

the City beautiful, said, "And the name of the city from that day shall be, **THE LORD IS THERE**?"

God is righteousness and where God is there can be nothing that is unclean.

Only those may enter this city whose names are "written in the Lamb's book of life." This is the seventh time this book has been mentioned in the scriptures. The other references are: Psalms 69:29; Daniel 12:1; Philippians 4:3; Revelations 3:5; 13:8; 20:12.

Not to be enrolled in the Lamb's book of life means utter loss; to have our name written therein bestows upon us all that the infinite wealth of God can give.

CHAPTER XXII

THE NEW JERUSALEM AND ITS LIFE

Text (22:1-21)

1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, 2 in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; 4 and they shall see his face; and his name shall be on their foreheads. 5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass. 7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. 9 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.

10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. 11 He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. 12 Behold, I come quickly; and my reward is with me, to render to each man accord-

ing as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 14 Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. 15 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

17 And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which 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 from the tree of life, and out of the holy city, which are written in this book.

20 He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus be with the saints. Amen.

INTRODUCTION

The symbolic description of the City Celestial, as given in the preceding chapter has prepared us for the bringing down of the prophetic curtain of Revelation.

In the chapter before us our attention is drawn from the description of Jerusalem's glorious structure and dimensions to the blessedness of the life that shall be lived in that radiant city.

Not only have we given us the unfolding of the manner of life lived there but the glory of that life is accentuated by reference to the class of people without that city.

Also the closing epilogue is given providing us with warnings, admonitions and gracious invitations. Reverently, now we turn to the "uncovering" of the closing words of the apokalypse.

vs. 1 "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Water has even been a symbol of eternal life. And this pure river of water of life flows from the source of all purity—the throne of God and of the Lamb. In this great book of Revelation, ever since John saw the vision of the open door in heaven, as described in the fourth chapter, God and the Lamb have been closely associated with reference to the throne.

Man in his innocence began his existance in a garden, eastward in Eden. There by pelucid ponds and translucent streams, he walked in intimate companionship with his God. Here at the close

of the apocalypse, which brings down the curtain on all inspired revelation, redeemed man is again found in a new garden within the Holy city.

If the former banishment from the Garden of Eden was paradise lost, this living in the new Jerusalem, on a new earth, is paradise regained.

Here in this city celestial the pure river of life pours its crystal waters through the very middle of the street of gold, o'ershaded by the Tree of Life, for we read:

vs. 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."

In the first paradise man, after eating of the tree of the knowledge of good and of Evil, was banished from the garden lest he eat of the Tree of Life and live forever in sin.

"So the Lord God drove out the man, and he placed at the east of the Garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life." (Genesis 3:24)

The cherubim there guarded the entrance of the garden to keep the man from reentering; the angels here stand guard at the gates to keep the redeemed *in* the Garden of God.

Truly the divinely inspired book, the Bible, is a perfect heavenly symphony. Just as a musical symphony begins and ends in the same key, so God's symphony of revelation begins and ends in the same key. Man was sinless in the first garden, and again in the second and last garden he is likewise sinless. The heavenly symphony begins with sinlessness and closes with sinlessness.

Which brings us to the central theme of this closing chapter. The theme is *Life*.

All the sin which resulted from the fall of man is swallowed up in the second death, when the devil, the dragon, the false prophet and all who were not found written in the Book of Life were cast into the Lake of fire.

The dominion of sin and death is gone forever. Now Life—abundant life—reigns everywhere.

Life here is presented as a glorious Triad. We have set before us:

1. The Book of Life.
2. The River of the Water of Life, and,
3. The Tree of Life.

And as if to place special emphasis upon this life-giving triad, each is mentioned twice. The Book of Life is mentioned in (Rev. 21:27) and (Rev. 22:19), the Water of Life is mentioned in (Rev. 22:1) and (Rev. 22:17), and the Tree of Life in (Rev. 22:2) and (Rev. 22:14).

Then as if wishing to again emphasize the theme of *Life*, there is an introversion to be found in these six mentionings. This will be readily seen by listing these references in the order in which they appear.

Rev. 21:27 Book
 Rev. 22:1 Water
 Rev. 22:2 Tree
 Rev. 22:14 Tree
 Rev. 22:17 Water
 Rev. 22:19 Book

Again there is a divine pronouncement of the Glorious Trinity. The Book of that of the Lamb, or Christ; the water is a symbol of the Holy Spirit—so declared by Christ in John 7:38, 39, and the Tree is logically a symbol of God, the source of all life.

And inseparable associated with both triads is the thought of life—abundant life.

The tree bore twelve manner of fruits and yielded its fruit every month. Of course the primary thought is that the tree is ever fruitful, but we cannot escape the force of the divine declaration that God's year has always been and always will be divided into twelve months, the modern proponents of a revised calendar of thirteen months, notwithstanding.

The twelve manner of fruits will guarantee a complete, balanced and life-sustaining diet for the redeemed, in the city of Abundant Life.

Christ, after his resurrection ate, the psalmist said that man ate angel's food. (Psa. 78, 25). The angels ate of Sarah's cakes and Abraham's dressed calf (Gen. 18:6-8). Jesus said He, at His return would serve his saints when they sit down to meat, and here we are lead to believe that eating will be one of the joys of our life in that great City of Abundance.

Both river and tree supply all wants. The water quenches the thirst, namely, satisfies the desires of the ransomed. And what the river of water of life does for the thirsty, the tree does for the hungry. The one flows perennially, the other bears perennially.

But more than food is supplied by the Tree of Life; "the leaves of the tree were for the healing of the nations."

It hardly seems these were diseases to be healed, but rather the leaves were the means of the banishment of disease and death. The meaning seems to be not that there are maladies then existing needing to be removed, but rather the leaves were for the preservation of abundant health.

vs. 3 "And there shall be no more curse."

There shall be no more curse because no sin shall ever enter there. Truly, God has fulfilled His promise "to make all things new."

"And the throne of God and of the Lamb shall be in it; and his servants shall serve him."

It is because of the eternal permanency of the throne of God and of the Lamb and the absolute, yet benign reign of God and Christ over the redeemed, that there will never be any more curse. This is a picture of perfect rule and the state of perfection which follows as the natural covallary.

vs. 4 "And they shall see his face; and His name shall be on their foreheads."

This will be the fulfillment of Christ's predictive beattitude: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8)

What a blessedness is this to enjoy the visible presence of the Lamb and to look upon the face of Him, which is as glorious that heaven and earth fled away from it.

"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." (Rev. 20:11)

Truly to see His face is to enjoy his favor. We "now see through a glass darkly, but then face to face."

But not only will the face of Him who is altogether lonely, be seen but "His name shall be on our foreheads."

"The Aaronic High Priest wore a plate of burnished gold upon his brow, on which was engraved the name of God Almighty. Likewise, the redeemed, as priests and Kings will wear the name of the Lamb of God in their foreheads forever witnessing that they are His.

vs. 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."

Thus again it is said (this truth was first declared in Rev. 21:25) there shall be no night. In Rev. 21:25, the absence of night indicated why the gates were never closed, because it will be one grand eternal day. In the present verse since His servants are serving Him, there will never be any interruption to that service, since there will be no night there.

How could night exist there when God and the Lamb, in whom is no darkness at all, shall be the eternal light.

The succession of day and night was necessary for sinful man, yes, even Adam in his innocence needed it for rest and sleep, but such a need will never arise in this glorious home of the redeemed.

Again the saints could not experience darkness of any sort because Daniel said:

“They shall shine as the brightness of the firmament, and as the stars forever and ever” (Daniel 12:3).

“And they shall reign forever and ever.”

Not for a thousand years only. No such limitation could be compatible with things eternal. Literally, it reads: “reign to the ages of the ages.” Christ said: “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”

There will be no such thing as celestial marriages there, nor are men sealed to wives for time and eternity but in the glorified form, as angels, with marriage bond, shall reign forever and ever.

Such is the final and concluding picture presented to us in the “uncoverings” of the apocalypse. This closes the transcendently glorious description of redeemed man’s eternal destiny and home.

Thus ends the third division of the Apocalypse. Thus ends all the succession of prophecies. This book of Revelation began with a prologue. (Rev. 1:1-8), followed by Part I, extending from Rev. 1:9 to Rev. 3:22; then followed Part II, from Rev. 4:1 to Rev. 11:18; with Part III reaching through Rev. 22:5; and finally concluding with the epilogue beginning at Rev. 22:6.

The Apocalypse proper began at Rev. 1:9 and ended at Rev. 22:5. We are now to proceed with the study of the epilogue.

EPILOGUE

vs. 6 “And he said unto me, These sayings are faithful and true. The several visions of the apocalypse are now completed and the epilogue which follows is written to emphasize the great importance

of the "sayings" of the Chapters that precede these closing words of the book.

Perhaps the stress that is here laid upon the importance of the "sayings" of this book is because there has been such a universal tendency to neglect this book due to its symbolic profundity.

How significant that immediately following the description of the Holy City these admonitions are given, and particularly the assurance that "these sayings are faithful and true." A similar assurance was given in Rev. 21:5 which had reference to the creation of the new heaven and the new earth. And again a somewhat similar expression was found in Rev. 19:9 which referred to the destruction of Babylon and the marriage of the Lamb. The third use of this assurance is in the verse before us (Rev. 22:6) and has reference to the blessings promised to the dwellers in the New Jerusalem.

"And the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done."

This is a repetition, almost word-for-word of Rev. 1:1 where He "sent His angel to his servant John" for the purpose of giving him these revelations, and here at the conclusion of the book, we have it repeated that "the Lord God of the Holy prophets sent His angel to show unto His servants the things which must shortly be done."

A third similar repetition is found in (Rev. 22:16) when Christ himself adds special personal testimony, "I Jesus have sent mine angel to testify unto you these things in the churches."

Why this triple declaration? Undoubtedly it is to assure us that this book is divinely inspired and has the authority of the God of all inspiration.

Christ, looking down through the corridors of time, saw men either denying the inspiration of this book, or neglecting it because of its profound symbolism, thus this threefold declaration of its authoritative and inspired nature.

There is no other book in the entire Bible which Christ so personally and pointedly affirms as inspired, or more urgently presses upon us for our prayerful and devout study.

Then comes a repetition of the blessing promised in the prologue of the Book (Rev. 1:3). There it reads:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Here in *vs. 7. 22:7* it reads: "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

When we recall that all this is in addition to the seven-fold repetition of the admonition, "He that hath an ear let him hear what the Spirit saith unto the churches," then we must conclude that there is no other book in the Sacred Canon which guarantees such blessings for reading and keeping of its words.

And how many folk become offended at the teaching of the prophecies of Revelation! How many otherwise earnest ministers and teachers ignore the book, or even ridicule and make light of its sayings! Oh that Christians might not despise or neglect this crowning book of God's Divine revelation! Surely, no other book is so difficult of understanding, nor so fruitful of its blessings.

Then John adds his own personal testimony that he saw and heard these things.

vs. 8 "And I John saw these things, and heard them."

The very directness and simplicity of this affirmation should convince any hesitant doubter that the sayings of this wonder book of the Bible are true and should be studiously heeded.

And to add to it all, John was so overwhelmed and overpowered by the wonder and sublimity of the things that he had seen and heard, that we read:

"And when I had heard and seen, I fell down to worship at the feet of the angel which showed me these things."

Once before in (*Rev. 19:10*) John had fallen at the feet of an angel to worship him, but was expressly forbidden to do so, but was commanded by the angel "to worship God."

Here in very similar words the angel declares:

vs. 9 "Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Had not Paul, long before the time of the writing of the apocalypse, warned, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen?" (*Colossians 2:18*).

If man is not to worship an angel, a higher rank of created being than man, how utterly unscriptural and sinful it is for man to worship Mary, who gave birth to Jesus, and who had to look to Jesus for salvation the same as all other women have had to so look!

Jesus made this fact crystal clear in His third word from the

cross. He said to her, "Woman, Behold thy son." (John 19:26)

Jesus was actually breaking the relationship of mother and son. He is saying, "From now on, not I, but John is your son!"

From that second on, Mary was no more to Jesus than any other woman. He is no longer any woman's son. From now on he is solely the only begotten Son of God.

By this third saying from the cross, Jesus was denying Mary any special position or privilege. He was deliberately placing her on the same plane of humanity with the rest of all those He loved.

Since she was the one person at the cross who might unwittingly steal the attention from the only Savior of the world, He took this drastic step to guard against the worship of Mary. She must not become His rival in His mediatorial reign. How ill-becoming for those of spiritual Babylon, the Roman church, not only to make Mary a rival of Christ, but actually to teach that God can more easily be approached through the heart of Mary than that of Christ. It is nothing short of blasphemy.

But it was not for Mary's benefit that Jesus uttered this third word. She already did, and had always, understood her relationship to Him. In her Magnificat, she declared:

"And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God *my savior*." (Luke 1:46, 47)

By her statement she gladly took her place among His devout worshippers.

By Jesus' declaration, she learned it was better to have Christ as her Savior and Lord than to be His mother. She, henceforth must look to Him for salvation, the same as all other human beings.

But as we have stated above, Jesus did not make this pronouncement for Mary's benefit; she needed no such word, for she already understood her relationship to Him. He said this for the benefit of those men who would unscripturally, even though done sincerely, make Mary a comediatix with Christ.

If John was forbidden of the angel to worship him, but was enjoined emphatically to worship God only, then certainly there is no place for mariolatry, or the worship of Mary.

Furthermore, because the coming of Christ was regarded as near, the angel added:

vs. 10 "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."

To seal up the sayings would conceal them. But they are to be revealed and not hidden. These visions did not refer to some

distant time and therefore to be kept secret for the present but belong to the present and must be given out, or unsealed, because the end of the age is not far distant.

Another reason for the urgent necessity of "uncovering" the sayings of this book is that there was such little time for obedience to the gospel of salvation which would enroll the obedient in the Lamb's book of Life.

The acceptance of the scriptural conditions of salvation would insure enrollment in the book of life; rejection would forever determine the unalterable fate of the disobedient. Hear the angel further:

vs. 11 "He that is unjust, let him be unjust still: and he that 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."

What a warning. This is not to be construed as belonging to the category of a command; it is a dire warning that there comes a time when the course of free choice can not be altered. He that set his life in injustice and unrighteous will go on that way.

Well did Paul write to the Thessalonians:

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And 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."

(II Thess. 2:10-12)

When, we by free choice pursue an unscriptural—and therefore an unrighteous course—God lets us, after due warning, to go our willful way. When we persist in following the way of delusion, though thinking our worship and actions right, He permits us to continue to believe a lie and support an untruth. There is nothing else He can do without interfering with our free-moral agency.

Men must be forewarned and forearmed, lest they be deceived and perish. Hence the absolute necessity of not sealing up "the sayings of the prophecy of this book."

However, there is joy unspeakable for those who have chosen to be righteous and holy by their obedience to the commandments of God.

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

This is another compelling reason why the sayings of the prophecy of this book shall not be sealed. Its message is one of great urgency. The unrighteous and the filthy, if they neglect its warnings, will just as surely suffer the judgments here foretold, as the righteous and the holy will luxurate in its promised reward. Because Christ is coming quickly to give to every man, in whichever class he may fall, according to his work.

This solemn pronouncement is made by none other than the Christ, who here announces Himself as:

vs. 13 "I am Alpha and Omega, the beginning and the end, the first and the last."

Here Christ in this epilogue employs the same terms as he used in the prologue. (Rev. 1:8)

In the prologue reference He adds, "the Almighty," thus claiming to be one with the Father. All begins with God and so here, since all ends with God, He rolls down the curtain on the drama of human history.

He now adds the seventh and final beatitude of the Book of Revelation.

vs. 14 "Blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in through the gates of the city."

Man lost his access to the Tree of Life in the Garden of Eden by his disobedience. By his obedience to God's commandments he will have access to the Tree of Life in the Garden within the Holy City.

No wonder Jesus said, "If ye love me, keep my commandments" (John 14:15) and again, "And why call me, Lord, Lord, and do not the things which I say?" (Luke 6:46). And yet again:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48)

Over against this Christ declares of those who follow human creeds, confessions of faith, decrees of councils and doctrines of men:

"But in *vain do they worship me, teaching for doctrines the commandments of men.*" (Matt. 15:9)

An interesting added light shed on this passage is the literal translation as rendered by such authorities as the Codex Sinaiticus, Codex Alexandrinus the Vulgate and some Armenian copies:

"Blessed they that wash their robes, that they may have

power over the tree of life, and enter into the gates into the city.”

Rotherham translates it:

“Happy they who are washing their robes that their right (authority, license or permission) may be unto the tree of life and by the gates they enter into the city.”

Thus we see the literal translation defines to “do His commandments” as equivalent to “they that wash their robes.”

By this we see that washing or cleansing is a primary qualification to entering into the gates of the Holy City and to having access to the Tree of Life.

And how are we washed or cleansed? said Ananias to Saul, who became the apostle Paul: “And now why tarriest thou? Arise and be baptized, and *wash* away thy sins, calling on the name of the Lord.” (Acts 22:16)

Paul in turn after he became a Christian and an inspired teacher of the commandments of Christ said: “Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the *washing of water* by the word. (Eph. 5:25,26)

Again Paul declared: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration* and renewing of the Holy Spirit.” (Titus 3:5)

Paul said: “Therefore, we are buried with him by baptism into death.” (Rom. 6:4) This was predicated on his preceding question, “Know ye not, that so many of us as were baptized into Jesus Christ were *baptized into His death.*” (Rom. 6:3)

In Christ’s death He shed His blood that remits sin, washing it away. That is why Peter on Pentecost said: “Repent and be baptized every one of you in the name of Jesus Christ *for the remission of your sins.*” (Acts 2:38)

Blessed, then are those who through being buried with Him in baptism have access to the cleansing of Christ’s blood, thus washing their robes that they may have their right to the Tree of Life and enter by the gates into the city.

Ones clothers are reckoned with himself; hence the scriptural figure of keeping one’s garments and washing one’s robes. And so he that hath not on the wedding garment is to be cast out and debarred from sitting at the table of the Lamb. Thus in Rev. 16:15 we read, “Blessed is he that watcheth and *keepeth his garments,* lest he walk naked and they see his shame.”

Nevertheless, this last beatitude of promise is followed by a forceable reminder of the status of those who by disobedience did not wash their garments and remain under the curse.

vs. 15 "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

So not all may enter the Holy city. All can see and understand why the sorcerers and whoremongers and murderers and idolaters may not enter therein, but not many can see with equal clarity that those who make a lie may not enter there.

They are unable to see that to teach false doctrine contrary to the Scriptures, even though done in all sincerity, damns just as completely.

All such are *without*, even as those who have washed their garments by complying with Christ's commandments, are *within* the Holy city.

The completeness of this list of those without is revealed by the fact that seven classes of persons are listed, namely, dogs, representative of unclean animals, sorcerers, whoremongers, murderers, idolaters, whosoever loveth a lie and whosoever maketh a lie.

Now Christ now adds his further and emphatic attestation to the inspiration and authoritativeness of the book.

vs. 16 "I Jesus have sent mine angel to testify unto you these things in the churches."

This "I Jesus" stands in contradistinction the "I John" of Rev. 22:8. Christ declares He sent His angel to testify unto the churches the things that John affirms he had seen. Christ makes it forever clear that it is He who has given us these revelations.

John begins the book with "The Revelation of Jesus Christ" and here near its close Christ affirms that this is His revelation of things to the churches.

All the things contained in this book, its prophecies, revelations, promises, judgments, rest for their acceptance, not upon the word of a mere man, however honest and truthful, but upon Christ's own authoritative word.

Christ backs up this declaration by a glorious revelation of Himself in the last of His "*I am's*."

vs. 16b "I am the root and the offspring of David, and the bright and morning star."

Here Christ declares His diety and humanity, that He is both God and man." First, He is the *root*, or origination of David.

Second, He is the offspring of David, or David's son because He was, in His incarnation, born of the house and lineage of David.

By this surprisingly wonderful revelation of His dual nature, since His ascension and enthronement at the right hand of God, He makes known to us that He still retains the humanity, though now in a glorified form, which He assumed in His incarnation.

Since we are to be like Him, this is an earnest of our redemption that our humanity shall also be glorified, in our house not made with hands, eternal in the heavens.

Then follows an additional affirmation: "I am the bright and morning star."

Speaking of the "more sure word of prophecy," Peter said, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the *day dawn*, and the *day star* arise in your hearts." (II Pet. 1:19)

Thus Christ promises to appear as the bright and morning star to those who accept the sayings of the prophecy of this book and look for His coming.

As the morning star shines more brightly just before the break of day, so He will shine all the brighter to His true followers before His return and the dawning of the radiant morn of eternity.

Stirred by the prospect of His return, the Spirit and the bride of the Lamb, the church extends the most gracious of all gracious invitations. Since Christ has sent His angel to testify these things in the churches, it now becomes the urgent responsibility of the churches to testify these things to others.

vs. 17 "And the Spirit and the bride say, Come." In verses 7 and 12 Christ has said He will come quickly, and here the Spirit and the bride respond to His promise by inviting Him to come. Their invitation is pressed into a single, but fervently potent word, "Come."

When Christ, before His departure, promised the coming of the Holy Spirit to comfort His apostles, He said, "He will guide you into all truth: and He will show you things to come." (John 16:13)

So throughout the existence of the church, the Holy Spirit has not only been teaching, comforting and energizing the church, but He has been showing the things to come. In all the operations of the Spirit there has been a constant looking for the consummation of all things in the coming of Christ, of whom He witnessed.

Therefore the Holy Spirit not only extends this invitation, but has inspired the church to join His importunings.

While the close association of the Spirit and the bride, the church is portrayed throughout the other New Testament books, this is the first instance in the book of Revelation that the joining together of the Spirit and the bride is mentioned.

After inviting Christ to come, the Spirit and the bride extend a second gracious invitation to all who have heard the gracious promise to join in the invitation and 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."

At the beginning of the apocalypse the church was portrayed as seven candelsticks, and the purpose of a candlestick is to give light, to shine as lights in the world, holding forth the world of life.

Christ, in the preceeding verse, had just said that he had sent His angel to testify these things in the churches. Now it becomes the responsibility of the churches to testify these things to others.

And if any one is athirst for the waters proffered, let him come—that is come into the fellowship of Christ, the Holy Spirit and the church.

"And whosoever will, let him take of the water of life freely."

The *will* to come is the first essential in coming; the will not to come is the first step in the rejection of this gracious invitation. It has been well said, if said in a homely way, "In the end there will be only two classes of people, the whosoever wills and the whosoever won'ts."

That the accurate preservation of this book—the Wonder Book of the Bible—may be accomplished there follows a solemn warning is pronounced, the like of which is not associated with any other book of the sacred canon. A stern warning is issued against tampering with this last book either by adding to it or taking away from it.

vs. 18, 19 "For I testify unto every man that heareth the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things that are written in this book."

What a fearful thing it is to add to the living word! What a terrible thing it is to take from or stultify the word of God, and especially the words of the prophecy of this book.

For these reasons the author has prayed constantly that he might have the divine guidance of the Teacher of the church, the Holy Spirit, since He was to guide into all truth. Endeavoring to read nothing into this book, not contained therein, nor to delete from it anything it presents, these lines have been written. According to the grace and light given unto me I have written.

While there has been this solemn consciousness of condemnation for adding to or taking from the words of the prophecy of this book, there has been also an ever increasing realization of the seriousness of another injunction concerning this book. That sacred injunction reads:

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” (Rev. 1:3)

If I have been in error I plead God’s mercy and forgiveness; if I have spoken the truth in Christ—“I lie not, my conscience also bearing me witness in the Holy Spirit”—may God give his added blessing to my humble testimony.

In either eventuality may God further and hasten His eternal truth until it shall cover the earth as the waters cover the seas.

Weighing God’s warnings at the end of this book, with the blessings promised at its beginning, deep conviction has moved the writing. Coupled with this consideration has been the deep and moving conviction that these things to be testified by the church are of extreme importance in the closing days of the present age.

In this stern pronouncement of the penalty for taking away from the words of the book of this prophecy, that “God shall take away his part out of the book of life, and out of the Holy City” there is also a grim warning on the danger of falling from grace.

Only those who were once in grace would have any part in the book of life or a portion in the Holy City. Such blessings could not apply to those who had never accepted God’s mercy and washed their robes in the blood of the Lamb. For “whosoever was not found written in the book of life was cast into the lake of fire.” (Rev. 20:15)

The warning is, that those who otherwise are enrolled in the book of life and are thus prospectively entitled to a part in the Holy City, may fall and forfeit such reward, by taking away from

the words of the book of this prophecy. Such action could come about either by a deliberate taking away, or by thoughtless neglect.

As the book begins with the declaration "The Revelation of Jesus Christ," it closes with a parting pronouncement from the One who is herein revealed.

vs. 20 "He which testifieth these things saith, surely I come quickly."

We cannot fail to note the prominence of the word "Come" in the closing verses of this great book. Three times it occurs in verse 17. The Spirit and the bride say "come." He that hears, says, "come." He that is athirst, also, says, "come."

Now in this verse before us, Christ says, "Surely, I *come* quickly."

Finally, the apostle John here at the end of the book, bows his head and writes:

"Amen. Even so *come*, Lord Jesus."

And the word "come" is used so frequently in these closing words, because the coming of Christ runs like a scarlet thread throughout the New Testament scriptures. It is estimated that one out of every twenty-five words of the New Testament pertains to His coming. It is ever the abiding hope of the church.

But those under grace are not alone in holding this hope. Nature groans waiting His coming to rectify her grave disorders occasioned by the fall and its consequent curse visited upon the ground.

But grace, being more articulate, joins John in his supplication. "Amen," so be it. "Even so *come*, Lord Jesus."

Thus this book—the "Wonder Book of the Bible" comes to a close. We join in the apostolic benediction:

"The grace of the Lord Jesus Christ be with you all. Amen."

THE SEVENS OF REVELATION

1. *The Seven Churches* Rev. 1:4

2. *The Seven Eternalities*

1. "Which is and which was and which is to come." Rev. 1:4

2. "Which is and which was and is to come" Rev. 1:8

3. "I am He that liveth, and was dead, and I am alive"
Rev. 1:18

4. "The first and the last, which was dead and is alive"
Rev. 2:8

5. "Which was and is, and is to come" Rev. 4:8

WONDER BOOK OF THE BIBLE

6. "Which art, and wast, and art to come" Rev. 11:17
7. "Which art, and wast, and shalt be" Rev. 16:5
3. *The Seven Golden Candlesticks* Rev. 1:12
4. *The Seven Beatitudes*
 1. "Blessed is he that readeth" Rev. 1:3
 2. "Blessed are the dead that die in the Lord from henceforth" Rev. 14:13
 3. "Blessed is he that watcheth and keepeth his garments" Rev. 16:15
 4. "Blessed are they which are called unto the marriage supper of the Lamb" Rev. 19:9
 5. "Blessed and holy is he that hath part in the first resurrection" Rev. 20:6
 6. "Blessed is he that keepeth the sayings of the prophecy of this book" Rev. 22:7
 7. "Blessed are they that do His commandments" Rev. 22:15
5. *The Seven-fold description of Christ* Rev. 1:14-16
6. *The Seven Stars* Rev. 1:20
7. *The Seven Angels of the Churches* Rev. 1:20
8. *The Seven Letters to the Churches* Rev. 2:1-3:22
9. *The Seven-fold Arrangement of the Seven Letters* Rev. 2:1-3:22
 1. Salutation
 2. Declaration of works
 3. Commendation, or censure
 4. Reproof
 5. Exhortation
 6. Admonition
 7. Promise
10. *The Seven Declarations "I know thy works"* Rev. 2:1-3:22
11. *The Seven Admonitions "He that hath an ear, let him hear"* Rev. 2:1-3:22
12. *The Seven Lamps of fire* Rev. 4:5
13. *The Seven Seals of the Book* Rev. 5:1
14. *The Seven Horns of the Lamb* Rev. 5:6
15. *The Seven Eyes of Christ* Rev. 5:6
16. *The Seven things which Christ is worthy to receive* Rev. 5:12
17. *The Seven Seals* Rev. 6:1 to 8:1
18. *The Seven-fold Doxology* Rev. 7:2
19. *The Seven Trumpets* Rev. 8:2-11:19
20. *The Seven Angels which stand before God* Rev. 8:2

WONDER BOOK OF THE BIBLE

21. *The Seven Thunders* Rev. 10:3
22. *The Seven Heads of the Dragon* Rev. 12:3
23. *The Seven Crowns on the Seven Heads of the Dragon* Rev. 12:3
24. *The Seven Personages* Rev. 12:1-13:11
 1. Woman
 2. Satan
 3. Man-child
 4. Archangel
 5. Remnant of woman's seed
 6. The beast coming up out of the sea
 7. The beast coming up out of the earth.
25. *The Seven Angels having the Seven Last Plagues* Rev..15:6
26. *The Seven Plagues* Rev. 15:6
27. *The Seven Golden Vials* Rev, 15:7
28. *The Seven Heads of the Scarlet Colored Beast* Rev. 17:3
29. *The Seven Mountains* Rev. 17:9
30. *The Seven Kings* Rev. 17:10
31. *The Seven Dooms*—The Doom of:
 1. Babylon
 2. The beast
 3. The false prophet
 4. The kings
 5. Gog and Magog
 6. Satan
 7. The unbelieving dead.
32. *The twenty-eight items of merchandise of Babylon, or seven multiplied by four* Rev. 18:12, 13
33. *The Seven New things* Rev. 21:1-22:1
 1. New Heaven
 2. New earth
 3. New creation
 4. New Jerusalem
 5. New temple
 6. New light
 7. New garden
34. *The Seven Visions of Revelation*
35. *The Seven calls to come out of Babylon*
36. *Seven mentions of the Book of Life*