of course, to rally these nations around the antichristian banner.
- 2) Shall succeed for a time.
- 3) But God uses these efforts to gather these nations for battle.

3. Gathered in Harmageddon:

a. Literal meaning: Mount Megiddo.

- 1) Situated in Issachar, the plain of Esdraelon, near the valley of Jezreel.
- 2) Reference is perhaps to the victory of Deborah and Barak over the Canaanites (see Judg. 5:19ff.).

b. Meaning:

- 1) Not impossible that this valley shall literally be the scene of the last battle.
- 2) But the meaning is: the valley where all the enemies of the Lord shall suffer final defeat.

II. The Scene of the Battle (the last vial is poured out on the scene of that battle; in the air, the atmosphere). Result:

1. A great voice:

a. Is heard

- 1) Out of the temple.
- 2) From the throne. Perhaps from Christ.

b. Saying: it is finished: everything, the seals-trumpets-vials: the wrath of God. It is the end.

2. Great destruction:

a. The universe is shaken:

- 1) Voices and thunders and lightning.
- 2) And an earthquake as never before.

b. Islands and mountains removed.

c. Babylon remembered and destroyed: split completely by the earthquake.

d. Hail on the battling nations:

- 1) Every stone a talent: 100 pounds.
- 2) And men blaspheme in their misery. Until Christ appears. Compare Ez. 38:1-6; 10-12; 18-22.

Lesson 40
Revelation 17: 1-6
Babylon, The Harlot

I. Description:

1. This vision must not be understood as representing something that follows in time that which was revealed in ch. 16:
 - a. In chapter 16 the end of things was shown.
 - b. Here and in the following chapters we have several individual visions explaining more in detail some of the elements of preceding visions. In this chapter and the following one: the judgment upon Babylon.
2. The following elements in the description of the woman here should be noted:
 - a. The woman is a harlot, "the great whore, the mother of harlots", vss. 1, 5.
 - b. She has in her hand a golden cup full of abominations and filthiness of her fornication, vs. 4.
 - c. The kings of the earth committed fornication with her, the inhabitants of the earth have been made drunk with the wine of her fornication, vs. 2.
 - d. She is gorgeously attired: in purple, scarlet, gold, precious stones, pearls.
 - e. On her forehead is a name written: Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.
 - f. She is drunk with the blood of the saints and of the witnesses of Jesus.
 - g. She sits on:
 - 1) Many waters, vss. 1, 15. And these waters are peoples and multitudes, and nations and tongues.
 - 2) On the beast, scarlet coloured and full of names of blasphemy, with seven heads and ten horns, vs. 3.
 - 3) More particularly on the seven heads, which are seven mountains, seven kings, vss. 9, 10.
 - h. And she is in the desert, vs. 3.

II. Identity:

1. Several interpretations;
 - a. According to some this whore is the ancient city of Rome; for this city was built on seven hills. Yet:
 - 1) They were hardly seven mountains.
 - 2) They are the same as the heads on the beast, i.e. kings.
 - b. According to others this woman is the power of papacy in Rome, or the Romish Church, or the false church in general, or the great cities of the world, London, Paris, etc. or even the old Babylon rebuilt.
 - c. The difficulty seems to be that this woman is also a city.
2. Explanation of elements in her description:
 - a. One of the main elements in the description is that of the woman as harlot, adulteress:
 - 1) Covenant-breaking.
 - 2) As the principle of all sin, idolatry, lust, iniquity.
 - 3) The cup in this woman's hand represents the measure of iniquity

she committed.

4) Notice, too, that she is the cause of a worldwide corruption, spiritual fornication (kings and inhabitants of the world. She is the Mother of harlots).

b. Another main element is that she is Babylon:

1) Antithesis of Jerusalem in the old dispensation.

2) Mentioned in ch. 14:8; 16:10: the seat of the beast, vs. 19: the great city.

3) Hence, the great political and spiritual center of the anti-Christian empire.

c. A third element is that she sits upon the beast:

1) The beast is the same as the beast out of the sea in ch. 13. It is the antichristian empire from its political aspect.

2) That the woman sits on the beast (waters, mountains, kingdoms, peoples, etc.) indicates power, control, dominion.

3. Conclusion:

a. The woman is spiritual Babylon, the heart and center and capital of the antichristian kingdom.

b. Pictured as a center of wickedness:

1) In spreading universal corruption, world-mindedness, ungodliness.

2) In persecuting the church: the saints and them that witness for Jesus.

c. And pictured as the center of riches and glory. For the picture of Babylon as a woman see Isaiah 47.

Lesson 41
Revelation 17: 7-14
The Mystery Of The Beast

I. His Identity:

1. The beast here is the same as the one pictured in ch. 13 (the beast out of the sea) and mentioned in ch. 11:7. Hence it is the anti-christian world-power from its political aspect. This is evident from:
 - a. His description: seven heads and ten horns, vss. 3:9-13.
 - b. The admiration (wonder) those that dwell on the earth reveal for the beast. Except those whose names are written in the book of life, vs. 8. cf. 13:3,8.
His war against the Lamb, i.e. against all that is of the Lamb on the earth: His Word, His Name, His covenant and people.
2. Difference. There are a few points of difference:
 - a. In ch. 13 he is pictured as coming out of the sea; here (and in 11:7) he ascends out of the abyss. This refers to his spiritual origin and character. In harmony with this is his color: scarlet, vs. 3.
 - b. In ch. 13 it is especially his great power and persecution of the saints that is emphasized. Here his historical development (in the seven heads and ten horns) is explained, vss. 9-12.

II. Historical Development:

1. He is called the beast that was and is not and shall be (shall ascend out of the bottomless pit, vs.8) and yet is, vss.8,11:
 - a. This refers to the beast as a whole:
 - 1) He was: probably at the time of the building of the tower of Babel, when all were of one language and of one purpose. Cf. Gen. 11:1-6.
 - 2) Since that time he never was able to realize himself again.
 - 3) Yet he always is: that is in an individual form of a mighty world-power (the heads).
 - 4) He shall be: in the ultimate universal kingdom.
 - b. He shall be the eighth, yet of the seven:
 - 1) There shall be a seventh mighty world-power.
 - 2) And it shall develop into the final antichristian power, the eighth. vs.11.
2. The various historical manifestations (the seven heads):
 - a. The seven heads are seven mountains:
 - 1) Not the seven hills on which Rome was built, for
 - 2) They are seven kings, vs.10.
 - 3) And the mountain in Scripture is symbol of royal power, empire. See Ps. 30:7; Jer. 51:25; Dan. 2:35; Zech. 4:7.
 - b. Hence, they are seven great world-powers:
 - 1) One is: Rome.
 - 2) Five have been: The Greek, Persian, Babylonian, and Assyrian empires and that of Nimrod.
 - 3) And one is yet to come and must continue for a short time, vs.10.
We must expect, therefore, one more mighty world-power, that will ultimately develop into the antichristian empire in its final manifestation.

3.Final form:

a.The ten horns:

1)They are ten kings, ten separate kingdoms that shall exist at the time of the seventh world-power.

2)Ten is a symbolic number, denoting completeness; hence: all the rest of the world's kingdoms.

b.They shall give their power to the beast, evidently meaning: to the seventh beast:

1)A confederation, therefore.

2)For "one hour", a short time, one period, vs.12,13.

III.His end:

1.Makes war with the Lamb:

a.Not with the Lamb in person, of course.

b.But with His people: their cause is His cause.

2.But is overcome:

a.He is Lord of lords, and King of kings. Hence, to war against Him is hopeless.

b.And so it is to war against His people. For they are:

1)Called and chosen.

2)And therefore, faithful.

3.And goes to perdition:

a.The defeat is final.

b.The antichrist shall be cast into hell; eternal desolation.

Lesson 42
Revelation 17: 15-18
The Destruction Of The Harlot

I. General setting:

1. Necessary to keep the whole picture clearly before our minds: distinction is made in this chapter between:
 - a. The Beast: the antichristian empire as it develops in history in the nominally Christian world.
 - b. The ten kings, the rest of the dominions of the world, that voluntarily confederate themselves with the Beast, give their power to him.
 - c. The Harlot-City, Babylon: the mighty world-city, seat of the antichrist, center of commerce and industry; from which also spreads the spiritual corruption, idolatry, and iniquity into all the world.
2. In the present passage:
 - a. The destruction of the harlot is explained by the angel (It is pictured in detail in the next chapter).
 - b. And with the destruction of this Harlot-City the antichristian empire is destroyed.

II. The Harlot-City that is destroyed:

1. The Great City:
 - a. The woman is definitely identified as "the great city", vs. 18.
 - b. And she is pictured as having supreme world-dominion and influence: "reigneth over the kings of the earth".
2. The waters:
 - a. These, too, are here mentioned once more and explained as "peoples, multitudes, nations and tongues", vs. 15.
 - b. They are described from every aspect:
 - 1) As peoples: emphasizing that they are the common people.
 - 2) As multitudes: great numbers, crowds, restless, dangerous.
 - 3) As nations: emphasizing their racial distinctions; organized tribes.
 - 4) And as tongues: with their difference in language and habits.
 - c. Hence, although the woman reigns over them all, they are still a mixed multitude. At any time these waters may become turbulent.

III. Her Destruction:

1. By whom:
 - a. By the ten horns "that are upon the beast", or "the ten horns and the beast". The last reading is probably correct.
 - b. The meaning:
 - 1) The disruption of the antichristian world-dominion will start with the kings that gave their power to the beast.
 - 2) If the last reading is correct, even a part of the original empire will be alienated from Babylon.
2. How they come to hate her:
 - a. God hath given in their mind:
 - 1) To agree and to give their kingdom to the beast.
 - 2) To fulfill His (God's) will, i.e. mind, purpose, decree.
 - 3) And that until God's words shall be fulfilled. His Words:
 - a) With respect to all things.

b)And especially with respect to the destruction of Babylon.

b.Meaning:

1)They shall give their power to the beast.

2)In that confederacy learn to hate the dominion of Babylon.

3)And then destroy her.

3.How they destroy her:

a.They deprive her of all her power, influence (make her desolate and naked).

b.And utterly consume her:

1)Eat her flesh (the harlot).

2)Burn her with fire (the city).

4.Compare with fifth and sixth vials:

a.There the throne of the beast was darkened, his dominion was taken away. Here we see how this is accomplished.

b.And this was immediately followed by the coming of the kings from the east: the ten horns.

Lesson 43
Revelation 18
Babylon's Judgment

I. Her Fall:

1. Comparison with ch. 17:16,17:
 - a. There, too, the destruction of Babylon is mentioned.
 - b. But there is a difference:
 - 1) There only her destruction is described, here also her utter desolation.
 - 2) In ch. 17 her destruction by human hands is pictured; here God's judgment over her.
 - 3) There: no mention of the effect; here: universal despair.
2. Her fall as such:
 - a. First announced by a mighty angel:
 - 1) Announced as already accomplished.
 - 2) And describing her complete desolation:
 - a) Changed into a place of horror.
 - b) Typified in the destruction of O.T. Babylon: Isa. 13:20-22; ch. 34:11-15.
 - c) Here: eternal and final desolation and horror, vss. 1,2.
 - b. Then pictured by a symbolical act:
 - 1) Another angel casts a great millstone into the depth of the sea:
 - a) Thus Babylon shall be thrown down.
 - b) By God into hell.
 - 2) And once more her desolation is pictured, vss. 22,23.
3. Her plagues:
 - a. Death (second death, eternal), mourning (i.e. wailing and despair), and famine (picture of utter want).
 - b. And is burned with fire:
 - 1) Utter destruction.
 - 2) But also severe suffering, vs.8.

II. Her Utter Despair:

1. Kings bewail her:
 - a. These kings are the mighty rulers of the earth.
 - 1) They belonged to her.
 - 2) Committed fornication with her, used their power in her service.
 - b. They lament over her:
 - 1) Are presented as standing afar off, on the earth, in utter dismay.
 - 2) In reality this is their wailing in hell, in memory of Babylon's glory. vss.9,10.
2. The merchants also bewail her:
 - a. Babylon was the center of a rich commerce:
 - 1) In articles of merchandise from every part of the globe.
 - 2) In beasts and men and "souls" of men.
 - 3) And in all kinds of delicacies to satisfy the lust of the flesh, vss.11-14.
 - b. And these merchants represent all the wicked that feasted on her delicacies, sought the things of the earth.
 - c. They also are pictured as standing afar off, in utter despair, bewailing Babylon's desolation, vss.15-19.

III. Her Desolation a Just Judgment:

1. Her sins:

a. She corrupted:

- 1) All the nations by her iniquity.
- 2) The kings and mighty men, so that they abused their power.
- 3) And the merchants: the men of this world, who make of their belly their god, vss. 3, 23.

b. And she killed all the prophets and saints, vs. 24.

2. Hence, righteous judgment:

a. The executors of this judgment are addressed (vss. 6, 7):

- 1) They are not God's people.
- 2) Hardly possible that they are the kings of ch. 17.
 - a) Here another phase of the judgment than in ch. 17.
 - b) And the kings are represented as bewailing the desolation of Babylon.
- 3) Perhaps the angels.

b. Double is rendered her of what she rendered to others: this not unjust; must remember that her sin was not against men, but against God.

IV. Message to God's People:

1. Separate from Babylona.

a. Not in the local, but in the spiritual sense. Always.

b. This urged by:

- 1) The warning not to have anything to do with her sins.
- 2) That we may not share her plagues.
- 3) For God remembered her iniquities, vss. 4, 5.

2. Rejoice:

- a. Heaven (angels) and holy apostles and prophets (the church).
- b. For Babylon's judgment is their justification.

Lesson 44
Revelation 19: 1-10
A Song Of Praise And The Lamb's Marriage

I. The Song, vss. 1-5.

1. The Singers:

- a. Note the sharp contrast with ch. 18:
 - 1) There despair and grief over Babylon's desolation.
 - 2) Here joy over the same fact.
- b. In heaven:
 - 1) John hears this song "after these things", i.e. after the vision of the judgment on Babylon.
 - 2) So the song of joy over its desolation is heard in heaven, though in reality it is a song of the new creation.
- c. The multitude:
 - 1) Does not consist of a certain group, saints that lived during the reign of antichrist.
 - 2) But of the entire glorified church:
 - a) Babylon is always in the world; its destruction is a cause of joy to all.
 - b) Besides:
 - 1) The twenty-four elders take part in this song (representing the whole church).
 - 2) So do the four beasts, representing creation.
 - 3) And the voice from the throne (Christ?) is addressed to all the servants of God.

2. The Song:

- a. Alleluia:
 - 1) Notice that the main theme of this song is the glory of God.
 - 2) The word "Alleluia":
 - a) Occurs nowhere else in the N.T. though often in the O.T.
 - b) A Hebrew word means "praise Jehovah".
 - c) Solemnly confirmed by "Amen": it is established, firm, true.
- b. Reason for the praise:
 - 1) Salvation, glory, and power belong to God:
 - a) Salvation:
 - 1) Here to be understood in its all-comprehensive sense.
 - 2) Is the work of God alone. Must be ascribed to Him.
 - b) Glory: the radiation of God's perfection. All glory is His.
 - c) Power: ability to accomplish the divine purpose. All power is God's.
 - 2) All this became manifest in his final judgment on Babylon:
 - a) His judgments are true and righteous.
 - b) This became manifest in the desolation of the great whore:
 - 1) Who corrupted the earth.
 - 2) And killed the saints.

II. The Marriage of the Lamb:

1. Introduced by a song of praise:

- a. By a mighty multitude:
 - 1) Voice of many waters.
 - 2) Mighty thunderings.
 - 3) All the heavenly inhabitants.

b. Song of praise:

1) Alleluia - once more.

2) Because the Lord reigneth. His reign is now manifest.

c. And of joy: because the marriage of the Lamb is come.

2. Meaning:

a. Of the marriage:

1) The union between Christ and His perfected church: the Bride arrayed in fine linen, righteousness, without spot or blemish.

2) Forever: not a temporal affair at the beginning of the millennium (even before the battle of Armageddon!) as Premillennialism has it.

3) But an eternal union of perfect love and fellowship.

b. Of the supper:

1) John is enjoined to write: Blessed are they which are called to the marriage supper of the Lamb.

2) A symbolic representation of the festive joy of the glorious occasion when the Bride shall forever be united with the Bridegroom! See Matt. 9:15; 22:1-12; 25:1-10; Eph. 5:22-32.

3) It is the fulfillment of the promise: "these are the true sayings of God".

3. John corrected:

a. Overwhelmed with all the glory and the joy, John would worship the interpreting angel.

b. However, he is prevented. God alone is to be worshiped.

c. In having the testimony of Jesus, the angel and John have the same spirit and are, therefore, fellow servants.

Lesson 45
Revelation 19: 11-21
The Parousia

I. The Scene of Christ's Coming:

1. Was described before in the book of Revelation:

- a. In ch. 6:12-17: The Sixth seal, the shakeup of the physical universe.
- b. In ch. 14:8-11: The second and third angels.
- c. In ch. 14:14-20: The harvest and vintage.
- d. In ch. 16:17-21: The seventh vial.
- e. In ch. 17:14-18: the ten horns devour the harlot.
- f. In ch. 18: the complete and eternal desolation of Babylon.
- g. Hence, this vision is not to be explained as referring to something that follows in time upon what immediately precedes: the marriage of the Lamb.

2. But the viewpoint is different:

- a. Here for the first time we have a picture of the second coming of the Lord.
- b. And He comes for final judgment upon the antichristian world: the beast and the false prophet.
- c. That world is viewed from the aspect of the real spiritual character of all her strife. This the meaning of vs. 19:
 - 1) To be sure, the scene upon which the Lord will appear will be a scene of war and battle (the battle of Armageddon).
 - 2) But they are not intentionally gathered to make war against the Christ as He is coming in glory.
 - 3) However: this is the true nature of all their work and strife. Always they gathered to make war against Christ and the church. And thus John beholds them in the vision.

II. The Coming Lord:

1. On a white horse:

- a. He, too, therefore, is come for war: the horse is the battle horse (see the first four seals).
- b. And white is the color of victory and glory: He comes to have the final and complete victory over the enemy.

2. The Lord:

- a. His names: Faithful and True: hence, in righteousness He judges and makes war. His cause is the cause of God.
- b. His unknown name: He had a name which only He Himself knew: referring to His unique Mediator's glory. Christ has a glory all His own, even though we shall share in His glory.
- c. His appearance:
 - 1) His eyes as a flame of fire: holiness, wrath, penetrating.
 - 2) On His head many crowns: diadems, wreaths of victory.
 - 3) Clothed in a vesture dipped in blood: judgment, Isa. 63:1 ff. He treadeth the winepress of the wrath of God, vs. 15.
 - 4) Sharp sword out of His mouth: He judges and rules the nations by His mighty Word.
- d. His divinity: the Word of God, vs. 13.
- e. His exalted place: The name on His vesture and thigh: King of kings and Lord of lords.

3.The armies that follow Him:

- a.Also on white horses, sharing in His victory.
- b.His saints: "clothed in fine linen, white and clean. They shall judge the world with Him, and with Him rule the nations with a rod of iron.

III.The Outcome:

1.Figuratively expressed:

- a.By the angel standing in the sun.
- b.Inviting the vultures to eat the carcasses of the enemies of God.
"The supper of the great God"!

2.Beast and false prophet:

- a.See Rev. 13.
- b.Are here distinguished from their followers: antichristian leaders.
- c.Cast into hell, vs.20.

3.The remnant:

- a.All that had the mark of the beast.
- b.Were killed by the Word of Christ.
- c.Hence, cast into the second death. The fowls were filled with their flesh! Desolation.

Lesson 46
Revelation 20: 1-10
The End Of God And Magog

I. The Binding of Satan:

1. How described in the text:

- a. In the form of a vision.
- b. In the vision John sees:
 - 1) An angel comes down from heaven.
 - 2) The angel has:
 - a) The key of the bottomless pit.
 - b) A great chain in his hand.
 - 3) He binds Satan for a thousand years.
 - 4) And casts him into the bottomless pit.
 - 5) Shuts and seals the pit.
- c. The purpose of this imprisonment: "that he should deceive the nations no more", vss. 1-3.

2. General meaning:

- a. We must bear in mind that we deal with a vision, which represents a general truth.
- b. The general truth expressed is that the devil according to God's decree and by the power of His providence is bound and restrained so that he cannot execute his purposes.

3. Meaning of details:

- a. The thousand years: very evidently a symbolic number (10 times 10):
 - 1) Ten is the symbol of completeness of measure according to God's will and decree.
 - 2) "Thousand" and "years" indicates that it is a long period.
- b. The binding is limited: "that he should deceive the nations no more". This clearly denotes that the restraint put upon Satan is limited to this. He may be able to do many other things, but he cannot deceive the nations.
 - 1) The nations are not all the nations, but Gog and Magog, the nations that live on the four corners of the earth, outside of the pale of historic Christendom, the heathen nations.
 - 2) And to deceive them means to gather them for battle against the "beloved city", vss. 8, 10.
- c. Result: during the period of his being bound the devil cannot persuade the heathen nations to make war with the outwardly Christian nations (the camp of the saints). The period refers to this whole dispensation, almost to the end.

II. The Reign of the Saints: vss. 4-6.

1. What is said of these saints:

- a. That they are seen as souls.
- b. That they are martyred souls (souls of them that were slain).
- c. That they have part in the first resurrection (as glorified souls).
- d. That the second death hath no power over them.
- e. That they reign with the Lord during the thousand years:
 - 1) They sit on thrones.
 - 2) Judgment is given them.
 - 3) They live and reign with Christ.

2. Meaning:

- a. They are not resurrected saints but glorified souls in heaven:
 - 1) The word "souls" is not qualified by a number or pronoun.
 - 2) They are "the souls of them that were slain". And note, too, that they are souls of them that were slain during the reign of anti-christ. (Here the preview fails entirely, for according to this the most faithful are taken up before that time).
- b. Hence, the first resurrection means a stage in the resurrection (not a group). Compare: "the second death".
- c. That they live and reign with Christ is in harmony with Scripture: ch. 2:26,27; 3:21.

III. Satan loosed:

- 1. Deceives the nations:
 - a. A great number.
 - b. Their deception:
 - 1) They purpose to fight against Christ and His Church.
 - 2) Which actually in the nominally Christian world is Antichristendom.
 - c. Once again the battle of Armageddon. Cf. ch. 16:12ff.
- 2. The end:
 - a. Fire from heaven devours them.
 - b. The devil cast into hell, where the beast and false prophet are.
 - c. In everlasting punishment.

Lesson 47
Revelation 20: 11-15
The Final Judgment

I. The Judged:

1. All men: righteous and wicked:
 - a. Not merely the wicked as the Chiliasts have it:
 - 1) According to them the righteous were raised a thousand years before this.
 - 2) Hence, here the resurrection of the wicked only.
 - b. But this contrary to the text:
 - 1) The dead (without limitation) stand before the throne, vs.12.
 - 2) The sea, death, and Hades give up their dead (again no limitation) vs.13. Hence, all the dead are raised and judged (cf. John 5:28,29).
 - c. True, in this chapter the reward of the righteous is not mentioned. But this follows in the next chapter.
2. Resurrected men:
 - a. John sees the dead before the throne:
 - 1) Not as dead, of course.
 - 2) But as those that died the "first death".
 - b. They are raised:
 - 1) Not all into the resurrection of glory.
 - 2) But so that the "first death" now yields them up: whether they are in the sea, in some other form of death (some are never buried) or in Hades, here: the grave.
 - c. They shall all be raised and come forth in one hour, John 5:28,29.
3. All classes of men:
 - a. Small and great may refer to:
 - 1) Old and young, the physically small and great.
 - 2) Or to their difference in social position: the mighty and the weak.
 - b. Here, of course, the distinction exists no more, whether in the one sense or in the other:
 - 1) The viewpoint is entirely that of their former earthly state.
 - 2) Before the great white throne there are no distinctions. After the resurrection babes shall be babes no more.

II. The Judge:

1. John beheld a great white throne:
 - a. The throne is symbol of royal power and judgment.
 - b. The throne is great because of the greatness of the judgment:
 - 1) Great in scope: universal.
 - 2) Great in significance: it will determine the eternal state of men.
 - c. The throne is white, because:
 - 1) It will be a perfectly righteous judgment. He that sits on the throne is righteous and holy.
 - 2) And because in this judgment God will be victorious.
2. He that sat on the throne:
 - a. Is not mentioned or directly described.
 - b. But His terrible majesty is known from the effect of His appearance:
 - 1) Earth and heaven flee away from his face.
 - 2) The reference is to the passing away of this present world to make

room for the new creation.

c. He is God:

1) Same as in ch. 4:3; 21:5.

2) This not in conflict with the truth that Christ shall sit on the throne of judgment (II Cor. 5:10), for God through Christ shall judge the world.

III. The Judgment:

1. Manifestation:

a. The books are opened:

1) According to Art. 37 Neth. Conf. these books are the consciences.

2) The meaning is that all must be made manifest in their true worth.

b. And: the book of life: election will then also be made fully manifest.

2. Judgment according to works:

a. Not excluding the work of faith and its fruit.

b. Works are the criterion of our ethical worth.

c. And the punishment (the reward in the next two chapters) is eternal desolation in the lake of fire.

d. Even "death and Hades" considered as powers of death are cast in hell. The last enemy is overcome.

Lesson 48
Revelation 21: 1-8
The Tabernacle Of God With Men

I. Tabernacle and New Jerusalem:

1. The New Jerusalem:

- a. Is not a literal city coming from heaven: it is the Bride of the Lamb. vss. 2, 9, 10.
- b. But the final and heavenly realization of the city of God:
 - 1) In the old dispensation typical in the literal city: God dwelled there in the holy place.
 - 2) In the new dispensation the church, which is centrally in heaven, in Christ, but also represented on earth. Gal. 4:26; He. 12:22, 23.
 - 3) Final realization in the New Jerusalem:
 - a) All the elect are gathered.
 - b) Perfected and glorified in body and soul.
 - c) And the presence of God fills the city.

2. The tabernacle of God:

- a. The idea of this New Jerusalem is explained by the "great voice": "Behold, the tabernacle of God is with men", etc.
- b. The idea of tabernacle and temple: God dwelling with us in perfected covenant communion.
- c. As explained in what follows in vs. 3: "and he will dwell with them" etc., and in vs. 7: "and I will be his God, and he shall be my son." This is the heart of the glory and blessedness of the New Jerusalem.

II. In the New Creation:

1. The first creation passed away, vs. 1:

- a. The present creation will not be annihilated, so that God will create an entirely other world.
- b. But will be thoroughly destroyed as to its form. By fire. The very elements shall melt. II Peter 3:7, 10, 11.

2. John sees the new creation:

- a. Both heaven and earth: this includes the entire "kosmos", the angel world included.
- b. It is new:
 - 1) Because it is formed out of the fire that destroyed the old world.
 - 2) Because the whole creation will be united in Christ as its Head, Eph. 1:10.
 - 3) Because it is subject to sin and death no more.
 - 4) Because it will be glorious, heavenly.

c. No more sea

- 1) This is not to be understood as the sea of nations.
- 2) But of the sea as being an element of destruction and a barrier between the nations. All things will be made new, vs. 5.

3. New Jerusalem on earth:

- a. The glorified church comes out of heaven to the earth.
- b. Its eternal dwelling place will be the new earth. But remember that earth and heaven are no longer separated. By being on the new earth it will be in heavenly glory.

III. Blessed Condition:

1. Negatively: no more sorrow:

a. God will perfectly comfort His people:

1) Shall wipe away all tears from their eyes.

2) This implies that they shall receive the perfect recompense of the reward, so that they shall consider all their suffering as not worthy to be compared with their eternal glory.

b. And there will be no more suffering:

1) Death, sorrow, crying, pain.

2) These belonged to the "former things" and they have now passed away.

2. Positively: perfect satisfaction:

a. Freely one shall drink there from the fountain of life:

1) Eternal life.

2) Out of God, through the Lord Jesus Christ.

b. So that one shall thirst and drink and constantly be satisfied with life.

IV. The Citizens:

1. Not the wicked:

a. The fearful and unbelievers: they that were unfaithful.

b. Who loved iniquity: the abominable, etc.

c. They are in hell.

2. But the victors, vs. 7:

a. They that fought the battle of faith and persevered unto the end.

b. Shall inherit all things!

Lesson 49
Revelation 21: 9-22
The Holy City

I. Its Description:

1. How shown to John:

- a. One of the seven angels that had the seven vials serves as agent.
- b. Carried him away in the Spirit to a great and high mountain. A vision, therefore, seen only in the Spirit.

2. Shape and size:

- a. John beholds a great city, descending from heaven: "the holy city Jerusalem".
- b. Its shape: a perfect cube.
- c. Its size: 12,000 furlongs each way. A furlong was about 600 feet, so that 1200 furlongs is approximately 1500 miles!

3. Walls and gates:

- a. The wall is 144 cubits high. A cubit was about 1 1/2 feet. The wall therefore was about 210 feet high.
- b. In the wall there were twelve gates, three on each side.
- c. On the gates were the names of the twelve tribes of Israel.

4. Foundations:

- a. The wall of the city had twelve foundations.
- b. These must probably be conceived as next to one another, one under each gate.
- c. On the foundations were the names of the twelve apostles. Which are they?

5. Material:

- a. The whole city was of pure gold, like unto glass.
- b. So were the streets.
- c. The wall was of jasper, its foundations were adorned with all manner of precious stones.
- d. The gates were pearls.
- e. The general impression is that of a jasper.

II. Its Meaning:

1. Not to be conceived of as a literal city:

- a. This is held by some extreme "literalists". It is a city that shall remain suspended in mid-heaven, so that other nations on earth shall walk in its light.
- b. But against this:
 - 1) The fact that we deal here with a vision of heavenly things.
 - 2) The symbolic character of every detail: shape, numbers, material.
 - 3) The explanation of the angel: it is the bride, the Lamb's wife.

2. But the glorified church:

- a. This is indicated by the words of the angel: the wife of the Lamb.
- b. It is further indicated by:
 - 1) The names of the apostles on the foundations.
 - 2) The names of the tribes of Israel on the gates, indicating that the city is a symbol of the entire church of the old and new dispensations, gathered by the ministry of angels.
 - 3) The number 12 which abounds: the number of the election; cf. 144,000. Hence: the New Jerusalem is the whole glorified church, gathered in heaven, coming down to the new earth.

III. Its Glory and Perfection:

1. It is great:
 - a. It is called great.
 - b. Its tremendous size reveals its greatness.
 - c. A great multitude shall be saved.
2. It is perfect:
 - a. In holiness: the holy city, transparent gold.
 - b. In its universal completeness: the cube, three dimensions, heaven and earth united.
 - c. Its finished condition: the wall, the number 12, and 12 times 12, and 12 times 10. All the saints are gathered.
3. Its beauty and glory:
 - a. This is indicated by the glory of the whole: the brilliancy of the precious stones and the shining gold, reflecting the glory of God.
 - b. And the preciousness of all the material.
4. Its perfected fellowship:
 - a. There is no temple in the city.
 - b. The reason is: the Lord God and the Lamb are the temple.
 - c. The meaning is, evidently: where the presence of God in Christ fills the whole city there is no need of a separate temple.

Lesson 50
Reveltion 21: 23 - 22: 6
The Blessed Life

I. Perfect Knowledge:

1. The light of the city: (vss. 23, 24, 25; 4, 5.)
 - a. The city has no need of the light of the sun or moon:
 - 1) This must not be understood in the physical sense of the word, as if the text positively stated that there shall be no sun or moon or anything like it in the new creation.
 - 2) But this light shall not be necessary for the knowledge of God, as it is here, in the present creation.
 - b. The knowledge of God shall be direct:
 - 1) The glory of God through Christ is the light of the city.
 - 2) And they shall see His face.
 - a) Here we do not see the face of God, but only a reflection in a mirror.
 - b) There we shall see Him face to face, in Christ.
 - c. And this light shall shine constantly:
 - 1) There shall be no night there.
 - 2) Also this is not to be taken in the literal, physical sense of the word; but evidently, in the light of the context, refers to the fact that the knowledge and seeing of God shall be uninterrupted.
2. Who walk in that light:
 - a. Not the ungodly, for they are no more, nor is there any possibility that they shall ever enter into it to spoil the city of her blessedness, vs. 27.
 - 1) In the first paradise the devil and sin and darkness could enter.
 - 2) In the New Jerusalem this is forever impossible.
 - b. The elect nations, redeemed and glorified: the nations of them that are saved, vs. 24.
 - 1) This does not mean that the division of nations shall continue there as here.
 - 2) But it does seem to imply that the present organic development of the human race is reflected there. The "nations" can probably be distinguished.

II. Perfect Blessedness:

1. Negatively expressed in:
 - a. That there shall be no night there; the gates of the city shall not be shut by day, hence, not at all:
 - 1) There is no fear of an invasion by the powers of darkness.
 - 2) Nothing that defileth, etc., vs. 27, shall enter therein.
 - b. And there is no more curse, vs. 3:
 - 1) The curse is the effect of the wrath of God against sin.
 - 2) No sin or possibility of sin there. Hence, no more curse, suffering, death.
2. Positively by the river of life and the tree of life:
 - a. Their description (vss. 1, 2):
 - 1) The river of the water of life
 - a) Flows from the throne of God and the Lamb.
 - b) Through the midst of the street.

2)The tree of life

a)On each side of the river.

b)Bearing fruit every month (constantly, sufficient for the people of God, vs. 12)

c)And the leaves are for the healing of the nations (immunity from all infirmities).

b.Meaning:

1)Certainly

a)We have here the picture of the final realization of the first paradise.

b)Both river and tree are the means unto the subsistence of eternal life: body and spirit.

c)The power of this means comes from God through Christ.

2)Probably: there actually will be some kind of river and tree corresponding to this.

III.Perfect Service:

1.By nations and kings:

a.Not the glory of present kings and present cultures.

b.But the glory of the redeemed nations, the eternal and perfect "culture"; and of the "kings" of the new creation, shall all be subservient to the glorified church, to the glory of God.

2.King-servants:

a.His servants shall serve Him:

1)The throne of God and of the Lamb is the center of all.

2)All God's people shall be willing and active servants.

b.And as servants of God they shall reign forever and ever. The "kingdom of God" is perfected.

Lesson 51
Revelation 22: 6-21
The Epilogue

These verses form one whole. They contain the epilogue or close of the entire book of Revelation. The main theme of this passage is the quick coming of the Lord, and the significance of keeping the words of this book with a view to that coming.

I. The quick coming of the Lord:

1. This is expressed in many verses:

- a. Vs. 6: We are reminded that the things must shortly come to pass.
- b. Vs. 7: Behold, I come quickly.
- c. Vs. 10: The time is at hand; hence the words of this book must not be sealed. The church must have them now, and is able to understand them. Cf. Dan. 12:9.
- d. Vs. 12: And, behold, I come quickly.
- e. Vs. 17: The Spirit and the bride say: Come.
- f. Vs. 20: Surely I come quickly.

2. Its certainty is emphasized:

- a. Vs. 6: These words are faithful and true. They are revealed by the Lord God of the holy prophets.
- b. Vs. 13: Christ is the Alpha and Omega, the beginning and the end.
- c. Vs. 16: He, the root and offspring of David, the bright and morning star, sent His angel to testify these things in the churches.

3. And this a very fitting close:

- a. The quick coming of the Lord is the main theme of the whole book.
- b. How proper that we should be reminded of this in the epilogue. We can now understand much better than before the meaning of
 - 1) His coming: throughout the ages; in the final sense.
 - 2) The swiftness of that coming and the nearness of the end.

II. Significance:

1. Blessedness:

- a. For him that keepeth the sayings of the words of this prophecy.
- b. All kinds of blessedness is promised:
 - 1) Preservation in righteousness and holiness, vs. 11.
 - 2) The blessed reward with which Christ will come, vs. 12.
 - 3) Right to eat of the tree of life and to enter through the gates into the city, vs. 17.
 - 4) The privilege to drink of the water of life freely, vs. 16.

2. And curse:

- a. On whom: The unjust and filthy, vs. 11; dogs and sorcerers and whoremongers, etc. vs. 15; they that corrupt the sayings of this book, by adding thereto or taking away therefrom, vs. 18, 19.
- b. The curse:
 - 1) Hardening in unrighteousness and filthiness, vs. 11.
 - 2) Receive the reward of the wicked at the coming of Christ, vs. 12.
 - 3) They will be without the city, vs. 15.
 - 4) God shall add to him the plagues written in this book, vs. 18.
 - 5) His part shall be taken out of the book of life, etc. vs. 19.

III. Response to the testimony:

1. By John:
 - a. John is overwhelmed by what he has seen and heard;
 - 1) Would worship the angel.
 - 2) But is corrected. The angel is fellow-servant of John and of the prophets.
 - b. John himself says: Even so come, Lord Jesus, vs.20.
2. By the church:
 - a. Her testimony is stated as a matter of fact:
 - 1) The Spirit and the bride: i.e. the bride is the church, and she testifies and prays through the Spirit.
 - 2) Her prayer is always: Come, Lord Jesus.
 - b. And the individual believers are exhorted to join in with that prayer on the bride, vs.17.
3. The book closes with the apostolic blessing, vs.21.