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IDEALISM
Perfect Idealism defined within the
Already But Not
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Volume II D



REVELATION 13 THE CROWNS OF THE DRAGON



The following are similarities between the Beast in Daniel and of the Revelation account:

Dan. 7:7, Rev. 13. The Beast has 10 horns and his power is absorbed into one horn.

Dan. 7, Rev. 13. The Beast rises from the sea.

Dan. 7, Rev. 13:5. The Beast has a mouth speaking great things.

Dan. 7:21, Rev. 13. The Beast makes war with the saints and overcomes them.

Dan. 7, Rev. 13. The Beast speaks great words against the Most High.

Dan. 7:25, Rev. 13. The Beast is drunk with blood/overcomes the saints.

AntiChrist:

2 Thess. 2:3 says *“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;”*. The act of war on the temple is brought by Christ because that old ages was ready to pass away after Christ had made the perfect sacrifice. Christ predicted this and it is God’s will that the temple be destroyed. The Man of sin, represents those who think they are righteous, whereby the crucified Christ, will not repent, and want to defend the temple. The nation usurps Christ as one man *“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”* This is an idealistic reality that took place before AD 70 when the Gospel could no longer restrain the wicked self-righteous apostates. Indeed the term Antichrist is shown to be a spirit of the age, not referring to one single man, 1 John 2:18, 22; 1 John 4:3; 2 John 1:7. 1 Jn 4:3 *“And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of **antichrist**, whereof ye have heard that it should come; and even now already is it in the world.”*

Paul has the Man of Sin and Daniel has the Little Horn (7:8,25, 11:36), but there is no precise correlation between the Antichrist and the Beast for the destruction of the temple. However, they do have very close similarities.

Antichrist (aka the man of sin) is found in 1st and 2nd John and it refers to apostate Christians who fall away from our suffering Christ (1 John 2:19), to seek for a different Jewish Messiah who will rule in earthly Jerusalem.

Examples that show the Anti-Christ is not always a person:

2 John 1:7 *“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.”* Any [plural] spirit that confess not that Jesus is the Christ.

2 John 7:7 *“For many deceivers are entered into the world, who confess not that Jesus*

Christ is come in the flesh. This is a deceiver and an antichrist.” Believers [plural] who depart out of the church looking for another Messiah are Antichrist.

1 John 2:18-22 *“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 20 But ye have an unction from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.” The movement [plural] that denies that Jesus is the Christ. Note that John says by the fact that there are many such Antichrists (fallen-away believers who go back to Judaism, denying Jesus as the Christ) that **we know it is the last time.** (1 John 2:18) Not only is this an important time marker but it shows the unquestionable definite spiritual only aspect of the Antichrist. It is not about one person it is about the nation.

Gal. 4:29 *“But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”*

2 Thess. 2:7 *“For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.”* This says the mystery of lawlessness is already at work, and it is plural.

1 John 4:3 *“And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”* The Antichrist is not a person.

Who could be the Man of Sin (2 Thess. 2:3)?, which the principle of lawlessness? Although 2 Thess. 2:7 says the mystery of lawlessness is already at work, 2 Thess. 2:4 says “He” “Himself” Son of Perdition” “Man of Sin”. That “He” will exalt and oppose all that is worshipped sitting in the temple. This spirit of the age, ideologically as a man, is claiming deity by making Christ’s Lordship and Sacrifice of no effect in the world, Heb. 10:26.

But if we what to be unscriptural, in this case we could say this was John the son of Levi.

Herod had also made claims to being the Messiah, as he was born in Bethlehem and offered forgiveness to Siden and Tyre, according to Robert Graves author of I Claudius. Flavius Josephus, *Jewish Antiquities* has an account of this in 19.343-350 Acts 12:20-23 *“And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. 22 And the people gave a shout, saying, It is the voice of a god, and not of a man. 23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.”*

In Matt. 26, Christ was betrayed by Judas the son of perdition, who is a type of Him to come.

The most likely human candidate is Nero inserting himself by means of his armies, who claimed to be God.

How could the Man of Sin be only an Idea? One could say that the Man of Sin refers to the whole nation just as the Harlot. This understanding is seen clearly in the OT. See, for example, the story of Achan in Joshua 7, where all Israel is judged as one man by one man's disobedience. But these examples in Revelation do not have to do with just one man's sin, but with all Jerusalem, where they will as one man reject Christ and take another High Priest other than Christ. This is the reason for the Man of Sin in the first place.

If the Antichrist was to appear as a person, the fact that these people were ready to act like him makes his appearing irrelevant. But if he did appear, Jesus said that his coming would be to destroy him. But what was destroyed was the spirit of AntiChrist that Paul warned of? It was not one person who exalted only himself to that position. It was a problem with all these people.

Doctrine of the Anti-Christ: The Man of Sin brings destruction by proclaiming that one can hold to the Law and that in and of ourselves we can obtain salvation apart from Christ. (Heb. 6:1-12, 10:26,37-39).

Watching for Anti-Christ. They were told not to worry until the Anti-Christ appeared in the temple, but at the same time they were told to watch for that spirit of Anti-Christ that should come. The man of sin was an increasing number of false witnesses against the church who were saying that Christ had not come.

Commentary

THE SEA BEAST

Revelation 13:1 *And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

Anti-Christ: This Beast with the names of blasphemy upon his head on his way to desecrate the temple is the nearest thing to Anti-Christ having abandoned the idea of Jesus Christ. Indeed, since the nation has been defined as one with this Beast and is now at the point where they wish to fight over that throne, it could be argued by this that the Anti-Christ is already there. The reason Christ was rejected was that Israel wished to be like Rome. This is why Jesus said, "My kingdom is not of this world." John 18:36 or "If nonother shall come in his own name, him you will receive." John 5:43.

Manuscripts: The NASB reads “And the dragon stood upon the sand of the sea shore.”

Jews and Gentiles: Previously in chapter 10, we saw that the angel of God had one foot upon the land and another foot upon the sea. This representing an end to the Old Covenant and separation between the Jews and the Gentiles. The end of this separation is for the establishment of one Bride based on the faith of Abraham, the father of many nations. Now here we have a Land Beast and a Sea Beast, which represent Jews and Gentiles, Jerusalem and Rome.

John stood upon the Sand: In contrast to “*the dragon stood before the woman*”, John in “*stood upon the sand*”. The “*Lamb stood on the mount Sion*”.

Sand: Why John is standing on the sand I think has no real point to it, other than to explain the Beast from the vantage point of waiting, but not for long. However, it could be argued that the sand refers to peoples, as Gog is numbered as the sand of the sea in Rev. 20:8 and God’s people are often said to be as the sand upon the sea shore.

The Beasts are foretold back in 12:12. “*Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*”.

The Beast: The heads, horns and crowns all represent Roman Caesars. The reason why there are more horns than heads is that there is power only in seven, whereas three have no influence in Jerusalem during the civil wars of Rome.

The Beast is a wild animal: The Beast here would first appear only to be understood to be a Beast to those who will not worship the Dragon. However, a Beast is not an animal that can be tamed; one cannot live near a Beast. Either you or the Beast will be killed.

An introduction to the Beast: In Revelation 13, we are introduced to two Beasts, one who comes out of the sea and another who comes from the earth. The first seen to be a Beast by all, the second is said to be like a lamb, he is somehow deceptive as a false prophet. And then there is the image of the Beast. Here there is a picture of the unholy trinity.

The Beast today: By the above we can understand a worldly government, where there is the true nature presented to some, and then a government understood by the world as with a hidden agenda who appears as a lamb in order to deceive, 13:11. Yet the truth should be known because his words add

up to the nature of the Dragon, 13:11. This “Lamb” is here to make the ideas of the Beast reasonable in the minds of the people by the image that they make of the Beast in their minds.

What we have here in Revelation 13 is a conglomeration of different things, which pertain to common attributes of the Beast throughout history.

What Kind of a Beast? Since this Beast is said to have 10 crowns on its seven heads, we see here that we are looking at the Beast in all his power, as he is seen from Rome where all the Caesars are, including those in the civil war. However, his Beast-like nature is understood here to first of all pertain to his combination with earthly Jerusalem and their war for power. And this war is by God that those things which cannot be shaken may remain and to test the apostates and show them to be liars.

Location Jerusalem: Rome is seen toward the west, and the sea was west of Jerusalem. This sea refers to the Gentiles and the Beast coming out of the sea refers to the Beast coming from Rome to Jerusalem.

Location The Abyss: The sea is another name for the abyss. Matthew has an example of this where pigs are sent down into the sea which is another name for the abyss in other places in the Bible. The sea in the context of Rev. 13 also refers to this abyss as a sea of men whose people are given to comprise.

Emperor Worship: The seven heads with the name of blasphemy refer to the names of the Roman emperors who required their citizens and Jerusalem to recognize them as gods. Livia, Augustus' wife, was a great influence in deifying the Caesars through the senate. Contradicting their name as a deity was punishable by death. A Christian or a Jew could keep his religion in name, and make a simple recognition declaring that Caesar was God. With this done he received a certificate from the emperor's temple after offering some incense to him. This meant that one would need to break the Ten Commandments. One cannot take the mark of the Beast and be saved.

Revelation 13:2 *And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.*

Daniel's Beast versus John's Beast: The Beast here in Revelation is like a leopard, with feet like a bear and a mouth like a lion, and is the epitome of Daniel's four separate Beasts who in Daniel are seen through time as four separate world powers (Daniel 7:1-7), and also as one power (Daniel 2:44). This Beast in Revelation is all the Beasts of Daniel in one. All these animals have been known to eat humans, but none of them was ever known to come

out of the sea. This Beast is said in Daniel to kill whatever is left by stamping it into oblivion.

The Sea Beast: The sea is not the place where the Beast devours his prey. John sees this Beast while standing on the sand of the sea. The Beast is rising out of the sea and is of such Beasts that roam the earth not the seas. His rising out of the sea is his coming to Jerusalem, the center of his problem. This is a Beast who has a "seat" (13:2) in the seas who operates in two spears of men, men to be conquered in Jerusalem and men to be conquered across the sea.

Nero: The Beast here represents Nero foremost, and then all the other Caesars as well. Nero was famous for being one of the most mad and perverse.

The charity of Caesar: Nero made a show as a wild beast, this was in a private arena, and a form of entertainment upon those unfortunate guests. Yet, even the emperors who were kind and more reasonable, such as Augustus, Claudius, Vespasian and Titus were still the enemies of Judaism.

Revelation 13:3 *And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

Characteristics of the Beast: The Beast is seen coming out of the Sea toward Jerusalem, he is the epitome of all the Beast's combined who will be represented in Vespasian

His deadly wound was healed, his head:

From here, the first thing we can determine is that the seven heads signify the Caesars. But it is not said that it is one of the ten horns or ten crowns that are lost. Horns are a symbol for kings. That is why the crowns are on the horns and not on their heads.

His deadly wound was healed, the man: The Beast's being wounded to death should refer first to Nero's suicide by a sword. (Rev. 13:14) The explanation of verse 14, that the beast "*did live*" and "*his deadly wound was healed,*" refers to the Beast as a whole where Vespasian takes Nero's place. Or this can refer to when Cestius was defeated, executed by Nero (source needed), and then replaced by Vespasian. The head, the power of Rome in Jerusalem was cut off. Rome did not lose a lot of wars, but this was one of them that they lost for a moment.

A History of deadly wounds: Yet being a Caesar almost never involved a natural death. Julius was assassinated. Augustus was poisoned by his wife

Livia, as were all her suitors who were also poisoned or killed in some other way by her, except for her son Tiberius. Tiberius was killed by Caligula. Caligula was killed by Cassius, who was sentenced to death by Claudius. Claudius was poisoned by his wife (who was also his niece, Agrippina Jr.) and her son Nero. Galba was assassinated. Otho committed suicide. Vitellius was tortured in public and killed by Vespasian's armies. (sources needed)

Other similar Scriptures: The same words of "*and did live*" are used of the saints who live and reign with Christ a thousand years in chapter 20.

And this Gospel of the Kingdom shall be preached in all the World: We see that when the Bible uses the term "*world*," it is also referring to Rome. Once Rome was evangelized, the whole world was evangelized, as Rome traded with many foreign places, even China. And the Bible indicates this in various places, that the Gospel was preached in the "entire world".

Revelation 13:4 *And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*

Worship from the sand:

An emperor was still worshiped even after he died. The world's worship of the Dragon can be compared to his standing on the sand, the sand being the world, and that the sand can see no farther than the Dragon. This Beast comes up out of the sea and stands on the sand, and the number of Gog is as the number of sand, 20:8. They want to believe they are worshipping a god, it makes sin easier for them. Jesus said, "*He that hath seen me hath seen the Father.*" (John 14:9) In the same way, those who have seen or have worshiped this Beast have in fact worshiped Satan.

Thinking like a Beast worshiper: James says in James 4:1-10 that friendship of the world is enmity with God, and therefore whosoever will be a friend of the world is the enemy of God. Rather the world is tortured by the two witnesses.

Dragon Worship: Here we have a picture of man worshipping not idols nor material goods, but the dragon himself, a beast, who represents rape, murder, strife, conflict, theft, earthly power. Man worships that which glorifies his flesh, which gives him the freedom which he himself desires, he will glorify anything that will blaspheme God because that makes him happy. Naturally, this dragon does not share his glory with his worshipers, as they all suffer because of their reign with him, yet they are willing to make the sacrifice. Man worships here for the sake of the life of his flesh. A government evolves here as its subjects are exploited. This government can only succeed where there is

war. And the unsaved believe such governments are gods saying "*Who is able to make war with him?*".

Revelation 13:5 *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.*

The Mouth of the Little Horn: This reference to a mouth means that it is more than just a few words. It is also seen in Daniel 7:8: "*I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*" The Beast knows exactly what he is doing when he addresses the people through a false prophet.

Sennacherib, a type of one of the little horns: Sennacherib is a great example of such a mouth in Isaiah 36, which reads:

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiab's son, which was over the house, and Shebna the scribe, and Joab, Asaph's son, the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it. Then said Eliakim and Shebna and Joab unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the

king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, the LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand? But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim, the son of Hilkiab, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

God uses the heathen to bring His judgments: Rome represents Christ in that they war on His behalf. This was true of Cyrus the Persian, who was said to be the Lord's Anointed in Isaiah 43:1-4; so too was Rome understood in Luke 19:43. Cyrus was a picture of Titus to come. Cyrus is a perfect example, in that he removes the bondage of the true Israel. Here he is like unto Moses in his dealing with Egypt. It says in Rev. 17:17 that “God hath put in their hearts to fulfil His will” and give their kingdom unto the Beast until the words of God should be fulfilled.

Isaiah 1-4 says *Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.*

Titus was bring God's judgment: On the day that Titus brought the riches and glory of Israel into Rome, He was acting on Christ's behalf.

Josephus JW VII:V:2,6,7 2. But when the people of Antioch were informed that Titus was approaching, they were so glad at it, that they could not keep within their walls, but hasted away to give him the meeting; nay, they proceeded as far as thirty furlongs, and more, with that intention. These were not the men only, but a multitude of women also with their children did the same; and when they saw him coming up to them, they stood on both sides of the way, and stretched out their right hands, saluting him, and making all sorts of acclamations to him, and turned back together with him. They also, among all the acclamations they made to him, besought him all the way they went to eject the Jews out of their city; yet did not Titus at all yield to this their petition, but gave them the bare hearing of it quietly. However, the Jews were in a great deal of terrible fear, under the uncertainty they were in what his opinion was, and what he would do to them. For Titus did not stay at Antioch, but continued his progress immediately to Zeugma, which lies upon the Euphrates, whither came to him messengers from Vologeses king of Parthia, and brought him a crown of

gold upon the victory he had gained over the Jews; which he accepted of, and feasted the king's messengers, and then came back to Antioch. And when the senate and people of Antioch earnestly entreated him to come upon their theatre, where their whole multitude was assembled, and expected him, he complied with great humanity; but when they pressed him with much earnestness, and continually begged of him that he would eject the Jews out of their city, he gave them this very pertinent answer: "How can this be done, since that country of theirs, whither the Jews must be obliged then to retire, is destroyed, and no place will receive them besides?" Whereupon the people of Antioch, when they had failed of success in this their first request, made him a second; for they desired that he would order those tables of brass to be removed on which the Jews' privileges were engraven. However, Titus would not grant that neither, but permitted the Jews of Antioch to continue to enjoy the very same privileges in that city which they had before, and then departed for Egypt; and as he came to Jerusalem in his progress, and compared the melancholy condition he saw it then in, with the ancient glory of the city, and called to mind the greatness of its present ruins, as well as its ancient splendour, he could not but pity the destruction of the city, so far was he from boasting that so great and goodly a city as that was had been by him taken by force; nay, he frequently cursed those that had been the authors of their revolt, and had brought such a punishment upon the city; insomuch that it openly appeared that he did not desire that such a calamity as this punishment of theirs amounted to should be a demonstration of his courage. Yet was there no small quantity of the riches that had been in that city still found among its ruins, a great deal of which the Romans dug up; but the greatest part was discovered by those who were captives, and so they carried it away; I mean the gold and the silver, and the rest of that most precious furniture which the Jews had, and which the owners had treasured up under ground, against the uncertain fortunes of war. 6. Now the last part of this pompous show was at the temple of Jupiter Capitolinus, whither when they were come, they stood still; for it was the Romans' ancient custom to stay till somebody brought the news that the general of the enemy was slain. This general was Simon, the son of Gioras, who had then been led in this triumph among the captives; a rope had also been put upon his head, and he had been drawn into a proper place in the forum, and had withal been tormented by those that drew him along; and the law of the Romans required that malefactors condemned to die should be slain there. Accordingly, when it was related that there was an end of him, and all the people had set up a shout for joy, they then began to offer those sacrifices which they had consecrated, in the prayers used in such solemnities; which when they had finished, they went away to the palace. And as for some of the spectators, the emperors entertained them at their own feast; and for all the rest there were noble preparations made for feasting at home; for this was a festival day to the city of Rome, as celebrated for the victory obtained by their army over their enemies, for the end that was now put to their civil miseries, and for the commencement of their hopes of future prosperity and happiness. 7. After these triumphs were over, and after the affairs of the Romans were settled on the surest foundations, Vespasian resolved to build a temple to Peace, which was finished in so short a time, and in so glorious a manner, as was beyond all human expectation and opinion: for he having now by Providence a vast quantity of wealth, besides what he had formerly gained in his other exploits, he had this temple adorned with pictures and statues; for in this temple were collected and deposited all such rarities as men

afore time used to wander all over the habitable world to see, when they had a desire to see one of them after another; he also laid up therein those golden vessels and instruments that were taken out of the Jewish temple, as ensigns of his glory. But still he gave order that they should lay up their Law, and the purple veils of the holy place, in the royal palace itself, and keep them there.

The Sea Beast and his 42 months: This 42 months that the Little Horn talks is regarding persecution. This was in the second half of Daniel's week, which was also said to last 42 months, or 3 1/2 years, from Nov. 64 to June 68, according to Dave Chilton in his book *Days of Vengeance*, page 333.

After this time, according to Foy E. Wallace, Jr. in his book *The Book of Revelation* Vespasian is chosen by Nero to take Jerusalem on A.D. 1/8/67, three and one half years before Jerusalem fell. This would be from 1/8/67 to 6/8/70. Cestius of Rome was defeated in 8/8/65, according to Josephus. (*JW II, XIX, 9*) Nero was made emperor in A.D. 54. According to Josephus, the Roman captain Cestius was defeated in his twelfth year of Nero which would be A.D. 65. It was after this that Nero found Vespasian to take his place.

Both heavenly and earthly Jerusalem are seen to be the subject of the tribulation, as we have seen in Chapter 6.

Revelation 13:6 *And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

The temple is still standing in Jerusalem: At this point God is not dealing directly with the temple anymore, and this is the point that is being made here as well as in 11:2. These kinds of saying that indicate the temple show that Revelation was written prior to AD 70 along with 11:2 "*But the court which is without the temple leave out*". In fact the point of the tribulation is to dismantle the temple according the Matthew 24. For more information that indicate AD 70 see Kenneth Gentry's book *Before Jerusalem Fell*.

The concern of Rome: The Sea Beast has more to do with earthly Jerusalem. But he blasphemes those who dwell in heaven, whose testimony he indicates here that he had previously come to know and had rejected, and to murder men for not worshiping him.

God is a God of the wilderness Acts 17:24 says, "*God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;*" God is also indicating here in 13:6 that He is not restrained by the temple in Jerusalem, and speaking of a tabernacle shows that God's view of the temple in Jerusalem is not the same as those in Jerusalem at all! Jesus did not sit in a temple but tabernacled among us.

Blaspheme: Revelation 13:6 shows that to speak ill of a Christians can be to blaspheme.

Revelation 13:7 *And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

Overcoming the Beast: By the following verse that warn of passive worship of the Beast by the world these saints appear to have to do with the first half of the tribulation. This means that these saints are Christians. Being overcome by the Beast here means that God has given authority to the Beast to reign over the whole earth and try His saints, as those of Smyrna who were to “*be faithful until death*”.

On the other had in Rome Christians were to overcome by not taking the mark of the Beast and worship him, as shown in the next verse that says those who do not overcome spiritually are those “*whose names are not written in the book of life*”. In fact, verse 9 it says, “*If any man have an ear, let him hear*”, which brings us back to remember the seven exhortations to the seven churches where Christians are expected to overcome. Christian are they who do not need to repent any more of breaking the ten commandments as a way of life.

The Power of the Beast: This power that the Beast had is seen in Revelation 11:7 and in Daniel below.

Daniel 8:8-14 *Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*

Daniel 7:7 *After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*

Daniel 7:19 *Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;*

Daniel 12:1-3 *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since*

there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Revelation 13:8 *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. "*

Can Christians worship the Beast? As it would seem to those earth dwellers, this worship is of no consequence nor an offense to Christ. However, God says here that those that worship the Beast have no part in the kingdom of heaven, and God underlines this with "*he that has an ear let him hear.*" in the following verse. When the world is worshiping the Devil as the Gospel is preached into all the world, this is the sign of the Man of Sin, Matt 24 and imminent judgment.

"...from the foundation of the world...": This foundation of the world can be related to Christ's death on the cross at the beginning of the new covenant world, 1 Cor. 3:11 says "*For other foundation can no man lay than that is laid, which is Jesus Christ.*". See the following verses that correlate to the time of Christ's death on the cross with the foundation of the world:

Job 38:6-7 *Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?*

Ephesians 2:20 *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

Hebrews 4:3 *For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

Hebrews 9:26 *For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

1 Peter 1:19-20 *But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, . . .*

Revelation 13:9-10 *If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

The Sword: Here Christ indicates that Jerusalem or anywhere else where there is turmoil is not a good place to be during this time. Christ's message is to flee, and if God did not cut the days short no flesh would be saved. This verse is similar to Jeremiah 15:2 ("*And it shall come to pass, if they say unto thee,*

Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.”) which relates to the judgment upon those who do not hear. The fate of sword and captivity were also upon Christians, but this was because of their confession not because of their sin. John said to the church of Sardis in 2:10 to endure 10 days unto death. This is the faith and patience of the saints. During the siege on Jerusalem, Titus ordered *"he that killeth with the sword must be killed with the sword."* (source needed, see Joshepus)

THE LAND BEAST

Revelation 13:11 *And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.*

Who are these two different Beasts?: This “second Beast” (13:12) is the only other Beast coming after the Sea Beast, yet also having to do with the work of Nero.

This second Beast works is *“in the sight of the [first] beast”* verse 14.

The first Beast had a deadly wound that is now healed.

The second Beast *“... causeth ... to worship the first beast, whose deadly wound was healed.”*

The First Beast is was killed like Nero.

The Second Beast *“...maketh fire come down from heaven”*.

The first Beast continues for 42 months, i.e. to the end.

The second Beast speaks of the first Beast.

In can be argued that Albinus and Gessius Florus, the representatives of Nero are not the Land Beast as they did not *“exercise all the power of the first beast before him ... whose deadly wound was healed.”* Florus came before the death of Nero and did not speak for him as one who would give life to the Beast.

However it appears there are two versions of the same Beast. And since the first beast has ten heads which encompass all Roman history, likewise the second beast can encompass all that had to do with Rome with Jerusalem’s history, from Florus to Vespasian. The second Beast is a recapitulation of the Sea Beast. And this recapitulation is in keeping with the kind of recapitulation and understanding in the book of Revelation. Revelation 13:3,12,14,15 show these two-horns of the Beast to be like Vespasian and Titus, who bring life and power back to the Roman Empire in order to persecute Jerusalem, here referred to as the “earth”. Jerusalem can be seen to be the earth in chapter 12. It was Vespasian who enforced the will of the Caesars *“causeth all, both small and great, rich and poor, free and bond to receive a mark in their right hand or in their foreheads”* (13:16) *“and causeth the earth and them which dwell therein to worship the first*

beast, whose deadly wound was healed.” (13:12) Neither Nero nor Florus was able to do this. The Sea Beast is an earlier version of the Land Beast.

The Sea Beast: The location where this Beast inhabits is of that dominion set to be conquered. As Vespasian became ruler of the world so too did Jerusalem become under his dominion and part of the sea and of the dominion of the first Beast.

The Earth: The earth here, as in chapter 12, represents Jerusalem.

Two Horns Like a Lamb. These two horns, and that the lamb spake as a dragon, would have to do with where the Whore-Beast relationship originated. This would have to do with the Beast’s relationship with the kings of Jerusalem. These kings come by reason of the “earth” to align it with the first Beast for various reasons.

For the Jews, the defeat of the entire Roman Legion with Cestius, who were augmented with auxiliary Jewish troops, it must have nevertheless seemed like a miracle to the Jews and greatly infuriated Nero. There can be little doubt that the false prophets that cooperated with the revolutionaries thought they saw the hand of Heaven in the sudden and inexplicable retreat of Cestius, who had seemed on the verge of taking the city. Biblical precedents must have been cited, such as the sudden withdrawal of Sennacherib in the time of Hezekiah.

The Deceptive Beast in the Scriptures:

Daniel 8:25 *“And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.”*

Daniel 11:32 *“And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.”*

This Beast is the false prophet in Revelation chapters 19 and 20.

The Message of the False Prophet: The message of the False Prophet is a lie about the outcome of obeying him rather than God. Ultimately this would have to do with a lie that they would not be damned who followed in the way of the Beast. A lie that to follow the ways of God would mean that you should be rightly crucified just like Jesus, as see with the outcome of the peoples in 11:8.

Revelation 13:12 *And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*

Who is this second Beast again? This Beast who is like a Lamb but spake as a dragon, who is also the False Prophet, now appears to be more like

Vespasian and Titus. The message of Vespasian was also somewhat anti-religious as Vespasian's war was against a people whose religion Vespasian believed was false on all counts. Ultimately his actions could also be classified as anti-religious. Josephus spoke for Vespasian and tried to convince the Jews to submit to Rome (The Wars of the Jews 5.413-420). Vespasian was in Jerusalem first with his armies, then he operated from Roman as a Caesar as his son Titus took his place in the battle against Jerusalem. All this was regarding that Beast whose deadly wound was healed.

Revelation 13:13 *And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,*

Fire Come Down: This is Titus, acting under Vespasian, who brought hail down upon Jerusalem in catapulted rocks that were the weight of a talent, some painted white and some painted with tar and set on fire (The Wars of the Jews 5.270-72). Revelation 16:21 says "*And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*" 17:16 "*And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*". This could be argued to be understood as a miracle among the heathen, where it was referred to by news that Titus performed greater miracles destroying the temple of Jehovah than Moses was able to do in bringing the plagues on the armies of the Egyptians.

Revelation 13:14-15 *And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*

The Image of the Beast: The image may be symbolic of a statue, as the idols of the Caesars were seen throughout Rome, and more than once there was an attempt to place one in Jerusalem by Florus. However, the image portrayed here may primarily refer to the enforcement of the blasphemous laws of Rome and a resurrected Roman government before and after the three-and one-half month civil unrest.

The Resurrection of the Beast: This resurrection of the Beast-god in the minds of the heathen was like the resurrection of the gods of Egypt by Aaron, where he seduced the people to follow the defeated gods of Egypt. All the Caesars died under the judgment of God and no man was ever resurrected to everlasting life except Jesus Christ. But I think this resurrection has more to

do with the revival of the Roman empire after the death of Nero in the person of Vespasian who started a new dynasty with no grand aristocratic connections.

Miracles: Those miracles that are beheld by the Beast worshipers are in fact these people's inability to see the truth, even as in the days of Aaron. The people of that time became deprived due to their desire to preserve all that stood in the way of the truth. Vespasian's greatest sin was that he accepted Roman Caesar worship claiming deity, and as a result the world continued in this sin until Constantine. After Constantine, this wrongful worship was transferred to the pope, who became a personification of the Antichrist. The people of Rome saw Vespasian and Nero as their healer, destroyer and the incarnation of God that they would prosper, and their god was prosperity. Jesus said to those in Jerusalem who rejecting Him, "*If another come in his own name him ye will receive.*" (John 5:42)

The Abomination that makes desolate: Vespasian does miracles in the sight of the Beast. This means that the armies that made up Rome acknowledged Vespasian and gave alliance him to revive it. This is also seen as Vespasian gives honor to Jove when he brings the temple furniture of Jerusalem into the house of Jove. This was the end result of what it happened to Jerusalem in AD 66. The abomination that makes desolate is also Rome. That some of the Jews would make an image in their minds in the place of God, that none is "*like unto the beast, who is able to make war with him*" is the same sin they committed with the believed the spy's who said in Numbers 13:31b "*We be not able to go up against the people; for they are stronger than we.*". In effect the people made an image of the Beast in their minds rather than after the image of Jesus Christ, who is the express image of God, Heb. 1:3. The image of Rome is like the symbol of Nebuchadnezzar's image that the people made. The fact that the image can talk, this has to do with relations with the Roman Empire by Jerusalem.

Maurice A. Robinson Majority Text NKJV "*And deceiveth [my own people] them that dwell on the earth ...*" This reading is explained to be in keeping with the general message of the text by G.K. Beale The Book Of Revelation page 710 "*Some mss. read "he deceives mine [Greek] who dwell on the earth."* which represents an early interpretation underscoring that the focus of the deception occurs inside the church." A true understanding of chapter 13 can be that the deception involves the sin of idolatry referring to an image brought into the church by some of its members paralleling the sin going on in Jerusalem. Revelation 2:20 reads: "*Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*"

Revelation 13:16-18 *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

Not Jerusalem But Rome: At this point these verses that refer to emperor worship in (15-18) refer more to warnings to Jews or Christians in the city of Rome itself than those in the city of Jerusalem, this having to do with where no man could buy or sell save he that had the mark. This kind of thing did not happen in Jerusalem as Roman was not controlling Jerusalem during the siege.

However the Jews did say more than one time, and without debate recorded in Scriptures, that they had no King but Caesar. Although these accounts seem to be voluntary as they opposed the Gospel or Jesus Christ. Ultimately, the greater sin is the mark of the Beast when men compromise the truth to actually worship Caesar. The apostate Jews in Jerusalem could also be argued to have the mark of the Beast, they are the whore of Babylon, but in AD 66 their system was being thrown off the Beast as it says in chapter 17.

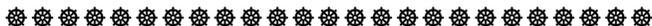
666. The 666 is not a literal mark any more than the mark of the 144,000 is a literal mark. Unless one identified himself with Caesar, calling him the only Lord and Saviour, one was cast out of the world as a traitor to Rome. The mark is the number of his name upon the lips of those who pledge allegiance to Rome's Caesars. Compromising to take the mark of the Beast and continuing to serve Christ in appearance was a sure sign that one was damned.

The Next Chapter Note that the next chapter heightens that contrast between those who have the mark of the Beast and those who have the mark of the 144,000.

Time Mark argument / Do you need to know Hebrew? In three places, John supposes his readers know Hebrew in order to read 666, Armageddon and Apollyon. This in itself, as in many other places, shows that the book of Revelation was written to the people of that day as also to the Greeks. (Rev. 9:11 *“And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon”*)

Time Mark / Unsealed: Revelation and Daniel became unsealed in Matt. 24:15 KJV as Christ said, *“let the reader understand.”* Also, here John says to his readers that they, if they have wisdom, can count the number of the Beast! Neron Kesar adds up to 666 by counting letters which also equal numbers. (See Dave Chilton's book *Days of Vengeance.*) This Beast was the one whom John said in Revelation 17:10 *“now is”!* of the seven Caesars of Rome.

Time Mark / Sealed: God in Ezekiel 28:3 uses Daniel to make a comparison Satan to measure wisdom. Daniel is considered one of the wisest men, according to God, but he could not identify the Beast as his book was sealed. (Daniel 12:8) Daniel today would be able to identify the identity of the Beast, according to our above verse, as Revelation not only explains Daniel but unseals it according to John. When Daniel was unsealed, this is when these things were to take place.



REVELATION 14:1-5 THE VICTORY OF THE 144,000



Commentary

Revelation 14:1 *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*

Sand vs Stone The Beast is seen from the sand, while the Lamb and His elect stand on the rock of Mt. Sion. Christ's kingdom is separated from that world, overlooking their inevitable judgment.

The Lamb This story here is the answer to the question in the previous chapter 13:4, *"Who is like the Beast and who is able to make war with him?"*

Repenting? A Remnant of them are said to repent in Rev. 11:13. But if they have taken the mark of the Beast, they must undergo the results of this tribulation forever (Rev. 13:8, 14:9-12), as did repenting Judas whom the Lord said that it would be better for him if he had not been born. If they have the mark of the Beast, they will not have the mark of Christ as the 144,000 nor would they be classified as "virgins." Throughout this chapter, God shows that taking the mark of the Beast is an unpardonable sin.

The results of taking the mark of the Beast. Those who worshiped the Beast will have to stand before God in fear. At the resurrection the righteous are resurrected to enter at the joy of their master. On the other hand the wicked awaken to discover the Beast destroyed, and his kingdom judged. Proverbs 1:23ff. says concerning those who refuse to repent *"Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they bated knowledge, and did not choose the fear of the LORD: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall*

slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Those who rebelled likewise perished in the wilderness. (Romans 11:26) Revelation is story comparable to Moses' journey out of Egypt through the wilderness to the promised land. And as that generation passed away that rejected the faith in the God of Moses, so too does this generation pass away that rejected Christ. (Num. 32:13-15, Deut. 18:15-19) We see that the tribulation here is that same tribulation which we see spoken of to the people in Deut. 4:29-31.

The Roman Agenda. One of Rome's agendas was to unify all religions with Caesar as the head. The Jews compromised their religion to Rome, and crucified Jesus because they said "*we have no king but Caesar*", in John 19:12,15. Hosea 10:3 says "*For now they shall say, We have no king, because we feared not the LORD*". Later on some Jewish people complained of Christians and said in Acts 17:7 "*these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.*". This speaks to the fact that they the Jews did not repent of their sin, and therefore their gods and king would judge them.

Revelation 14:2-3 *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

Thunder. By parallel with Rev. 5, we see that when the Lamb opens the book, there are thunders that sound out, and thunders are a sign of seals or books being opened which results in Christ's victories. In Rev. 6:1, we see that as the first seal is opened and as the white horse's rider goes out conquering and to conquer then there is also thunder.

The 144,000. The 144,000 have overcome standing with the Lamb standing on Mt. Zion.

Revelation 14:3 *And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

The new song: This new song is in Revelation 5 and pertains to the coming of the kingdom of God.

Revelation 14:4 *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the Firstfruits unto God and to the Lamb.*

The 144,000 and Ezekiel's wheel: In Revelation 5, we see that the seven horns, seven eyes and seven spirits can refer to the 144,000 in that they represent the church "*sent forth into all the earth*" (Rev. 1) to proclaim the message of the three angels following here in Revelation 14. It says of the 144,000 in Revelation 14, "*These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whither soever he goeth.*" The 144,000 appear to be part of Ezekiel's wheel, Ezekiel 1:20 says "*Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.*"

Virgins: The 144,000 are seen as virgins here, in that they have not taken the mark of the Beast but will only follow Christ. In contrast, fornication and harlotry are metaphors for apostasy and idolatry (2 Cor. 11:2). These terms also have to do with going back to the earthly temple. Going back to the temple has to do with rejecting Christ to trust in the spirit of that age and going back to the law and a manmade salvation.

Characteristics of the 144,000 / Gentiles and Jews: Revelation 14:3, 4 says "*And they sung as it were a new song ... and no man could learn the song ... they were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.*" When we take a close look at Revelation 5:6-11, we see that it is a parallel account of Revelation 14:1-5. The parallel verse that corresponds to Revelation 5:9 says, "*And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth.*" This verse should make it remarkably clear that the 144,000 are from out of every kindred, and tongue, and people, and nation. They are not only Jews. The Firstfruits are a sample of the harvest, not simply Jews after the flesh. (Romans 2:28 says "*For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh*") and now in Christ genealogies are said repeatedly to amount to nothing good at all, Romans 9:8, 10:12. We are not born into salvation physically, John 1:13 "*Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*"

How John is dealing with numbers here shows why the millennium likewise being something other than merely having to do with 1000 years.



REVELATION 14:6-13
THE GOSPEL OF VICTORY



Revelation 14:5 *And in their mouth was found no guile: for they are without fault before the throne of God.*

The tongue: Isaiah 6:1-5 says “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. [2] Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. [3] And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. [4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. [5] Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.” In Revelation there is a contrast made between those who have devils come out of their mouths and these in whose mouth is found no fault before the throne of God. Here, the 144,000 sing the song of their Christ who has overcome for them. God's people do not need to lie. Zaph 3:12-13 says: “I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. [13] The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

Revelation 14:6 *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*

A Parallel: Revelation 14 is a parallel to Revelation 11 in the time of the two witnesses. It is also a parallel of Isaiah's Gospel in chapter 6 of Isaiah.

The three angles: There are three angels here who stand out at this point as they fly through heaven: 1.) This first angel has the Gospel, which could be said to come forth as “fountains of waters”. 2.) The second angel proclaims the damnation to those people who have deceived the nations with Satan's lies. They mark themselves with the image of the Beast rather than with the image of the Lamb and His number of 144,000. 3.) The third angel proclaims damnation on all those who will follow the false prophet who likewise take the mark. These are told that they shall drink of the wine of the wrath of God.

The Gospel: Here we see that angels are behind the declaration of the

Gospel preached through men. Angels do not literally proclaim the Gospel from heaven any more than they fight a dragon literally in heaven. The wars that angels wage with one another is foremost through us against those opposed to God.

Revelation 14:7 *Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

Loud Voice: This first angel that preaches the Gospel represents the saints who proclaim with a loud voice that Jesus is Lord and that the Caesars are impostors. This was the case with the martyrdom of Polycarp sometime after the destruction of Jerusalem. All men know the truth, but they love to believe a lie that sets them free of a fear of judgment. In contrast a gospel which separates sanctification from salvation does the same thing.

Revelation 14:8 *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

The second Angel's Proclamation: This second angel declares, "Fallen, fallen is that great city." This is quoted from Isaiah 21:9. It says that she made all nations drink. The following Scriptures show that God will make her drink of His wrath. That's what this unmixed wine contains. Jeremiah 51:7, Job 21:20, Isa. 51:7, Psalm 75:8 and Jeremiah 25:15-38 show that the wrath of God comes out undiluted nor mixed with spices. Here, God makes it clear to all who hear the voice of His Gospel that all who reject it to follow the Beast for their safety will be damned.

Revelation 14:9-12 *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

Patience: Contrary to what the earth dwellers believe, those who worship the Beast have no peace day or night. There is no peace for the wicked: Ecclesiastes 2:22, Isa. 48:22, 57:21, Psalm 127:2, Matt. 11:28, Heb. 4:1-11. Their temporal rest in the protection of Caesar is one that is a poor substitute and perversion of the true rest of the people of God. The Patience of the

saints perfect and necessary and brings about their sanctification that they may share in His holiness.

The Third Angel's message: The third angel warns those on earth not to take the mark, and this is through the word and testimony of the 144,000. This is not without them also having to give up their own lives to make known the seriousness of transgressing the First Commandment: *"Thou shalt have no other Gods before me."* The martyrs make known the seriousness of this issue by their own martyrdoms.

Revelation 14:10 *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*

Similarity with The Third Vial: The vials are told of in chapter 15 and are broken down for us in chapter 16. By the way, the angles of the vial also show John the Whore and the Bride. But there is no vials in chapter 14, it only tells about it's coming here.

Now the wine here ultimately symbolizes blood as in the third vial explained in chapter 16 that the prophet killers drink. From here we might suppose that this wine is produced in the winepress must be filled with their own blood. However, the power of these vials come from within the temple and in fact represents the prayers of saints being answered as God avenges the blood of His martyrs. In Matthew 23:34-36 Jesus says, *"That upon you [speaking of Jerusalem] may come all the righteous blood shed upon the earth."*

Revelation 14:12 *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

Patience, faith, and Commandments: God says that enduring all these things requires patience and faith resulting in sanctification and a love for God's commandments in the Holy Spirit. The only weapons the 144,000 have are harps, and in their rejoicing, this brings victory (Rev. 12:12 says *"...rejoice ye heavens and ye that dwell in them."*).

Revelation 14:13 *And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

Nearing the coming of Christ mid-trib. At this point in 14:13, we need to be ideologically at the midway mark halfway through the tribulation and parallel to Revelation 11:7 *"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."* Here, the works of the witnesses of Christ have completed their works. Here, there is assurance that there is a great reward in suffering at

the hands of the Beast worshipers. This is the voice from heaven that comes to their ears, assuring them that their sufferings are not in vain.

In another sense the end of their martyrdom and the judgment of the wicked are seen throughout the tribulation and not simply at one-point starting or ending midway, Rev. 6:9. Yet, if they do not obey Christ to leave Jerusalem they will not continue.



REVELATION 14:14-20
THE HARVEST OF THE WORLD AND THE END



Revelation 14:14-20 *And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. 17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

Which is gathered first? The gathering of the tares or the gathering of the wheat, which comes first? This question is not fully answered without some reading in the Gospels.

The tares are gathered out first? Matthew 13:30 seems to confirm that the tares are first gathered out from among the elect: *“Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares...”*

Are they gathered to Heaven and Hell? Luke 17:34-37 says: *“I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. [35] Two women shall be grinding together; the one shall be taken, and the other left. [36] Two men shall be in the field; the one shall be taken, and the other left. [37] And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.”* The Eagles were known to represent Rome’s Armies, just as the Eagle represents the United States and a Bear represents Russia. At this time the apostates who rejected the work of Christ gathered themselves together into Jerusalem for their protection under the religion of their temple, but it was for their destruction by Rome.

How many angles? We have seen three angels in 14:6-12. Here we see angels and “one like the Son Of Man” a term also used in Rev. 1:13 and Daniel 7:13-14 that refers to Christ who set the example for man. Two angels reap the righteous and two angels reap the wicked whom they have previously

forewarned. Revelation is a series idealistic ideas related in parables regarding the fate of the wicked opposed to the salvation of the righteous, and this is another example.

Harvest of the Wild Vine:

The wicked are also seen as the harvest of the wild vine seen in Luke 20:9-19, Isaiah 5:1-7, 63:1-6, Joel 3:13.

Revelation 14:17 *And another angel came out of the temple which is in heaven, he also having a sharp sickle.*

Revelation 14:18 *And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.*

The fire This fire is fire from the altar bringing God's covenant judgments for rejecting the Son.

Revelation 14:19-20 *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

“And the winepress was trodden without the city.” Here the wicked are removed outside the city and the righteous remain behind in the city. This city here is the spiritual city New Jerusalem as seen in 20:9. The wicked surround the camp of the saints in 20:9 *“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them”* and are **destroyed at the end of the Millennium** as *“fire came down from God out of heaven, and devoured them”* Rev. 14:18 *“And another angel came out from the altar, which had power over fire”* and so in this chapter we find the Millennium has to do with the first judgment not another quick judgment a thousand years after this.

Why 1,600 furlongs? This distance of 1,600 furlongs here represents the fruit of wild grapes running along the ground as a river of for the distance from Palestina all the way back to Egypt, where the survivors of the tribulation were sent. The horses here represent horses of war. Instead of being measured as the city of God, they are measured as a river of blood. See also Isaiah 65, which has similar meanings to what is meant here.

Josephus on the amount of blood shed. Josephus says in *JW VI:V:1*, *“Perea did also return the echo [of groans and outcries of those in the city], as well as the mountains*

round about and augmented the force of the entire noise. Yet was the misery itself more terrible than this disorder; for one would have thought that the hill itself, on which the temple stood, was seething-hot, as full of fire on ever part of it, that the blood was larger in quantity than the fire, and those that were slain more in number than those that slew them; for the ground did nowhere appear visible, for the dead bodies that lay on it; but the soldiers went over heaps of these bodies, as they ran upon such as fled from them." VI:VIII:5: "... the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men's blood. And truly so it happened, that though the slayers left off at the evening, yet did the fire greatly prevail in the night; and as all was burning, came that eighth day of the month Gorpheus [Elul] upon Jerusalem, a city that had been liable to so many miseries during this siege, that had it always enjoyed as much happiness from its first foundation, it would certainly have been the envy of the world. Nor did it on any other account so much deserve these sore misfortunes, as by producing such a generation of men as were the occasions of this its overthrow.

The Winepress: Isaiah 63:1-6 *Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*



REVELATION 15
“WHO SHALL NOT FEAR THEE, O LORD,
AND GLORIFY THY NAME?”



What are the vials about, and what is chapter 15 about?

The subject of chapter 15 has to do with an introduction from the Altar and Seventh Trumpet in Chapter 15 for the introduction to the Vials in Chapter 16, for the second half of the seven-year tribulation.

The vials are closely associated with the six trumpets in chapter 8 and 9, and after the seventh trumpet in 10:7, 11:15, 16:17.

Each vial is only compared with the trumpets in that section that has to do with the trumps. When we get to the vials themselves later in the book, then there will be commentary about the vials.

Below however through chapter 15 is the introduction to the vials in chapter 16. This introduction shows that the vials originate after the trumpets.

Revelation 15:1 *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

Great and Marvellous This then is the last seven plagues. The wrath of God is filled up by reason of the works or sour fruit of them who are found in the winepress. These last plagues are great and marvelous because God loves justice, righteousness and hates wickedness.

Revelation 15:2 *And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

Cold and Hot: Laodicea was admonished that is would be better for her to be cold or hot. Here there are things symbolically cold and hot.

Revelation 15:3 *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

A Sea: At this time, the saints sing the song of Moses, as they have finally arrived on the other side of a shore like the Red Sea, which sea devoured their enemies.

A New Song. This is a new song because the saints have now overcome the world, the Beast, and the False Prophet. It is very similar to an old song sung by Moses and the children of Israel in Exodus 15:1-22 having triumphed over Pharaoh and his army. Exodus 15:1-22 explains Revelation 15.

A Baptism: Israel is to go through a baptism as with Noah or Moses (1 Peter 3:21) through tribulation. This is the baptism that we must all go through to be sanctified, without holiness shall no one see the Lord, John 17:17. Likewise, our Lord went through a baptism of sanctification, John 17:19.

Revelation 15:4 *Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*

Every knee shall bow: Every knee shall bow and every confess that Jesus Christ is Lord. (Philippians 2:9-11, Isaiah 45:32) In the judgment, men will also worship God, even if it is against their nature to do so because it is the right thing to do. (Rev. 3:9)

Revelation 15:5-8 *And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

The Rapture

Revelation 15:8 says "...no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled". 1 Corinthians 15:51 says "... at the last trump ... for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This last trump can be explained to say that at the last trump God's people enter the temple at the wedding.

Hebrews 9:8-9

Hebrews 9:8, 9 which says: "*the holy spirit demonstrating this: that the way of the sanctuary has yet not been made manifest since the first tabernacle is still standing, which is a figure pointing to the present time, in accordance with which gifts and sacrifices are offered which are not able to make the officiator perfect as pertaining to the conscience, ...*" This refers to Christ's atonement which happened at the cross. In that we now read here "*no man was able to enter into the temple*" this refers to the sanctification of the church for the wedding at the second coming.

Revelation 15:6 *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.*

The contents of the vials. These vials contain the plagues of Revelation 6 and elsewhere.

Golden Girdles. These golden girdles show that these angels represented Israel.

Revelation 15:7 *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.*

The Vials: It is the Beasts throughout Revelation that administer the prayers and the wrath of God to those on earth through angels. In Revelation 5:8 it is the 24 elders who have the vials which are the prayers of saints.

Revelation 15:8 *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

No man being able to enter the temple re repeated, therefore John is repeating this because this is a key point having to do with something important and significant. If this is were is the rapture of the church that would be reason why it is noted twice.



REVELATION 16
THE SEVEN LAST PLAUGES
THE VIALS



The Seven Vials

Timing: These vials, although they have great similarity with the trumpets, they come after the seventh trumpet when there is no longer any more mysteries regarding these things, as God had revealed through His prophets. As we read in 15:1, these are “... *the seven last plagues; for in them is filled up the wrath of God.*” They are not the first plagues, they are the *last* plagues. Nevertheless each one appears to have much to do with one another.

Commentary on First Vial

Revelation 16:1-2 *And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*

A Sore: Here, this plague starts out as only a sore. However, the sore never heals. (Deut. 28:27-35) These sores are God's mark upon those who take the mark of the Beast. This is the same kind of plague infected upon those who commit fornication. One of the great reasons why fornication is a sin is because it lends itself to abortion.

The Beast: Those in the millennium are foremost they who can be identified as those who were beheaded by this same Beast. Therefore, the **end of the Millennium** does not refer to a different period of time.

Commentary on Second Vial

Revelation 16:3 *And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.*

The Sea: God's wrath is poured out upon everything. This has to do with anything that Israel had to do with the sea. If Israel wants to do anything having to do with the sea they will be blood.

Commentary on Third Vial

Revelation 16:4-7 *And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*

Blood: The third vial must be understood to represent the retribution for the blood of the martyrs "out of the altar." This can be seen in Matthew 23:34-36, where Jesus says "That upon you [speaking of Jerusalem] may come all the righteous blood shed upon the earth."

Water: The waters here represent the blessings of keeping God's word.

Only Jerusalem: These who have shed the blood of saints and the prophets from under the altar can only refer to Jerusalem alone according to Matthew chapters 19-23.

Commentary on Fourth Vial

Revelation 16:8-9 *And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*

The Sun: Here in the fourth vial, we see the exact opposite of the effect of the sun elsewhere. Here, it scorches men with great heat, rather than becomes dark. This "him" in verse 8 refers to the angel who is giving power to Nero in his persecution of Jews in Jerusalem.

It is ironic that these men blaspheme God for their broken relationship with Rome instead of repenting for having such a relationship in the first place. Ultimately, it is God who has power over these plagues, although they come through Nero and other means.

Commentary on Fifth Vial

Revelation 16:10-11 *And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

Full of Darkness: The wicked only become more wicked as God brings judgment because they do not repent of their works.

History and Josephus regarding the broken relationship with Rome: Many Jews first tried to reconcile themselves with Rome. And with the disorder of the time, there resulted the loss of many of their lives, but to no avail. Florus, who ruled Jerusalem at the time, loved disorder in Jerusalem and loved to steal money from the Jews. It is believed that he was equally as wicked and unreasonable as Nero. Finally, he succeeded in driving the orderly citizens of Jerusalem mad because he rewarded the wicked and the abominable. And he did this so that he might take whatever booty he could by whatever violent means he pleased. Florus cannot be the land Beast, however, as he does not fit the full description of one making the world follow the sea Beast. Each of the monsters of Revelation can also represent particular people, but their full meaning is not found in any particular person, but rather principles and ideas.

Josephus writes of the beginning of the breaking out of this in his Book Wars of the Jews II:XIV:6-9, quoted just below:

Wars of the Jews II:XIV:6-9: Later on, the rulers of Jerusalem call on Rome to correct Jerusalem. However, when Rome does come, the Roman General Cestius is defeated by riotous men from Jerusalem. Cestius then sends ambassadors to Nero, who goes into a rage over what the Jews have done. Nero then finds Vespasian to completely subdue Jerusalem and all Israel. At this same time, the people of Damascus slay those Jews who lived with them. The people of Jerusalem, after they had left off pursuing Cestius, return to the city to get things ready for its defense and make a great many generals for their armies. One general in particular was Josephus, the writer of *The Wars of the Jews*.

Here we see the end result of the wrath of God is that they repented not, as in verse 21, as they blaspheme God.

Wars of the Jews II:XIV:6-9

6. Moreover, as to the citizens of Jerusalem, although they took this matter very ill, yet did they restrain their passion; but Florus acted herein as if he had been hired, and blew up the war into a flame, and sent some to take seventeen talents out of the sacred treasure, and pretended that Caesar wanted them. At this the people were in confusion immediately, and ran together to the temple, with prodigious clamours, and called upon Caesar by name, and besought him to free them from the tyranny of Florus. Some also of the seditious cried out upon Florus, and cast the greatest reproaches upon him, and carried a basket about, and begged some spills of money for him, as for one that was destitute of possessions, and in a miserable condition. Yet was not he made ashamed hereby of his love of money, but was more enraged, and provoked to get still more; and instead of coming to Cesarea, as he ought to have done, and quenching the flame of war, which was beginning thence, and so taking away the occasion of any disturbances, on which account it was that he had received a reward [of eight

talents], he marched hastily with an army of horsemen and footmen against Jerusalem, that he might gain his will by the arms of the Romans, and might, by his terror, and by his threatening, bring the city into subjection.

7. But the people were desirous of making Florus ashamed of his attempt, and met his soldiers with acclamations, and put themselves in order to receive him very submissively. But he sent Capito, a centurion, beforehand, with fifty soldiers, to bid them go back, and not now make a show of receiving him in an obliging manner, whom they had so foully reproached before; and said that it was incumbent on them, in case they had generous souls, and were free speakers, to jest upon him to his face, and appear to be lovers of liberty, not only in words, but with their weapons also. With this message was the multitude amazed; and upon the coming of Capito's horsemen into the midst of them, they were dispersed before they could salute Florus, or manifest their submissive behavior to him. Accordingly, they retired to their own houses, and spent that night in fear and confusion of face.

8. Now at this time Florus took up his quarters at the palace; and on the next day he had his tribunal set before it, and sat upon it, when the high priests, and the men of power, and those of the greatest eminence in the city, came all before that tribunal; upon which Florus commanded them to deliver up to him those that had reproached him, and told them that they should themselves partake of the vengeance to them belonging, if they did not produce the criminals; but these demonstrated that the people were peaceably disposed, and they begged forgiveness for those that had spoken amiss; for that it was no wonder at all that in so great a multitude there should be some more daring than they ought to be, and, by reason of their younger age, foolish also; and that it was impossible to distinguish those that offended from the rest, while every one was sorry for what he had done, and denied it out of fear of what would follow: that he ought, however, to provide for the peace of the nation, and to take such counsels as might preserve the city for the Romans, and rather for the sake of a great number of innocent people to forgive a few that were guilty, than for the sake of a few of the wicked to put so large and good a body of men into disorder.

9. Florus was more provoked at this, and called out aloud to the soldiers to plunder that which was called the Upper Market-place, and to slay such as they met with. So the soldiers, taking this exhortation of their commander in a sense agreeable to their desire of gain, did not only plunder the place they were sent to, but forcing themselves into every house, they slew its inhabitants; so the citizens fled along the narrow lanes, and the soldiers slew those that they caught, and no method of plunder was omitted; they also caught many of the quiet people, and brought them before Florus, whom he first chastised with stripes, and then crucified. Accordingly, the whole number of those that were destroyed that day, with their wives and children, (for they did not spare even the infants themselves,) was about three thousand and six hundred. And what made this calamity the heavier was this new method of Roman barbarity; for Florus ventured then to do what no one had done before, that is, to have men of the equestrian order whipped (21) and nailed to the cross before his tribunal; who, although they were by birth Jews, yet were they of Roman dignity notwithstanding.

Revelation 16:12 *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.*

The Euphrates River: Babylon was overcome by the Euphrates River being dried up, which river went through the city. John here in 16:12 is likening Jerusalem's defeat to Babylon. The King of Babylon made a party with the furniture of the house of the Lord. He is likened to the Man of Sin, who now refers to the whole house of Israel as one man. (Judges 20:8, 20:11 "*all the people arose as one man*") The picture here is of the river drying up, and then the Revelation frogs coming out as out of a swamp.

Revelation 16:13,14 *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

Miracles: The miracle is seen only by those who are being deceived to wonder how it can be that the Devil is overcoming Israel.

Frogs: A frog catches its prey with its tongue, and James says that the tongue is a world of iniquity, James 3:6. These tongues that the frogs have symbolize words. These are the words of the false Jews who catch Israel to believe lies about the words of the Dragon, the Beast, and the False Prophet. Rome has absolute power, yet when Rome talks they hear the words of frogs and believe a lie. If Israel had believed Rome they would have never suffered so terribly. The frogs cause Israel to disbelieve and disobey Rome and this is how the frog catches them!

For example, you may be driving your automobile minding your own business thinking you are the best driver in the world, this is what you believe. Then some wicked person comes and cuts you off and causes you damages and curses you. It is then that you hear the voice of the frog and he draws you into the mouth of the frog where you are consumed in rage and act as the frog will make you to act. You ignore the words of God and now you follow the words of frogs, are swallowed and your life is consumed by them.

For the Christian he follow God, and unclean words bring about patients, sanctification and holiness.

Revelation 16:15 *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

As a thief: This is how Christ now comes, as a thief upon the disobedient. 2 Thess. 2:11-12 says, "*for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*"

The Frogs: Vespasian kept the Jews in the city by building a wall around the city so no one could get in or out without a word from Vespasian.

Keeping our Garments: A Christian is one who is always being saved to therefore hate sin and love holiness, indeed we are being saved among those who are perishing as it says in 1 Corinthians 1:18. While we are in this world, we are always at war with the world, the flesh and the Devil. And this is how we are to keep our garments white.

Revelation 16:16 *And he gathered them together into a place called in the Hebrew tongue Armageddon.*

Armageddon It was in the valley of Megiddon where Israel's enemies were destroyed by Deborah and Barak. There is no Mt. Megiddon, which is the meaning of the word Armageddon. This refers rather to Jerusalem being made low and this mountain being exalted over them.

Commentary on Seventh Vial

Revelation 16:17-19 *And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

Air This is the point at which there is nothing left to be judged, everything turns to dust. The Gospel has no more opposition. As the seventh angel pours this vial into the air a great voice calls from out of the temple, saying "It is done," echoing Jesus' words on the Cross. The church now has a New Jerusalem, a place He has prepared for us in heaven and earth that He spoke of in John 14:2-3 "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The word for "air" is the same one as used in 1 Thess. 4:17.

A Great Earthquake: This is another great earthquake. The voices, thunders, lightnings and the great earthquake all point to the end of this seventh vial.

Recapitulation? Why does it say that at this point in the last of the last plagues, "Babylon came in remembrance before God to give unto her the cup of the wine of

the fierceness of his wrath”?, and then go on in the next section to explain about Babylon? In this last vial there is an introduction to wrath upon mystery Babylon. This is not the first time Babylon has been mentioned. It could be argued that this now pertains to eternal punishments, but this would be a very exaggerated interpretation.

The answer is that this must be a recapitulation of the Trumpets and Vials. That God is now going to allow an angel to go into careful detail of what God remembers and what God has not forgotten and what will be the reasons for wrath specifically about Babylon. This is similar to Revelation 17:1 *“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters.”*

A city divided: This great city divided is Jerusalem. This division means that there is no power left in religious Babylon, as she is now forever a divided city. The cities of the nations (16:19) that fall refer to those satellite cities around Jerusalem. These cities are related to Jerusalem that traded with her. Israel is also divided in three parts in Ezekiel for her destruction, and here John is remembering Ezekiel’s prophecies about Israel. But this time it will be a final judgment.

Revelation 16:20 *And every island fled away, and the mountains were not found.*

Fled: This first pertains to government and the next verse pertains to individuals. This language is similar to that found in 6:14, where *“...and every mountain and island were moved out of their places.”* Here though, they are not found.

Revelation 16:21 *And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*

Things falling: Here, hail falls upon individuals. But in the sixth seal 6:15-17 men pray to the mountains to fall on them: *“Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”* No matter which way they turn, the wicked invite judgment upon themselves.

Recapitulation: This plague ends in such a way that there seems to be more to come, or that the future is left hanging in the air for those who remain at judgment. Yet Jesus said, *“But he that shall endure unto the end, the same shall be saved.”* (Matt. 24:13) The end has to do with a spiritual understanding.

Hail: This hail was the stones that were hurled over the walls of Jerusalem AD 66-70. These were indeed the weight of a talent. See Revelation 16:21 for

the weight of the hailstones. The trees and the grass from which a third are burnt up are symbolic of men. Trees and grass are often used to tell of men or nations. For fire, the daughter of a priest was to be burned with fire and the daughter of a king was to be stoned.

Josephus wars V:VI:3 *Now the stones that were cast were of the weight of a talent, and were carried two furlongs and further. The blow they gave was no way to be sustained, not only by those that stood first in the way, but by those that were beyond them for a great space. As for the Jews, they at first watched the coming of the stone, for it was of a white color, and could therefore not only be perceived by the great noise it made, but could be seen also before it came by its brightness; accordingly the watchmen that sat upon the towers gave them notice when the engine was let go, and the stone came from it, and cried out aloud, in their own country language, The Stone Cometh (15) so those that were in its way stood off, and threw themselves down upon the ground; by which means, and by their thus guarding themselves, the stone fell down and did them no harm. But the Romans contrived how to prevent that by blacking the stone, who then could aim at them with success, when the stone was not discerned beforehand, as it had been till then; and so they destroyed many of them at one blow. Yet did not the Jews, under all this distress, permit the Romans to raise their banks in quiet; but they shrewdly and boldly exerted themselves, and repelled them both by night and by day.*



REVELATION 17-18
THE JUDGMENT OF THE WHORE
THE JUDGMENT OF BABYLON AND THE END



She has fallen: The Whore of Babylon is a discourse on the designs, dreams and failure of the golden kingdom, and the glory of kingdoms, a mirror of the beauty of the Chaldees' excellency, and the lady of kingdoms. As sin came in unchecked it permeated every part of her, and she became the very enemy of her own God Jesus Christ. And then, she became the enemy of God's true people as she emptied herself of all knowledge, exchanging the truth of God for a lie. (Proverbs 9:13-18) She became called Babylon, in reference to her fall from being named the city of God to become a city of the world, the head of gold and of earthy power of Daniel 2. But in one hour, her new king, Rome the Beast, destroyed her. In Ezekiel 28 and Isaiah 14, her fall can be compared to the fall of Satan, whose view of himself is seen to be the source of his downfall. She has chosen rather to abide in the hope of the flesh under the OT Law rather than receive the OT promises to Abraham offered in Jesus Christ. She loves the world. And by this, the Lord says she has made a covenant with death. (Isaiah 28:18) Her name has become the Mother of Harlots in that she seduces and pollutes the hearts of men, all for her own advancement in wealth and independence to make merchandise of the common people, as well as to betray the Lord, her husband, by committing adultery. (Rom. 7:1-4; Eph. 5:30, 31) When she finally believes that she will advance, suddenly it is revealed that her feet go down to death as she is overthrown, just as Sodom and Gomorrah were overthrown. (Proverbs 5:5, Isaiah 13:19, Rev. 11:8.) Indeed, the walls that once protected her vanish away unexpectedly and she is devoured by the same wild beasts that she thought she had restrained by her lies.

She is seductive She is seductive, and if it were possible she would seduce even the elect. (Mark 13:22, Rev. 2:20, 1 John 2:27) John 2:20 says, "*But ye have an unction from the Holy One, and ye know all things,*" which shows that Christians need not be led astray to follow some other master blindly. John 10 says that Christ's sheep will simply not follow a stranger, but rather flee from him. Jude 1:18,19 says "*How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. ¹⁹These be they who separate themselves, sensual, having not the Spirit.*" Likewise, these mock at sin, separate themselves, and have not the Spirit of God but are of another spirit.

Her failure: The reason why the Old Jerusalem failed is just as important as

knowing why the new Jerusalem succeeds, as can be seen by the amount of material written about her in Revelation. In the letters to the churches, it is seen how important it is to be able to discern and identify her ways. These chapters show the outcome of sin when it goes unchecked, and the judgments God has against it. It also shows how God is angry with the wicked every day.

The people who despise God are in view, and She is a metaphor. Here first of all, the judgment of a people are in view, not a city or its splendor. This is a most alarming revelation to the common people about Jerusalem, in that she is now considered a harlot who has been committing these types of sin all along (Mark 3:29, Luke 9:24) of which she cannot now be forgiven. (Rom. 11:15, 26) Jerusalem has committed sins of blasphemy against the person of Jesus. They not only blasphemed God but sought always to remove Him from their city. God allowed them to succeed in doing this. And this resulted in God judging them, the blood of the prophets and apostles are seen to indeed be only upon her own head. (Rev. 17:6, 18:20, 24) Therefore, God pronounces judgment where her torment goes up forever. (Rev. 18:10,15)

There are two ways the Lord displays Jerusalem to us.

1.) That *"in one hour she is made desolate"* (18:19) where *"her smoke goes up forever and ever"* (19:3).

2.) And that *"her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."* This second characteristic has to do with Jerusalem being resurrected from the ashes as the elect call on the name of the Lord and are saved. (Acts 2:21-41) Revelation 18:4 says *"come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."* Natural Israel went through a refining process of death and resurrection wherein the non-elect who refused to repent were cut off forever in death and destruction.

Similarities: Regarding King David, in the sense that David captured Zion and Jerusalem, so too does the Lord capture Jerusalem, here destroying all the wicked. Both Zion and Babylon were captured through the way that water was tunneled into the city. (2 Sam 5:8) In Isaiah 8:6-7, the waters of Shiloah are compared unto the Euphrates. David also reigned a 40-year generation and interestingly there is a thousand years between Christ and David's throne. Now presently we likewise, as David, are ruling in Jerusalem in a resurrected kingdom. (Rev. 2:26, 27)

Grafted back in again?: We see that her warfare is accomplished and her iniquity is pardoned in Isaiah 40:1-2. However, I do not think Isaiah 40 has any reapplication here and has to do only with God's elect people. This time is

the last days of Israel in search for a Messiah, and Israel can only be grafted back in again under NT principles.

The Whore is apostate Jerusalem:

This Whore in Revelation is the same Whore that is Ezekiel 16, who is the apostate harlot Jerusalem. A lot of the thoughts in Revelation come from and parallel Ezekiel. Rev. 17:16 and Ezekiel 16:39 say that God will leave her naked. Rev. 16:6 and Ezekiel 16:38 say: Give her blood. Zechariah 2:7 says that Zion dwells with the daughter of Babylon, which means that they have become alike. (Daniel 2:43) Jerusalem is also referred to as Babylon in 1 Peter 5:13. See also the comments on Revelation 17:2, 17:4, 17:5, 17:6, 17:17, 18:4, 18:7, 18:8, 18:10, 18:20, 18:24, 19:2. God was once married to her, as shown from Ezekiel 16:8, which says of her before, "*Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, [see Ruth 3:9] and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.*"

The Whore is also apostate Christianity:

Apostate Jezebel was involved with the rule of the church. It was her who killed the OT prophets of God. And in the first three chapters of Revelation God warns His church in 2:22 "*Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*". Revelation addresses those who have received the truth of Christ and then knowingly choose the Beast or Jezebel. The enemies of God can call themselves Jews or Christians.

God uses the term "whore" for nations that have departed from Him.

Since Rome was not God's chosen people, it is only reasonable that stubborn apostate Jerusalem is in view here, understanding Isaiah 1:21, 57:3; Jeremiah 2:20, 3:1,6, 8; Ezekiel 16:15-41, 23:5-44; Hosea 2:-4:15; Micah 1:7.

Concerning other nations in the way God address faithfulness, see Nahum 3:4 and Isaiah 23:15, 16. In contrast Nineveh repented at the preaching of Jonah and Tyre was twice a key nation in the construction of the Jerusalem temple. (See Ezra.)

The True Bride: True Israel is characterized as those who are born of the seed of Abraham of faith. Before Abraham was circumcised, he was counted righteous by faith (Gen. 15:6) and was promised to be the father of many nations. No promise like the one to Abraham was made by way of the law (Rom. 2:28,29) to the natural seed. Esau was not of the "seed" of Abraham as he was not of faith. (Gal. 4:29) Abraham is also called the father of many nations (Gen. 17:4); therefore, we know that he is a father to all by faith and not by the natural seed.

Revelation 17:1 *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:*

Recapitulation: The vials were said to be “*the seven last plagues; for in them is filled up the wrath of God.*”. Here we are now going back in time going back over the judgment of Babylon.

Order in 16-18: The angel first shows more details about the Whore and then more information about the Bride (21:9). Revelation does not pick up where the vials left off, but rather expounds further into the reason for the vials. It very hard to break Revelation up into sections because each new section is some kind of a recapitulation of the last. This is a revelation not a historical account.

What kind of judgment? Judgment here pertains to a city and age forever to be destroyed, even as its destruction is observed by those on the earth in the following chapter. Their destruction and desolation is guaranteed through the abomination that makes desolate.

The many waters: The many waters in verse 1 (“*sitteth upon many waters*”), also no longer to be seen as said in 21:1 (“*and there was no more sea*”), are explained in verse 17:15: “*And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*” Jeremiah 51:13 says Babylon is upon many waters, so it is in Revelation with the Whore. She is seen to indeed sit on many waters; however, she is thrown off as she becomes too great a burden to bear for the nations of the world, even as a heavy millstone thrown into the Euphrates.

Revelation 17:2 *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*

Drunk with blood: The inhabitants of the earth who have become drunk with her wine concerns their willingness to take part in the torture and martyrdom of Christians. Because Jerusalem was concerned with money and power it would be in their best interests to stop Christians from continuing to assert the truth.

The first of three types of wicked kings in Revelation:

The first is in general, any kind of king or persons in authority as shown here who will commit fornication with the worldly systems of the world found in the Whore of Babylon, 17:2. However the kings of the earth of 17:18 refer

to the kings of Jerusalem who are controlled by the Whore during her tribulation. (See Foy E. Wallace, Jr. The Book of Revelation page 375.)

The second group of Kings: The second group is more specifically the 10 kings who represent the 10 Caesars who take the whore and devour her, Rev. 13:1, 12:3. This kind of imagery where past kings or kingdoms arise to take part in a present kingdom is also seen in Daniel 7:9-12. The reason why it says they reign one hour may be that it is that her tribulation is described as being as one hour having something to do with the results of their purposes. Their having no kingdom as yet refers to them taking the place of the Whore in 17:18 (*“And the woman which thou sawest is that great city, which reigneth over the kings of the earth.”*) to rule on earth in her place of religious influence until 1 Thess. 4:17.

The third group of kings: The third group is the kings of the land who mourn over the loss of the trade they had with the whore, 18:9. The fornication of these kings has to do with the surrounding cities around Jerusalem, who may or may not be Jewish but who have no use for the true Messiah and His spiritual kingdom and enjoy the prosperity they receive from Jerusalem. These agree with the Whore having also the mark.

Revelation 17:3 *So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.*

Sodom and Egypt: John's being carried away in the Spirit signifies that he is being shown Jerusalem from God's perspective in Rev. 11. This is where we see that Jerusalem is spiritually called Sodom and Egypt where our Lord was crucified. This is in contrast to the new Jerusalem that comes down from above (21:10).

Being in the wilderness: The Whore being in a wilderness here pertains to being in a place where for them there can be no revelation of God. When Jesus and Moses were in the wilderness and fasting, they found it to be a place where their faith in the true God was tried against false ideals contrary to the word of God. In the wilderness of Sinai, wickedness and the wicked were purged out from among the righteous, symbolic of a baptism of the nation where only righteousness remained. For Christians, this wilderness concerns a time of testing. For apostates, it concerns a time when the truth comes, showing who they are, who wish to be gods, and test God. For the truth to be known there must be a test in the wilderness. In this place, true Christians lose friendship with the world and the wheat is separated from the tares. The tares in the wilderness will forsake Christ because they do not understand the manna.

If another come in his own name, him ye will receive, what does this mean?:

Its meaning has to do with what is in man. Any man can have faith and one day sing "*Hosanna in the highest*" and the next day shout "*We have no king but Caesar!*" This is true for those who do not rely on the Holy Spirit and the Church and follow the foolish virgins.

Men only seek the truth within the ideas of the world.

Men refuse to take responsibility for their calling before the Lord, and love to have others to lead for them. They can do this without studying the things rationally. They can eventually come to a place where there is no word of the Lord, but only the words of men.

Man thinks he knows something, he becomes proud and stubborn and becomes locked up in strange ideas and doctrines. 1 Corinthians 8:1-3 says, "*Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.*" Pride is a great evil in man.

Men hate freedom because it makes them responsible.

Israel wanted a king like the nations around them rather than by Christ who would test them. Man cannot naturally bear to know the truth. However, Jesus said "*if you will know the truth, the truth will set you free.*" (John 8:32) The truth separates a man from his friends. By this, men esteem falsehood as truth and truth as a great evil so that it cannot be approved of men. Falsehood has nothing to do with logic, this is why man does not come to Christ on his own, it is a work of the Holy Spirit.

Men will not have the truth. They seek a king who will:

(1.) Miraculously turn stones to bread. As man loves to be in desperate need lusting after bread to then receive the fulfillment of fleshly imaginations while lusting after them. (Deut. 12:15) They seek to discover rare and precious substances by chance, they seek to find a repetition of this same "miracle" over and over as the necessary enslavement of sin.

(2.) They need a God who will save them as they cast themselves into various forms of chaotic self-glorifying situations.

(3.) They need a God to bring them to worship only that which is worshiped by their family. Men do not want to worship Truth for the reward of being separated from their friends. Jesus said, "*That which is highly esteemed among men is abomination in the sight of God.*" (Luke 16:15)

Christ's wilderness experience: Christ's wilderness experience is outlined in Matt. 4:1-11, Mark 1:13 and Luke 4:1-13. Mark 1:13 reads, "*And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.*" The Beasts could be said to represent a type of parable concerning Rome. All the Caesars had "names of Blasphemy." The seven

heads are the seven Caesars who ruled as heads. The ten crowns refer to all ten Caesars, including those who wavered in power during the civil wars.

Revelation 17:4 *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:*

Her riches represent a self deception: She is wearing a scarlet robe of purple and blue like those of the Priests. This is another indication that she is Jerusalem. In that she is arrayed with precious stones, this shows that she has all the signs of being a representative of the true God as a Priest. However, she delights in killing the truth rather than cultivating it and bringing it to maturity through sanctification. The blood that she drinks represents her communion with death and love for her pleasures at the expense of her relationship with God. (Isaiah 28:18) This necessitates her destruction of the truth as well as the killing of the prophets of God whose blood is found in her cup. In the end her compromise and fornication has led her to callously murder her own children.

Revelation 17:5 *And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

She is mysterious, she is an imposter:

She influences the Beast and Rome to follow her ways, she is the mother of abominations of the earth. Revelation 17:5 is what the mark of the Beast says that is upon the forehead. Here it is upon her, as she represents the whole nation who has become as Babylon. The mark upon the forehead is first a Jewish sign, not a Babylonian sign. Jerusalem became a religious nation that, at glorified men. It is a mystery to those who are unsaved that they have the 666 mark on their forehead.

Revelation 17:6-7 *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.*

Martyr: The word "martyr" means "witness" and refers primarily to those who saw Christ's works firsthand. (Acts 10:40-41)

Rome versus Jerusalem's, substitute religion:

Only Jerusalem was responsible for the blood of the saints, as outlined in Matt. 23 and elsewhere.

This feast of the Beast and the wine of the Whore are opposite parodies of

the communion that the true saints of God we have with Christ. Later, we see that they themselves are tread as grapes to finally become eaten by vultures.

Everything went to Rome, but nothing went out. Rome did not trade with other nations in order to prosper. Ships would go into Rome full of all kinds of spoils and leave empty, as they relied solely on the spoils of other nations for their income. Rome was known to be a power that had to destroy other kingdoms to continue to live.

Why did you Marvel?

One of the first things the angel tells John as he wonders about the Whore and who she maybe that she herself shall wonder about him and who really are the elect as they suddenly realize that the Beast is not dead, and has not only been resurrected, but that he is coming to eat her, as seen in *“they that dwell on the earth shall wonder, whose names were not written in the book of life”*. Daniel, upon seeing just the Beast alone, was troubled in his spirit and was sick for days. (Daniel 7:15,28; 8:26,27)

In 1611 *“admiration”* meant to sanction either with moral disapproval and condemnation or otherwise officially approve, as seen also by the usage of the word in 2 Thess. 1:10 and Jude 1:16.

Revelation 17:8 *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

Was, is not, and shall be. This saying refers to Rome's waning as a world power during its civil wars and then recovering.

Bottomless Pit:

In that the Beast (Rome) is said to proceed out of the bottomless pit, this is the point at which **Satan is loosed for 3.5 years after the end of the Millennium.** (In Revelation 20:10 we see that the Beast and the False Prophet never ascend out of the bottomless pit during the 1000 years or the following 3.5 years because false religion has been bound where ever the Gospel restrains him: 2 Thessalonians 2:6.) As we shall see, the Millennium is a recapitulation, not another age outside of all these writings of things shortly to come to pass. He is loosed on Christianity again, where afterward he is destroyed with fire from heaven. **Every chapter in Revelation is about the last chapter previously written, for the Millennium to be about another future is not keeping in the style with the book of Revelation.**

Note however, that this beheading and healing of one of the Beasts many heads may refer to nothing having to do with the Millennium ideas in chapter 20.

His being cast in the bottomless pit ascending and then going into perdition this has to do with Christ judging those aspects of Rome and Israel for the deception or salvation of the world. So here for the recapitulation of the Millennium we see that the Lake of fire is synonymous with “perdition” or “destruction”. And destruction only means the opposite of construction. This destruction refers to world governments no longer having a hold on the people of the King of Kings as shown by Daniel 2:34. The gates of Hell will prevail not against the Church. Thereby, the Beast is said to be given to the burning flame. The church has become like Christ, not like Caesar as Reconstructions would have us believe.

Perdition and destruction

These things will have an end in final judgment in heaven at the end of the tribulation as well as at the end of the world future when Christ returns. All persecution is for the end result of repentance, sanctification, and salvation from this world. Those approaching the new Jerusalem, the people who see God through perfect obedience in Christ will not have any loss either in this life or the life to come. Perdition or the lake of fire outside the city has to do with the kingdom of Satan under judgment in this life John 3:36, but also has to do with judgment in the life to come.

Revelation 17:9 *And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.*

Seven Hills:

Here, John indicates that one who has wisdom now is able to count and identify the Beast. Rome is the only city that was known for having seven hills. Jerusalem sat on these seven hills in that her synagogues were throughout Rome. She in fact was over Rome, as she represented the true God there among the Gentiles.

Revelation 17:10 *And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.*

Kings: Here again, if one has wisdom then, he can determine who the Beast is by counting six kings that lead to Nero, who now is king! Five have fallen; (1) Julius, (2) Augustus, (3) Tiberius, (4) Caligula, (5) Claudius, (6) Nero. The next Caesar who is said to reign for only a “short space” is Galba (7), who reigned for seven months before he was murdered in A.D. 69 through civil wars to make way for (8) the Vespasian line which at this point proceeds to take the seat as Rome's emperor. Eight is the number that signifies resurrection, even as in Vespasian Rome is resurrected.

Revelation 17:11 *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

The Beast that was, and is not. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" is a saying that comes from Micah 5:5. Understand that Assyria represents Babylon that represents Gog, which also is apostate Israel.

The eighth. How can the land Beast be the eighth if there are only seven Caesars in Rev. 7:10 or ten total heads in 17:7? It's not that hard to see if you are in Jerusalem. During the Jewish war, there was persecution under Nero (6) and then Galba (7). Now in Rev. 17:8, it says, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." During the time Otho and Vitellius ruled, the beast was "not." Later, it "ascended out of the bottomless pit" under Vespasian (8). Eight is the number of resurrection, because it was on the "eighth day" (Sunday) when Christ ascended out of the tomb. If you are in Rome instead of Jerusalem, there are 10 Caesars, not eight, that can be identified.

Proverbs:

Revelation is put together like the Proverbs, in that the truths of Christ's kingdom are mirrored against Satan's kingdom. The Beast that ascends out of the pit is seen here as another parallel as a false Christ.

Revelation 17:12 *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

Ten Kings: These kings refer to the ten Caesars and Rome who in the end come to bring about the destruction of Jerusalem. At the same time, these ten kings can be argued to refer to the ten kingdoms surrounding Jerusalem that foolishly act in Rome's behalf to cause her destruction and promote anarchy, weakening Jerusalem. Yet in her fall, they realize that her loss is also their loss as well. All the people in the cities around Jerusalem groaned and mourned as they witnessed the end of the temple. See Josephus, *Wars of the Jews*.

It was the plan of the kings of Jerusalem only to bring Rome to the negotiating table and to be reasonable. But Zealots who took over the temple made this plan for negotiation impossible.

Revelation 17:13-14 *These have one mind, and shall give their power and strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome*

them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

The Beast refers to many. The Beast here refers to Nero with the ten kings. Here where it says that they have "*one mind*" shows the power and thought behind the identity of the Beast. This kind of thinking is also seen in the whore, the false prophet and the Man of Sin, or the spirit behind the Antichrist which are as many people representing one mind.

The Beast gives his strength to Satan: The Roman Caesars were all in agreement that the Roman government must overtake and supersede all other religions even after they die. Caesar is Lord above all gods in Rome. In this, they give power and strength to a Satanic power and gave it life. Here, the Beast makes war first. This representation of Psalm 2 is seen in Acts 4:27, where those powers that come against Christ are Rome and Jerusalem.

Revelation 17:15 *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

Water: There is no place where the Beast sits on water, although he comes out of the water in that He represents what is unrestrained in man. The Whore sitting on waters refers to the Whore sitting on the Beast, who is world government. By this, the Beast is then seen to be made up of all nations of peoples.

Revelation 17:16 *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

The Beast is Rome: This verse is connected with Ezekiel 16:41 "*And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.*". By this verse then, we must see that the Beast is Rome. Only Rome comes to hate the Whore and make her desolate, as foretold by Christ. (Luke 19:43,44) And only the Beast burns her flesh with fire. This eating of her flesh is significant of the Beast as seen in Rev. 13, as that is what beasts do. The beasts in the Roman arena made the men and women that were thrown to them naked as they ripped off their clothing as they devoured them in similar deaths.

Revelation 17:17 *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*

Identity: The Whore cannot be Rome, because then we would need to say

that the 10 horns give their power to the whore in order to destroy herself, which does not make any sense. Rome itself is a kingdom who has 10 kings, if you count all the Caesars, including those in the civil wars.

Sovereignty Here it is clear that God is the one who is ultimately has sovereignty over the Beast, God hath put in their hearts to fulfil his will. This is seen in that He is arguably the white horse's rider in Rev. 6, putting it in the hearts of these kings to all agree and help the Beast, giving their kingdoms ultimately unto Nero, who is seen to rise again in Jerusalem in the form of Titus and Vespasian. Likewise, in our day, God is in control of the Beast, to perform God's own will. Evil forces are here to battle other evil forces. If it was not for these evil forces that we can see, there would be other evil forces far worse that would succeed them that we cannot see. Yet all these forces are here to demonstrate something about truth in history and for God's purposes.

Ten horns: The Beast at one point makes it his priority to destroy Jerusalem, and in this it is convenient that God has made separate nations become as one man to this end. It would seem that these ten horns are ten separate kingdoms which work with Rome to destroy Jerusalem rather than all ten Caesars. However, the ten horns have two meanings, as also do the seven heads which are seven hills and also the seven kings.

Fulfilled after AD 70. We also see that after the destruction of Jerusalem, the words of God are fulfilled. These words have to do with everything. Jesus said in Matthew 24:34, "*this generation shall not pass, till all these things be fulfilled.*" Yet it is not all, because many of these things are ideological.

Revelation 17:18 *And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*

Jerusalem reigned over the kings Earthly Jerusalem reigned over the kings of the earth in that she was the representation of God until her destruction. It was the office of Jerusalem to reign over the kings of the earth from heaven, which office she fell from and that was lost to Rome who would destroy her. A resurrected true Israel dawned upon the earth, rising as if from the ruins of false Jerusalem, that would change Rome from within rather than from without. In effect this happened starting in AD 66 when Christians fled Jerusalem. Christianity was successful in the purifying of the people of Rome by her witness in a short time.

Now we reign, calling the nations into account before God whereby He either exalts or else removes them as we testify to them of His righteousness. If we fail to keep our office, we, too, will be cut off. (Ezekiel 3:18-20, Romans 11:22)

Revelation 18:1 *And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.*

Recapitulation with further exhortation: This opening phrase "and after these things" is also seen in 19:1. After 19:1 the concept of new visions still continues but is more frequent and less specific. This concept of new visions is seen to continue till 19:10 concerning the Whore and her destruction. Revelation 19:11 starts, "And I saw," seen in 19:11,17, 20:1,11, 21:1 to the end of the book. Toward the end of the book we see the same topics explained in different ways and becoming more focused on specific ideas.

The story with this angel represents authority. This angel either represents the power of the testimony of the saints or this is Christ Himself bringing the day of the Lord.

Revelation 18:2 *And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

Is Rome the city that became a Harlot city now called Babylon?:
Fornication or adultery for the Roman Caesar worshipping cult could not be so easily defined. (Fornication, Adultery 14:8 17:2, 18:3 18:9) But how would fornication make Rome a harlot before God, where before she had a husband? (18:7 "I sit a queen, and am no widow") What did Rome decline from or why now should Rome suddenly become understood to have "become" a cage for every foul spirit? The word "has become" shows that at one time, the Harlot city was the people of God.

Rather, a Harlot city is a perfect picture of apostate Jerusalem. The Whore is Jerusalem who was once holy, this is the reason for this declaration that she is now fallen and become a habitation of devils.

Her fall: Isaiah 13:20-22 says Babylon will never be inhabited after she is destroyed. This refers to the habitation as a "religious-world-power," as Jerusalem was prior to A.D. 66 as she wished to replace all the Roman gods. It also says that jackals and unclean animals will live there instead of men. One of them is called the sater, which is also the demon goat of the Greeks. (Deut. 14) Indeed, Jerusalem did become a cage for all the most wicked of men, as Josephus also tells in below:

Wars of the Jews, IV, III, 3: "... captains of these troops of robbers, being satiated with rapines in the country, got all together from all parts, and became a band of wickedness, and all together crept into Jerusalem, which was now become a city without a governor ... 4 There were, besides these, other robbers that came out of the country, and came into the city ..." Wars of the Jews, I:I:3 "thou hast been a sepulchre for the bodies of thine own people and hadst made thy house itself a burying place in this civil war of thine!" Wars of the Jews,

V:IX:4.6 *"Nay the temple itself is become the receptacle of all, and this divine place is polluted by the hands of those of our country."*

Revelation 18:3 *For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*

The merchants return: The merchants here are one with the whore, which Christ removed from the temple in Jerusalem with a whip. These are they whose concern for Jerusalem was only for her material gain. This verse parallels 17:2 *"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."* Added here however, we have that the merchants of the earth have waxed rich through her delicacies. Israel had become a sensual city. This parallels Ezekiel 28:5 and pertains to Israel's love of money. Israel withheld the taxes from Rome in their temple and brought Rome upon them in great fury when Cestius was sent for from Rome. For a brief time, they did not have to pay the Roman tax, which must have caused them see this as a sign from God of His favor and protection that they should now demand greater things in their relationship with Rome.

Revelation 18:4 *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

Not Rome:

"Come out of her my people." is similar to Isaiah 52:11 *"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD."¹² For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward."* "Come out of her my people" does not mean anything if God's people are in the Roman emperor's cult. These would already have the mark of the Beast if they were in the Beast. Especially since this call is given in the seventh vial, they would certainly have the mark by this time.

Rather *"come out of her my people"* must refer to coming out of Israel, who has now turned away from God when once before they were the people of God. At this point, God says to His people in Israel, that Israel who has become one with Rome, is now fitted for destruction and will receive God's wrath through her lovers that she has mislead concerning a kingdom that loves pleasure and worship, who opposeth and exalteth herself above all that is called God, or that is worshipped; so that she as God sitteth in the temple of God, shewing herself that she is God. 2 Thess. 2:4

Come out: Those that make a friend of the world (or the unsaved) may find that the world will be used to judge them, our God is a jealous God. In truth the only true friend we have is God. Wherefore it is wise for those who are in God to flee from her to the mountains.

This is not Rome, it is Jerusalem:

1 Peter 5:13 says that their church is in Babylon physically. Yet 2 Peter 1:4, 1:11 shows that we are to escape the corruption that is in this world to be worthy of the next world spiritually. Sadly, the Church of Jesus Christ is told to leave Jerusalem, which is now called Babylon. And the reason for this is to idealistically depart from her earthly temple and her earthly city to that which is in heaven, even the New Jerusalem. And this is because these people have heard the Gospel, and have now rejected it, and have an antichrist religion in opposition of it that says Moses and Abraham, Isaac, and Jacob are their fathers.

The two peoples cannot live in the same place. This is the time of the "falling away" (2 Thess. 2:3), when Jerusalem falls into abhorrent abominations against Rome and God.

To continue to dwell in Jerusalem is to be partaking in her sins, and therefore they that remain will receive of her plagues. They do not know God. It is time to depart from apostates once they have refused repeated warnings and then have chosen to commit unpardonable sins for certain destruction. To stay and to continue with them one must not protest or warn these dogs, and so in effect become a partaker in their sins. What they seek is a worldly natural earthly city. Abraham, according to the writer of Hebrews, knew the difference, that it was not an earthly city that he sought for. Hebrews 11:13 *"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."*

Josephus on AD 66:

Josephus: The Wars of the Jews: Two 20:1: *"After this catastrophe had befallen Cestius, many of the distinguished Jews abandoned the city like swimmers from a sinking ship."*

The Life of Flavius Josephus 5-6: *"This reverse of Cestius proved disastrous to our whole nation; for those who were bent on war were thereby still more elated and, having once defeated the Romans, hoped to continue victorious to the end."*

Josephus: The Wars of the Jews: Two 19:7: Cestius suddenly gives up and retreats from the city *"without any reason in the world."*

Josephus: The Wars of the Jews: Two 19:6: *"It was, I suppose, owing to the aversion God had already toward the city and the sanctuary that He delayed from putting an end to the war that very day."*

Revelation 18:5,6: *For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.*

Time marker?: We are reminded here that at this point in the letter, we are still in the seventh vial in that it says here "*God hath remembered her iniquities,*" as it says in 16:19, "*Babylon came into remembrance before God.*" The subject of Revelation has to do with different ideas. It is not in the format of a story but a series of revelations.

Forgetting God: When the nation of God drifts further and further from God, they become more and more the enemies of the true people of God. As Nimrod built the tower of Babel up to heaven, so too did Israel build their own tower higher and higher even to the heavens. God allowed her sin to continue for a time as He sent His prophets to try to correct her. But Israel killed all of these prophets. (Acts 7:52)

The Whore is not Rome: Indeed, what is clearly referred to here is only Israel, that was guilty of the murder of the Lord's "prophets," "scribes," "wise men," "*apostles*" and "*all the righteous blood upon the earth.*" (Matt. 23:31-39, Luke 11:49) Rome or some other age of apostates is obviously not the subject here. To misunderstand this is to misunderstand the idealistic subject of the book of Revelation.

Israel alone is the one the Lord points out as deserving of judgment in Matt. 23:37 with all the parables that describe the Lord's coming. The parables in Matt. 19 on are the reason that the apostles asked the Lord what would be the sign of His coming, further signifying that judgment was to be upon Israel. See also 1 Thess. 2:16, among other verses. Rome was the Beast which was to exact the punishment of the Lord upon Israel. (Luke 19:43)

She is stoned and burned. The judgment for adultery was stoning. However, if she was the daughter of a priest she was to be burned. This does not fit Rome. The point is not that there is an end for Rome in these things, Revelation concerns God's quarrel with Israel and His people who give Rome reverence rather than worship God. The people of God are to rule over Rome through their love for holiness and hatred for sin, and this Israel did not do.

Double: Revelation 18:6 and the double reward is the basis for the vials, which follow the trumpets and pertain to the very similar plagues. The reason for the doubling of Israel's sins refers not only for Israel's murder of the apostles and the martyrs of Jesus (Rev. 17:6, 18:20), but also for the sins of their fathers. Isaiah 65:7 says, "*Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.*" Israel's

fathers are referred to, who killed the saints and all the prophets seen in Rev. 17:6 and 18:20, 24. Jesus said of the men of that generation in Matthew 23:30-31, *"And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."*

Double: The "doubling" of Israel's plagues here in Revelation means that the amount of wrath is doubled in the vials is somehow connected with each trumpet and foremost has to do with that time up to AD 70.

In another sense more literally not having to do with the Whore of Babylon, we see Christ's prophecies may in a secondary sense be doubled to extend after A.D. 70 and possibly to A.D. 73 as that which was Judaism was still under persecution by Rome, tripling the 3 1/2 year period. This is also because it was after A.D. 70 when one stone was not to remain upon another, and it was certainly Jewish slaves that were used to do this work. Daniel 7:12 says *"As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."* However, this additional 3 1/2 years is inconsequential in relationship to the finality of Revelation for that period to end after 7 years. This is because the focus of Revelation is on a series of ideas and truths pertinent to the church of that day and not to recount the historical foremost which can be more physical than spiritual.

Double: The word "double" is another sign that this is Jerusalem in that the same language is used for Israel in Isaiah 40:2 which says *"Speak comfortably to Jerusalem ... for she hath received of the Lord's hand double for all her sins."* However, this end has to do with a final end and the great white throne judgment. God is not trying to get Israel to repent when He says *"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still..."* in Revelation 22:11.

Revelation 18:7-8 *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.*

Her plagues come in one day: This short period of time refers primarily to the end for OT Israel and is repeated from Isaiah 47:1-15. Revelation 17:16 and 18:23 also come from Isaiah 47.

This proverbial hour can refer to that hour in which men are to be sentenced unto speedy judgments to appease the wrath of God as in the days of Moses. As God pours out His wrath the temple is destroyed, which literally takes several years. Symbolically here it is in an hour demonstrating the excess of God's extended grace, their guilt and God's anger.

That it is on one day, as seen in 18:8, and one hour relates back to 9:16, the sixth trumpet. Also, as in 14:7 and 17:17, there is a time indication when the

destruction of Jerusalem is referred to as in one hour. None of these things are said to have happened in one day, then alone or one hour.

The judgments of King Nebuchadnezzar came in one hour as seen in Daniel 4:28-33. Nations are often used by God to judge, too many verses to list. Daniel 4:28-33 says: *All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing *fulfilled* upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. (see also Daniel 5:5, 17-31)*

Equal measure: To the same degree that she has transgressed to live deliciously is she likewise tormented. In that she is punished is in equal relation to how she lived, and shows God's judgments. Here, she is judged in respect to how she glorifies herself and lives for herself rather than God. How many times have we compromised with the Whore of Babylon rather than become martyrs for Christ to rebuke sin? Jesus said in Matt. 10 "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Revelation 18:7 *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.*

She murders her own family: Rev. 18:7 says, "I sit a queen, and am no widow." Widow means she had a husband who is dead. And in this case it was Christ whom she killed and lies about it. Where she says "I am no widow" in Revelation God is pointing out the fact that she knows what she has done but seeks to avoid it that she may continue on in sin.

I sit a Queen: In that she says "I sit a queen and am no widow," this refers to her perception of herself. Though she is a queen in that at this time she represents God to the heathen, she is also the queen of abundance, delicacies and material things. So much so that she has set her hope in them that she can have no fear of judgment.

Revelation 18:8 *Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.*

God is mighty, not the Whore, not the Beast: Here it is God again who judges her, as also said in 17:17 repeating the plagues of death, and at the end being burned with fire. It is rather the Lord in His invisible kingdom who is mighty, not earthly Jerusalem. She is not 18:10 “*that mighty city*” any longer.

Revelation 18:9-24 *And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her ...”*

Materialism and Jerusalem: This discourse parallels Ezekiel 27. The reason why so many goods are mentioned in a seemingly monotonous order is these were what monotonous things they sold themselves for that their lives became infused with as with the gods of Egypt. Jerusalem committed adultery with the kings and the nations of the earth (Rev. 18:3) for a happy and peaceful commerce with their merchants, rather than seek those treasures in heaven which do not pass away. She sought to excel principally only in the security and happiness afforded in this world. Satan who is our chief adversary is the god of this world, Luke 4:6. The unsaved world, the unsaved man, fills himself daily with the dust of the earth like a serpent in order to try and satisfy his flesh. They are busy with all these things so much that they have no room for God. The Son of God came to fill the poor in spirit, but these rejected Him for the gods of this world. As a result, their relationship with Rome was materialistic which lusts resulted in her downfall.

Revelation 18:9 *And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,*

They shall bewail her: Here also the state of the kings is repeated again, although here they are seen to lament for her as afar off, not being able to give any assistance. This was also the case with Titus, as recorded in *Wars of the Jews*, V:X:5 & VII:V:2 in that he was not able to stop the temple from being burned. (See also Josephus JW. VI:III:4-5 found in the comments on Rev. 9:6.) The burning of the temple was the fault of the Jews alone, as they insisted on warring from the temple grounds and not some other place which was offered by Rome, who wished to preserve the temple. Later, after the inside of the temple started to burn, they then retreated to larger areas of the lower and upper city which they could have done prior to this if they had chosen to, as it was not the desire of Rome to harm their temple. All those outside the cities about Jerusalem watched the temple burn in amazement as they gave sad moans of emotion over its destruction.

Josephus says in *Wars of the Jews*, VI:V:1 "Perea did also return the echo, as well as the mountains round about and augmented the force of the entire noise. Yet was the misery itself more terrible than this disorder; for one would have thought that the hill itself, on which the temple stood, was seething-hot, as full of fire on every part of it, that the blood was larger in quantity than the fire, and those that were slain more in number than those that slew them; for the ground did nowhere appear visible, for the dead bodies that lay on it; but the soldiers went over heaps of these bodies, as they ran upon such as fled from them."

These Kings: Those of Idumea were known for their waywardness, as can be seen in *Wars of the Jews*, VII:VIII:1 below, and many places elsewhere.

Wars of the Jews, VII:VIII:1 Concerning Masada And Those Sicarii Who Kept It; And How Silva Betook Himself To Form The Siege Of That Citadel. Eleazar's Speeches To The Besieged: When Bassus was dead in Judea, Flavius Silva succeeded him as procurator there; who, when he saw that all the rest of the country was subdued in this war, and that there was but one only strong hold that was still in rebellion, he got all his army together that lay in different places, and made an expedition against it. This fortress was called Masada. It was one Eleazar, a potent man, and the commander of these Sicarii, that had seized upon it. He was a descendant from that Judas who had persuaded abundance of the Jews, as we have formerly related, not to submit to the taxation when Cyrenius was sent into Judea to make one; for then it was that the Sicarii got together against those that were willing to submit to the Romans, and treated them in all respects as if they had been their enemies, both by plundering them of what they had, by driving away their cattle, and by setting fire to their houses; for they said that they differed not at all from foreigners, by betraying, in so cowardly a manner, that freedom which Jews thought worthy to be contended for to the utmost, and by owning that they preferred slavery under the Romans before such a contention. Now this was in reality no better than a pretense and a cloak for the barbarity which was made use of by them, and to color over their own avarice, which they afterwards made evident by their own actions; for those that were partners with them in their rebellion joined also with them in the war against the Romans, and went further lengths with them in their impudent undertakings against them; and when they were again convicted of dissembling in such their pretenses, they still more abused those that justly reproached them for their wickedness. And indeed that was a time most fertile in all manner of wicked practices, insomuch that no kind of evil deeds were then left undone; nor could any one so much as devise any bad thing that was new, so deeply were they all infected, and strove with one another in their single capacity, and in their communities, who should run the greatest lengths in impiety towards God, and in unjust actions towards their neighbours; the men of power oppressing the multitude, and the multitude earnestly laboring to destroy the men of power. The one part were desirous of tyrannizing over others, and the rest of offering violence to others, and of plundering such as were richer than themselves. They were the Sicarii who first began these transgressions, and first became barbarous towards those allied to them, and left no words of reproach unsaid, and no works of perdition untried, in order to destroy those whom their contrivances affected. Yet did John demonstrate by his actions that these Sicarii

were more moderate than he was himself, for he not only slew all such as gave him good counsel to do what was right, but treated them worst of all, as the most bitter enemies that he had among all the Citizens; nay, he filled his entire country with ten thousand instances of wickedness, such as a man who was already hardened sufficiently in his impiety towards God would naturally do; for the food was unlawful that was set upon his table, and he rejected those purifications that the law of his country had ordained; so that it was no longer a wonder if he, who was so mad in his impiety towards God, did not observe any rules of gentleness and common affection towards men. Again, therefore, what mischief was there which Simon the son of Gioras did not do? or what kind of abuses did he abstain from as to those very free-men who had set him up for a tyrant? What friendship or kindred were there that did not make him more bold in his daily murders? for they looked upon the doing of mischief to strangers only as a work beneath their courage, but thought their barbarity towards their nearest relations would be a glorious demonstration thereof. The Idumeans also strove with these men who should be guilty of the greatest madness! for they [all], vile wretches as they were, cut the throats of the high priests, that so no part of a religious regard to God, might be preserved; they thence proceeded to destroy utterly the least remains of a political government, and introduced the most complete scene of iniquity in all instances that were practicable; under which scene that sort of people that were called zealots grew up, and who indeed corresponded to the name; for they imitated every wicked work; nor, if their memory suggested any evil thing that had formerly been done, did they avoid zealously to pursue the same; and although they gave themselves that name from their zeal for what was good, yet did it agree to them only by way of irony, on account of those they had unjustly treated by their wild and brutish disposition, or as thinking the greatest mischiefs to be the greatest good. Accordingly, they all met with such ends as God deservedly brought up on them in way of punishment; for all such miseries have been sent upon them as man's nature is capable of undergoing, till the utmost period of their lives, and till death came upon them in various ways of torment; yet might one say justly that they suffered less than they had done, because it was impossible they could be punished according to their deserving. But to make a lamentation according to the deserts of those who fell under these men's barbarity, this is not a proper place for it; I therefore now return again to the remaining part of the present narration. par 2. For now it was that the Roman general came, and led his army against Eleazar and those Sicarii who held the fortress Masada together with him; and for the whole country adjoining, he presently gained it, and put garrisons into the most proper places of it; he also built a wall quite round the entire fortress, that none of the besieged might easily escape; he also set his men to guard the several parts of it; he also pitched his camp in such an agreeable place as he had chosen for the siege, and at which place the rock belonging to the fortress did make the nearest approach to the neighbouring mountain, which yet was a place of difficulty for getting plenty of provisions; for it was not only food that was to be brought from a great distance [to the army], and this with a great deal of pain to those Jews who were appointed for that purpose, but water was also to be brought to the camp, because the place afforded no fountain that was near it. When therefore Silva had ordered these affairs beforehand, he fell to besieging the place; which siege was likely to stand in need of a great deal of skill and pains, by reason of the strength of the fortress, the nature of which I will now describe.

Mourning and rejoicing: Here these kings, merchants and sailors, have great mourning over Jerusalem while all heaven rejoices. Jesus said in John 16:20-23, "*Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail bath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.*"

Revelation 18:10-12 *Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,*

That Great City is Jerusalem: The term "*that great city*" is used of Jerusalem in 11:8 and prior to this in 16:19 and 17:18, where it is used of Babylon. Ezekiel 16:28-30 says that the Whore that fornicated with Babylon was Jerusalem.

Here we see that Babylon is also called "that great city" and also "that mighty city."

Surrounding cities: These cities surrounding Babylon within eye distance have fear of her torment, indicating that those around Jerusalem are somewhat separated from the hostilities which go on inside the city in the fifth and sixth trumpets. They have not the same urgency to flee into the mountains here, as they are already somewhat under Roman control and have taken the mark.

An Earthly Jerusalem is now no longer a city of God: The earthly Jerusalem that worldly men seek today is in hell, where her smoke goes up forever and ever at the end of these judgments. (Rev 14:11, 18:8, 19:3.) Many Christians make the same mistake the Jews did who sought for an earthly Jerusalem completely reversing the purpose and meaning of this book. Zechariah 12:9 says, "*I will seek to destroy all the nations that come against Jerusalem.*" But this refers to the New and Heavenly Jerusalem. Those nations that surround her are classified as Gog, who was the earthly Jerusalem of that age.

Revelation 18:13 *And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.*

Things: Cinnamon was used as a perfume. Spice was for the hair. The word for chariot here refers to a four-wheeled chariot in which the Roman aristocracy rode. Souls of men is a reference to slaves and here it is a Hebrew expression. These things the Jews sought after.

Revelation 18:14 *And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.*

Jerusalem Remembered: When Israel was first separated from Egypt, she mourned the loss of her delicacies, the same as here the kings do now. Those where they that were destroyed in the wilderness and did not enter the promised land. There is a complete end of the Jerusalem that once was, just as there is "no more" of her goods. This saying "no more at all" is also in verse 21-23 six more times, making the total seven. What is found in her is the blood of prophets and saints and all that were slain upon the earth, in verse 24.

Revelation 18:15 *The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,*

Compromise: Here we see a repeat of this saying from 18:11 concerning those who mourn. However, here it pertains to the merchants. Jerusalem made herself great and well-loved by those around her because of her commerce. Jerusalem compromised her witness to the world in order to secure better relationships with those who traded. This is seen in that those who mourn do not mourn for her, but for the loss of those things which she made for the world. Her flesh prevailed as an image of the Beast.

Revelation 18:16-19 *And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city! 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.*

Agreement with Rome. Now here the ship masters carry on the same dirge as the kings and the merchants. They make known the goal of Jerusalem. This was known principally to satisfy her lust, to fulfill the souls of fallen men who are perishing. Matt. 22:5, John 2:16, 2 Peter 2:3 *"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."*

Revelation 18:20 *Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*

God will avenge His righteous saints: Rev. 18:20 & 24, 19:2 says to rejoice, prophets and apostles, for God has avenged you on her. This call to rejoice refers also to all who were martyred in that their blood was spilt here. By the martyrs' demonstration of righteousness in the earth, it was given to them to overcome these who would not repent. The Jews moved Rome to persecute Christians, and Jesus had said that all the righteous blood of the prophets would come on Jerusalem, in Matthew 23:34-35.

Here as well as in 18:24, God shows that he will avenge His righteous witnesses. This is one of the primary messages of Revelation, but the reason for this judgment is that God is making His covenant stand, enforcing its judgments, as in Daniel 9:27, Deuteronomy 27, 28. They have also rejected their messiah. No man is seen to mourn for her inhabitants. Her gaities and increasing pleasures were in fact the sorceries that she used to seduce the nations.

Revelation 18:21 *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*

The Great Millstone: This millstone cast into the river is symbolic as to how Babylon was to be thrown down, as depicted by Jeremiah in Jeremiah 51:59-64, who threw a stone into the Euphrates with a book that made a declaration to this effect.

Revelation 18:22-23 *And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.*

The true and false light: This light refers to the light of truth that shined in their darkness, whereas the true light came down to judge her, according to 18:1 *"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."* And a voice from the temple was heard, *"Let us remove hence"*. Jesus also said in Luke 11:35, *"Take heed therefore that the light that is in thee be not darkness."*

The AntiChrist: Jerusalem became indeed the most wicked of all cities on the earth, indeed more wicked than Rome or Babylon in that they killed and

hated Christians and the Christ. They rather declared themselves as the gods of this world, they killed their Messiah and then denied it. More than taking the mark of Nero, taking the likeness and the mark of Babylon her High Priest was far worse. Rome did not reject the light of the Gospel in the same way that Jerusalem did. Nor did Rome falsely represent Jehovah.

A City like Cain had built: In the days of Cain, there were men who were only concerned with the world. Cain was a builder of great cities and spent his time in nothing but building great houses for himself as it would seem. Not much is mentioned of him.

A flood of people: Jesus said that people married until the flood came upon them, and then they were all destroyed. Here, the flood is an army as seen in Daniel 9:26.

Revelation 18:24 *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

Not Rome: Babylon is also seen in Revelation 14:8 “*And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*”. Here, she is the one who killed the apostles, which points to the fact that she must be Jerusalem, according to “*All slain upon the earth*” pertains to all the righteous prophets and all those who believed them. Matt. 23:34-35. “*Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: ³⁵That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.*”



REVELATION 19:1-10
THE MARRAGE SUPPER OF THE LAMB



Revelation 19:1-6 *And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia And her smoke rose up for ever and ever. 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.*

The Bride and The Son: As water flowed out from under the Altar in Ezekiel 47:1 and Rev 4:6, 5:13, 15:2, 22:17 to fill the world, as seen in Ezekiel 47:1-12 as well as in Rev. 22:1-2, so also does praise that comes forth in Rev. 19:1-6. Rev. 19:5 says, "a voice came out of the throne, saying, "Praise our God, all ye his servants, and, ye that fear His name both small and great." and then verse 6 says "I heard as it were a voice of a great multitude, and as the voice of many waters ..."

The following verses seem to be a representation of this same sea:

Revelation 4:6 *And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

Revelation 5:13 *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

Revelation 15:2 *And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

Ezekiel 1:22 *And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.*

A similar end as 11:15 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.": This glorious end is the same glorious

event that is recorded in 11:15-19; thereby we know that here we are in the seventh trumpet. These verses here in Revelation 19:1-6 are paralleled in 1 Chronicles 29:11: *"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: and all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."*

Revelation 19:1 *And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:*

When is the "rapture"? Revelation 19:1 is the point at which the church would be arguably caught up to be with the Lord (1 Thess. 4), as they are caught up into the air to meet Christ. The great voice shows that there is universal agreement in heaven.

Separations in the vision: In 19:1 we see another "I heard," and in 19:11 we see "I saw," showing that they are related.

What kind of "salvation" is this? This salvation represents the ongoing salvation of the believer to the end, and the salvation of the church, and the salvation of all. It represents the destruction of all the works of Satan, and now there is only children of Abraham. (Psalm 2, Daniel 7:14, 1 Cor. 15:28, Daniel 7:18)

Revelation 19:2 *For true and righteous are his judgements: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*

Here is the end past the 7th trumpet. Here they praise God in one voice, in agreement for salvation as a completed work to take possession of all that is prophesied in Rev. 1-3. This is seen by the saying of the saints, saying God "hath judged," as before in 11:18 in the seventh trumpet, where it says that the "time of the dead that they should be judged," and then in the vials that come afterward, "thy judgements are made manifest."

Why are there these judgments? They refused to listen, therefore they saw as God's wrath poured out upon them as foretold in Psalm 2. See how Acts 4:27 explains Psalm 2.

The earth - The whole earth: Rev. 19:2 says, *"The great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."* The earth was also said to be corrupted in Genesis 6:11-12.

Revelation 19:3 *And again they said, Alleluia And her smoke rose up for ever and ever.*

What is the smoke? This smoke is also seen in 14:11 “*And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*”

What praise: It is necessary for God's people to call upon God to establish righteousness in the earth. This praise is a result of answered prayer from those reigning on earth who reign positionally with Christ in heaven. Prayer comes from Christ's church for God to deal justly that the Gospel would go forth and the world be judged.

Revelation 19:4-6 *And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*

The thunders: Thunders are representative of Christ come in judgment, establishing His coming as lightning. See Matt. 24:27, Luke 17:24. Thunder is a result of lightning that loses the skies for rain (Job 28:26, 37:3, 38:25), bringing forth the praise of rivers of many waters. These thunderings send forth God's salvation. These many waters are also those who are in those many waters of Revelation 5:13, “*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*” Here, the bride can be said to be truly married to Christ and to truly have the refection of His salvation, and in heaven they fear God. How much more then should we fear God while we are on earth and keep His commandments?

Revelation 19:7 *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*

A Supper: This verse is said by one of the Beasts-Angles. God has vindicated His Son in the earth, and now there would be a supper prepared for those who worshipped Him. In a parable at the same time, there had been a supper for the birds of the air to eat the enemies of God. .

The wedding of the Lamb. This is the point of the marriage of the Lamb.

Revelation 21:2, 3 also shows the wedding-rapture is at the judgment on the apostate world.

Is Jehovah now married to a harlot? God is no more married to that system that he afore time operated in.

Timeline of 19: After the end of this section, Revelation starts over again as usual; however, when it does it points more to that period just prior to the seventh trumpet.

Revelation 19:8 *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

What is the fine linen? This fine linen that she is granted, and in which she is arrayed, are those good works she has done.

Who are the friends of the Bride? The friends of the Bride are seen in John 3:29, 30 and refer to OT saints. *“He that bath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease.”* The OT dead awake to enter a heaven which is a completed New Covenant heavenly kingdom.

Who are the children of the Bride chamber? These in the same category as friends or guests of the Bridegroom. In Matt. 9:15 they are the disciples: *“And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.”* They put the wedding and marriage in order.

Who are the wedding guests? These are those who could be argued to be under the same interpretation as the friends of the wedding and OT saints. These are seen in Matthew 22:10 *“... the wedding was furnished with guests.”*

Who is the Bride? Figuratively and realistically speaking, the Bride is the those people who fulfilled Revelation 1-3. In Revelation 22:17 those who directly fulfill what is the bride invite those outside the kingdom to come drink of living waters.

Who are those waiting? Those waiting for their master to return from the wedding in Luke 12:36, 42: *“Let your waist be girded and your lamps burning; ³⁶ and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. ³⁷ Blessed are those servants whom the master, when he comes, will find watching. 42 And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household”* These represent those who keep the house of the Lord. This is a parallel

figure to the Bride in that they are in the house of God whose job it is, like the 10 virgins to not only prepare for the wedding but to keep things in order.

Revelation 19:9-10 *And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*

John corrected: John here shows us the need to be corrected in the body of Christ. It is only by the grace of Jesus Christ and His direct intervention that John has received the vision. The great sin Christians commit is not knowing Christ, attributing the things of Christ to Satan and the things of Satan to Christ. This is why God's word is to be are daily manna, and what was gathered yesterday is of no use for today.

What is the testimony? The testimony of Jesus is the spirit of prophecy today, in that it is what men do with the testimony of Jesus which determines their prophecy. And the angel likewise has the testimony of Jesus. See 22:9 for more on this.



REVELATION 19:11-20:15
THE MILLENNIUM, PART 1 OF 3
THE BELOVED CITY



What is the Millennium about? Back in Revelation 4 we see 24 elders who are reigning in heaven before Christ’s ascension. These are there positionally Eph 2. Likewise, the message of the millennium is that first Christ is the substance of the 1st resurrection. From Able till the last martyr we all reign in Christ through taking on His death committed as a literal martyr for 1000 years. In the millennium God sees only that part of us that was saved, that is bring saved, that will be saved past the resurrection and the judgment. These resurrections here for the 1000 years are idealistic having to do with only the new birth death to life change, John the Baptist included who was martyred by King Herod as the perfect believer type of living martyr. Both the OT dead and those living are all pictured in these martyred. These idealistic martyrs, they are not actually resurrected to heaven because they are seen on earth because John is talking about believers who will suffer tribulation for sanctification in verses 7-9.

The rest of the dead did not live again until the thousand years were completed Rev. 20:5a has to do simply with those of whom a second death will have power, Rev 20:6.

Are all martyred?, what happened to the rapture? After the 1000 years is the Lords appearing, then there is the literal resurrection of all, the living included who will also needs be have a literal resurrection because 1 Corinthians 15:50-54 *“that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. etc.”*. Therefore, the living all die too just like the two witnesses 1 Cor. 15:51 *“we shall all be changed”*. Christ is the perfect type who was caught up to God, Rev 12:5. 1 Thess. 4:16 *“the dead in Christ”* as well as them that 1 Thess. 4:15 *“are alive and remain unto the coming of the Lord”* have reigned idealistically 1000 years while they were on earth. Yet, the second coming also has to do with escaping death in that it is represented in Enoch Genesis 5:24 and Elijah 2 Kings 2:11 and those who obeyed and left Jerusalem Matt. 24:16, so we simply wait for the Lord to come one way or the other. 1 Kings 13:14 says *“When Elisha had fallen sick with the illness from which he would die, Jehoash king of Israel came down to him and wept over him, saying, “My father, my father, the chariots and horsemen of Israel!”* So, Elisha had a figurative rapture while Elisha had a literal rapture. Malachi 4:5,6 says *“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD”*. Perhaps Elijah was raptured so he could come back as one of the two witnesses?

What is the Millennium about? The millennium is a time period full of understanding the life of a martyr, and primarily makes reference to a 3 1/2-year time period at the beginning of the seven-year tribulation but also includes the second 3 1/2 years as well. It refers primarily to the time of those named martyrs preaching the Gospel and gaining control over the world from A.D. 33 to A.D. 66. The millennium includes the life and example of Christ who bound Satan in Matt 12:29; 16:19; 18:18; Luke 10:20. Yet, it also includes the life of John the Baptist, who was beheaded as our millennium example who hated sin and loved holiness, James 5:10. In the millennium those named martyrs (who are also the Bride virgins who has made herself ready) are seen to be sealed before they suffer martyrdom (7:1) entering the first 3 1/2-year tribulation (7:14). They are considered as betrothed to Christ after Christ's resurrection (Rev. 5) so that they can be an example to bring about the salvation of the great multitude both abiding in the 1st resurrection, Rev. 20:5b.

Daniel 2:44 says *“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”*

The Millennium is a recapitulation: The style that the book is written in is a series of recapitulations chapter 19. Therefore the 1000 years are idealistically inserted between the end of chapter 19 and the great white throne judgment. All that concerns the millennium and the great tribulation recapitulated over and over again in the book of Revelation all end at the same time. Yet, they start again idealistically to each following generation until Christ Returns at the end of the world. This is why in Revelation 22 at the end of this idealistic world the bride who is in heaven is inviting the next generation of to come and drink of the living waters of the resurrected church.

Timing of the Millennium: The Millennium starts from a point where Jesus had bound Satan through His death and resurrection to the time that judgment started against Israel in A.D. 1/10/67. When the last soul is martyred (Rev. 6:11) then the millennium ends, the wicked have surrounded the camp and judgment begins.

The great white throne judgment. There is a shadow of the great white throne judgment that parallels the tribulation lasting 3 1/2 years, ending at the destruction of the OT temple for the beginning of the new Jerusalem come down from heaven. This is idealistically fulfilled when the wicked are resurrected from every place in A.D. 66 to enter Jerusalem and there Jesus separates the wheat from the tares and the sheep from the goats. But

ultimately and literally the wheat and the tares are separated after AD 70 after our tribulation and sanctification.

When are Millennial Saints resurrected? The millennial saints are understood by God to be martyrs from the time that they were resurrected in their new birth and cease a life of sin, they love holiness and hate sin. Our life is found in being bound to the cross. John 11:25,26 shows that resurrection life is something we find in this life to be resurrected into the next, as with 1 Cor. 15:50. John 11:25,26 says, "*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?*" Jesus was walking in this life as our example. John 8:51 says, "*Verily verily I say unto you, if any man keep my saying he shall never see death.*" John 14:3-6 says, "*And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." 1 Peter 2:21 speaks of the "*the way of righteousness*".*

Where is the Christian tribulation in the Millennium? The wicked surround the camp of the saints after the end of the 1000 years and then are destroyed. The wicked come to destroy all the righteous but instead the wicked are destroyed. Meanwhile the martyrs are still quietly reigning regardless as they had been for 1000 years. The Christian and the Jewish tribulation are irrelevant to them. Christians today are to be as those reigning in the millennium are there as having already been beheaded. They are living as if they were resurrected now! They do not recognize the flesh as alive, they see that part of themselves as having been crucified with Christ. And they are there because they are in Christ who has overcome the world and because they have made Jesus Lord of all. Whichever way you want to look at it, before during or after, the 1000 years has to do with reigning, something reserved only for those who are past the second coming and whatever trials and temptations that the world may bring having been sanctified by trials. Rev 3:21 "*To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and sat down with my Father in his throne.*" 19:15 "*Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron.*" This concept of reigning is in Christ. Eph 2:6 is a good Millennial verse showing that we are: "*raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.*" Ephesians 2 shows that this is a spiritual principle that is being emphasized here, but there are also other similar verses that talk about being raised up with Christ: Colossians 3:1-3, Colossians 2:12-13, John 17:21-26, Romans 6:4-5, Luke 22:29-30, Ephesians 1:19-20.

In the already but not yet and through Christ not only are they presently reigning with Him [Rev. 1:13], but Satan has also been defeated.

Heb 2:14,15 *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage.”*

Col. 2:14,15 *“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”*

Colossians 1:13 *“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:”*

John 16:33 *“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”*

The following are Bible verses concerning inheriting the Gentiles and what their place would be as an equal extension of the new Israel and according to Rev. 1-3.

Genesis 17:3-7 *“And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.”*

Psalms 22:27-29 *“All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD's: and he is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.”*

Psalms 72 *“Give the king thy judgements, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And he shall*

live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. The prayers of David the son of Jesse are ended."

Psalms 86:8-10 "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things: thou art God alone."

Psalms 110:2 "The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

Isaiah 2:2-4 "And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah 9:6-7 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."

Isaiah 11:9 "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

Isaiah 42:1-4 "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

Daniel 2:35 "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Daniel 2:44-45 "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it

brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Zechariah 14:19 "And the LORD shall be king over all the earth; in that day shall there be one LORD, and his name one. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar."

Malachi 4:11 "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the LORD of hosts."

Matthew 12:18-20 "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall be not break, and smoking flax shall be not quench, till he send forth judgment unto victory."

Romans 4:18 "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be."

The millennium is not an "earthly" government in which the church reigns.

Revelation 3:26,27; 11:5; 19:15, shows Christ reigning with a literal sword for death. However, Christ rules by His Spirit through His Church. Ministering the Gospel to sinners is the goal of the millennium, 2 Tim. 1:10 "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.". Those who reject Christ pass away. As Christians, we do not use government and earthly power to accomplish God's salvation among His elect. This war we have is not of this world. This is underscored by the fact that the millennium is outlined by a reign of those that have been martyred and resurrected from this world. God wants us to have no misunderstanding here. We are to live as having died as lambs for our faith in the face of persecution of this world, the Millennium defines who Christians are. And this is something spiritually discerned, that we are now by the cross going to live as saints, Romans 8:14 "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." We are to war with the Word of God 19:13 "his name is called The Word of God.", with a sword of the Spirit from heaven, and not with a literal sword as having died and then resurrected. A literal sword is too weak to bring to completion ANY of God's mandates for His government. Men are not saved by the law or war but by God's Spirit understanding the need for God's laws.

The rod of iron in Rev. 2:26-28 is to be understood as the church's reign from heaven during the millennium and through God's tribulation, to overcome even as the two witnesses in Rev. 11 overcome by their testimony and prayer alone. The Millennium defines the reign of the Church, and how it

rules apart from the cares of tribulation, they already consider themselves dead in Christ.

Jesus said in John 18:36, "... *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*" And in Matthew 20:25-28, we read, "*But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*"

This is ordained of God for our victory, that through our trials we are to prove we are heirs of God's kingdom. The millennium saints reign with Christ (Rev. 20) through their trials and death. They have endured to the end through Christ who has ultimately overcome for them. They reign with Christ. The martyrs are seen to be dead in the fullest sense before the tribulation in Revelation 11:7.

Can Christians defend themselves?

It depends on the situation. A sword can be argued to be acceptable in self-defense in order to keep peace in the world. (Luke 22:36-38) Earthly government or OT government, is essential in some laws to keep peace.

God can use earthly governments to bless mankind, as that is His purpose, but that is not our first goal. (Matt. 5:45, Mark 10:21, Acts 14:17) It is through prayer and Biblical influence that we are to govern the world as we are willing to die for our faith.

The Promises to the predominately Gentile Firstfruits pertains to the new Jerusalem. "*He that hath an ear to hear let him hear what the spirit sayeth to the churches*" is the saying that is found in each of the seven churches in Rev. 2:7, 11, 17, 29, 3:6, 13, 22. So all the information that is addressed to each church also pertains to all the churches, as do all the promises below. Here we see that it is the Gentiles then living, with all Israel, who first inherit the new eternal kingdom at the resurrection.

jyh "To him that over cometh will I give"

Ephesus 2:7 *Will I give to eat of Tree of life in the midst of the paradise of God.* Rev. 22:7

Smyrna 2:10 *Be faithful unto death and I will give thee a Crown of life* Isa. 62:1-3 Rev. 2:1

Smyrna 2:11 *Shall not be hurt of the second death* Rev. 20:6,14, 21:7, 8

Pergamos 2:17 *Give to eat of the hidden manna* John 6:58 down from heaven Rev. 11:19, 21:10

Pergamos 2:17 *A white stone and in the stone a new name* Isa. 62:2 My delight is in her/Married

Sardis 3:5 *Shall be clothes in white raiment.* Rev. 19:14

Sardis 3:5 *Not blot his name out of the book of life* Rev. 17:8, 21:27 Names of those in the City.

Sardis *Confess his name before my Father and before his angels.* Building the city Matt. 10:34

Philadelphia 3:12 *Make a pillar in the temple of my God and he shall go no more out and I will write upon him the name of my God, which is new Jerusalem, which cometh down out of heaven from my God and I will write upon Him my new name.* To become part of the new Jerusalem that is, is to never to go out; however, its gates are open for the nations to come in!

Laodicea Rev. 3:21 *Grant to sit with me in my throne as I over came and set down with my Father in His throne.* Matt. 20:21 overcoming means having a commitment toward martyrdom.

Thyatira 2:28 *I will give him the Morning Star* Rev. 22:16 The Morning Star is Christ.

Thyatira 2:26-27 *Power over the nations* Rev. 21:24 ... *the kings ... shall bring their glory into it.*

What are the promises for? All these promises apply directly to the new Jerusalem. Rev. 2:26-28 applies to a time in the new heavens and earth. These promises are also for the great tribulation and day of the Lord outlined in Rev. 19:11-21 and appears as redirected to us as an eternal promise for tribulations and victory. Nevertheless, there will be a last day when the reign of sin and Satan has a final end in the life of the believer and in this world.

How is the Church involved with the Nations? To Thyatira, Rev. 2:26-28 says, "*And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.*" The rod of iron can also refer to that rod which John uses in 11:1 to measure the temple of the redeemed. Christ uses this rod to break the nations in Rev. 19:11ff. Like the Sword the Rod pertains to the Word of God found in Revelation 2:28, 11:1, 12:5, 19:15. Ultimately any of the Nations who do not accept the word of God are ignored. 1 Cor. 5:13 says: "*But them that are without God judgeth.*". We judge those who are in the church and call the world to repent of its sin.

The great white throne judgment and AD 66.

Judgment starts with the house of God, then God judges the apostates who would not have Him reign over them. (Luke 19:12-28, Daniel 7: 25, Rev. 20:3) Here, the lake of fire is also idealistically symbolic of being lost in Jerusalem. Jerusalem during the judgment is a shadow of hell.

Christians will be at the great white throne judgment. Our evil works are not held against us eternally if our names are in the book of life. However, those

works of which we have not repented of, these may be mentioned to give an account for those deeds done by us in the body, 2 Cor. 5:10. The judgment is pictured in a number of ways, and only has to do with works, to be saved or lost by your works either with or without the Holy Spirit. And we will also be judged by our works in this life as was David. (Ezekiel 18:22, 2 Cor. 5:10,11)

The book of life is mentioned in Dan. 7:10, Malachi 3:16 and Rev. 20:11.

The unregenerate will be judged:

Matt. 12:36	For every idle word.
Rom. 2:16	For every secret thing. See also 1 Cor. 4:5.
Matt. 16:27	For every deed. See also Rom. 2:6.
Rom. 2:12	By the law
John 12:48	By the word they have rejected.
Matt. 7:22,23	By their knowing or not knowing the Lord
Matt. 11:21,24	By the light of understanding rejected. (See also Rom. 2:12-26 and Luke 12:47-48)

There are various degrees of wrath in the judgment:

It is based on what the wicked have done or not done in this life: Ezekiel 3:19, Matthew 10:15, Matthew 11:22, Matthew 11:24, Luke 12:47-48.

Ezekiel 3:17-19 17 says: *Son of man, I have made thee a watchman unto the bouse of Israel: therefore bear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.*

Isaiah 3:14 says: *The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.*

The new heaven and earth are outlined in terms that recapitulate throughout the book of Revelation.

The book of Revelation was written to that generation. However, our entrance into the new heaven and earth is also preceded by obedience, works and faith. The millennium is a coming kingdom. At the same time, we are its members and are already situated in the new heaven and earth according to Eph. 2. Revelation 22:17 in context shows we are to come into the new heavens and earth today, whose waters of praise flow out from thence by way of the millennium.

The new heaven and earth are not understood apart from the millennium because the millennial saints are supported by it, according to Galatians 4:26. This is understood in that: 1.) Its height and width are four square by 144. 2.) Its gates have the twelve tribes of Israel on them. 3.) One must have the foundation based upon the teaching of the twelve foundation stones, which are

the twelve apostles.

One must have the characteristics of the martyrs overcoming in the millennium to dwell in the new heavens and earth being always sanctified. Christ is still the Way, preparing a place in us. The millennium is a description of baptism and the crossing of the Red Sea, in that those who are in it have come out of bondage (as in Ezekiel 37) from Babylon and have left behind the nation of Gog and their threats of death, indeed they cannot die. The millennium represents coming out of Egypt and coming through the flood as Noah did to enter the new world. To dwell in the millennium is to walk with Christ. (Rev. 20:3)

Coming out of Egypt as a type of resurrection or baptism to salvation and is shown in the verses following:

Matt. 2:15 *Out of Egypt have I called my son.*

Isaiah 10:24,26 *Therefore thus saith the Lord GOD of hosts, O my people that dwiest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.*

Isaiah 11:11-15 *15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.*

Jer. 16:14-15 *Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.*

Hosea 2:15-23 *And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.*

Micah 7:15,16 *According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. If we choose to go our own way we are destroyed with Gog and Egypt:*

Hosea 9:3 *They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.*

Hosea 11:11 *They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.*



**REVELATION 19:11 – 20:
THE MILLENNIUM, PART 3 OF 3**

Part 2 of 3 is deleted



It is helpful to read Ezekiel, Jerimiah, and Isaiah as well as many other portions of the OT to see the places how John uses the OT to reflect ideas in the Revelation of Jesus Christ concerning Gog and other matters.

Commentary

Revelation 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

The white horse: Heaven is opened here as in 4:1. This white horse rider is the same white horse and rider in 6:2. In Revelation 6:2 the white horse rider overcomes the nations who surround the new Jerusalem by a deception where they then enter into tribulation with the Son of Man.

Is this tribulation-war a recapitulation of the white throne judgment? The white throne judgment in Revelation 20 can be identified to start in one sense, here as the tribulation begins. The first predestined judgment on who enters Jerusalem in AD 66 is based on what will be the outcome of the predestined second judgment at AD 70. The second judgment has to do with degrees of punishment in Hell. Christ is not at war with the souls of Hell, once they are being sent to Hell there is no more war, so there is a difference in the judgments.

Revelation 19:12,13 *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

The Name:

The name that "no one knows but He Himself" in this book of Revelation is answered in the next verse, that name being the "word of God." No man knows the word of God in its true and full meaning other than the Spirit of God. We will spend the rest of eternity understanding the Word of God. Christ is in fact the very Word of God, as the exact representation of the Father. Mark 1 shows that the Bible is the Gospel and Jesus said he was that Manna---Jesus said in John 17 that this is eternal life that they may know Thee.

In another sense that John says He had a name that "*no one knows but He Himself*" can be referring to those in the world Christ is dealing with here at war.

Revelation 19:14 *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

The saints who follow: These saints who follow Christ represent the 144,000 who have fulfilled the words to them in Revelation 1-3. They rule over the wicked with a rod of iron, God is vindicating the cause of His martyrs and His church who live as martyrs, hate sin, and love holiness. Their life is not marked by any need to go on repenting, though they still are sinners saved by grace looking toward the resurrection.

Revelation 19:15 *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*

The Rod: "The nations" here refer primarily to apostate Israel and those who ignored the Messiah of Israel. The nations are also seen again in Revelation 20:9 when they surround the camp of the saints. This rod is the fulfillment of the rod foretold in Psalm 2, Revelation 2:26 and Acts 4:26.

How did Christ smite the nations of Rome through the church? As we understand Christ's coming, here we see He removed the control Satan had over the people in a spiritual battle. This happened as the church recognized their authority in the Gospel. By the Gospel, those who would change their mind and seek Christ would be saved, and those who did not would be separated out of the world and damned.

Revelation 19:16 *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

The Name Lord: In verse 16, we see another name again which was proclaimed, which was misunderstood by those in the flesh who wished to make Christ an earthly king. They ultimately rejected Him, as did the kings and lords seen in Psalm 2. They rejected Christ because they knew Him not. The mark on Christ's thigh has to do with Jacob's trials to know God, and weasel with God and find His blessing at any cost. It has to do with sanctification. After one takes the Lord as their Saviour being born again by the word of God 1 Peter 1:23, then to follow Christ in battle one must make Him LORD OF LORDS, and Lord of all. Those who will not, set their mind on earthly things, and are spued out of the land. They have no sanctification

by their cross and Christ does not know them, they are not being saved and only follow Him by a confession.

Revelation 19:17 *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

Which supper? Here an angel stands in the sun dealing out the supper of the Great God to vultures, whereas before the virgin was clothed in the sun, indicating the birth of the true Israel. Because these rejected the supper of Christ, they become the supper of vultures. They are food for them because they are only fleshly minded. Because they would not rule with Christ they will be ruled by others.

Revelation 19:18 *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

A spiritual war for all time: The "*flesh*" of men is what is emphasized, as this war is a spiritual war that spans eternity more than can be defined or confined to any generation. **Revelation is the picture of the spiritual war of martyrs preaching the Gospel that goes on until the end of the world when Christ returns.**

Revelation 19:19-20 *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

Enosh: Here the white horse rider emerging with many armies is also outlined in Jude's recollection of Enosh's prophecy.

Recapitulation? Here we have a picture of the end of the war literally, with the Beast and the False Prophet forever cast into the lake of fire before it has begun, exactly the same scenario as found in Revelation 20:10 "*And the devil that deceived them was cast into the lake of fire ...*".

When is the Beast and False Prophet cast into the Lake of Fire:

The Beast and the False Prophet are the means of deception through which Satan used on earth to deceive the nations. So, when the False Prophet and the Beast are cast into the lake of fire before the millennium for forever all the way to the end of eternity (Rev. 20:10b "*where the beast and the false prophet are*" shows this to be the case), their ability to deceive the elect to misunderstand the Gospel in relation to works is gone. Man cannot be saved by the law, no

man can keep the law and gain salvation, these kinds of works are blasphemous. By this, we understand that when the Beast here and the False Prophet are cast into the lake of fire at the end of the millennium in chapter 19 and continue there forever according to what we see in 20:10b, and before the 1000 years begins.

However, in chapter 19 we see that literally their being cast into the lake of fire not in the beginning but that it was progressive in war and tribulation until the end where they are finally cast into the lake of fire in 20:10b with Satan and not before Satan.

How are they cast in the lake of fire before and after the 1000 years and in what way? The answer is that their false gospel did not apply to Christians, they will always believe the true Gospel, they are always free from them. But for the unbeliever who rejects the Gospel, and loves unrighteousness, and believes the false gospel, the Beast and the False Prophet are not bound through the millennium in them.

With Satan and the end of the 1000 years it has to do with deception for judgment, that those who preached this false gospel may be hardened and believe that their false gospel can save them, that they are righteous enough, and God will save their nation on account of their man-made righteousness while ironically rejecting the Holy Spirit and His righteousness.

Likewise, the end of the Whore is within the same time period as a recapitulation, yet spiritually they follow one another in the order given by John. Heaven will make a complete end to false Christianity or false Jerusalem to understand the works of the Holy Spirit, before it can overcome the false religion of emperor worship.

False Prophet Bound idealistically: The Beast and the False Prophet are bound idealistically but not literally by Christ a long time before in those who heard the Gospel and Matt. 24: *"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. [24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. [25] Behold, I have told you before."* This period after being free from total deception is before the great falling away (2 Thess. 2:6ui) with the call to radical Judaism can be determined to be at the end of the Millennium.

Gather together vs. Encircle: Note that in 19:19, the armies are *"gathered together"* just as in 20:9, where the same idea is conveyed where they *"compassed the camp of the saints about"*. This is also understood in the story in Revelation 11:7 with the two witnesses. They gather together around a common goal to destroy God's saints as they did Christ. However, they can never do any harm to God's church. It is also a spiritual church, they are untouchable, Jesus said in John 18:36 *"My kingdom is not of this world"*. Instead, they only strengthen and sanctify it according to God's purposes.

The end result: The end result for them is that the birds are the ones that gather against them. Note that there are ultimately no casualties on the Lord's side in this war, in fact they appear to be defeated before there ever is a war.

There is a Hell: Gog is seen here to be "cast alive" into the lake of fire, showing that there is to be no misunderstanding that they are judged in the resurrection.

Land Beast is the False Prophet. Here it is seen by 19:20 "*the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.*" and Rev. 13:11, 14 "*And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon ... And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.*" that what was the land Beast in Rev. 13:11 is now named here in Rev 16:13, 19:20, and 20:10 as the False Prophet.

Revelation 19:21 *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*

A complete end. This verse shows that all the enemies of God's Gospel message are destroyed, leaving none at the end of that need be destroyed at a later time. "*All the fowls were filled with their flesh*" refers to Jerusalem as the body to which the vultures or eagles of Rome gather around, see also Matt 24. This concept is repeated in the Gospels. This is a feast that parallels the marriage feast but has to do with those who live in the flesh.

What is the last enemy? The last enemy to be destroyed is death, 1 Cor. 15:28. This is where Christ and His saints are equally matched and where there is no more opposition from the false Gospel that had no Holy Spirit and no works of righteousness either in Christ or in the believer.

Revelation 20:1-4 *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

A brief outline of the Millennium:

This Millennium has to do with no longer being deceived by Satan, by understanding the message of the Gospel. Satan's beast and false prophet are bound and no longer have free reign over the peoples of the earth. The loosing of Satan has to do with that time of testing where men must decide between Christ and Caesar, between Judaism and Christianity in AD 66. The beheaded ones refer to message of the Gospel being backed up by martyrs and those willing to be martyrs. These are the people who are now ruling and reigning with Christ through the Millennium and who will continue to rule.

The story previously is of the Whore being destroyed, which today is False Christianity not False Judaism. Then the Beast and the False Prophet being not bound but cast into the lake of fire defeated at the end of the war, are where even *"the remnant are slain with the sword"*. This end occurs at the end of the tribulation after the Millennium in chapter 20 only in history, but not here. Here there are recapitulations. Chapter 19 is a recapitulation of the tribulation of the end of the Millennium. In that the Millennium is inhabited only by saints that have been beheaded by the Beast, this only signifies that spiritually or idealistically, the saints that preach the Gospel understand that the Beast and the False Prophet have already been defeated in Christ: (1 John 4:4 *"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."*). In Christ Satan is bound and (Matt. 24:24 says *"if it were possible, they shall deceive the very elect."*). John 16:33 *"These things I have spoken unto you, that in me you might have peace. In the world you shall have tribulation: but be of good cheer; I have overcome the world."* Colossians 2:15 *"And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."* John 16:11 *"... the prince of this world is judged."*). The False Prophet and the Beast are cast into the Lake of Fire, because they can no longer kill you. We have eternal life (John 3:16 *"whosoever believeth in him should not perish, but have everlasting life."*) and the gates of Hell have been promised not to prevail. They are all bound or cast into the Lake of Fire the moment the Gospel has gone forth, here there can no longer be any more deception. They are defeated without a war before the war even starts by the Word of God, 19:13.

It would seem that if chapter 19 came after chapter 20 that there would be less confusion. That only the Beast and the False Prophet are cast in the Lake of Fire moments before Satan, with no 1000 years in-between. However, chapter 19 and 20 are to be understood as two separate times, the Whore, and then the Beast and the False Prophet are to be overcome by Christianity spiritually (Rev. 1-3) before they are overcome physically.

In the end of chapter 20 is the end of the Apostates last of all. And the New Jerusalem is a picture of the kingdom of God now forever separated from these problems and deceptions. It is not meant to be a picture of heaven itself, although there are clearly similarities. The wicked surround the city but

they are now outside the gates of the New Jerusalem forever. Now the Kingdom of God can continue without interruption forever.

No more Deception: We see here these reigning 1000 years, as if totally beyond and after the deceptions of Satan. But the vision means to say that they in fact reigned over the deceptions of Satan and were in no way effected by them and triumphed over these deceptions absolutely from the beginning of their reign. Obviously, they were not deceived, and obviously they had an intended message that went out to the nations to remove deception. So, the idea to be stressed here is that of complete separation in the midst of deception. They reign 1000 years after Satan is bound and after Satan had persecuted them deceiving the world that they lived and testified in. They are new creatures in Christ unaffected by sin and Satan. Temptation now brings only sanctification.

They are separated from the wicked: In this second life they are in the new Jerusalem separated from the wicked. However, they are in the camp and in a city, there is an already but not yet factor here. Yet even the new Jerusalem is a city surrounded by the wicked whose tree in the midst of it is for the healing of the nations.

Method of interpretation in context of recapitulation. If you have been paying attention up until chapter 20 you should interpret the Millennium correctly, if not you will end up back in the OT or lost in space somewhere. We are in the millennium to the same degree that we are in the New Heavens and Earth. The millennium is in fact only another recapitulation of chapters 4-19. This should be no surprise, but there are many problems if we wish to make the millennium pick up where Revelation 19 left off on a traditional timeline. The typical pattern for the book of Revelation is for there to be recapitulations, from beginning to end. The book of Revelation is one recapitulation after the next. All the nations were “deceived” and destroyed once already back in Revelation 19:15, 21. See the following verses:

Revelation 18:23-24, “...for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth ...19.21 And the remnant (of the “nations”) were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”

See also 6:2, 15, 16 “And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. ... And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; ¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:”

See also 13:11, 14:1,6-8 “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon ... And I looked, and, lo, a Lamb

stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . .14:6-8 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

In that they are Martyrs this is a reference to being in Christ: This millennium is a retelling of the Elders of martyred souls, martyred by the Beast. Such was the case for what was the 144,000, **they could not be touched by the wrath of God, but they would go through tribulation.** Here we must understand these people as martyred of the Beast before they were all literally martyred by him. They are understood as separated unto Christ through His death from the beginning, and not separated unto Christ by their own deaths. Their resurrections will refer back to Christ's resurrection, here represented symbolically in the law and the prophets through that beheaded martyr John the Baptist, Luke 16:16, Matt. 11:13. They are living and reigning with Christ a thousand years before they were literally martyred. The symbol belongs to Christ, they can be symbolically dead or literally dead because it refers to the church, the church in heaven and on earth.

Resurrection and Baptism: Resurrection in the Millennium has to do with Baptism into Christ and Christ's resurrection more than it has to do with personal physical resurrection. Because of Christ and our baptism into death with Him by faith we now have a nature which cannot sin, 1 John 3:9. However, we also have a nature which does sin which is still passing away with the old world. Because Christians have these two natures they can become confused if they do not remain in prayer or fail to carry their cross every day.

We are resurrected after the manner of Christ, we live again only with a body as He demonstrated. We do not resurrect as spirits without bodies like those in Sheol, we follow Christ and His same type of resurrection. However, we receive the new man of resurrection at the new birth. In that these saints are beheaded like John the Baptist and resurrected, this could signify that these saints represent all the OT and NT saints (Matthew 11:11 "*Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.*"). The focal point is in fact first on the new birth, something Jesus said Nicodemus should have been aware of already being a teacher in Israel. You will not be resurrected physically without first being resurrected spiritually.

The Millennium is about the righteous, not the wicked: The point of the 1,000 years is not that God is giving the wicked a second chance or a countdown to another judgment day, but rather that our rule with Christ is infinite, perfect, and uninterrupted.

The timing of the Millennium: The Millennium is explained within the vision for things which much shortly come to pass (Rev. 1:1) and before the end of the age where in are the new heavens and earth of chapter 21-22, which as we shall see is another recapitulation.

Recapitulation with Progress: In chapter 19 it was the false prophets who needed to be defeated, later after some time in chapter 20, 1000 years later, it is Satan who is defeated again when he can no more deceive the nations forever. Similarly, John was dealing with the end of the nations in 19:15, 21 (*“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. ... 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”*) and then again he is dealing with the end of the nations in 20:8.

In 20 the nations are now referred to as Gog and Magog. After hearing the truth and overcoming the falsehood by means of Christianity the nations seek to overthrow the truth from a Satanic perspective. Man is in view, first all deception is removed, then man reverts back all the way to back to become like Satan. The Abomination of Desolation makes desolate on account of those who worship him through their passive obedience to Satan and rejection of the ways of the Son of God. Luke 11:24ff says *“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.”*

Who are those who are no longer deceived in Rev. 20? When it says here that the nations should be deceived no longer, what it is referring to is only the elect who subsequently become the Martyrs in the next “I saw” clause of chapter 20. The martyrs at the end of the Millennium were part of the nations. A part of the wicked are deceived at the end, after they did not receive a love of the truth. There is more accountability on the part of the nations in that the false prophet has not been emphasized to have been over them. They have had the Millennial saints reign over them before, and these nations also refer to passive “Christians” as active apostates.

What are the two resurrections about? The first resurrection is understood in that it is a resurrection to reign with Christ. The second resurrection alluded to is apart from and outside of the reign of Christ, therefore it is a resurrection

to damnation, John 5:24-25, 28-29. The righteous are seen as in Jesus Christ and under the cross through the day of atonement in A.D. 33. The new birth is granted through the work of Christ on the cross in A.D. 33 through resurrection with Christ on that day of this salvation --- as well as the salvation or maturity of Israel as a nation again in another sense in A.D. 66. Here we are looking at things through the resurrection, damnation or glorification, and for what reasons, if they are rebellion or obedience just as in the visions immediately before and after 20:5a. This age is set apart foremost by that the Antichrist is in the Lake of Fire, in Hell for 1000 years.

How could we know that the Millennium is the same age as in other places in Revelation, only a different way of looking at the same things again? The answer is from message of the Millennium itself: .1) The wicked surrounding the camp of the saints, as well as fire coming down from heaven is synonymous with Christ's prediction in Luke regarding the last day being as no other day, as the days of Lot. Luke 17:29 *"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all."* Revelation 20 is found in Luke 17:29 2.) Satan's binding is a theme in the Gospels. 4.) Satan's being loosed is a theme in the Gospels and epistles for those who keep rejecting the truth, 2 Thess. 2:2, Matt. 24.

A complete end is never too far off, and then new time is added with new judgments. See the examples below:

"6:17 For the great day of his wrath is come; and who shall be able to stand? ...7:1, 3 And after these things I saw ... Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God ... "

"7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations ... 8:13 Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet"

"10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. 15 And the seventh angel sounded; ... 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,"

"12:11-12 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. [12] Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath"

"14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. "

“16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 ... and there was a great earthquake“

“18:21 ... Babylon be thrown down, and shall be found no more at all. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”

“19:15 ... he should smite the nations... and he treadeth the winepress of the fierceness and wrath ... 21 And the remnant were slain with the sword ... 20:5 But the rest of the dead lived not again until the thousand years were finished.”

Why is 20 etc. written with such complexity? If one is familiar with all the spiritual principles then it will make perfect sense.

The Millennium is where the Gospel goes forth and there are results: Satan is bound as the Gospel goes forth to the heathen nations through believers, here considered as beheaded martyrs. Matthew 12:29 says: *“... how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.”* John 12:31-32 says: *Now is the judgment of this world: now shall the prince of this world be cast out.* Luke 10:18 *“And he said unto them, I beheld Satan as lightning fall from heaven.”*

Which comes first, the New Jerusalem or the Millennium? In fact, the millennium is a picture of the New Jerusalem. Chapter 21-22 and the New Jerusalem is a time before the Millennium, before the wicked surround the camp in battle. The last verses tell of an invitation to enter the city to those then reading this Book. This is another recapitulation right at the end of the book. Rev. 22:17 *“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”* The Millennium and the New Jerusalem are talking about the same time in different heavenly and earthy aspects.

Revelation 20:5-6 *5a But the rest of the dead lived not again until the thousand years were finished. 5b This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Who do the resurrected of 5a refer to? The damned alluded to in the “second death” of verse 6.

Revelation 20:7 *And when the thousand years are expired, Satan shall be loosed out of his prison, . . .*

When is Satan loosed? Revelation 9:2, 9:11, 9:14, 11:7, 17:8 and 20:1,2,7 is the point when Satan is released from his prison at the end of the millennium.

Revelation 20:8 *And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*

The deception: This deception is indicative of the falling away of 2 Thess. 2, when apostates fallen away from the true church and true Israel confuses the remainder of the nation, who would not convert, and in the mean time bring Rome to help persecute Christians. See Magog and Gog in the OT as enemies of the elect people of God.

Revelation 20:9-10 *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

Vespasian represents both the cause of God in that God moves Vespasian to as described here rain fire out of heaven on those OUTSIDE the camp of the saints. His plans bring only that which glorifies God and merely tests the Church of Christ.

Note the two battles are the same. Revelation 19:19 says: *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.* Revelation 20:8-9 says: *Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

Revelation 19:19-20 reads: “*And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” If 20:9-10 is a recapitulation of 19:19-20 why does the Millennium show that the Beast and False Prophet are mysteriously absent while only Satan is loosed? The answer is that the Beast and the False Prophet that killed them are in the Lake of Fire is because the death of the martyrs is idealistically*

in the past and not in the future. Concerning the death of the martyrs Revelation 11:7 says: *“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.”* The Millennium is an idealistic history of saints who have redirected their life as having already been martyred for their testimony of Christ from the beginning of their ministry. They shall never see death or martyrdom in their future, they have eternal life now because they count themselves and crucified with Christ.

However, this is not the case with the damned. Their history only goes on straight forward marching on to the judgment of God and the lake of fire. This is why Satan is seen to be thrown into the Lake of fire at the end.

Revelation 20:11 *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*

The great white throne judgment is also seen in the seventh trumpet, and seventh vial, in the Millennium, and other places. In that there is no more place for the old earth and heaven as they flee away, this refers to the Old Covenant system itself in its shadows that had waited for Christ to appear. After the earth and heaven have fled away all that is left is a great white throne and God. The wicked are to know and understand Revelation 20:11 and the throne of Jesus Christ is what awaits them. That man’s work outside of the Holy Spirit will profit him nothing.

Revelation 20:12-15 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*

One could argue by chapter 20 that there are two different times for the resurrection separated by an ideological 1000 years.

This is the separation of the wheat from the tares, this is the resurrection of of the just and the unjust at the end of the age. Judgment throughout the Gospels has to do with works, as well as Rev. 1-3. Here all mankind is seen to be judged by their works and if first their names are in the Lambs book of life. We can not look at the Lambs book of life, but we can look at our works to know if they are done as a work of the Holy Spirit, which declares saving faith.

Revelation 20:12 parallels Daniel 12, which shows that the resurrections, the rapture and the judgments all are tied together happening at the end for the OT temple.



REVELATION 21 & 22
THE NEW HEAVN AND EARTH
THE WALLED CITY



The New Heavens and Earth are another Recapitulation. The New Heavens are the result of the destruction of the Old World, idealistically or literally, it is a result of what Christ did on the Cross. Ultimately all these things have to do with overcoming as outlined in Revelation 1-3. Overcoming is not something that happens because of old age. Overcoming is something Christ did, overcoming now is something corporate and something individual, overcoming trials and tribulation overcoming the world flesh and the devil. At the point where the individual and the church can be said to be like Christ, it is at this point where the New Jerusalem can be identified. This is an idea, which could be said to be historically identifiable in AD 66 at one particular moment in time. Overcoming is something that is progressive, but not dispensational. It is recapitulational. When Christ returns then it will not be Idealistic, then Satan will literally be in the Lake of Fire.

Jesus said in John 14:1ff *‘Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.’* Jesus was talking about unity with Christ. Christ’s coming again in the New Jerusalem has to do with the understanding. And it has to do with real progress and unity with the Father.

Commentary

Revelation 21:1 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

What is passed away?

This passing away is speaking of the old system that included those who would continue to enforce it in this world (Matt. 8:12) and try to eliminate the propagation of the Gospel.

This sea that passed away has to do with the separation that previously existed between the Jews and the Gentiles.

In the new dispensation, all things are made new and the Old Covenant flees away as it says in Revelation 21:5 in that it is seen no more as pertains to its former state.

What is passing away now? We have yet to be resurrected, so for us we are not yet in the fullness of the new Jerusalem. 2 Cor. 3:18, 4:16 says, *"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. ... For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."* Note that Paul says this to the church after saying in 1 Cor. 13 that they did not see him face to face. This foremost concerned something that was happening to them at that time as the church as a body was attaining life in Christ before they either died or were martyred. Now we too, as we follow Christ will see Christ face to face on that day that we stand within these gates. Hebrews says in 11:10, *"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God."* The new Jerusalem is that city to which Abraham looked to which we come to today in salvation. What is passing away is our sinful nature.

What was to remain? The new heavens that would remain and are also mentioned in Isaiah 54:1-14, 60:17,21 and Zechariah 14:7-11.

No more Sea: Genesis 22:17 says, *"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;"*

Hebrews 11:12 *"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."*

Isaiah 65:9 *"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."*

Zechariah 14:7-11 *"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."*

These verses quoted above pertain to the boundaries which stood between the Jews and the Gentiles.

The new Jerusalem has no boundaries or borders. This new temple sits with three of its 12 gates open to Rome and three separate gates to Jerusalem. Six gates alone are symbolic of a different system. Now that there would no more be a temple in Jerusalem, there would be no more differentiation between one place and another, its size is such that it reaches from Rome to Jerusalem.

Glassy Sea: In that there is no more sea, this could pertain to the glassy sea before the throne that showed a kind of barrier between God and the world before the New Covenant. In Rev. 22:1, we see that this glassy sea is now

unlocked to become a river to cleanse the earth of sin as verse 2 speaks of the result.

Salty Sea: Ezekiel 47 seems to indicate that there will no longer be any salt water but that all the sea will be drinkable at the estuarine which flows out of Jerusalem. And in this way there will no longer be any sea, but only life which can live in the river. Salt water, since it is not possible to drink it and live as opposed to a fresh water river, could also represent OT versus the NT symbolism.

Revelation 21:2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

Progress: "Coming down from God" We are arriving as sojourners or strangers from this world like Abraham to become kings and priests in the New Jerusalem. We come to that city for which Christ died in order to establish it. This "coming down out of heaven, prepared as a bride adorned for her husband" parallels the account of 1 Thess. 4. Here the bride comes to unite with the Lamb, in Rev 21:25.

In Revelation 21 & 22, we have the marriage supper of the Lamb. The marriage is seen at the end of the OT age, when the Firstfruits are united to Christ with the great multitude (Rev. 7).

Revelation 21:3 *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

The New Temple: In Revelation 22:2, we see that God's kingdom is among men as seen through the trees of life along the river. This verse is here to show that at the time the temple in Jerusalem ceased to be recognized by God, a new temple was already in heaven in Christ as well as in His church.

Revelation 21:4 *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

Sorrows: Death, pain, or sorrow here have more to do with the inability of man to provide the kingdom in this world because of man's sin. In the new Jerusalem, now in Christ, there is no more death, pain, or sorrow because Christ is seen, we know that we have eternal life because God His given us His Spirit. Christ has made a path for us that leads to heaven where there is no more sorrow, nor crying nor pain.

1 Thess. 4:13: *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.* Presently we need not

sorrow, as there should be little to separate us from God either here or in the hereafter. Only our inability to see is what restrains us.

Revelation 21:5 *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

All things New: "Behold, I make all things new and ... it is done." The Old Covenant system and tabernacle were no more a possibility in the relationship between God with His people. The temple in Jerusalem was removed from heaven starting in AD 66. It's physical furniture was taken to the house of the Beast called the temple of peace (*Wars of the Jews*, VII:VI 7). There are friezes of this on the arch of Titus in Rome. Now in the end of that world, God declared that the promise of the fathers were fulfilled. The temple of A.D. 33 made without hands is founded on better promises, according to Galatians 4 ("For this *Agar* is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. ²⁶ But Jerusalem which is above is free, which is the mother of us all."). Hebrews 8:6 says "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Christ is still our mediator presently sanctifying us, and the Holy Spirit is our down payment of better things to come. See 1 John 2:1, Hebrews 6:18, 9:14, 9:23, John 14:3.

Agar now only answers to Jerusalem because she is in rebellion, she has only works with no legitimate sacrifice that extends to a Messiah. Before this time she had been waiting for the fulfillment of the promises to the fathers. But now that these promises are fulfilled she is on her own in what amounts to a works gospel.

Revelation 21:6 *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

Is "It is done" about the Parousia? This verse "*it is done*" shows the parousia the fulfillment of the life of the Firstfruits and the way we are to follow in our purification today to the end. From here we are instructed not to add nor subtract from the way mentioned herein. At the cross, Jesus died and blood and water came out of His side (John 19:34) representing His provision for the Church of Justification and Sanctification. When the new Jerusalem comes down in the seventh seal, it is the realization of the Church in her sanctification. The city of the New Jerusalem is founded on Christ's afore time finished work after salvation being conformed to the image of Christ.

When are these things fulfilled? Likewise, the angel in the seventh vial chapter 16:17 declares that all things are done. This is prophesied in 10:6.

There are different aspects to these things being accomplished. If you are an unbeliever it would not be until the temple was on fire that you realized that God was no longer there. If you were a Christian you would know that God was only having patents with Jerusalem and their lamb and temple worship up until Luke 20:21. That God would be finished with all His prophecies regarding the wicked and their religious oppression of their righteous regarding where is sacred ground.

Lead to living fountains? Rev. 7:17 is similar to Rev. 21:6, which reads: *"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any beat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."* How can this be true to those who are living fountains and had died? See John 7:38, Psalm 1. Isaiah 41:18, 43:18. What is being spoken of here is the realization of the New Covenant and what we have in the person of Jesus Christ. This was revealed in Jesus Christ on the cross and is being spoken of here as a fact after the battle with the Beast and the False Prophet.

Revelation 21:7 *He that overcometh shall inherit all things; and I will be his God, and he shall be my son.*

All things: The Essenes and the Greeks believed that heaven was a place beyond the ocean, in a region that is neither oppressed with storms of rain or snow, nor intense heat. (*Wars of the Jews*, II:VIII 11) On the new heavens and earth, God teaches us all things, 1 Cor. 2:10, 2 Cor. 3:18. Romans 8:32 also says: *"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"* Heaven is for those who wish to dwell with Jesus Christ. The "all things" pertains to all things in Christ and of His will and His design.

He that overcometh shall inherit: This is the promise, that God will highly esteem those that esteem Him, and will lightly esteem those who do not. 1 Samuel 2:30 says *"Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed."* And this is the promise that wrath shall abide on these who obey not the Son. *"He that believeth on the Son bath everlasting life: and he that obey not the Son shall not see life; but the wrath of God abideth on him."* John 3:36

Revelation 21:8 *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

Hell: Note that there is only a "first resurrection" in Rev. 20 but here there is a second death. This second death, which is Hell, is likewise a place similar to

being caught in a famine (Isaiah 14:9,16) that has varying degrees of punishment based on evil deeds that have been done in the flesh, according to Luke 12:47 & Matt. 25:30. This is a place where there will be continuous discomfort for the wicked in their destructions. (Luke 16:24) There, men will reflect on the goodness of God and every knee will bow and tongue confess that Jesus Christ is Lord. See Rev. 3:9, 11:13, 13:8. In the end, all are removed from the honor and place of God who ignored His will, as in Isaiah 65:12. *“Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.”*

The lost and the damned: God loves man and is sorry for those who would rather go to hell (Mark 10:21, 14:21). The beginnings of hell parallel those outside the city as in this life (22:15), where they are being sent rivers of living waters that they refuse to drink. Just the same way as we are in the new Jerusalem on earth, unto the same new Jerusalem in heaven, so too are the wicked outside the city in an accursed land on this earth until judgment, Rev. 22:11. Some are converted by the rivers of living water to obey God's commandments to come into the Holy City forever, (21:24-17; 22:14). But they that remain separated from God on earth, will later be in the Lake of Fire in the second death.

These are those who are “*unbelieving*”, who are “*fearful*” of losing what they have in this world and are unable to look to the next world, who thereby become abominable murderers and sorcerers, who are idolatrous esteem the creature and his creations above the Creator who is blessed forever. They speak evil against the truth in Jesus Christ, and will forever be cast out of the city of God.

Hell is not a place of temporal punishment as proposed by the annihilationist:

It was not merely a temporal punishment that Jesus was dealing with and dying for, that punishment was to appease God's eternal anger and His eternal wrath against real people ----not just the idea of people. Jesus took the eternal wrath of God for us, so we did not have to go to Hell. If there is no Hell then God did not have to send His Son. What annihilationists are proposing about Jesus Christ demotes the Holiness of God and makes Jesus into a Saviour who died needlessly. That God can forget about sinners and sin because God is able to forgive by forgetting. Rather, sin against a Holy God is something that can never be atoned for by any means that can be invented in mortal man, it is on the persons that have willfully sinned where God's eternal judgments will remain forever. If man can get out of Hell then he can just as easily keep going through purgatory all the way to heaven.

Revelation 21:9 *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.*

“I will shew thee the bride”: This city (21:10) that John is to see is a picture of the heavenly people of God (21:22). This is the place that Jesus said He would prepare for us in John 17:3. Since it is an angel who has the seventh vial that shows John the city, this indicates that the seals are to be opened soon. Now heaven is a busy place. It is here at this point in the tribulation when the Bride of Christ is seen to have overcome the Beast and the False Prophet.

Revelation 21:10 *And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,*

The Mountain: This mountain refers to the kingdom that has filled the whole earth is in Daniel 2:35: “*Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*” This is where God and man meet and the people of God now truly represent God as a nation or temple in heaven for us to follow their example. In contrast, Armageddon (Rev. 16:16) is a low and very flat plain that is the aforesaid mountain of God, leveled plain by God just as the tower of Babel was leveled, and all flesh shall see it, according to Isaiah 40:5.

The high mountain and the holy Jerusalem appear to be very similar. The mountain appears to be Christ’s expanding kingdom, while the holy city represents a definite size and another aspect to this same kingdom. John had to climb up this either visually or physically to see it as a great and high mountain. The New Jerusalem was from his perspective just coming into sight from there. Once John starts talking about the holy city he does not mention this great and high mountain again.

Coming Down: This Bride coming down refers to a kingdom that all of the people of God past, present, and future must enter. In that it is coming down and at the end of Revelation, we see Christ still coming down as well.

This coming here is actually the second coming Christ spoke of in another perspective. The sons of God, in that they become like Him (1 John 3:2), this is what the second coming is about.

Revelation 21:11 *Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;*

Lights: The new Jerusalem offers different facets of the rainbow and reflections of the light that comes from God through its citizens. 21:11 *“her*

light was like unto a Jasper stone as clear as crystal" is also found in 4:6 "And before the throne there was a sea like unto glass like crystal". This represents the clearness with which we are able to see God, even face to face (2 Cor. 3:18) where we are with Him in His judgments that proceed from the Throne of God (Rev. 3:21, 21:2).

Revelation 21:12-14 *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

The wall, the foundation stones, the gates: This wall represents all the church in its completeness. It has been measured, and John sees here the beginning to the end of the kingdom of God and all those who are Christians. The apostles and their Firstfruits (*the twelve tribes of the children of Israel*) are the foundation stones and city gates.

Revelation 21:15 *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.*

A reed, a rod: In Rev. 11:1-2, John is told to "*measure the temple and the altar and them that worship there in*" with a reed. That refers to sizing up the people of God during the tribulation, to see if they are accepted in the kingdom of God. They that are damned have been weighed in the scales and are found wanting. The reed that is like a rod which John himself uses shows that the earthly temple still exists. If there is an outer court and city to measure there is still a temple. Since Revelation has the same message as Matthew 24 it would not make any **sense to be talking about another temple.**

Revelation 21:16 *And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.*

Shaped like a big cube: The Most Holy Place of the temple was shaped like a cube. This cube in Revelation is more than 6,984,000 feet wide and 6,984,000 feet tall. Mt. Everest is 29,035 feet high, which makes this temple 240.5 times taller than Mt. Everest. Its size is such that it measures the distance between Rome and Jerusalem. This distance is 1378.97 miles, which is a "*more accurate total*" than 1322 miles, according to Wallace.

There is a gate in Rome and a gate in Jerusalem. Now in the kingdom of God, there is no longer any difference between the Jew and the Gentile (1 Cor. 12:13), and this is why there is no longer any sea. This temple is primarily

symbolic of those who dwell in the city because they have reached perfection through resurrection, which people are also characterized as the 144,000, or 12,000 times 12. See Rev. 21:22.

Rome demolition of Jerusalem was part of God's plan.

When Titus marched into Rome, bringing the spoils of Jerusalem's temple with him, God was declaring to the world that the riches of that temple were equal to what ever gods there were in Rome. (Romans 15:27, Colossians 2:15). Jerusalem was no longer earthly city. The Serpent, although he went out to destroy the people of God, had fulfilled God's plans. These are the results of the decision made by the high priest that year to call for help from Rome to bring order to Jerusalem and the Jewish people in great disorder. See Josephus book 2, chapter 19. Titus and Vespasian were men that were set up by God to do His will and further His kingdom and remove obstacles.

Out of their government came the Roman Catholic Church, which also was used by God. However at the same time, they abused their power and became partners with the Beast of Rome. Although there were many problems with Rome, ultimately her war with Jerusalem was ordered by God's divine plan.

What was defeated in Rome in Christ was its ability to gain power and authority over Christians

Revelation 21:17 *And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.*

Numbers: 144 cubits is around 216 feet. This wall is symbolic of the presence of God and is also a different angle of understanding of the 144,000. Proverbs 25:28 and Zech. 2:5 show that a wall is symbolic of God Himself because God is Holy.

Here also in that things are "*according to the measure of a man,*" the Scripture tells us that heaven is four-dimensional as understood by any man on earth. In the same way the Holiness of God is also understood by us in this present age, and more so as we seek God with all our might to find Him (Deut. 4:27-31, Jer. 29:13).

This kingdom is physically 1378 miles high and physically 1378 miles wide. I am defining this kingdom as spiritually so many miles high and wide, which means it is here now. John is appearing to define it as physical which means it is not here now. The means that we can only claim it is here spiritually to one degree or another.

The new heaven numbers time and place. The millennium is the period from the time of Christ till the death of last martyr in Rev. 6:9-11. The new Jerusalem is characterized in millennial terms in that the 144,000 inhabit the millennium. It can be seen that the 144,000 are millennial saints in that they are on earth prior to any tribulation. The two witnesses also are symbolic of the 144,000 millennial saints who testify through the millennium till Satan is

loosed for a little while. The new Jerusalem is founded on millennial saints in that:

The city is 12,000 furlongs high and wide, symbolic of the work of the apostles.

The wall round about it is 144 cubits, a number meant to be symbolic of Israel.

It has twelve foundation stones who are said to be the apostles.

It has twelve gates with the twelve tribes of Israel written on them.

The 144,000 represent those people who come to Christ through the work of the apostles. The Redeemed in the new Jerusalem are pictured in terms of 12, 12,000, 144 and 144,000. These numbers are changed by 10, 100 or 1000, which would relate to the millennium or time. The number 120 can be another way of saying 12,000 the same way 144 is another way of saying 144,000.

Matthew 19:28,29 says, "*And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (This is the millennium) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.*"

A hundredfold is a hundred times as great or as much. If each apostle has control over ten men for their increase from each of the tribes of Israel, and each apostle receives an increase of a hundred times ten (12 X 10 X 100), this makes 12,000 of all the tribes of Israel. And if this 12,000 receive 12 times 12,000 increase, then the total amount the 12,000 in Revelation 7 would receive is 144,000.

Also, another way of looking at these numbers is 1000 times 12 is 12,000, and 12,000 times 12 is 144,000.

There is no place in Scripture where we can see the number 144,000 or 12,000 in relation to God's people clearly other than the temple, symbolized in Rev. 21:16,17 and the altar in Ezekiel 43:13-20. When the angel measures the temple and describes it in terms of 12 gates, 12,000 cubits, and 144 cubits, we see that these are just different ways of saying that the 12 apostles will equal a millennium of saints and after this an unlimited number that will stretch out into all eternity. The number of saints whom no man can number will enter it (7:9).

Therefore, the new heaven and earth are founded on principles laid down by the apostles and the Firstfruit millennial saints in Christ. This is what the math starts with.

Revelation 21:18 *And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.*

The city is the people and God. This city symbolic of its people who are said to be pure gold, like unto clear glass. In Rev. 4 it tells of a glassy sea. This refers to the river of God, which refers to the works of God's people that bring people into His kingdom. This is God Himself flowing forth through us to bring life to the nations.

Revelation 21:19-20 *And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.*

The mechanics of the city: The foundations of the wall are symbolic of the church built by the 12 apostles. All the gates are of one pearl. There is one way that we come into God's kingdom. Luke 14:33, Matt. 13:46. Nothing comes in through the gates but what is of Christ. The harlot city did not have gates of one pearl but as a city that would have many different pearls. The streets are pure gold, **in that our ways that we walk are always beheld by God. We are always understanding God's kingdom better wherever we travel in it.** The people of God will always travail the ways of God and those ways are the ways of Christ and the twelve apostles.

Revelation 21:19 *And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

God and the City Note that Revelation 4:3 says, “*And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.*” We also see that jasper is here in the wall as well. Zechariah 2:5 says: *For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.*

Zodiac The stones here also represent the Zodiac but are in the reverse order from darkness to dawn (*JW V:V 4,5*). The Zodiac may have once been a Bible in pictures before Moses wrote the Torah. If so, the Zodiac was corrupted by Babylon to be used the way it is today. See Henry Morris for more information on this [reference needed].

Revelation 21:21 *And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.*

Here there is something as a glassy sea in pure gold. This is of the river that flows out to the sea in Ezekiel.

Matthew 13:45-46 says: *“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.”* This means that to enter in through any gate of this city one must not only have faith, but that faith must accompany works submissive to the Holy Ghost whereby Jesus is Lord of all.

Revelation 21:22 *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

The temple of it is God.

Foremost God Himself is the definition of the new Jerusalem, and there is no other temple beside Him. And this temple was completed in A.D. 33, not A.D. 66 (John 2:19). Jesus said in three days He would raise up His temple.

Another aspect of this temple is understood when the people of God and God Himself unite. In Jerusalem, the smoke of the earthly temple goes up forever and ever at the end of the tribulation See Rev 19:3. After that point, no longer is that ground sacred in regard to being understood for a temple for God from any point of view. That temple that was destroyed was only a shadow of the better things to come that are realized in Christ. See Heb. 7:22, 8:6, 10:34, 11:16. For those now pictured in Revelation 11, it is no longer possible to measure them using Revelation 11:1-2. Up until A.D. 70, the time statements pointed to the temple in Jerusalem. Specifically 2 Thess. 2. Now that that temple is gone, so is the coming of Christ in relation to that first generation.

However, now we too must look for the end of our earthly temple. We must look to the end of what are shadows of the true. We must redirect our understanding to see how the admonitions of the apostles are our foundation, and the 12 tribes of Israel are our gates. That which is only a shadow of Christ and His church will pass away at our resurrection, as the Lord vindicates His church at His coming.

Revelation 21:23 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

Not a worldly sanctuary Hebrews 9:1: Here we see the end of those earthly shadows that relate to that OT system passing away. Proverbs 4:18 shows that as we walk down these paths of gold, they shine brighter and brighter unto the perfect day. Here there is nothing greater and more awesome than God. There still will be a literal sun and a moon with a literal day and night, as Isaiah mentions different times, and there will be Sabbaths in the new heaven and earth. See Isaiah 66:23. Yet here the moon and sun and the Sabbaths will no longer be as shadows that point to an eternal Sabbath. The New City has a

sun that will never set on its empire (60:19-20). What 21:23 says is that there is no more any feasts nor Sabbaths nor any days that are esteemed above another in this kingdom, all things are fulfilled in Christ. In the new heavens and earth, there is one continuous Sabbath (Hebrews 4:11).

Revelation 21:24 *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

Nations: God has planned that the elect of the nations that are saved shall walk in the light of His word by the truths taught here in the new Jerusalem. The glory that the nations bring into the new Jerusalem is those saved by the testimony of those already in the city. We today have a continuing history that flows down through eternity (Ezekiel 47:1).

This part of the verse "... of them which are saved..." appears to have come from the vulgate, as it is taken out of the Pierpont-Robinson Greek MT. However, the Pierpont-Robinson Greek MT adds to the end of 21:26 to reverse this by saying: "*And they shall bring the glory and the honor of the nations into it that they may enter in*"

Therefore, no matter if you use the TR or the MT the Bible shows that the nations are bringing glory and honor into it and being that 22:17 says: "*And the Spirit and the bride say, Come. And let him that beareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*" We know that the New Jerusalem is not speaking of Heaven but "*the already but not yet*" concept, our present state is where the Christian walks as a martyr, we are in the Millennium and the New Jerusalem today, as well as that it is a process that we are entering into this concept now until it is complete in us at the Lord's return at judgment day. We are not at the judgment yet, we are waiting for the Lord to return.

Revelation 21:25 *And the gates of it shall not be shut at all by day: for there shall be no night there.*

No night: In that there is no night, this means that Satan is bound from blinding men's eyes as men abide in the fullness of God's presence. This is not the case for those outside the city walls, who are as dogs or what used to be understood as the Gentiles. They are in total darkness to any direct meditation to God.

Eden: After the fall of Adam, there was no longer any entrance into the Garden of Eden. Here again the gates are open. Genesis 28:14 reads, "*And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*" Isaiah 54:3: "*For thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.*"

Revelation 21:26 *And they shall bring the glory and honour of the nations into it.*

A city for the nations: This is repeated from Revelation 21:24 "*And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*" Therefore in the new Jerusalem, this truth portrayed here is a primary focus for this temple and this city. It is a work that will continue concerning this city.

Revelation 21:27 *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

Unbelievers: Outside are the unbelievers. God does not literally make a new heavens with unbelievers who are questioned at its gates, this is a symbolic city demonstrating the Already But Not Yet principle. 1 John 3:23: "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*"

Lying: Jezebel will not be there, nor any of her children given to compromise by lying, or any other sort of abomination. Fornication brings broken homes, unwanted children and abortion. There is no need for any lying in the city of God. Lying is always necessary to protect what is not of God.

Entering the city: Since the new Jerusalem is a place we enter into (verses 24-27), it therefore stands to reason that there is still a way (John 14) that we enter into the new Jerusalem today, even in the way constructed for us to gain access to it. It is a city that has already but not yet aspects built into it.

22

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

The River: This river is also mentioned in Ezekiel 47:1-9. All great cities relied on rivers to bring them food, and trade by ships. This verse also makes it clear that the brazen sea has now become the fountain head for the river of life. These waters bring life to all they touch as outlined in Ezekiel. There is no longer just a crystal around the throne but a river that flows out from the throne as clear as that same crystal. In that they flow into a sea, this tells us that there is an everlasting flow of revelation of the knowledge of God through the earth by Jesus Christ that has turned those waters into living waters.

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

The Tree: Here Revelation indicates that the streets have what appears to be a plurality of trees in the midst of it, maybe along a garden in the middle or on either side.

The Stones: Stones are in Revelation in 2:17, 4:3, 22:1, 21:19, 21:20.

The Fish: Ezekiel 47:9-10 gives a picture of men fishing in this river, which shows that as we witness to the unsaved world, it must be through a Spirit of which we are a part as well. We cannot expect people to be brought to life apart from the work of the Holy Spirit coming forth from us individually (John 7:38-39) and collectively (Zechariah 14:8). In Revelation we see all will praise God. Rev. 5:13 says, "*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*"

Trees: The tree here is for the healing of the nations, as we as believers bring healing to the nations. See Psalm 1. Ezekiel 47:12 says it is for medicine. The cross itself is also pictured as a tree of life to those who will trust Jesus. There are no gardens mentioned but only one kind of tree. However, there is not just one tree but many trees on either side of the river in Ezekiel 47:7. We know that rivers produce gardens and as it was with the Garden of Eden so should it be here.

Rivers: Ezekiel says that everything the river touches lives (47:8). This river is deeper as it leaves the temple, which is normal with rivers as they become deeper as they leave their source. The reason this river is deeper as it leaves its source is that when it comes in contact with the world it gives life to all it touches and thus the river grows deeper since there is more water for the nation.

Healing of the Nations: Because the tree is for the healing of the nations, we know that this tree does not pertain to a literal new earth, as why would God create a new earth literally just to put sick people in it that needed healing? Rather these nations who dwell in the new Jerusalem can also be classified as made up of people like us. Likewise, we who die today need healing, we need salvation, to whom ultimately the new Jerusalem must bring the waters of life to us as well. Yet there are aspects in the description of this city which show it also has to do with a life that does not need healing in heaven, such as Rev. 21:4 which says there will be no more death nor mourning there. And this belongs to those who have entered that city of the altogether,

or perhaps as the martyrs of chapter 20. It is safer to assume that this is a recapitulation than a new dispensation, Scripture does not give up information about the eternal state so easily. In that we are saved, being saved, and will be saved as realized as we work out our salvation with fear and trembling toward judgment day, this is enough for us that we may indeed grow to be like a tree in the city of God in Psalm 1.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

² But his delight is in the law of the LORD; and in his law doth he meditate day and night.

³ And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

⁴ The ungodly are not so: but are like the chaff which the wind driveth away.

⁵ Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

⁶ For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."

The tree of life is Christ: The tree itself is Christ as seen in Psalm 1, and in that there are many trees, so too there are many Christians before God. No longer is it of Israel alone as Abraham is the father among many nations, Genesis 17:1-7, Luke 21:29 Acts 2:5. In that there is only one tree in John's version, this signifies that it all has started from the fruit and the seed of one tree, 1 Cor. 15:23. This first tree has twelve fruits that have to do with the 12 apostles as well as the twelve tribes who are the "first fruits," Rev. 14:4. And if there is one tree and twelve fruits then there may be many trees. The leaves are for those who will come to Christ from Israel (Rom. 11:26) and the nations, as this tree symbolizes the temple seen in Eph. 2:21. See also Mark 13:28. All these after Pentecost were bringing fruit into all the world, Col. 1:23, 2:41, 4:4. Heaven is characterized by a place like Eden where Adam's work was to bring forth good fruit.

Since the cross is a tree, that tree signified the Law with its ability to kill men who will not keep the law, (Luke 23:31) by death (2 Cor. 3:7) of which this tree can signify. But this is a tree that brings life through death. And that this is what is meant by no more curse, Gal. 3:10-14.

Revelation 22:3 *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

"No more curse" The first and second covenant carry a curse for those who do on live up to the law. In the New Jerusalem there will be no more this curse. And in this life if we have neve sinned after the likeness of David's sin there will be no more this curse, but there is still the curse of death which here in verse three shows to be already passed. John can be defining the perfect

Christian life with Jesus rather than eternity. In either case there is no more curse if we are in heaven or if we are a martyr as those in Revelation 20.

Revelation 22:4 *And they shall see his face; and his name shall be in their foreheads.*

Meaning: This has to do with knowing God for who He is through tribulation, 1 John 3:2, Matt. 17:8. Only those like unto the 144,000 are they who will be able to see Christ face to face, 1 John 3:2.

Foreheads: Priests had the name of God on their heads when they went into the temple to serve God. This is a sign that these have entered into the Most Holy Place. 1 Corinthians 15:15-18 says: "*And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*" We are the temple of God, and what else can this temple represent.

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

No need of a candle. Here, John tells us that God is all in all in the new Jerusalem. John is stressing that apart from God, there is no heaven. The principles herein are to remain forever in an eternal age. Eph 3:21 That there is no more deception, in Christ everything of Satan has been removed.

No night: In that Revelation says that there shall be no more night there, and that the tree of life shall yield her fruit every season, this would indicate that there once was night in the earthly Jerusalem, and times when the tree of God did not yield fruit every season as seen in Matt. 21:41. This was also the case during the time Satan was loosed and the light of the Gospel message was put out, when the true light barely shined in earthly Jerusalem at times. See 18:23 "*and no light of a lamp will shine in you any more*" PR. This was also the case to some degree in Jerusalem while the Gentiles were in darkness, before the Gospel was shed abroad to their nations. After this we have the promise that only God Himself will direct the way into His presence, as there will no longer be an earthly priesthood but that God Himself shall light this kingdom, 21:23.

This new day also has to do with the fullness of the Lord coming to the earth in the day of the Lord. This is foreseen in various passages such as Isaiah 60:1-22, Mal. 4:1-2, Heb. 10:23-25, 2 Peter 1:19. We are presently in the new Sabbath of Hebrews 4, where those who enter have entered into an eternal Sabbath, and rely on Christ's finished work. As we can see, there are various signs here that have their parallel with the Genesis creation account pointing us

to the fact that we are indeed restored into the presence of God, where we walk the way with Christ to God to enter into His presence and enter into His kingdom. See 1 Cor. 15:28.



REVELATION 22:6-21
A REITERATION OF THE INTRODUCTION
“THESE SAYINGS ARE TRUE AND FAITHFUL”



Revelation 22:6 *And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.*

Another definition for the book. Now we are told that the book of Revelation is a book of “sayings”, this is how it can also be defined. Sayings true and faithful.

To churches: Verse 22:16 "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" The message is addressed to the seven churches, churches are who and what Christ is concerned with, not history.

Shortly done: This verse says these things must "*shortly be done.*" These sayings are not done for a kingdom for only a thousand years nor are they merely physical, His coming is of the things shortly to come to pass. These things are recapitulations. And even the new heavens and earth is a recapitulation to be address to the church with Rev. 1-3 unto the second coming. So, all these things are for us to enter and come to the realization of, so that we may partake of the fullness of all the truth not a part of the truth. They give us the truth, that what should know and that they should be with us now in truth that should also be with us for eternity. In this these things concern the eternal state.

Revelation 22:7 *Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.*

Blessed is he that keepeth these sayings: We are blessed if we keep the sayings of this book and live in the expectation of these things. The right understanding of prophecy is said here to be necessary to the obedience of the faith, Romans 16:26. This is the second time that the book of Revelation mentions a blessing to those who know this book. This saying of the Lord quickly coming appears again here.

Can Christ’s quickly coming be a problem for believers? This verse is not

foremost to say that it refers to unbelievers, where Christ may be saying only to an unbeliever that when He does come He will come as a thief only to them! Rather it pertains to the Church to whom the letter is addressed!!! And, to us who are to expect Christ coming, as a warning to be ready that our lives may be ready in holy anticipation and not be ashamed at His coming. 1 John 2:28 *“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.”* Jesus did come to some of them around A.D. 66, to remove ones that did not continue in the works he tells of.

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

Is this the second time? John made mistakes, too. This does not appear to be the second time John worships the angel (19:10), but rather it is repeated twice in the book.

A fellow servant. Here the angel tells John that he is the servant of his brethren and of the prophets. Angels serve God through the body of Christ. In the OT age, angels were ministers of the covenant (Galatians 3:19 Hebrews 2:5), but here in the New Covenant men are declared sons of God.

Angels also keep the sayings? Here the angel also says he keeps the sayings of this book as well which means that Revelation 21-22 can be an understanding good for the eternal state as well as the state we are presently in, apparently then those in heaven read the Bible and keep these sayings as well! If this is the case how much more diligent should we be in keeping our eternal manna with us throughout the day.

John is in the Spirit. John here speaks as an earth bound human, yet he tells us that he beheld these things *“in the Spirit.”* He reminds us that he was in the Spirit over and over again (see Revelation 1:10, 4:2, 17:3, 21:10). He was not visiting earth as one from heaven but he was visiting the revelation of heaven as one from earth. And in fact, it was not heaven but a vision of things shortly to come to pass. Nowhere do we read that he was resurrected but rather that he was in the Spirit on the Lord’s day. A congregational understanding is in view with the Spirit of God showing that God meets his people foremost in the congregation of the Lord, Ps 42. Throughout the book of Revelation there is discourse, and it is personal between John and Jesus similar with the beginning and end of the book.

Sin and the eternal state: By worshipping an angel this shows that John still had a sinful nature and he was not in heaven yet.

Our revelation of the eternal state: Rev. 19:9-10 says *“I am ... of them which keep the sayings of this book”*. It can be argued that the point here with the angel and John is that it is the revelation of the Word of God that we now possess that will also be of the a basis for our revelation in heaven, rather than a physical-spiritual moment by moment revelation after we die. The angel said *“I am ... of them which keep the sayings of this book”*. Why would this be if it were not the case? Therefore, we ought to pay more earnest heed to the word in regards to this present world we are in now, since it will have eternal rewards both here and in the hereafter foremost in regards to a clear revelation here and in the hereafter. The importance of the Word of God is shown here to be of eternal importance.

Revelation 22:10 *And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.*

Not sealed: This book is not to be sealed, as it is meant to be kept; see verse 9. Daniel likewise at this time is unsealed as seen in Matt. 24 outlining the time for the unveiling of these things for the church to follow. This is now the time of the end, Daniel 12.

Revelation 22:11-13 *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last.*

What is sealed are those before the return of the Lord: If you wait you may find yourself sealed into a state where you can not repent, therefore it is best to repent of any sin while it is still called today. The time to repent will pass as there will come a time when there is no more a time to repent and the Lord is coming. Once the Lord comes as a thief there is no more time to get oil for light. The appropriate time and place to place oneself in God's hands is far before judgment, not during it, see Proverbs 1.

Revelation 22:14-15 *Blessed are they that do his commandments. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

Without: The 144,000, the Millennium and the New Heavens and Earth often appear to have similar qualities where they appear to be complete, yet at the same time incomplete. Just outside are the damned, arguably they are not necessarily in Hell yet, who else then would there be who is invited in if it is

not people of this world saved and unsaved? If they don't come into the new Jerusalem they will partake of the second death outside the new heavens and earth forever. Christ has here set the standard for the New Heaven and Earth. If you are not in the New Jerusalem, then you await damnation.

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

This is the only verse I know of where Jesus speaks so directly to the reader. This star is Jesus, who rises after the tribulation in the new heavens and earth. He reminds us that He is the root and offspring of David. This tells us that He has raised up a new kingdom based on a personal relationship with God which was characteristic of David and the promises given to him.

Revelation 22:17 *And the Spirit and the bride say, Come. And let him that beareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*

Here the church and the Holy Spirit address the reader. Matthew 22:8-10 says: *"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."* We are in fact expected to enter into the new heavens and earth now upon reading these very words. Therefore we know that the New Heavens and Earth are speaking of the church that remains after the tribulation.

Revelation 22:18-19 *For I testify unto every man that beareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

Writing about all of God's words. Although Revelation 22:19 says not to add to or take away from Revelation, this statement must be understood to mean the whole Bible as well, in that Revelation has no meaning apart from the other books of the Bible, from which its images are drawn from. That is because Revelation is not understood so much by reading it, as by reading the parts of the Bible to which Revelation is referring to.

Revelation and Mathew, Mark, and Luke all speak of the same tribulation. Revelation is not speaking of another tribulation, the same tribulation and sayings found in all the other Gospels. Partial Preterism and Reconstructionism trie to make a history out of fundamental idealistic understandings of the book of Revelation, this is the sin of adding and taking away, and something all commentators are guilty. And not commentating is the sin of taking away.

Revelation 22:20 *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*

Is He coming? Again, Christ reminds us He comes quickly. Let us never suppose that Christ is not coming **quickly**. Will we be ready to meet Him? These are the last verses to remember today after verses 16 & 17.

Revelation 22:21 *The grace of our Lord Jesus Christ be with you all. Amen.*



The End

