

The Revelation of Jesus Christ



**A brief summary of the
last book of the Bible.**

by Adrian Roach

Publisher's Note:

This outline of The Revelation appeared in serial form in 1959-1960 in "Things New and Old" (Woodbridge, N.J.). The series has now been collated by the author into one paper, incorporating some minor additions and revisions which help to clarify the thoughts expressed in the original. The present edition, maintaining that succinctness which many found so helpful in the original serial form, is commended to the Lord, desiring that it may stimulate among the saints a greater interest in The Revelation of Jesus Christ.

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THE REVELATION of JESUS CHRIST

A Brief Outline of the Last Book of the Bible

(To be followed along with JND translation)

FOREWORD

This is a book of judgments—beginning as Peter says at "the house of God" (1 Pet. 4:17). Christ's glory and power are in view, not church truth. The Rapture (the church's proper hope) is not seen until after the main body of the prophecy has run its course, in chapter 22:16-17, 20, although referred to in chapter 3:10. After Revelation 4:1 the rapture is assumed and the church is no longer seen on earth. When John (as a prophet) is caught up in chapter 4 he sees the church already there, included with the Old Testament saints under the figure of the four and twenty elders (1 Chron. 24:1-4). John himself does not prefigure the rapture, but gets a change of view just as in chapter 1:10-11 he gets turned around to take a backward look.

May we value, individually and in the assembly, this book which shows how our Lord Jesus Christ will come into His own things (which were denied Him by His own people—John 1:11) in the day of His power and glory (19:11-21). It is the writer's desire that this little outline (incomplete as it is) may be of help in stimulating meditation on this precious book. "Blessed is he that reads, and they that hear the words of the prophecy, and keep the things written in it; for the time is near" (Rev. 1:3).

A. R.
1973

THE REVELATION OF JESUS CHRIST

An Outline of the Last Book of the Bible

(To be followed along with JND translation)

The book is divided into three main parts as shown in Rev.1:19:

1. The things which thou hast seen—all of chapter 1.
2. The things which are—all of chapters 2 and 3.
3. The things which shall be hereafter (or after these things)
—chapter 4 to the end of the book (chapter 22).

"The things which thou hast seen"—chapter 1.

John here sees the Lord Jesus as a Son of Man in the midst of the seven golden candlesticks. He is there to judge and has everything needed for that judgment (vs.12-16). The chapter may be divided as follows:

Vs.1-3 — Introduction.

- 1 — It is the Revelation of Jesus Christ introduced to John by His Angel.
- 2 — Leave out the word "and", as all that John saw and heard is the Word of God.
- 3 — The blessing pronounced on reader and hearers, the time being near.

Vs.4-6 — The Greeting.

- 4 — God presented in His own absolute being: "Who is", then in His character as Jehovah, "Who was and Who is to come". Next the Holy Spirit in His perfect but varied ways of government—"the seven Spirits" (Isa.11:1-3).
- 5-6 — Presentation of Jesus Christ produces praise. Believers vested with royalty and priesthood.

Vs.7-8 — The Purpose of the Book.

Christ coming in power and glory.

Vs.9-20 — The vision of Christ as Judge with all attributes and power required. Quotations from another:

12. SEVEN GOLDEN CANDLESTICKS—(Lamp-stands).
Responsible vessels of light on earth in their totality.
13. GARMENT DOWN TO THE FOOT. —Garb of priestly discrimination, not now in service, but judging.
- GOLDEN GIRDLE. —Divine righteousness and faithfulness. (Is.xi:5).

14. WHITE LIKE WOOL. — The divine glory of the ancient days, viewed in that character. (Dan.vii.9)
EYES AS A FLAME OF FIRE. — Attribute of searching, intelligent judgment; judicial discernment.
15. FEET LIKE FINE BRASS. — Righteousness in dealing with man in his responsibility.
VOICE AS THE SOUND OF MANY WATERS. — Overwhelming power and majesty. (Ezek.i.24; xliii.2.)
16. SEVEN STARS. — Completeness of subordinate authority under Christ in light.
SHARP TWO-EDGED SWORD. — Searching judgment of the word of God. (Is.xlix.2; Heb.iv.12.)
COUNTENANCE AS THE SUN. — Splendour of supreme authority.
18. KEYS OF DEATH AND OF HADES. — Power over death and the departed state.
20. ANGELS OF THE SEVEN CHURCHES. — The moral representatives of the responsibility of the assemblies. A symbolical representation of the assembly viewed in those responsible in it.

(Symbols of the Apocalypse)

"The things which are" — chapters 2 and 3.

The seven churches had these characteristics contemporaneously, but taken in succession give us the history of the church on earth.

Chap.2:1-7 - Ephesus — representing the church in its first days of spiritual declension, after departure of the apostles.

Historically: to 167 A.D.

Chap.2:8-11 - Smyrna — The church persecuted in the days of the Roman Emperors Trajan and Diocletian. Historically: 167 to 313.

Chap.2:12-17 - Pergamos — The church becomes worldly and accepts the patronage of the Emperor Constantine. Historically: from 313 when the Edict of Milan freed the church from persecution until 606.

Chap.2:18-29 - Thyatira — The medieval church holding earthly and political power and persecuting the faithful followers of Christ. Putting the authority of "the Church" above the Word

of God. Historically: from 606 when Gregory the Great asserted the supremacy of the Roman Bishop until 1529.

Chap. 3:1-6 - Sardis — Representing the Protestant Reformation after the ardor and devotedness to Christ and His Word had cooled off. The Reformation was definitely a work of God and He raised up such men as Martin Luther to bring to light from the Scriptures the truth of salvation which the Roman Church sought to suppress. Historically: 1529 - the Diet of Spire made the Protest that gave the name "Protestant" to the movement.

Chap. 3:7-13 - Philadelphia — A remnant gathered according to the Lord's own character of holiness and truth. They honour the Lord's Name and His Word and await His coming. They have only a "little strength" but the Lord commends them and owns them as His. Historically: from about 1820, continuing until the Lord comes (Rev. 3:8).

Chap. 3:14-22 - Laodicea — The professing church in its last condition on earth before the Lord comes. It is so distasteful to the Lord that He spues it out of His mouth after calling for repentance. He is seen as outside and knocking for admittance. There is no improvement in the church, and this brings us to the end of "the things which are". Historically: perhaps from 1848, but certainly with us now.

Thyatira, Sardis, Philadelphia and Laodicea run concurrently until the Lord comes, after which Thyatira, Sardis and Laodicea merge, becoming part of Babylon the Great.

"The things which shall be hereafter" (or after these things) — chapters 4 to 22.

Chap. 4:1 - The apostle John, as a prophet, is transported to heaven so as to view what God is going to do with the earth after the church (composed of all believers only) and the Old Testament saints are taken out of the earth and translated to heaven. (See 1 Thess. 4:13-18; 1 Cor. 15:23.)

Chap. 4:2-11 - God is seen in His glory as Creator but as ready to judge the earth. "Out of the throne proceeded lightnings and thunderings"—betokening the coming storm of judgment about to sweep the world of the ungodly. The green rainbow shows that God remembers His covenant with creation (Gen. 9:14-16). All of the heavenly saints—the church and Old Tes-

tament believers—are included in the "four and twenty elders". They are intelligent and unafraid.

Chapter 5 — God's glory in redemption is seen here.

Chap. 5:1-7 — The seven-sealed book, or Christ's "title-deed" to the earth, is seen; none being worthy to open it but Christ as the Lamb (Jer. 32:11-14).

Chap. 5:8-14 — His worthiness is celebrated in the "New Song" of heaven by those who know the redeeming power of His blood shed at Calvary.

Chapter 6 — the opening of the first six seals.

Chap. 6:1-2 — The First Seal - an aggressive conqueror is seen going forth on earth. The white horse symbolizes victorious aggressive warfare (Job. 39:19-25). The bow is distant warfare (2 Kings 13:14-17).

Chap. 6:3-4 — The Second Seal - Civil war with dreadful slaughter and bloodshed. The sword is close fighting (Judg. 7:22).

Chap. 6:5-6 — The Third Seal - There follows a time of sorrow and mourning as well as scarcity of food among the poor, while the luxuries (oil and wine) of the rich are untouched. The balances indicate famine (Ezek. 4:16). A penny (denarius) was a whole day's pay! (Matt. 20:2).

Chap. 6: 8 — The Fourth Seal - Death by war, famine, pestilence and wild beasts works havoc in a limited portion of the Roman earth (western Europe). God's four sore judgments (Ezek. 14:21).

Chap. 6:9-11 — The Fifth Seal - A martyred company is seen under the altar of sacrifices. Thus the hateful attitude of the world toward the Word of God and the testimony of His servants at that time is disclosed. Others martyrs were to follow.

Chap. 6:12-17 — The Sixth Seal - A partial answer to the cry for vengeance uttered by the group of martyrs seen under the altar. The whole structure of society as then constituted is turned into confusion and overthrow. Established authorities are darkened and shaken to their foundation. Fear takes hold of men (Luke 21:25-26) and they suppose that the great day of wrath has come. But greater judgments are to follow. The Seventh Seal is not opened until chapter 8:1.

Chapter 7 — A parenthesis between the sixth and seventh seals.

Chap. 7:1-8 — Powers of evil are held momentarily in restraint while a seal of security is placed on a set number out of each tribe of Israel.

Chap. 7:9-17 — A vast number of saved Gentiles are seen as having passed through the Great Tribulation. They form no part of the church. Their robes were washed white in the blood of the Lamb. "The blood of Jesus Christ His Son cleanseth us from all sin." These are Gentiles who believed the messengers of the gospel of the kingdom (cf. Matt. 24:14 and Matt. 25:31-46). Also called the "everlasting glad tidings" in Rev. 14:6.

Chapter 8 —

Chap. 8:1-5 — The Seventh Seal opened. Silence in heaven follows, a lull before the greater storm of judgments about to fall. Christ is seen as the Angel-Priest in intercession at the golden altar for his saints on the earth at that time. The fire comes from the brazen altar, but incense is burned on the golden altar. The brazen altar becomes the source of judgment to the earth. God's answer to man's side of the cross.

Chap. 8:6 — The Seven Trumpets introduced. These give loud indication of God's intervention (Ex. 19:16).

Chap. 8:7 — The First Trumpet sounds—God's sweeping consuming judgments follow. Those in high positions (trees) in the Roman Empire (western Europe) are the objects of this judgment and general prosperity (all green grass) is destroyed in that area.

Chap. 8:8-9 — The Second Trumpet sounds—A great earthly power (Jer. 51:25) under the judgment of God also becomes the means of judgment to others. A destruction of commerce takes place.

Chap. 8:10-11 — The Third Trumpet sounds—A great person in high earthly position falls from his place and becomes an evil influence among men. Sources of refreshment and intercourse become poisoned. Apostasy (death) sets in. Physical death is not in view.

Chap. 8:12 — The Fourth Trumpet sounds—Judicial darkness strikes those placed in authority and positions of guidance to others. There is no perception of God's will and the way is thus open for strong delusion by Satan to make men believe a lie instead of God's truth (2 Thess. 2:9-12).

Chapter 9 —

Chap. 9:1-12 — The Fifth Trumpet sounds—A great subordinate power falls from his proper place. Darkening, Satanic influence blinds men. Torment (mental anguish) afflicts men for a determinate, limited period. This is the first Woe Trumpet.

Chap. 9:13-21 — The Sixth Trumpet sounds—An affliction from the eastern boundary of the Roman world falls upon the Empire (western Europe). The very power of hell and Satan is seen in this judgment. This is the second Woe Trumpet.

Chapter 10 —

Chap. 10:1 — Christ is seen as "another strong angel" in contrast with the strong angel of chapter 5 who is a creature.

Chap. 10:2-11 — He asserts His right to the earth (Josh. 1:3).

There will then be no longer a delay at that time (v. 6-7). The Seventh Trumpet would bring to a close God's dealing with the earth from behind the scenes.

Chapter 11 —

Chap. 11:1 — The temple and altar are measured, thus showing God's care for the true worshippers in Israel in preserving them and accepting their worship.

Chap. 11:2 — The "court" is not valued by God; that is, He disowns Israel's outward profession under Gentile rule and oppression.

Chap. 11:3-7 — The two witnesses signify adequate testimony to the "God of the earth", the very fact disputed by the Beast in asserting himself. The witnesses are preserved until their testimony is finished. Thus after three and a half years (1,260 days or 42 months—see verses 2 and 3) they are slain just prior to the return in glory of the Lord. Jerusalem is seen as the center of things here.

Chap. 11:8-13 — They are raised up in sight of their enemies and a great overthrow (great earthquake) takes place in the complete organized systems of earth.

Chap. 11:14-18 — The seventh trumpet brings things down to the end in a general way. The "World-Kingdom" of our Lord and His Christ is ushered in, with the judgment of the living nations (Matt. 25:31-46) and then of the dead (Rev. 20:11-15).

Chap. 11:19 — More properly belongs to Chapter 12 as Israel comes strongly into view again.

Chapter 12 —

Chap.12:1-2 — The Woman — is Israel, the Jewish mother of Christ (see Isa. 9:6 and Rom. 9:4-5). "Clothed with the sun" indicates Israel invested with supreme authority in the earth. She is seen superior to, and above, her previous state of reflected light—the moon under her feet. Completeness of human administration is also hers as shown by the crown of twelve stars (see Gen.37:9 and Isa. 60:1-3).

Chap.12:3 — The Red Dragon — Satan seen in connection with earthly power and in open blasphemous opposition to God. The crowns are here seen on his heads, not on the horns as in chapter 13. The seven heads denote completeness of power in evil, while the ten horns show incompleteness in kingly administration. The Lamb had seven horns (chap.5:6). Twelve is completeness of power in man.

Chap.12:4 — The rulers within the sphere of the Roman Empire (western Europe) are brought under Satan's malignant influence.

Chap.12:5 — The Man-Child, a male of might, is none other than the Lord Jesus Christ. The rapture of the Man-Child is thought, in divine purpose, to include that of the saints.

Chap.12:6-17 — Israel (the Woman), as connected with the fulfillment of God's purposes in the earth, is sheltered for three years and a half (1,260 days, vs.6, or a time, times, and half a time, vs.14) in spite of Satan's hate and opposition. Cast into the earth in the middle of Daniel's 70th week, he persecutes the faithful with great fury.

Chapter 13 —

Chap.13:1-2 — the Beast — the revived Roman Empire in its final form under Satanic control. (See Luke 4:5-7) As seen by men the crowns are on the ten horns, not on the heads as with the dragon (12:3).

Chap.13:3 — The Imperial head is healed, causing all the world to wonder.

Chap.13:4 — Satan receives worship because of the power given by him to the Beast. None is able to make war with the Beast for Satan is stronger than man and can supply the Beast with greater weapons than man could invent.

Chap.13:5-7 — The time of the Beast's power to blaspheme and persecute is limited by God—42 months (three and a half prophetic years).

Chap.13:8 — Apostate Christendom, designated by a moral ex-

- pression used ten times, i.e. "those that dwell upon the earth", worship the Beast, their names never having been written from the foundation of the world in the slain Lamb's book of life. They are those who received not the love of the truth that they might be saved (2 Thess. 2:10-12).
- Chap. 13:9-10 — The saints were not to take power into their own hands as retribution from God would overtake the Beast.
- Chap. 13:11 — The Antichrist as imitator of Christ's power as king and prophet—two horns are seen. Christ has seven (5:6). This beast is the Lawless One (2 Thess. 2:8) and the willful king (Dan. 11:36), and the Antichrist of 1 John 2:22.
- Chap. 13:12-17 — The second Beast acts in conjunction with the first and directs worship to him. He is thus the false priest as well as prophet (chap. 19:20).
- Chap. 13:18 — In that day the wise will understand what is not clear to us now (see Dan. 12:10). God in faithfulness will warn His own. Six, being short of seven, the number of completeness, is the number of man emphasized here as 666.

Chapter 14 — This chapter is divided into seven parts which give an outline of the order of prophetic events.

- Chap. 14:1-5 — The Jewish remnant seen in company with the Lamb on the mount of royal grace—Zion. This 144,000 is not the same as in chapter 7. Those include the twelve tribes, but these are Christ's brethren of Matt. 25:40 of Judah and Benjamin.
- Chap. 14:6-7 — The everlasting gospel will be proclaimed, not the gospel of the grace of God which is peculiar to the Christian era. It will take the form of the gospel of the kingdom (Matt. 24:14). Many Gentiles will be blessed at that time (Matt. 25:31-46; Rev. 7:14). God's good news announced in Eden—that Christ, the woman's seed, would crush Satan and bring man into blessing—this is the everlasting gospel.
- Chap. 14:8 — The fall of Great Babylon is announced although her guilt is not yet declared. That comes out later. She is the false church in its final development.
- Chap. 14:9-12 — The great political and military power of the last times—the Beast—is next noticed. His followers will have their portion in eternal condemnation and torment along with him (Rev. 19:20 and 20:10).
- Chap. 14:13 — The Blessed Dead - Babylon and the Beast, the two great persecutors of the saints, are seen as judged of God in the previous verses, so now the eve of blessing for the

Lord's own is noted in vs.13. The thought in the verse is not "which die from henceforth" but rather they are "blessed from henceforth". We quote from W.K.:

"Blessed are the dead that die in the Lord, from henceforth." From this time on no one that belongs to the Lord is going to die, and those that have died in the Lord (that is, in fact all who have thus died since chapter 4 and 5) are on the eve of blessedness, not by personal exemption, but by sharing the first resurrection and the reign of Christ. Rev.20:4.

Chap.14:14-16 — The Harvest Judgment. This is a discriminating judgment—one shall be taken (i.e. in judgment) and the other left (i.e. for blessing). See Matt.24:40-41.

Chap.14:17-20 — The Vintage Judgment — The fierce, unsparing wrath of God; unmixed vengeance on apostate Jews and nations with them. Psa.75:8; Psa.83; Isa.63:1-6. The Vine of the earth (v.19) is religious apostasy, i.e. religion formed by turning away from revealed truth. Note that the harvest judgment is directed by an angel out of the temple (v.15) whereas the vintage being more severe is also directed by an angel but out of the altar. The rejection of Christ and His work brings in the worst punishment of Heb.10:29. The 1,600 furlongs approximate the extent of the land of Canaan.

Chapter 15 — The sevenfold series of chapter 14 brought us in general down to the Lord's coming in judgment. Chapters 15, 16 and 17 go back to fill in certain details of judgment which take place before the Lord's coming in judgment. Chapter 15 introduces the instruments of God's seven last and severe strokes. Next is seen a martyred company who would not yield to the Beast (Rev.13:15). The sea of glass is mingled with fire, indicating the great fiery tribulation through which they have passed. Here they are filled with joy and praise, having the harps of God. Their song is one of outward triumph over their enemies (Song of Moses) and of inward, patient suffering (Song of the Lamb). Actually they address the "King of nations" in verse 3. (Jer.10:7)

Chap.15:5 — The temple opened shows man's guilty state as there will be no avenue of approach to God. God will not own the temple then on earth as that will be under the power of Antichrist (2 Thess.2:3-4).

Chap.15:8 — The judgment will be marked by purity and righteousness as shown by the pure and white linen. The chapter ends

with the solemn fact that there will be no one to stand in the place of intercession (see Jer. 7:16).

Chapter 16 — The vials, or literally "bowls", of God's wrath are seen poured out on the guilty earth. God comes to closer grips with men and the judgments are more severe and wide reaching than before. The first bowl falls on the followers of the Beast, smiting them with moral distemper and misery (Ex. 9:8, 9; Isa. 1:5-6). The second is poured out on the unsettled and revolutionary state outside the sphere of the first bowl. Spiritual death, i. e. apostasy from God, is indicated. The third bowl turns the influences and sources of refreshment to blood, not simply bitterness as in chap. 8:10-11. That is, there will be complete alienation from God produced by that which should have been for good among men. Under the fourth bowl the supreme authority becomes a persecuting power exercising tyranny over men. The fifth deals in great severity with the Beast and his kingdom. Men do not repent under these judgments, but blaspheme the more. (Rom. 8:7, 8.) They recognize God's control over these plagues (v. 9) but do not repent. The Euphrates secured the eastern boundary of the Roman Empire. The sixth bowl has to do with this security of the revived Roman Empire. Something will happen to expose the West to powers from the East. Armageddon is a mystic name and has reference to the "Megiddo" of Judg. 5:19. There Israel was triumphant over the Gentile foe. Psalm 83 refers to another association of Gentiles bent on Israel's destruction at the time of the end. Typically then vs. 16 of Rev. 16 indicates the final overthrow of Israel's enemies by the Lord.

Chap. 16:17-21 — The seventh bowl reaches all; it is poured out into the air. A divine sigh of relief, as it were, is heard from the throne—"It is done." Judgment is God's strange work; He delights in mercy. Then follows the dissolution of civilization both in its center, "the great city," and all that was established outside the Roman Empire, "the cities of the nations". Great Babylon comes in final remembrance before God. Men yet blaspheme under God's crushing retribution.

Chapter 17 — The judgment of Great Babylon had been announced in chap. 14:8 and had been set forth under the seventh vial of God's wrath (16:19). Now her guilt is clearly seen, thus showing the righteous judgment of God. Babylon of the Old Testa-

ment, the ancient city, was seen as the fountain head of idolatry (Jer. 51:7; 50:2; Zech. 5). See also Acts 7:41-43. That city has been destroyed and will never be rebuilt (Isa. 13:19-22; Jer. 51:29, 37). Babylon of the New Testament is "the great licentious and idolatrous corruptress of religion; western civilization in its final state—apostate Christendom and Judaism."

Chap. 17:1-4 — Her guilt and worldly splendor.

Chap. 17:5 — She is the devil's mystery in contrast to the blessed mystery of Christ and the church (Eph. 3:3-11 and 5:32).

Chap. 17:6 — John wonders with great wonder (not admiration) when he sees that system with such high religious pretensions guilty of the blood of the Lord's people (Matt. 23:35).

Chap. 17:7-8 — The Roman Empire which then existed was to disappear from the earth and after a period of non-existence (as at present) it is to reappear by Satanic power in such a way as to cause wonderment among the Christ-rejectors.

Chap. 17:9-10 — Two marks are given to signify Rome as the city in view. First, there is a geographical mark, "seven mountains on which the woman sitteth"; Rome is the celebrated city of the seven hills. Next a historical mark, "seven kings". This does not mean seven persons, but seven forms of rule under which Rome would pass. When John wrote, the sixth form was in force, the Imperial. This had been preceded by (1) Kings; (2) Dictators; (3) Military Tribunals; (4) Consuls; (5) Decemvirs. Note that a seventh was yet to come and continue but for a short time.

Chap. 17:11 — The future ruler of the revived empire would be one of the seven but in such a new form that he would really be an eighth. And that is how verse 11 should read: "he also is an eighth, and is of the seven". It will be the Imperial head revived (chap. 13:3). Originally the Roman Empire was one solid entity under one head (vs. 12-13). There will be ten kings under the Beast.

Chap. 17:14 — Their power is directed against our precious Lord, but it will be the day of His power, not that of His humiliation. "Lord of lords and King of kings." Who will be in His train? We shall—all the redeemed up to the rapture! Wondrous, precious thought; we are His now and shall appear in glory with Him then (2 Thess 1:10)! We are called, chosen, and seen in grace as faithful. (See Luke 22:24, 28, 29.) Angels are never said to be called or faithful, but they are "elect" (1 Tim. 5:21).

Chap.17:15 — The wicked religious system is seen dominating many peoples, but as soon as she has served the purpose of the Beast, he and the ten kings turn upon her and destroy her (v.16). Verse 16 should read "and the ten horns which thou sawest, and the beast".

Chap.17:17 — This proves that God is behind the scenes moving all the scenes that He is behind. These kings think to do their own will and are responsible for it, but God makes them carry out His will in spite of themselves and Satan their master (see Lam. 3:37).

Chap.17:18 — Confirms the identity of Rome.

Chapter 18 — In chapter 17 there were instruments used of God to afflict the wicked, Great Babylon, but here God Himself is seen dealing directly the judgment she had richly deserved (v. 8).

Chap.18:1-2 — A mighty angel lightens up the whole scene as he announces, in a voice that none can gainsay, the awful doom of her who had used her power against the Lord's people. She who calls herself the church is degraded to Satan's level and marked out with all that is unclean and hateful in God's sight.

Chap.18:3 — There was wrath connected with her illicit commerce with the nations. She made the nations to drink, and often by force; yet too often the kings of the earth were only too glad to bow to her in order to further their own worldly aims. She is also the mother of luxury and by her were the merchants enriched.

Chap.18:4 — God is faithful and calls His people out in separation from her before judgment falls. We ought to leave whatever we discern to be Babylon in principle! This is so important that "another voice out of heaven" is used to make this appeal and warning. May all of the Lord's people heed this word!

Chap.18:5 — God Himself alone can rightfully measure the extent of her guilt. The JND translation is very significant: "For her sins have been heaped on one another up to heaven."

Chap.18:6-8 — Just retribution overtakes her. She reaps as she has sown. You always reap more in quantity than what you have sown; the seed multiplies. So here when God undertakes judgment, it is complete and meets the case exactly.

Chap.18:9-10 — Those who profited by reason of her costliness mourn her (for contrast see 19:1-3).

Chap.18:11-13 — Here is set forth the long list of her merchandise which includes "bodies and souls of men". The word "slaves" in verse 13 should be "bodies". There are 28 items

enumerated which can be arranged in seven classes: (1) Ornaments—"gold, silver, and precious stones and pearls". (2) Costly and showy attire—"fine linen, and purple, and silk, and scarlet". (3) Elegant and costly furniture—"all thyine wood, and all manner of vessels of ivory, . . . most precious wood, and of brass, and of iron, and marble". (4) Perfumery—"cinnamon, and odours, and ointments, and frankincense". (5) Foodstuffs—"wine, oil, and fine flour, and wheat, and beasts and sheep". (6) Splendid equipages—"horses and chariots". (7) "Men's bodies and souls." How awful to realize that men's souls and bodies are bartered like so much merchandise by that wicked religious system here depicted!

Chap.18:14-19 — We are reminded of our Lord's question in Mark 8:36, "For what shall it profit a man, if he shall gain the whole world, but lose his own soul?" Here all is lost to the false church and those that served her, for her spirit and activities reach down into every walk of life.

Chap.18:20 — No wonder then that they whose words she distorted to her own miserable use are here called upon to rejoice. The saints are also included in this verse along with apostles and prophets (see JND translation).

Chap.18:21-23 — Her judgment will be violent and sudden, and final. Never again will she lift up her head in subtle defiance of God and His truth and holiness which she had dragged in the dust. Any light that she had will go out forever (v.23). The days of her music and dancing will be gone and instead eternal woe shall be her portion.

Chap.18:24 — Cain slew Abel his brother after Abel had been accepted of God on the grounds of the death of a substitute. This has characterized all hatred of God and His people from the beginning and the whole guilt is summed up in Great Babylon. (See Matt. 23:34-35).

Chapter 19 — We are heirs of God and joint heirs with Christ and await our heavenly portion when He comes for us. The meanwhile, we are strangers and pilgrims on the earth and do not seek a continuing city (1 Pet. 2:11; Heb.13:14). Great Babylon, the false church, sought her portion in the world and thus comes under God's judgment of the world.

Chap.19:1 — A great multitude in heaven (God's house will be full— Luke 14:23) celebrates the righteous judgment of God upon Babylon.

Chap.19:2-3 — Her guilt by both corruption and violence is again

announced. The heavenly saints rejoice and again shout "Alleluiah" (Praise ye Jah).

Chap.19:4 — The figure of the "four and twenty elders" appears for the last time. They are symbolic of the heavenly saints (those of the Old Testament and the church of the New Testament) caught up at the coming of Christ (1 Cor.15:23). Now the Bride is to be seen distinctly in glory and so the figure that merged the New Testament saints with those of the Old disappears. The Bride is seen separately from those "called unto the marriage supper" (v.9).

Chap.19:5 — From the place of power comes the call to praise and a great crowd responds with the resounding "Alleluiah". What a scene! and sinners saved by grace will all be there! (v.6).

Chap.19:7 — The great event, the marriage supper of the Lamb, is proclaimed and He Who was alone on the cross will have with Him for eternity His wife who is seen here as having "made herself ready".

Chap.19:8 — Faithfulness will be rewarded at the judgment seat of Christ. The fine linen depicts "the righteousnesses" of saints (JND translation). All that His grace has wrought practically in the saints will meet its reward then. (For contrast see Isa.64:6.) The only place in Scripture where the judgment seat fits in, is between the coming of Christ for His saints and His coming back with them.

Chap.19:9 — Gives us the guests at the marriage, i. e. the Old Testament saints (see John 3:29).

Chap.19:10 — Angels, no matter what their message may be, are not the objects of worship. They are faithful servants and direct worship to God, not to themselves (Col. 2:18). All Scripture testifies of Jesus, the prophetic as well as other portions (John 5:39).

Chap.19:11 — The day of Christ's power has now arrived and the heavens which now conceal Him "in counsels deep and wise" are opened and He is seen on a white horse (not now meek and lowly on an ass and its foal—Matt. 21:1-5), the symbol of victorious aggressive power. It is the fulfillment of Psalm 45:3-4.

Chap.19:12 — He has the attribute of searching, intelligent judgment. Many diadems adorn His brow, not now a crown of thorns in mockery. The inscrutability of His blessed Person is declared (see Matt.11:27).

Chap.19:13 — His vesture is dipped in the blood of vengeance,

not now the blood of atonement (Isa.63:1-3). He is the "Word of God", the full expression of what God is in righteous judgment as He is also the full expression of His grace (John 1:1, 14-18).

Chap.19:14 — The fine linen identifies the armies of heaven as the glorified saints (v.8). If we suffer with Him, we shall also reign with Him (2 Tim.2:12; 1 Cor.6:2; 2 Thess.1:7-10).

Chap.19:15 — The Father does not judge any man but has committed all judgment to the Son. Christ is here seen fully equipped to smite and rule the nations (Psalm 2).

Chap.19:16 — The MAN of Sychar's well, of Gethsemane and of Calvary is here displayed as having supreme authority over all, "King of kings and Lord of lords" (1 Tim.6:15)!

Chap.19:17-21 — The powerful armies of western Europe will be gathered at Jerusalem (Zech.12:2-4 and 14:2-4). Gentile might will be assembled; all the resources of peaceful occupation will be converted to war (Joel 3:9-11). The prayer of the godly remnant is stated at the end of verse 11, "thither cause Thy mighty ones to come down, O Lord." Verses 12-17 are God's answer in Joel, and this is what we have in Rev.19 in the verses under consideration. Joel no doubt goes further in that all the nations are called to judgment, whereas in Rev.19 it is the Western powers only. That is, God's judgment falls on the Roman Empire, this being a righteous principle in God's ways, since it was the soldiers of the Roman Empire that mocked the Son of God and put Him on the cross!

Judgment of the other nations will follow, but for that we would have to go to Isaiah, Daniel and other prophets. In God's grace there were two men in the Old Testament, Enoch and Elijah, who were caught up to heaven without dying, and now in God's righteous judgment two men, the Beast and the False Prophet, are to be cast alive into the lake of fire. They are caught "redhanded" in open rebellion against the Lord and against His Anointed. God has made us His friends in letting us know what He is going to do in the earth. This should turn our hearts heavenward to listen for the voice that will soon call us home to glory.

Chapter 20 — The symbol of power for judgment in chapter 19 is the horse. There, summary judgment is executed. In chapter 20 we find "thrones", and finally the "great white throne", symbols of sessional judgment. The saints are not connected with this last as it is Christ alone Who officiates there.

Chap. 20:1-3 — An angel possessing power (key), in administrative responsibility to God, lays hold on Satan, binding him with a great chain and casting him into the abyss. For a thousand years man is to be tested with no devil to tempt him and in the presence of the Lord's good and righteous reign of peace.

Chap. 20:4 — Three groups of saints are here seen: first, those who followed the Lord out of heaven (19:14), i.e. all those who were caught up at the rapture, are seated on thrones, associated with Christ in the judgment of the world (1 Cor. 6: 2-3). Second, those martyred before the Beast is manifested, "beheaded for the witness of Jesus, and for the Word of God" (see 6:9-11). Third, those "which had not worshipped the Beast" (JND translation makes this clear). John sees these last two groups in a disembodied state and as he looks "they lived". Killed during the tribulation, they would lose part in the kingdom if left in death. The Lord graciously completes the "first resurrection" by raising them at this time. They reign with the other heavenly saints—"more than conquerors". The first resurrection includes Christ and all the saints. The first resurrection is the resurrection of the just, a class of persons, not a point in time merely.

Chap. 20:5 — Only the unsaved dead remain in their graves during the thousand year reign of Christ and His saints.

Chap. 20:6 — The saints, all raised in the first resurrection, are (1) blessed, (2) holy, (3) exempt from the second death's power, (4) priests, and (5) kings. They reign for one thousand years. This period of time is mentioned six times in this chapter emphasizing that it is a literal and not a figurative period.

Chap. 20:7-8 — One more test must be applied to man—Satan is let loose once more. This is at the end of Christ's benevolent reign (read Psa. 72). Satan deceives the "nations which are in the four quarters of the earth". He does not deceive Israel nor the believing Gentiles, "the camp of the saints". All the believers are seen together in "the camp of the saints, and the beloved city". (Psalm 78:68) For permanency of blessing to Israel, see Isa. 59:20-21; 60:20-22; 62:12; Ezek. 39:25-29. This last passage is interesting in that it indicates that Israel will be in the land and not in the "four quarters of the earth" where Satan deceives. The reference to "Gog and Magog" in this verse must not be confounded with Ezek. 38 and 39, as that takes place before the millenium, whereas this is after

that period. We quote JND on Rev. 20:8—"Gog and Magog—countless hordes from the four quarters of the earth. Repetition on a larger scale of Ezek.38."

Chap.20:10 — Satan's final and unending doom in the fire prepared for the devil and his angels. How sad that men will be there also!

Chap.20:11 — It is the Lord Jesus Who sits on this throne of purity (John 5:22, 26, 27).

Chap.20:12 — The wicked dead, with spirit, soul and body reunited, stand for judgment before "the throne" (not before God as in the text—see JND translation). It is Christ as such on the throne Who judges. Man judged (alas as many desired) on the ground of his works, is lost! Even now he is weighed in the balances and found wanting, and so shall it also be then.

Chap.20:13-15 — Even the sea will not hide from judgment. In the eternal state "death and hades" will have no work to do, so they are banished to that place where all traces of sin are consigned forever.

Chapter 21 — The eternal state was introduced in chap.20:11 where we have the dissolution of the earth, and heaven as connected with the earth (see 2 Pet.3:10-12). But the place and position of the church, and its relationship to the new earth, was not brought out there. So chap.21 continues the details as to the eternal state in verses 1 to 8 inclusive. Vs.9 takes us back into the millennium.

Chap.21:1 — The new heaven and earth are the fulfillment of God's promise (2 Pet.3:13) based on the work of Christ (John 1:29 and Col.1:20). Now, grace reigns (Rom.5:21), but in the millennium righteousness will reign (Isa.11:4 and 32:1). In the new earth righteousness will dwell (2 Pet.3:13). "And the sea exists no more" (JND). That which separates and speaks of restlessness, as connected with sin, shall be no more (Isa.57:20-21).

Chap.21:2 — The glorified church is seen as the holy city (the center from which God will administer the new earth) and as the New Jerusalem, in contrast with the earthly Jerusalem. She came down from God (her source—Eph.1:4-5) and out of heaven (her native home, by grace—Eph.2:6-7; 2 Tim.1:9). The city here is not to be confounded with the Heavenly Jerusalem in Heb.12:22 where more than the church is in view.

Chap.21:3 — God will dwell forever in the church as His taber-

nacle. In this tabernacle He will dwell, not in the midst of Israel, as of old, but among the men who people the new earth (Eph. 2:7 and 3:21). It is God as God, no dispensational titles as Jehovah, or Lord God Almighty, but God. No longer will it be "nations" as in the millenium, but "men". What wondrous grace, they shall all be His people, not simply one group singled out as Israel in the past (Amos 3:1-2).

Chap. 21:4 — The results of sin as we have experienced in this earth, will be entirely set aside and unknown in the new earth. God not only wipes away the tears of the men dwelling on the new earth, but removes the cause of tears—"for the former things have passed away". It is the full fruit of the work of Christ as applied, not to heaven, but to the new earth.

Chap. 21:5 — "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. 23:19). God's purposes never fail, whether for blessing of Israel, the church, or the formation of all things new as herein declared. So these are faithful and true words. They come from God Himself!

Chap. 21:6 — On the cross the word was "It is finished", but now in full answer to that work, the word is "It is done". The water of life stands here as the stream of blessing right on the threshold as it were of a lost eternity!

Chap. 21:7 — Encourages us to press on as the overcomer will inherit "these things" (JND).

Chap. 21:8 — On the other hand, here is what characterizes those who refused that water of life. They are: Fearful (too cowardly to confess Christ), Unbelieving (they would not trust God), Abominable (this is what they made of themselves as sinners), Murderers (violence), Whoremongers (moral corruption), Sorcerers (they held communion with the devil, and also used drugs in connection with it), Idolators (worshippers of Satan), and finally All Liars (they falsified the truth as to the Person and work of Christ). The second death is their eternal portion (Psa. 11:5-7).

Chap. 21:9-27 — Take us back into the millennium and show us the church's position in that period.

Chap. 21:9-10 — The true church, the Bride of the Lamb, is introduced here in the same manner in which the false church was in chap. 17:1-3. The purpose is to show the contrast between the two. The Lamb's wife is the city, a "holy" city as it should read (not a "great" city, as was Babylon). The city

is symbolic of administrative power.

Chap. 21:11-12 — God's glory invests the city viewed in a state of perfect security (a wall great and high), marked by perfect administrative power (twelve gates), and angels at the gates (as servants—Heb. 2:5). The names of the twelve tribes of Israel show the nearness of Israel in the administration of the "age to come". (See Hosea 2:21-23 for closeness of heaven and earth in the millennium.)

Chap. 21:13 and 21 — The love of Christ for the church is displayed at the gates from whatever direction the city is approached (Matt. 13:45-46 and Eph. 5:25).

Chap. 21:14 — Those who suffered here below in fellowship with the Holy Sufferer, the Lamb, are remembered in the foundations of the city (Matt. 19:27-28).

Chap. 21:15-20 — The perfection and beauty of the church as eternally blessed by Christ (Eph. 5:27). In verse 21 there is only one street in that city, one place of holy concourse for the saints of God who will have but one motive and one object to share together throughout eternity!

Chap. 21:22-27 — No temple is seen; the temple is the place of God's veiled presence, but then all will be at home with God and the Lamb! The glory of God makes unnecessary any natural, borrowed or artificial light in that scene. The term "nations" makes clear that the millennial scene is before us, since in the eternal state the Scripture speaks not of nations but of "men". They bring their glory to it, not into it (see JND translation).

Chapter 22 —

Chap. 22:1-5 — The connection with the millennial reign of Christ continues in these verses. "Leaves for the healing of the nations" makes this clear as there will be nothing to heal in the new earth (21:4). However, what is true of the church in the millennium will be true of her in eternity—"His servants shall serve Him: and they shall see His face and His Name shall be in their foreheads." He will forever and publicly own us as His! What grace! No more curse actually brings in the eternal state, as there is curse in the millennium (Isa. 65:20).

Chap. 22:6-21 — Give us the closing remarks, just as we had introductory statements at the beginning of the book. The Lord's coming is the preeminent theme in our Lord's closing words to us. In verse 7 it is His coming related to faithfulness in holding fast the words of this prophecy. In verse 12 rewards are

in view; but, alas for some, His coming will seal them up in their sins for all eternity, just as that coming will seal up the blessedness of His own in His presence (v.11). But last and most precious of all, it is Himself and not reward or faithfulness that brings out the response of our hearts. This is a precious verse and we might end this outline with a brief meditation thereon. In verse 16 our Lord presents Himself first in that Name He took here below, the precious Name of Jesus, that Name which He keeps though now glorified above. That Name will make heaven heaven to us. Next, He is the root of David (the originator of David's blessing and exaltation) and the offspring of David, and as such He takes the kingdom (Luke 1:32). But when He calls Himself the "bright and morning star" the Spirit immediately stirs up the Bride to look up and say "Come". All of those that know our Lord Jesus may, upon hearing this cry, join in it and also look up and say "Come". No doubt those that are in the enjoyment of what the church is to Christ will be longing the more for Him to come. But now in verse 17 the direction changes—the first two "comes" are upward to Christ. The next two are addressed outward to the sinner—"And let him that is athirst come." The sinner who feels his deep need is called upon to come (21:6). But even if the sinner does not feel deeply his need, he is not to stay away—"whosoever will, let him take the water of life freely." What grace held forth at the end of a book of judgment!

Now let us bend our ears, let us listen sharply as the last audible voice is heard from heaven. What is the sweet word wafted to us? "Surely I come quickly." Nothing said about rewards or faithfulness—it is "the Lord Himself". No wonder then that John, as our representative, at once speaks forth, "Amen; come, Lord Jesus."

"Oh love supreme and bright,
Good to the feeblest heart,
That gives us now, as heavenly light,
What soon shall be our part."

A. R.

APPENDIX

Synopsis of Prophetic Subjects

1. Tribulation (to follow Church Period).
 - (a) Israel: The time of Jacob's Trouble in relation to Israel (Jer. 30:1-11; Dan. 12:1, 2).
 - (b) Christendom: The hour of temptation (trial) for "them that dwell on the earth" (Rev. 3:10—apostate Christendom).
 - (c) Gentiles: The Great Tribulation to the Gentiles (Rev. 7:14).
2. Daniel's Seventy Weeks (Dan. 9:24-27). Weeks of years (490)—see Gen. 29:27-28.
 - (a) 7 Weeks (49 years). The street and moat built in troublous times (vs. 25).
 - (b) 62 Weeks (434 years) additional to the coming of Messiah the Prince (vs. 25).
 - (c) AFTER these 69 weeks (483 years) Messiah is cut off and shall have nothing (vs. 26).
 - (d) The last week (7 years) still future, and will begin with the covenant of v. 27.
 - (e) The first three and a half years are peaceful, with Israel and its sacrifices protected by "the Prince that shall come", that is, the Beast of Rev. 13:1-8.
 - (f) The second three and a half years show the sacrifices taken away by the Beast. Idolatry is forced upon the people and the "abomination of desolation" set up (see Rev. 13:14-15; Matt. 24:15; Dan. 9:27).
 - (g) Scriptural Designations of the last three and a half years:
 - (i) Time and times and the dividing of time (Dan. 7:25; 12:7; Rev. 12:14).
 - (ii) 1, 260 days (Rev. 11:3; 12:6).
 - (iii) 42 months (Rev. 11:2; 13:5).
 - (iv) Thirty days added for possible cleansing of the temple—1, 290 days (Dan. 12:11).
 - (v) Another 45 days added to bring in full blessing and deliverance (possibly the destruction of Gog; Ezek. 38 and 39). (Dan. 12:12)

3. Persons.

- (a) The Antichrist (1 John 2:18, 22). Also known as the Man of Sin (2 Thess. 2:3); the False Prophet (Rev. 13:11-18 and 19:20); the Willful King (Dan. 11:36-39; Isa. 57:9).
- (b) The Beast (Rev. 13:1-9; 19:19). Also known as the Little Horn (Dan. 7:8); the King of Babylon (Isa. 14:1-23).
- (c) The Assyrian (Isa. 7:17-20; 8:7-10; 10:5-15; 14:24-27; 23:13; 30:27-33; 31:8; and Micah 5:1-6). Also known as the King of the North.
- (d) The King of the North (north of Palestine) - (Dan. 8:8-10, 21-27; 11:40-45).
- (e) Gog (from the uttermost north) - Russia (Isa. 33:1, 14-24; Ezek. 38 and 39). Prince of Rosh (Ezek. 38:2). Total destruction (Ezek. 39:4—see JND translation).

4. Millennium-Kingdom.

- (a) How brought in: (Psa. 46; Dan. 2:34-36, 44; Zech. 14:1-9; Rev. 19:19-21).
- (b) Its length - 1,000 years (Rev. 20:1-10).
- (c) Characteristics:
 - RIGHTEOUSNESS (Isa. 32:1-4; Psa. 72; Psa. 101:8).
 - FEIGNED OBEDIENCE of strangers and enemies (Psa. 18:44 and 66:2).
 - CREATURE AND CREATION delivered (Isa. 11:1-10 and Rom. 8:19-21).
 - ISRAEL permanently blessed (Isa. 59:20-21; 60:20-22; 62:11-12; Ezek. 39:25-29).
 - LONGEVITY (Isa. 65:17-25).

5. Eternal State.

- (a) Transition from Millennium to Eternal State (1 Cor. 15:24-28; Rev. 20:7-10; 22:3).
- (b) Great White Throne set up as the last act of the Day of the Lord at the very threshold of the Day of God (Rev. 20:11; 2 Pet. 3:10-12).
- (c) New Heavens and New Earth (Rev. 21:1-4; 2 Pet. 3:13).
- (d) The Church, the Bride (Rev. 21:2, 9-11).
- (e) State of things on the New Earth (Rev. 21:3-4).
- (f) Final Eternal Order (Rev. 21:5-8; 22:3-5).

— A. R.
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