

CHAPTER NINETEEN

The Feasts of the New Covenant

19:1-5—*‘After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God; BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER." And a second time they said, "Hallelujah! HER SMOKE RISES UP FOREVER AND EVER." And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "Amen. Hallelujah!" And a voice came from the throne, saying, "Give praise to our God, all you His bond-servants, you who fear Him, the small and the great."’*

- This passage explains the completion of the ‘Mystery of God’ as seen in 11:15-19. The ‘mystery of God’ is the church being the bride of Christ, the city of God, the new covenant temple.
- Rev. 18:20—‘Rejoice over her, O Heaven, and you saints and apostles and prophets, because God has judged your judgment against her!’
‘In revealing the heavenly church’s imprecatory prayers against her enemies, John was instructing his brethren on earth to do the same; now, having revealed the certain destruction of the Harlot, he shows the church of the first century what their duty must be when Jerusalem falls. They are not to mourn her passing, but to praise God for the execution of His vengeance upon her. God’s will is to be performed on earth as it is performed in heaven. In showing the pattern of heavenly worship, John reveals God’s will for earthly worship as well.’ D. Chilton, *Days of Vengeance*, p. 469.
- This five part song (19:1-8) is similar to songs of the Old Testament sung in triumph over the enemies of God. ‘Hallelujah’ (Praise the Lord—notice the Hallel-psalms 113-118) is only used in this passage of the New Testament praising God for the reconquest of earth.
- First use of Hallelujah is praising God for judgment in Ps. 104:35—‘Let sinners be consumed from the earth, and let the wicked be no more. Bless the Lord, O my soul. Hallelujah!’
- ‘...He has avenged the blood of His bond servants on her...’ reminds the Jews of their historical war with Jezebel and the house of Ahab as God raised up Jehu to destroy Ahab’s house declaring, ‘that I may avenge the blood of My servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel.’ 2 Kings 9:7
Israel also acted as Jezebel (2 Kgs 9:22, 30-37>>Jer. 4:30, Ez. 23:40) who was the harlot queen (2 Kgs 9:22), who drew Israel into idolatry (1 Kgs 16:29-34) and who murdered the prophets (1 Kgs 18:4, 13).

- ‘Hallelujah, for her smoke rises forever and ever...’ is a reminder of the complete destruction of Sodom and Gomorrah.
- Notice the posture of the elders (representing the church body) in worship is to bow down and honor the Lord.

19:6-10—*‘Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns. Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God." Then I fell at his feet to worship him. But he said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."’*

- Out of the invitation for all to ‘Praise our God...’ (vs. 5), a mighty chorus resounds as the harlot Israel has been judged (divorced) and now the Lord has taken a new bride.
- In the Old Testament God is the bridegroom of Israel (Is 50:1; 54:5-6; Ez 16:7-8; Hosea 2:19-20).
- The Eucharist (Lord’s Supper) is fully revealed as the celebration covenant meal of the marriage supper of the Lamb.
- Jesus spoke of this marriage to His saints (Mat 8:11-12; 22:1-10).
- 2 Cor 11:2—‘For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you *as* a pure virgin.’
- Eph 5:25-27, Jude 24, Heb 10:14
- 19:8—The linen is a symbol of the righteous (holy) acts of the saints. From the saints holiness we see ‘it was given to her’ being the work of the Spirit in our hearts and ‘to clothe herself’ is to clothe ourselves in sanctification as we do the righteous acts of God.
Lev 20:7-8—‘You shall sanctify yourselves...I am the Lord who sanctifies you.’
Phil 2:12-13—‘Work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure.’
- 19:10—Worship means ‘the custom of prostrating oneself before a person and kissing his feet, the hem of his garment, the ground, etc.’ which is used in reference to God and to others seen as superiors. The angel helps John to see that the role of angels is to serve the saints in the kingdom of the new covenant.

19:11-13—*‘And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes*

are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God.'

- The white horse symbolizes Christ's victory and dominion (6:2, 14:14).
- Christ is the 'faithful and true Witness' (3:14) and the 'Word of God' (19:13).
- John is describing Christ's victorious progress of the gospel in the world and the universal proclamation of His message.
- Christ's role as King is to make war and render righteous judgment (Ps. 72:2; 96:11-13; Is 11:3-4, Jer 23:5-6).
- John sees Christ as in Rev 1:14, exalted in all His majesty.
- His 'robe dipped in blood' is from treading the wine press of judgment (14:19-20; Is 63:3-4; Joel 3:13 and 19:15).
- Is 63:3-4—'I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My raiment. For the day of vengeance was in My heart, And My year of redemption has come.'
- Christ is The Word of God (Jn 1:1, 14) as King of kings and Lord of lords (19:16).

19:14-16—*'And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."*

- Christ rides with His armies who are the saints. The perspective of the New Testament is that the church is in heaven (Eph 2:6) as God's tabernacle in heaven (Rev 7:15; 12:12; 13:6) and she has come to the heavenly Jerusalem, to myriads of angels in the assembly, and to the church of the first-born who are enrolled in heaven (Heb 12:22-23).
- The sharp two-edged sword is a symbol of Christ's declared word, the prophetic word of the Lord (Eph 6:17; Heb 4:12-13; Is 49:1-2; Hos 6:5). As we take up the sword of the Spirit, we declare the will of Christ, the good news of Christ and the judgments of our King.
- Christ conquers the nations so that He may rule (shepherd) them with a rod of iron. Ps. 2:8-9; 110
- Christ rules by releasing judgments (treading out the wine press of the fierce wrath of God). Is 63:1-6; 60:12; Ps 46:8-9; 110
- Christ will always conquer for He is the King of kings and Lord of lords. These verses show that God's purpose has always been that all the nations and the vast

majority of the people will serve Christ eventually (Ps 22:27; 66:4; 86:9; 110; Dan 2:31-45; 7:14, 18; 1 Cor 15:23-28).

19:17-21— *‘Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, “Come, assemble for the great supper of God, so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.” And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.’*

- Israel has now become a sacrificial corpse (Mat 24:28) and the curse of being eaten by birds of prey has come upon them (Dt 28:26, 49).
- In Ez 39:17-20 God invites the birds of prey to devour the corpses of the heathen armies who warred against Israel.
- Christ judges the beast and false prophet (Leviathan and Behemoth) in similar fashion as the judgment of Sodom and Gomorrah and the false prophets, Korah, Dathan and Abiram (Num 16:31-33).
- The sword of the Lord (Eph 6:17; Heb 4:12-13) brought judgment to all those who had been resisting Him by persecuting His saints and defying the gospel of salvation.

CHAPTER TWENTY

The Millennium

When did (or will) Christ’s kingdom (rule) begin?

‘From the day of Pentecost onward, orthodox Christians have recognized that Christ’s reign began at His resurrection/ascension and continues until all things have been thoroughly subdued under His feet, as St. Peter clearly declared (Acts 2:30-36). ‘The Millennium,’ in these terms, is simply the Kingdom of Christ. It was inaugurated at Christ’s first advent, has been in existence for almost two thousand years, and will go on until Christ’s second advent at the Last Day. In ‘millennial’ terminology, this means that the return of Christ and the resurrection of all men will take place after ‘the millennium.’ (1Cor 15:23-28)’ D. Chilton, Days of Vengeance, p. 494.

‘Premillennialism seems to have been originated by the Ebionite archheretic Cerinthus, a ‘false apostle’ who was an opponent of both Paul and John. Cerinthus claimed that his doctrine of the millennium had been revealed to him by angels; and it is interesting

that Paul's epistle to the Galatians—which is greatly concerned to refute the legalistic heresies of Cerinthus—begins with these words: 'But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be accursed' (Gal 1:8).' D. Chilton, Days of Vengeance, p. 494.

'It is highly unlikely, to say the least, that something so dramatically significant as a thousand year reign of a reappeared Christ on earth before this age ends should nowhere else be mentioned in the New Testament.' Graeme Goldsworthy, The Lamb and the Lion: The Gospel in Revelation, p. 127.

20:1-3—*'Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.'*

- The angel (messenger of the covenant) is Jesus who holds the authority over death and the abyss. (Rev 1:18)
- John brings together the terms of Satan that he has used throughout Revelation: the Dragon (12:3-4, 7, 9, 13, 16-17; 13:2, 4, 11; 16:13), the Serpent of old (9:19; 12:9, 14-15), the Devil (2:10; 12:9, 12), Satan (2:9, 13, 24; 3:9; 12:9), the deceiver of the whole world (2:20; 12:9; 13:14; 18:23; 19:20).
- Jesus has bound (limited, rendered powerless, restricted) Satan and his kingdom through His cross, resurrection and ascension to His throne (Mat 12:28-29; Lk 11:21-22; Jn 12:31; Lk 10:17-18; Col 2:15; Heb 2:14, Eph 1:17-21)
- 'The meaning of this binding of Satan then, is that Christ, at His first advent, brought about a conclusive victory, leaving Satan impotent to prevent the success of God's kingdom.' Steve Gregg, Revelation Four Views, p. 464.
- Satan has been bound from deceiving the nations, i.e. whenever the glory of the gospel is shared, it shatters the blindness on the minds of the unbelieving (2 Cor 4:4). Up until the resurrection of Christ, the gospel of the kingdom was confined to the borders of a single nation, Israel.
- Even though Satan is bound, his activity has not ceased. In the New Testament we see that demons have been disarmed and bound (Col 2:15; 2 Pt 2:4; Jude 6) and yet we still see their activity. The binding restricts their activity and as the gospel of the kingdom increases, they are more restricted, unable to prevent the victory and dominion of the kingdom of Christ. (Mk 16:17)
- One of Satan's goals has been to incite war between the nations and Christ in order to provoke a premature end to God's plans. This (20:7-9) seems to be restricted until the end and is the reason for Satan's limited activity at present.
- The term 'thousand' is used throughout scripture as a symbolic number meaning a very large amount (Ps 50:10; Jos 23:10; Ps 91:17; Dt 7:9).

- ‘The thousand years is to be understood as a symbolical number, denoting a long period. It is a round number, but stands for an indefinite period, and eon whose duration it would be a folly to attempt to compute. Its beginning dates from the great catastrophe of this book, the fall of the mystic Babylon. It is the eon which opens with the going forth of the great Conqueror of 19:11-16, and continues until he shall have put all his enemies under his feet (1 Cor 15:25). It is the same period as that required for the stone of Daniel’s prophecy (Dan 2:35) to fill the earth, an the mustard seed of Jesus’ prophecy to consummate its world-wide growth (Mat 13:21-32). How long the King of kings will continue His battle against evil and defer the last decisive blow, when Satan shall be ‘loosed for a little time,’ no man can even approximately judge. It may require a million years.’ M. Terry, *Biblical Apocalypics*, p. 451
- After the reign of Christ has reached its end, Satan will be released for a short time that the Lord may bring him into judgment (Rev 20:7-10).

20:4-6—*‘Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.’*

- Those on the throne having judgment are the assembly of the church, the royal priesthood. All throughout Revelation we have seen God’s people reigning as priests with Christ (1:6; 5:10; Eph 2:6), wearing crowns (2:10; 3:11), having kingly authority over the nations (2:26-27), and seated with Christ on His throne (3:21) which all symbolize the heavenly presbytery ruling with Christ (4:4). The elders (representatives of the assembly) sit as kings on thrones and, as priests, they are twenty four in total (1 Chron 24) and they wear crowns (Ex 28:36-41). (1 Cor 6:2; Mat 19:28; 2 Tim 2:11-12)
- Mat 19:28—‘And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.’
- ‘Before Christ’s victory over the Satan, the church was judged and ruled over by the heathen nations, because Adam had abdicated his position of judgment and surrendered it to the Dragon. But now the Son of Man, the second Adam, has ascended to the throne as ruler of the kings of the earth, and His people have ascended to rule with Him (Eph 2:6). Definitely and increasingly, as the age progresses, judgment is given to God’s people. The Dominion Mandate of

Genesis 1:26-28 (Ps 8, Heb 2) will be fulfilled through the triumph of the gospel; as the gospel progresses, so does the dominion of the saints. In His Great Commission (Mat 28:18-20), Jesus commanded us to teach and disciple the nations, and as the earth is gradually discipled to the commands of God's Word, the boundaries of the kingdom will expand. Eventually, through evangelism, the reign of Christians will become so extensive that 'the earth will be full of the knowledge of God, as the waters cover the sea' (Is 11:9). Edenic blessings will abound across the world as God's law is increasingly obeyed by the converted nations (Lev 26:3-13; Dt 28:1-14). In Iain Murray's, The Puritan Hope: Studies in Revival and the Interpretation of Prophecy, he shows how this view of worldwide conversion has provided a basic inspiration for missionary activity throughout the history of the church, particularly since the Protestant Reformation.' D. Chilton, Days of Vengeance, p. 511.

- The saints rule with Christ from heaven and on earth. We sit with Him on His throne in heaven and exercise that dominion on the earth. All the saints that have fallen asleep and been awakened in Christ's presence rule with us from heaven.
- Until Christ no man was able to live for a thousand years. Adam lived for 930 years (Gen 5:5) and Methuselah lived 969 years (Gen 5:27). Since Christ has conquered death, all the saints live for a thousand years+ in Christ.
- 20:5—'the rest of the dead did not come to life until after the thousand years were completed' refers to the unbelievers and unfaithful.
- The first resurrection is Christ the first fruits. All those who died before Christ in faith were taken from Paradise to heaven. All who are born again after Christ's resurrection were raised with Him and seated with Him and continue as His fruits of redemption. All saints are partakers in Christ's resurrection, i.e. 'have a part in the first resurrection.' (Col 2:12) The second resurrection will be at the second coming of Christ on the last day (Jn 6:38-40, 44, 54; Acts 24:15, 1 Thes 4:14-17, 1 Cor 15:20-23).
- vs. 6—The saints are blessed and holy as priests reigning with Christ from the first resurrection. The second death (final judgment of Rev 20:14) has no part in them.

20:7-10—*'When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.'*

- As the kingdom increases, not all will be converted and blessed. The river of life in Ez. 47 saw areas as ‘swamps’ and ‘marshes’ ‘given over to salt’ which were not healed. In Mat 13:37-43 the tares and wheat grow together until the harvest of the end. Satan will be released by Christ so that He may judge him in fullness before the world.
- John uses the Maccabees’ defeat of the Syrians in the second century BC from Ez. 38-39 to depict this coming battle. Ez. 38-39 was a historical event from which John is drawing a prophetic picture as an encouragement to the saints of the ultimate triumph of Christ over all His enemies.
- ‘In Jewish writings ‘Gog and Magog’ was a frequent, standard expression for the rebellious nations of Ps. 2.’ G.B. Caird, A Commentary on the Revelation of St. John the Divine, p. 78-80. This would show why John referred to Gog and Magog in the context of ‘the nations which are in the four corners of the earth.’
- ‘the number of them is like the sand of the sea’ is similarly used to describe the Canaanite nations conquered by Joshua (Josh 11:4) and the Midianites overthrown by Gideon (Judges 7:12) which were two of Israel’s greatest victories.
- As the enemy ‘surrounds the camp of the saints and the beloved city’ we see warfare language used in describing Satan’s attacks against the New Jerusalem as seen in 21:9-22:5.
- Christ rains down fire and brimstone reminiscent of Sodom and Gomorrah (Gen 19:24-25) and when Ahaziah came against Elijah (2Kgs 1:10, 12).
- Satan’s end is the lake of fire as that of the Beast and False Prophet and all their followers (14:10-11; 19:20).
- This picture is a continual reminder to the saints of Christ’s ultimate victory against all the forces of darkness.

20:11-15— *‘Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.’*

- This is the end of history, the day of the great white throne judgment of all of unbelieving mankind. All the Creeds of Christianity speak of this day. All the Creeds were written after the fall of Jerusalem. None of the early church Creeds speak of a rapture of the saints, tribulation, antichrist, or a literal return of Christ to sit on a literal throne in Jerusalem to rule the earth for a thousand years.

- John never refers to the saints as ‘the dead.’ This is what judgment day will be like as we sit with Christ and watch His righteous judgment of all who have rejected Him.
- All are judged by their works, according to their deeds, and found guilty before Christ and then judged to be thrown into the lake of fire.
- All the saints have already been judged by being in Christ and allowing Him to take their judgment upon Himself on the cross.
- By this judgment the last enemy of death will be judged and destroyed along with all darkness in the lake of fire. (1 Cor 15:26)

CHAPTER TWENTY ONE

The New Heaven and Earth

21:1-8—*‘Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.” Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes will inherit these things, and I will be his God and he will be My son. But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.”’*

- Salvation is consistently revealed in the Bible as recreation. Whenever God is speaking of saving His people, He uses creation language and symbolism. Is. 65:17-25 uses this language and cannot be speaking of heaven since it speaks of age, people working and having children, etc. (2 Pt 3:1-14).
- The new heaven and new earth refer here in Revelation as in Is. 60-65 to the renovation of the world by the coming and reign of the Messiah. This new creation is ‘the regeneration’ of Mat. 19:28, the ‘restoration of all things’ of Acts 3:21, and the removal and passing away of the old and shaken of Heb. 12:26-27.
- The holy city (Is. 48:2; 52:1), new Jerusalem (Gal. 4:26; Heb. 12:22), is the bride that has come from heaven. The new creation is not only a place that is established definitively in Christ and progressively unfolding in revelation, but someday it will be consummated in absolute perfection.

- 21:4—Salvation has brought liberty, healing, etc. that takes away the sadness of life and has destroyed the power of death, i.e. saints no longer die, they go to the presence of Christ (Is 65:17-25; 66, 2 Cor 5:6-9). All the first (former) things of our life have passed away (2 Cor 5:17-21).
- ‘I make all things new’ is seen in Is. 43:19; 2 Cor 5:17.
- 21:6—Christ declares ‘It is done’ as the same as ‘It is finished.’ Because of His crucifixion and resurrection, all who desire may come and drink of the water of life and be overcomers and sons of God the Father.
- 21:8—Christ describes His enemies who will not inherit heaven in this life or the next.

21:9-14—*‘Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, “Come here, I will show you the bride, the wife of the Lamb.” And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. It had a great and high wall, with twelve gates, and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel. There were three gates on the east and three gates on the north and three gates on the south and three gates on the west. And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.’*

- Ezekiel saw this same city (as Abraham) with a ‘great and high wall’ (Ez 48:31-34) and gates representing the tribes of Israel (God’s people) (Ez 48:31-34).
- The division of the gates around the city are the same as the encampments of the Children of Israel around the tabernacle.
- The foundation stones of the twelve apostles is described by Paul in Eph 2:19-22.

21:15-21—*‘The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal. And he measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements. The material of the wall was jasper; and the city was pure gold, like clear glass. The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass.’*

- If interpreted literally, the city would be 1500 miles long and the wall would be 216 feet tall.
- The notation of jewels is used symbolically throughout scripture (Eden, robes of priest, prophetic scriptures) to exemplify the awesome beauty and extravagance of God and of describing salvation in the terms of God's adorning His people. Is. 54:11, 60:5-6, 9, 11; Ex. 25:7; 28:9-12, 17-21, Gen 2:11-12; Ez. 28:13; Mal. 3:17; 1 Cor 3:11-15

21:22-27— *'I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. In the daytime (for there will be no night there) its gates will never be closed; and they will bring the glory and the honor of the nations into it; and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life.'*

- The city has no sun or moon but the glory of God as foretold by Is 60:1-3, 19-21.
- All the wealth of the heathen will come to the city, God's people, as foretold by Is 60:5-6, 9, 11; 2:2; Hag. 2:7-8.
- Jesus commanded the church to be a city set on a hill (Mat 5:14-16).
- Nations are destined to come to the church (Is 49:22-23; 60-66) as they did to the earthly representation of the kingdom of heaven in the day of Solomon. Compare Is 60:19 to Rev 21:23; Is 60:3 to Rev 21:24; Is 60:3, 10 to Rev 21:24; Is 60:11 to Rev 21:25; Is 60:11, 5 to Rev 21:26; Is 60:21 to Rev 21:27.
- Only those who are genuinely born again can be the city of God.

CHAPTER TWENTY TWO

Paradise Restored

22:1-5— *'Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name will be on their foreheads. And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.'*

- The river is seen in Eden (Gen 2:6, 10-14) and by Ezekiel (Ez 47:1-9) and is symbolized in the tabernacle as the laver of cleansing. This river is the river of

God flowing from His people (Jn 4:14; 7:37-39; Zech 14:8-11; Mic 4:1-4, Joel 3:18-21).

- The tree of life is literally forests of tree of life (Ps 1, Ez 47:12). There is a never ending supply of fruit (Rev 2:7, 22:14, Jn 15). This suggests that paradise of the Garden of Eden is to be fully restored (Gen 2:9; Rev 2:7).
- The leaves of the tree (its fruit) are for the healing of the nations which shows it is now. Healing means the lifting of the curse from every aspect of mankind and land.
- ‘In Revelation we see Man redeemed, brought back to the Mountain, sustained by the River and the Tree of Life, regaining his lost dominion and ruling as a priest-king over the earth. This is our privilege and heritage now, definitively and progressively, in this age; and it will be ours fully in the age to come.’ Chilton, Days of Vengeance, p. 569.
- The curse being lifted from the land and restoration to the Garden of Eden has always been God’s plan (Ez 36:33-36).
- We see God face to face as ‘We all with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.’ (2 Cor 3:18)
- This time of the light (glory) of God being our guide instead of the light revealed by the law of God was seen by the apostles as the ‘light’ of the temple that was fading and the new heavens and new earth that were approaching. (Rom 13:11-12; 1 Thes 5:2-9; Is 60:1-3; Mal 4:1-2; Lk 1:68, 78-79; Jn 1:4-5; 8:12; 2 Cor 4:4, 6; Col 1:12-13; Heb 10:23-25; 2 Pt 1:19)
- Our reign with Christ is beyond our earthly reign into all eternity since Christ rules an everlasting kingdom (Dan7:27, Is 9:7).

22:6-10—*‘And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place. And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book.' I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. But he said to me, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God." And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near.'”*

- ‘the things which must soon take place’ and ‘I am coming quickly’ are the continual time parameters with Revelation which show the nearness of all the events described to the time of that generation (Mat 24:36).
- The word ‘coming’ is used seven times in Rev. 22 referring to the imminent coming of Christ in judgment against apostate Israel and to fully establish His new covenant.

- Those who properly hear and obey the warnings and words of this book will be blessed by the Lord.
- ‘Do not seal up the words of the prophecy of this book, for the time is near’ is in contrast to the direction of the angel with Daniel who was told to seal the prophecy (Dan 12:4). Daniel’s prophecy spoke of the distant future; whereas, John’s prophecy was imminent.

22:11-15— *“Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy. Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end.” Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.’*

- Mat 16:27-28—‘For the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS. Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom.’
- Christ confirms His words with the oath of who He is.

22:16-21— *‘ “I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star.” The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost. I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book. He who testifies to these things says, “Yes, I am coming quickly.” Amen. Come, Lord Jesus. The grace of the Lord Jesus be with all. Amen.’*

- The heart cry of the Spirit and the church was for Christ to come and judge the old system and bring in the fullness of the new covenant.
- All were warned to hear and obey the words of Revelation. No one was allowed to add anything to it or take away from it in its understanding.
- There is no mention of the historical fall of Jerusalem in any of the books of the New Testament which shows they were all written before 70AD.
- Jesus spoke these things and assured John and all the Christians that He was coming in judgment quickly. The churches response was to be ‘Amen, let it be.’

- 1 Cor 16:22—‘If anyone does not love the Lord, he is to be accursed. Maranatha.’ This verse was in the context of the time preceding the judgment to come on Jerusalem and Israel. The church’s heart was to agree with the judgment of Christ and cry ‘Maranatha’, i.e. come quickly Lord and do it. This greeting was a standard greeting in the church up until the destruction of Jerusalem after which time it was used no more.