

OF

ST. JOHN THE DIVINE.

WRITER. The Apostle John (1. 1).

Date. A.D. 96.

Theme. The theme of the Revelation is Jesus Christ (1. 1), presented in a threefold way: (1) As to *time*: "which is, and which was, and which is to come" (1. 4); (2) as to *relationships*—to the churches (1. 9–3. 22), to the tribulation (4. 1–19. 21), to the kingdom (20. 1–22. 21); (3) in His *offices*—High Priest (8. 3–6), Bridegroom (19. 7–9), King-Judge (20. 1–15).

But while Christ is thus the central *theme* of the book, all of the *events* move toward one consummation, the bringing in of the covenanted kingdom. The key-phrase is the prophetic declaration of the "great voices in heaven" (11. 15), lit. "The world kingdom of our Lord and of his Christ has come." The book is, therefore, a prophecy (1. 3).

The three major *divisions* of Revelation must be clearly held if the interpretation is to be sane and coherent. John was commanded to "write" concerning three classes of "things" (1. 19): I. Things past, "the things which thou hast seen," i.e. the Patmos vision, 1. 1–20. II. Things present, "the things which are," i.e. things then existing—obviously the churches. The temple had been destroyed, the Jews dispersed: the testimony of God had been committed to the churches (1 Tim. 3. 15). Accordingly we have seven messages to seven representative churches, 2. 1–3. 22. It is noteworthy that the church is not mentioned in chapters 5.–18. III. Things future, "things which shall be hereafter," lit. "after these," i.e. after the church period ends, 4. 1–22. 21. The third major division, as Erdman (W. J.) has pointed out, falls into a series of six sevens, with five parenthetical passages, making, with the church division, seven sevens. The six sevens are: 1. The seven seals, 4. 1–8. 1. 2. The seven trumpets, 8. 2–11. 19. 3. The seven personages, 12. 1–14. 20. 4. The seven vials (bowls), 15. 1–16. 21. 5. The seven dooms, 17. 1–20. 15. 6. The seven new things, 21. 1–22. 21.

The parenthetical passages are: (I) The Jewish remnant and the tribulation saints, 7. 1–17. (II) The angel, the little book, the two witnesses, 10. 1–11. 14. (III) The Lamb, the Remnant, and the everlasting Gospel, 14. 1–13. (IV) The gathering of the kings at Armageddon, 16. 13–16. (V) The four alleluias in heaven, 19. 1–6. These passages do not advance the prophetic narrative. Looking backward and forward they sum up results accomplished, and speak of results yet to come as if they had already come. In 14. 1, for example, the Lamb and Remnant are seen prophetically on Mount Zion, though they are not actually there till 20. 4–6.

The end of the church period (2.–3.) is left indeterminate. It will end by the fulfilment of 1 Thes. 4. 14–17. Chapters 4.–19. are believed to synchronize with Daniel's Seventieth Week (Dan. 9. 24, *note*). The great tribulation begins at the middle of the "week," and continues three and a half years (Rev. 11. 3–19. 21). The tribulation is brought to an end by the appearing of the Lord and the battle of Armageddon (Mt. 24. 29, 30; Rev. 19. 11–21). The kingdom follows (Rev. 20. 4, 5); after this the "little season" (Rev. 20. 7–15), and then eternity.

Interpreters of the Revelation should bear in mind two important passages: 1 Pet. 1. 12; 2 Pet. 1. 20, 21. Doubtless much which is designedly obscure to us will be clear to those for whom it was written as the time approaches.

CHAPTER 1.

Part I. "The things which thou hast seen" (Rev. 1. 1–20).

(1) *Introduction.*

THE ^aRevelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he

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^a *Inspiration.*
vs. 1, 19; Rev.
2. 1, 8, 12, 18.
(Ex. 4. 15;
Rev. 22. 19.)

^b Heb. 1. 4,
note.

sent and signified *it* by his ^bangel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 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.

(2) *Salutation.*

JOHN to the seven ^achurches which are in Asia: Grace ^bbe unto you, and peace, from him which is, and which was, and which is to come; and from the seven ^bSpirits which are before his throne;

5 And from Jesus Christ, *who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.* Unto him that ^bloved us, and ^bwashed us from our ^bsins in his own blood,

6 And hath made us ^kkings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and ^jevery eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am ^kAlpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ^lAlmighty.

(3) *The Patmos vision.*

9 I John, who also am your brother, and companion in ^mtribulation, and in the kingdom and patience ⁿof Jesus Christ, was in the ^lisle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I ^owas in the ^bSpirit on the Lord's day, and heard behind me a great ^ovoice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and

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a v. 11.

b Cf. 1 Cor. 12.4, 13;

Isa. 11.2.

c Isa. 55.4.

d *firstborn from among.*

e ruler.

f *loveh.*g *Sacrifice (of Christ). Rom. 12.1 (Gen. 4.4; Heb. 10.18.)*h *Sin. Rom. 3.23, note.*i *a kingdom, priests.*j *Christ (Second Advent). Rev. 2. 25-26. (Deut. 30. 3; Acts 1.9-11.)*

k Rev. 22. 13.

l Isa. 9.6.

m *the tribulation and kingdom.*n *of Jesus.*o *became.*p *Holy Spirit. vs. 4, 10; Rev. 2.7, 11, 17, 29. (Mt. 1.18; Acts 2.4.)*q *The theophanies. vs. 9-20. (Gen. 12. 7.)*r *lampstands.*s *as white wool, as snow.*

u v. 20.

v Lk. 16.23, note.

w *hades.*x *things that are to be after these, i.e. after the churches.*

y Mt. 13.11, note.

z *lampstands.*a *messengers.*b *Churches (local). vs. 4, 11, 20; Rev. 2. 1, 7, 8, 11, 12, 17, 18, 29. (Acts 2.41; Phil. 1.1.)*

unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden ^rcandlesticks;

13 And in the midst of the seven ^rcandlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs were ^swhite like wool, as white as snow; and his eyes were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand ^useven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of ^vhell and of death.

(4) *The command to write.*

19 Write the things which thou hast seen, and the things which are, and the things which shall be ^xhereafter;

20 The ^ymystery of the seven stars which thou sawest in my right hand, and the seven golden ^zcandlesticks. The seven stars are the ^{2a}angels of the seven ^bchurches: and the seven candlesticks which thou sawest are the seven ³churches.

¹ From 1. 1 to 1. 20 the Seer is on the earth, looking at the vision of Christ. From 2. 1 to 3. 22 he is on the earth looking forward through the church-age. From 4. 1 to 11. 1 he is "in the Spirit" (4. 2; cf. Ezk. 3. 12-14) observing things in heaven and on earth. From 11. 1 to 11. 12 he is in Jerusalem with the two witnesses. From 11. 13 to the end he is in heaven observing and recording things in heaven and upon the earth.

² The natural explanation of the "messengers" is that they were men sent by the seven churches to ascertain the state of the aged apostle, now an exile in Patmos (cf. Phil. 4. 18); but they figure any who bear God's messages to a church.

³ The messages to the seven churches have a fourfold application: (1) Local, to the churches actually addressed; (2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God; (3) personal, in the exhortations to him "that hath an ear," and in the promises "to him that overcometh"; (4) prophetic, as disclosing seven phases of the *spiritual* history of the church from, say, A.D. 96 to the end. It is incredible that in a prophecy covering the church period there should be no such foreview. These messages must contain that foreview if it is in the book at all, for no church is mentioned after 3. 22. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact foreview

CHAPTER 2.

Part II. "The things which are":
the seven churches.(1) The message to Ephesus.
The church at the end of the
apostolic age; first love left.

UNTO the ^aangel of the church ^bof Ephesus write; These things saith he ^cthat holdeth the seven stars in his right hand, who walketh in the midst of the seven golden ^dcandlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast ^etried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not ^ffainted.

4 Nevertheless I have *somewhat* against thee, ^gbecause thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and ^hrepent, and do the first works; or else I will come unto thee quickly, and will remove thy ⁱcandlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the ^jNicolaitanes, which I also ^khate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree ^lof life, which is ^min the midst of the paradise of God.

(2) The message to Smyrna.
Period of the great persecutions,
to A.D. 316.

8 And unto the ⁿangel of the church in Smyrna write; These

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^a messenger.^b in.^c Rev. 1. 16, 20.^d lampstands.^e 1 John 4. 1.^f Gal. 6. 9.^g that thou.^h Repentance. vs. 5, 16, 21, 22; Rev. 3. 3, 19. (Mt. 3. 2; Acts 17. 30.)ⁱ lampstand.^j v. 15; *contra*,

1 Pet. 5. 2, 3;

cf. Mt. 24. 49.

^k Cf. Mt. 18. 1-11;

Mt. 20. 25-28.

^l Life (eternal).

vs. 7, 10; Rev. 3. 5.

(Mt. 7. 14; Rev. 22. 19.)

^m in the paradise.ⁿ Heb. 1. 4, *note*.^o Rev. 1. 17, 18.^p 1 Thes. 4. 14.^q 1 Cor. 15. 20.^r tribulation and

poverty.

^s Rev. 3. 9; cf. Gal. 6.

12, 13; John 16. 33.

^t Cf. 2 Cor. 11. 14,

15; Mt. 16. 22, 23;

Gal. 1. 8.

^u Cf. Col. 1. 23; Mk.

13. 13.

^v *the*.^w Rewards. Rev.

3. 11. (Dan. 12. 3;

1 Cor. 3. 14.)

^z Death (*the*

second). Rev. 20.

6-14. (John 8. 21;

Rev. 21. 8.)

^y Satan. vs. 9, 10,

13, 24; Rev. 3. 9.

(Gen. 3. 1; Rev.

20. 10.)

^z throne.^a 2 Tim. 2. 12.^b witness.^c snare.^d sons.^e v. 6.^f in like manner.

things saith the ^ofirst and the last, which was ^pdead, and is ^qalive;

9 I know thy ^rworks, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which ^ssay they are Jews, and are not, but are the ^tsynagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou ^ufaithful unto death, and I will give thee ^va ^wwcrown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the ^xsecond death.

(3) The message to Pergamos.
The church under imperial
favour, settled in the world,
A.D. 316 to the end.

12 And to the ⁿangel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where ^ySatan's ^zseat is: and thou holdest fast my name, and hast not ^adenied my faith, even in those days wherein Antipas was my faithful ^bmartyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ²Balaam, who taught Balac to cast a ^cstumblingblock before the ^dchildren of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the ^eNicolaitanes, ^fwhich thing I hate.

16 Repent; or else I will come

of the *spiritual* history of the church, and in this precise order. Ephesus gives the general state at the date of the writing; Smyrna, the period of the great persecutions; Pergamos, the church settled down in the world, "where Satan's throne is," after the conversion of Constantine, say, A.D. 316. Thyatira is the Papacy, developed out of the Pergamos state: Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian doctrine to pagan ceremonies. Sardis is the Protestant Reformation, whose works were not "fulfilled." Philadelphia is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by Laodicea.

1 From *nikao*, "to conquer," and *laos*, "the people," or "laity." There is no ancient authority for a sect of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or "clergy," which later divided an equal brotherhood (Mt. 23. 8), into "priests" and "laity." What in Ephesus was "deeds" (2. 6) had become in Pergamos a "doctrine" (Rev. 2. 15).

2 The "doctrine" of Balaam (cf. 2 Pet. 2. 15, *note*; Jude 11. *note*) was his teaching Balak to corrupt the people who could not be cursed (Num. 31. 15, 16; 22. 5; 23. 8),

unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ^aear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the ^bhidden manna, and will give him ^ca white stone, and in the stone ^da new name written, which no man knoweth saving he that ^ereceiveth it.

(4) *The message to Thyatira. A.D. 500-1500: the triumph of Balaamism and Nicolaitanism; a believing remnant (vs. 24-28).*

18 And unto the ^fangel of the church in Thyatira write; ^gThese things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and ^hcharity, and service, and faith, and thy patience, and thy ⁱworks; and the last to be more than the first.

20 Notwithstanding I have ^ja few things against thee, because thou sufferest that woman ^kJezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of ^ltheir deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which ^msearcheth the reins and hearts; and I will give unto every one of you according to your works.

24 But unto you I say, ⁿand unto the rest in Thyatira, as many as have not this doctrine, and which have not known the ^odepths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have ^palready hold fast ^qtill I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give ^rpower over the nations:

27 And he shall rule them with a

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^a v. 29.

^b Ex. 16.33,34; Heb.9.4; cf. Phil. 3.10.

^c Cf. 2 Sam.23.8.

^d John.1.42; cf. Rev. 3.12.

^e Rev.14.3; cf. Song 6.3.

^f Heb.1.4, note.

^g Inspiration vs. 1, 8,12,18; Rev. 3.1, 7,14. (Ex.4.15; Rev.22.19.)

^h love.

ⁱ last works to be against thee that.

^j 1 Ki.16.31,32; cf. Prov.6.24.

^k her.

^l Jer.17.10.

^m the rest.

ⁿ 2 Tim. 3.1-8; cf. 2 Tim. 2.17, 18.

^o Christ (Second Advent). Rev. 16.15. (Deut.30.3; Acts 1.9-11.)

^p authority.

^q are broken to shivers.

^r Day of Jezebel. vs. 26,27; Rev. 6.12-17. (Isa. 2.10-22; Rev. 19.11-21.)

^s Rev. 22.16; 2 Pet. 1.19; cf. 1 Thes. 4.13-18.

^t Holy Spirit vs. 7, 11,17,29; Rev. 3.1, 6,13,22. (Mt. 1.18; Acts 2.4.)

^u Churches (local). vs. 1,7,8, 11,12,29; Rev. 3.1, 6,7,13,22. (Acts 2.41; Phil. 1.1.)

^v Heb. 1.4, note.

^w Rev. 1.4,16; cf. Acts 2.33.

^x Cf. Mt. 13.24-26.

^y See Mt. 5.48, note.

^z Rev. 2.5; cf. 2 Tim. 1.13.

^{aa} Rev. 16.15; cf. Mt. 24.43; 1 Thes. 5.2-5.

^{ab} Mt. 7.14; 2 Tim. 4.9-11; cf. Jas. 1.27.

^{ac} Rev. 6.11.

^{ad} Life (eternal). Rev. 13.8. (Mt. 7.14; Rev. 22.19.)

^{ae} J. Lk. 12.8.

^{af} Cf. Lk. 1.35;

^{ag} 1 Cor. 10.21.

^{ah} John 14.6; 19.11.

^{ai} Isa. 22.22.

^{aj} Cf. Rev. 2.9.

rod of iron; as the vessels of a potter shall they be broken to shivers; even as ^sI received of my Father.

28 And I will give him the morning ^tstar.

29 He that hath an ear, let him hear what the ^uSpirit saith unto the ^vchurches.

CHAPTER 3.

(5) *The message to Sardis. The period of the Reformations; a believing remnant (vs. 4, 5).*

AND unto the ^wangel of the church in Sardis write; These things saith he that ^xhath the seven Spirits of God, and the seven stars; I know thy works, that thou hast ^ya name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works ^zperfect before God.

3 ^{aa}Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee ^{ab}as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast ^{ac}a few names even in Sardis which have not defiled their garments; and ^{ad}they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of ^{ae}life, but I will ^{af}confess his name before my Father, and before his ^{ag}angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

(6) *The message to Philadelphia. The true church in the professing church.*

7 And to the ^{ah}angel of the church in Philadelphia write; These things saith he that is ^{ai}holy, he that is ^{aj}true, he that hath ^{ak}the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I ^{al}know thy works: behold, I have set before thee an open door,

by tempting them to marry women of Moab, defile their separation, and abandon their pilgrim character. It is that union of the world and the church which is spiritual unchastity (Jas. 4. 4). Pergamos had lost the pilgrim character and was "dwelling" (v. 13) "where Satan's throne is," in the world (John 12. 31; 14. 30; 16. 11).

and unto the ^aLamb for ever and ever.

14 And the four ^bbeasts said, Amen. And the four ^{and} twenty ^celders fell down and worshipped him that liveth for ever and ever.

CHAPTER 6.

(b) The seals (to Rev. 8. 1).

(1) The first seal.

AND I saw when the Lamb opened ^done of the seals, and I heard, as it were the noise of thunder, one of the four ^bbeasts saying, ^eCome and see.

2 And I saw, and behold ^fa white horse: and he that sat on him had a ^gbow; and a crown was given unto him: and he went forth ^hconquering, and to conquer.

(2) The second seal: peace taken from earth.

3 And when he had opened the second seal, I heard the second ^bbeast say, ⁱCome and see.

4 And there went out another horse ^{that was} ^jred: and ^{power} was given to him that sat thereon to ^ktake peace from the earth, and that they should kill one another: and there was given unto him a great sword.

(3) The third seal: famine.

5 And when he had opened the third seal, I heard the third ^bbeast say, ⁱCome and see. And I beheld, and lo a ^mblack horse; and he that sat on him had a pair of ⁿbalances in his hand.

6 And I heard a voice in the midst of the four ^bbeasts say, A ^omeasure of wheat for a ^ppenny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

(4) The fourth seal: death.

7 And when he had opened the fourth seal, I heard the voice of the fourth ^bbeast say, ^qCome and see.

8 And I looked, and behold a pale horse: and his name that sat on him was ^rDeath, and ^sHell followed with him. And ^{power} was given unto ^tthem over the ^ufourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

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(5) The fifth seal: the martyred remnant.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were ^vslain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, ^wHow long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto ^xevery one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be ^yfulfilled.

(6) The sixth seal: anarchy.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great ^zearthquake; and the sun became ^ablack as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the ^bheaven departed as a scroll when it is rolled together; and every ^cmountain and island were moved out of their places.

15 And the ^dkings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, ^ehid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that ^fsitteth on the throne, and from the ^gwrath of the Lamb:

17 ^hFor the great ⁱday of his wrath is come; and who shall be able to stand?

CHAPTER 7.

(c) (Parenthetical: the saved of the tribulation period.)

AND after these things I saw four ^jangels standing on the four corners of the earth, holding the four ^kwinds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another ^langel ascending from the east, having the ^mseal of the living God: and he cried

- ^a Cf. John 5.23.
^b living creatures. See Ezk. 1.5, note.
^c Elders. Rev. 7. 11, 13. (Acts 11. 30; Tit. 1.5-9.)
^d vs. 3.5.
^e Come! Omit "and see." So vs. 3.5, 7.
^f Zech. 6.3; cf. Christ in 19. 11, whom the Beast imitates.
^g Isa. 66.19.
^h Dan. 7.7, 8.
ⁱ Come.
^j Zech. 6.2; cf. Nah. 2.3; cf. 2 Kl. 3.22, 23.
^k Jud. 7.22; cf. 2 Chr. 20.23.
^l Come.
^m Zech. 6.2; cf. Isa. 60.3.
ⁿ Ezk. 4.9, 10, 16, 17.
^o One measure = nearly 1 qt.
^p Or, shilling; lit. a denarius.
^q Come.
^r Cf. Acts 3.15; cf. Rom. 6.23.
^s shades; Lk. 16.23, note.
^t him.
^u Cf. Ezk. 14.21.
^v Death (physical). Heb. 9.27. (Gen. 3.19; Heb. 9.27.)
^w Psa. 13.1.
^x Remnant. vs. 9-11; Rev. 7.4-8. (Isa. 1.9; Rom. 11. 5.)
^y i. e. their number filled up.
^z Mt. 24.7.
^a Cf. Joel 2.10, 31.
^b Psa. 82.1, 6, 7.
^c Jer. 3.23; cf. Rev. 16. 20.
^d Isa. 2.2; cf. Dan. 2.21.
^e Isa. 2.19.
^f Rev. 20.11.
^g Rev. 5.6, 9, 12.
^h Cf. Isa. 13.6; Mt. 24.8.
ⁱ Day (of Jehovah). vs. 15-17; Rev. 16.12-17. (Isa. 2.10-22; Rev. 19.11-21.)
^j Heb. 1.4, note.
^k Cf. Dan. 7.2; cf. Eph. 2.2.
^l Contra, Eph. 1. 13.

be associated with the "Son of Man," the "Lamb as it had been slain," in His reign "on the earth" (vs. 9, 10).

with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

(1) *The remnant out of Israel sealed.*

4 And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand* of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

(2) *Vision of the Gentiles who are to be saved during the great tribulation.*

9 After this I beheld, and, lo, *a* great multitude, which no man

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a Cf. 2 Thes. 2. 7.

b *Israel* (prophecies). Rev. 21. 12. (Gen. 12. 2, 3; Rom. 11. 26.)

c Gen. 49. 3, 27; cf. Deut. 33. 6-25; cf. Ezk. 48. 1-7, 23-28.

d Cf. Rom. 11. 25; cf. Isa. 60. 5.

e Rom. 11. 16, note.

f Heb. 1. 4, note.

g *living creatures.*

h *Elders.* vs. 11, 13, 14;

Rev. 11. 16.

(Acts 11. 30;

Tit. 1. 5-9.)

i *who.*

j *My Lord.*

k *Remnant.*

vs. 4-8, 12, 17;

Rev. 12. 17.

(Isa. 1. 9;

Rom. 11. 5.)

l *Tribulation*

(*the great*).

vs. 13, 14.

(Psa. 2. 5.)

m 1 John 1. 7;

cf. Zech. 3. 3-5.

n v. 9.

o *strike upon.*

p *burning*

heat.

q *Shepherd.*

Ezk. 34. 23.

r *fountains of*

waters of

life.

could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the *f*angels stood round about the throne, and *about* the elders and the four *s*beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the *h*elders answered, saying unto me, "What are these which are arrayed in white robes? and whence came they?"

14 And I said unto him, "Sir, thou knowest. And he said to me, "These are they which came out of *l*great *l*tribulation, and have washed their robes, and made them *m*white in the blood of the Lamb.

15 Therefore are they *n*before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun *o*light on them, nor any *p*heat.

17 For the *q*Lamb which is in the midst of the throne shall feed them, and shall lead them unto *r*liv-

¹ The great tribulation is the period of unexampled trouble predicted in the passages cited under that head from Psa. 2. 5 to Rev. 7. 14 and described in Rev. 11.-18. Involving in a measure the whole earth (Rev. 3. 10), it is yet distinctively "the time of Jacob's trouble" (Jer. 30. 7), and its vortex Jerusalem and the Holy Land. It involves the people of God who will have returned to Palestine in unbelief. Its duration is three and a half years, or the last half of the seventieth week of Daniel (Dan. 9. 24-27, note: Rev. 11. 2, 3). The *elements* of the tribulation are: (1) The cruel reign of the "beast out of the sea" (Rev. 13. 1), who, at the beginning of the three and a half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple worship, Dan. 9. 27), and show himself in the temple, demanding that he be worshipped as God (Mt. 24. 15; 2 Thes. 2. 4). (2) The active interposition of Satan "having great wrath" (Rev. 12. 12), who gives his power to the Beast (Rev. 13. 4, 5). (3) The unprecedented activity of demons (Rev. 9. 2, 11); and (4) the terrible "bowl" judgments of Rev. 16.

The great tribulation will be, however, a period of salvation. An election out of Israel is seen as sealed for God (Rev. 7. 4-8), and, with an innumerable multitude of Gentiles (Rev. 7. 9), are said to have come "out of the great tribulation" (Rev. 7. 14). They are not of the priesthood, the church, to which they seem to stand somewhat in the relation of the Levites to the priests under the Mosaic Covenant. The great tribulation is immediately followed by the return of Christ in glory, and the events associated therewith (Mt. 24. 29, 30). See "Remnant" (Isa. 1. 9; Rom. 11. 5, note); "Beast" (Dan. 7. 8; Rev. 19. 20, note); "Armageddon" (Rev. 16. 14; 19. 17, note).

ing fountains of waters: and ^aGod shall wipe away all tears from their eyes.

CHAPTER 8.

The seals resumed: the seventh seal, out of which the trumpets come.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

The seven trumpets

(Rev. 8. 2-11. 19).

(a) Introduction: Christ as High Priest.

2 And I saw the seven ^bangels which stood before God; and to them were given seven ^ctrumpets.

3 And another ^bangel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should ^doffer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the ^esmoke of the incense, which came with the prayers of the saints, ascended up before God out of the ^bangel's hand.

5 And the ^bangel took the censer, and ^ffilled it with fire of the altar, and cast it ^ginto the earth: ^hand there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven ^bangels which had the seven trumpets prepared themselves to sound.

(b) The trumpet judgments.

(1) The first trumpet.

7 The first ^bangel sounded, and there followed ⁱhail and fire mingled with blood, and they were cast upon the earth: and ^jthe third part of trees was burnt up, and all green grass was burnt up.

(2) The second trumpet.

8 And the second ^bangel sounded, and as it were ^ka great mountain burned with fire was cast into the sea: and the third part of the sea became ^lblood;

9 And the third part of the ^mcreatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

(3) The third trumpet.

10 And the third ^bangel sounded, and there fell a great ⁿstar from heaven, burning ^oas it were a lamp, and it fell upon the third part of the rivers, and upon the ^pfountains of water:

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a Adonai Jehovah.

Isa. 25. 8.

b Heb. 1. 4.

note.

c Cf. Joel 2. 1;

cf. Amos 3. 6.

d Cf. Heb. 7.

25; cf. John

14. 13.

e Ex. 30. 7;

cf. Psa. 141. 2.

f Cf. Lev. 16.

12; cf. Num.

16. 46.

g upon.

h Rev. 4. 5;

Psa. 97. 3, 4;

cf. Ex. 19.

18, 19.

i Ex. 9. 23, 24;

Psa. 18. 13;

cf. Ezk. 38.

22; cf. Job

38. 22, 23.

j vs. 8. 10.

k Cf. Jer. 51.

25; contra,

Isa. 2. 2.

l Ex. 7. 19, 20;

Rev. 11. 6.

m Cf. 2 Chr.

20. 23; Rev.

6. 4.

n Cf. Rev. 9. 1;

cf. Isa. 14. 12;

contra,

Dan. 12. 3.

o as a torch.

p Cf. Rev. 16. 4;

cf. 2 Cor. 2. 17.

q Cf. Deut. 29.

18; cf. Jer.

23. 15.

r Cf. Joel 2. 31;

Isa. 13. 10;

cf. Ex. 10.

21-23; John

12. 35.

s in mid-

heaven.

t Rev. 9. 12.

u about.

v Isa. 14. 12-19;

Heb. 2. 14.

w fallen.

x pit of the

abyss.

y Contra,

Rev. 21. 24;

cf. Joel 2. 10.

z Ex. 10. 12-15.

a Cf. Num.

21. 6.

b Rev. 7. 2, 3;

contra, Rev.

13. 16, 17.

c Cf. Deut.

28. 67.

d Cf. Jer. 8. 3.

e likenesses.

f Cf. Nah. 3. 17;

cf. Rev. 16. 12.

g Cf. Rev.

13. 18.

11 And the name of the star is called Wormwood: and the third part of the waters became ^qwormwood; and many men died of the waters, because they were made bitter.

(4) The fourth trumpet.

12 And the fourth ^bangel sounded, and the third part ^rof the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an ^bangel flying ^sthrough the midst of heaven, saying with a loud voice, ^tWoe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are ^uyet to sound!

CHAPTER 9.

(5) The fifth trumpet: the first woe.

AND the fifth ^bangel sounded, and I saw a ^vstar ^wfall from heaven unto the earth: and to him was given the key of the ^xbottomless pit.

2 And he opened the ^xbottomless pit; and there arose a ^ysmoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke ^zlocusts upon the earth: and unto them was given power, as the ^ascorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men ^bwhich have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be ^ctormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men ^dseek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the ^eshapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were ^fcrowns like gold, and their ^gfaces were as the faces of men.

8 And they had hair as the hair

of women, and their ^ateeth were as *the teeth* of lions.

9 And they had ^bbreastplates, as it were breastplates of iron; and the sound of their wings was as the sound of ^cchariots of many horses running to battle.

10 And they had tails like unto scorpions, and ^athere were stings in their tails: and their power was to hurt men five months.

11 And they had ^ea king over them, *which is* the ^fangel of the ^gbottomless pit, whose name in the Hebrew tongue is ^hAbaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; *and*, behold, there come two woes more ^hereafter.

(6) *The sixth trumpet.*

13 And the sixth ^fangel sounded, and I heard a voice from the four horns of the ^jgolden altar which is before God,

14 Saying to the sixth ^fangel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four ^fangels were loosed, which were ^kprepared for ^lan hour, and a day, and a month, and a year, for to slay the ^mthird part of men.

16 And the number of the army of the horsemen *were* two hundred ⁿthousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having ^obreastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the ^pheads of lions; and out of their mouths ^qissued fire and smoke and brimstone.

18 By these ^rthree was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For ^stheir power is in their mouth, and in their tails: for their ^ttails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not ^uworship ^vdevils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can ^wsee, nor hear, nor walk:

21 Neither ^xrepented they of their

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^a Joel 1.6.
^b v. 17; *contra*, Eph. 6.14.
^c Joel 2.5.
^d *stings; and their authority was in their tails to hurt.*
^e Cf. Eph. 2.2; cf. John 14.30.
^f Heb. 1.4, *note.*
^g *abyss.*
^h Cf. Job 26.6; cf. 1 Pet. 5.8.
ⁱ *after these things.*
^j Cf. Rev. 8.3.
^k Cf. Jon. 1.17.
^l *the hour and day and month and year.*
^m Cf. Rev. 8.7.
ⁿ Jud. 7.12.
^o v. 9.
^p Cf. Isa. 5.29, 30.
^q Cf. Acts 9.1; cf. Psa. 27.2, 12.
^r *three plagues.*
^s *the power of the horses.*
^t Cf. Isa. 9.15; Mic. 3.5.
^u 1 Cor. 10.20; Deut. 32.17.
^v *demons.*
^w Psa. 115.4-7.
^x *Repentance.* vs. 20, 21; Rev. 16.9, 11. (Mt. 3.2; Acts 17.30.)
^y Cf. Rev. 21.8.
^z Cf. Rev. 18.9.
^a Rev. 8.3.
^b *coming.*
^c Cf. Rev. 1.7; cf. Acts 1.9.
^d Rev. 4.3; Ezk. 1.28.
^e Cf. Rev. 1.16.
^f *Contra*, Rev. 5.1; cf. Psa. 40.7; cf. 2 Pet. 1.19-21.
^g Psa. 95.5; cf. Hag. 2.6.
^h Psa. 29.3-9.
ⁱ Cf. Dan. 8.26; 12.4, 9.
^j Rev. 4.11; Gen. 1.1.
^k *delay.*
^l *is about to sound.*
^m Mt. 13.11, *note.*
ⁿ *also shall be completed.*
^o *by.*
^p Cf. Rev. 4.1.
^q Cf. Ezk. 2.8, 9; 3.1-3.
^r Cf. Jer. 15.10; 20.14-18.
^s Cf. Psa. 19.10; 119.103.
^t *it was said.*

murders, nor of their ^ysorceries, nor of their ^zfornication, nor of their thefts.

CHAPTER 10.

(c) *Parenthetical* (to Rev. 11. 14).

(1) *The mighty angel and the "little book."*

AND I saw another mighty ^aangel ^bcome down from heaven, ^cclothed with a cloud; and a ^drainbow was upon his head, and his ^eface was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand ^fa little book open: and he set his ^gright foot upon the sea, and his left ^hfoot on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven ^hthunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, ⁱSeal up those things which the seven thunders uttered, and write them not.

5 And the ^fangel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who ^jcreated heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be ^ktime no longer:

7 But in the days of the voice of the seventh ^fangel, when he ^lshall begin to sound, the ^mmystery of God ⁿshould be finished, as he hath declared ^oto his servants the prophets.

(2) *The "little book" eaten.*

8 And the ^pvoice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the ^fangel which standeth upon the sea and upon the earth.

9 And I went unto the ^fangel, and said unto him, Give me the little book. And he said unto me, ^qTake *it*, and eat it up; and it shall make thy belly ^rbitter, but it shall be in thy mouth ^ssweet as honey.

10 And I took the little book out of the ^fangel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

11 And ^the said unto me, Thou

must ^aprophesy again ^bbefore many peoples, and nations, and tongues, and ^ckings.

CHAPTER 11.

(3) *The "times of the Gentiles" to end in forty-two months.*

AND there was given me a ^dreed like unto a rod: and ^ethe angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the ^fcourt which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they ^gtread under foot forty and two months.

(4) *The two witnesses to prophesy forty-two months.*

3 And I will give ^hpower unto my two ⁱwitnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 ^jThese are the two olive trees, and the two ^kcandlesticks standing before the ^lGod of the earth.

5 And if any man will hurt them, ^mfire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to ⁿshut heaven, that it rain not in the days of their prophesy: and have power over waters ^oto turn them to blood, and to ^psmite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the ^qbeast that ascendeth out of the ^rbottomless pit shall make ^swar against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great ^tcity, which spiritually is called Sodom and Egypt, where also ^uour Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall ^vsee their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall ^wrejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

11 And after three days and an half the ^xspirit of life from God entered into them, and they stood

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a Cf. Jer. 25. 15-26.
 b of peoples.
 c many kings.
 d A reed = about 10 ft.
 e it was said, Rise.
 f Cf. Ezk. 8. 5-9; 40. 17.
 g See Times of the Gentiles. Lk. 21. 24; Rev. 16. 14.
 h Cf. Isa. 43. 10, 12.
 i Zech. 4. 2, 3.
 j lampstands.
 k Adonai.
 l Zech. 4. 14.
 m Cf. 2 Ki. 1. 10, 12; Jer. 5. 14; contra, Lk. 9. 54, 55.
 n Cf. 1 Ki. 17. 1; cf. Jas. 5. 17.
 o Cf. Ex. 7. 19.
 p Cf. Rev. 13. 1; 17. 8.
 q abyss.
 r Cf. Dan. 7. 21. s i.e. Jerusalem.
 t their.
 u Contra, Isa. 66. 24.
 v Cf. Psa. 79. 2-4; cf. John 16. 20; cf. 1 Ki. 21. 16.
 w Holy Spirit. Rev. 14. 13. (Mt. 1. 18; Acts 2. 4.)
 x Cf. Acts 5. 11.
 y Cf. Rev. 20. 4-6.
 z Contra, v. 9.
 a Dan. 2. 18.
 b Heb. 1. 4, note.
 c The world-kingdom of our Lord and of his Christ has come.
 d kosmos = world-system. Rev. 13. 3. (John 7. 7; Rev. 13. 3.)
 e Elders. Rev. 14. 3. (Acts 11. 30; Tit. 1. 5-9.)
 f thrones.
 g that thou hast taken.
 h Rev. 20. 11.
 i Rewards. Rev. 22. 12. (Dan. 12. 3; 1 Cor. 3. 14.)
 j v. 19 properly belongs with Chapter 12.
 k covenant. Heb. 9. 4; Ex. 37. 1, etc.
 l sign.

upon their feet; and great ^afear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, ^bCome up hither. And they ascended up to heaven in a cloud; and their enemies ^cbeheld them.

The second woe.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the ^dGod of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

End of the second parenthetical passage.

The trumpet judgments resumed.

(7) *The seventh trumpet.*

15 And the seventh ^bangel sounded; and there were great voices in heaven, saying, ^cThe kingdoms of this ^dworld are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty ^eelders, which sat before God on their ^fseats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; ^gbecause thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the ^hdead, that they should be judged, and that thou shouldst give ⁱreward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

19 ^jAnd the temple of God was opened in heaven, and there was seen in his temple the ark of his ^ktestament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER 12.

The seven personages.

(1) *The woman: Israel.*

The woman clothed with the sun, and the man-child.

AND there appeared a great ^lwonder in heaven; a woman clothed with the sun, and the moon under

her feet, and upon her head a ^acrown of twelve stars:

2 And she being with child cried, ^btravailing in birth, and pained to be delivered.

(2) *Satan.*

3 And there appeared another ^cwonder in heaven; and behold ^da great red dragon, having seven heads and ten horns, and seven ^ecrowns upon his heads.

4 And his tail drew the third part of the ^fstars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for ^gto devour her child as soon as it was born.

(3) *The Child: Christ.*

5 And she brought forth a man child, ^hwho was to rule all nations with a rod of iron: and her child was ⁱcaught up unto God, and to his throne.

6 And the woman fled into the ^jwilderness, where she hath a place prepared of God, that they should feed her there ^ka thousand two hundred and threescore days.

(4) *The archangel.*

7 And there was ^lwar in heaven: ^mMichael and his ⁿangels ^ofought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great ^pdragon was cast out, ^qthat old serpent, called the ^rDevil, and ^sSatan, which ^tdeceiveth the whole ^uworld: he was cast out into the earth, and his ^vangels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come ^wsalvation, and ^xstrength, and the ^ykingdom of our God, and the ^zpower of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

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- ^a Cf. Rev. 7. 4-8.
^b Cf. Isa. 66. 7-10; Mic. 4. 10.
^c sign.
^d See v. 9.
^e diadems.
^f Rev. 8. 12.
^g Cf. Mt. 2. 16.
^h Christ. Psa. 2. 9; Rev. 2. 27; 19. 15.
ⁱ Lk. 24. 51; Acts 1. 9-11; 7. 55, 56; Rev. 3. 21.
^j v. 14.
^k Rev. 11. 2, 3; 13. 5; Dan. 9. 27; 7. 14, note.
^l Contra, Lk. 19. 38.
^m Cf. Jude 9; cf. Dan. 10. 21.
ⁿ Heb. 1. 4, note.
^o went to war with.
^p Satan. vs. 9, 14, 15; Rev. 20. 2, 7, 10. (Gen. 3. 1; Rev. 20. 10.)
^q the ancient serpent. Gen. 3. 1; Isa. 14. 12-19.
^r Cf. 1 Pet. 5. 8.
^s Cf. 1 Cor. 5. 5.
^t Cf. 2 Cor. 4. 4.
^u *oikoumene* = inhabited earth. (Lk. 2. 1.)
^v Heb. 1. 4, note.
^w the salvation. Rom. 1. 16, note.
^x the power.
^y authority.
^z because of.
^a Heb. 2. 14.
^b v. 17; cf. 1 Pet. 5. 8.
^c Contra, John 9. 4; cf. Lk. 9. 42.
^d Cf. Mt. 24. 9.
^e Cf. Ex. 19. 4; cf. Isa. 40. 31.
^f v. 6; cf. Hos. 2. 14, 15.
^g Cf. Isa. 8. 7, 8; cf. Jer. 46. 8; cf. Isa. 17. 12, 13.
^h Cf. 2 Chr. 20. 23, 24.
ⁱ Remnant. Rev. 14. 1-5. (Isa. 1. 9; Rom. 11. 5.)
^j Law of Moses. Rev. 14. 12. (Ex. 19. 1; Gal. 3. 1-29.)
^k Jesus.
^l The Beast. vs. 1-8; Rev. 19. 19, 20. (Dan. 7. 8; Rev. 19. 20.)
^m diadems.
ⁿ names.

11 And they overcame him ^aby the ^bblood of the Lamb, and ^cby the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great ^bwrath, because he knoweth that he hath ^cbut a short time.

Satan and Israel in the tribulation.

13 And when the dragon saw that he was cast unto the earth, he ^dpersecuted the woman which brought forth the man child.

14 And to the woman were given two ^ewings of a great eagle, that she might fly into the wilderness, into her ^fplace, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent ^gcast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and ^hswallowed up the flood which the dragon cast out of his mouth.

(5) *The Jewish remnant.*

17 And the dragon was wroth with the woman, and went to make war with the ⁱremnant of her seed, which keep the ^jcommandments of God, and have the testimony of ^kJesus Christ.

CHAPTER 13.

(6) *The Beast out of the sea.*

AND I stood upon the sand of the sea, and saw a ^bbeast ^crise up out of the sea, having seven heads and ten horns, and upon his horns ten ^dcrowns, and upon his heads the ^ename of blasphemy.

2 And the beast which I saw was ^flike unto a leopard, and his feet

1 The Dispensation of the Kingdom (2 Sam. 7. 16, refs.) begins with the return of Christ to the earth, runs through the "thousand years" of His earth-rule, and ends when He has delivered up the kingdom to the Father (1 Cor. 15. 24, note).

2 Daniel's fourth beast (Dan. 7. 26, note). The "ten horns" are explained in Dan. 7. 24, Rev. 17. 12, to be ten kings, and the whole vision is of the last form of Gentile world-power, a confederated ten-kingdom empire covering the sphere of authority of ancient Rome. Rev. 13. 1-3 refers to the ten-kingdom empire; vs. 4-10 to the emperor, who is emphatically "the Beast" (Rev. 19. 20, note).

3 The three animals, leopard, bear, and lion, are found in Dan. 7. 4-6 as symbols of the empires which preceded Rome, and whose characteristics all entered into the qualities of the Roman empire: Macedonian swiftness of conquest, Persian tenacity of purpose, Babylonish voracity.

were as *the feet* of a bear, and his mouth as the mouth of a lion: and the ^adragon gave him his power, and his ^bseat, and great authority.

3 And I saw ^cone of his heads as it were ^dwounded to death; and his deadly wound was ^ehealed: and all the ^fworld ^gwondered after the beast.

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

5 And there was given unto him a mouth speaking great things and blasphemies; and ⁱpower was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that ^jdwell in heaven.

7 And it was given unto him to make ^kwar with the saints, and to overcome them: and ^lpower was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, ^mwhose names are not written ⁿin the book ^oof life of the Lamb slain from the foundation of the ^pworld.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the ^qpatience and the faith of the saints.

(7) *The Beast out of the earth.*

11 And I beheld another beast coming up out of the earth; and he had two horns ^rlike a lamb, and he spake as a dragon.

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a Rev. 12.3.
b throne.
c Cf. Rev. 6.2 with Rev. 9.1-11.
d Cf. Dan. 7.8.
e kosmos = world-system. (John 7.7.)
f Cf. Acts 8.10, 11.
g authority.
h Cf. Rev. 12.12.
i Rev. 11.7, 12, 17; cf. Dan. 7.21.
j Rev. 3.5; cf. Phil. 4.3; cf. Rev. 20.12, 15.
k from the foundation of the world in the book of life of the Lamb slain.
l Life (eternal). Rev. 17.8. (Mt. 7.14; Rev. 22.19.)
m Rev. 14.12; cf. Rev. 1.9.
n Contra, John 1.29.
o v. 8.
p signs.
q Cf. 2 Ki. 1.10.
r Cf. 1 John 4.1-3.
s it was given him to do.
t It was given to him to give breath unto.
u Contra, Rev. 7.2, 3; cf. Rev. 14.9.
v Cf. Dan. 12.10; cf. 1 Cor. 2.15.
w Cf. Psa. 9.20; cf. Psa. 10.18.
x Cf. Dan. 3.1; cf. 1 Sam. 17.4.
y the.

12 And he exerciseth all the ^apower of the first beast before him, and causeth the earth and them which dwell therein to ^bworship the first beast, whose deadly wound was healed.

13 And he doeth great ^cwonders, so that he maketh ^dfire come down from heaven on the earth in the sight of men,

14 And ^edeceiveth them that dwell on the earth by *the means* of those ^fmiracles which ^ghe had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And ^hhe had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And ⁱhe causeth all, both small and great, rich and poor, free and bond, to receive ^ja mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath ^kunderstanding count the number of the beast: for it is the number of a ^lwman; and his number is ^msix hundred three score and six.

CHAPTER 14.

Parentetical: vision of the Lamb and the one hundred and forty and four thousand.

AND I looked, and lo, ^aa Lamb stood on the mount Sion, and with him an hundred forty and four

1 Fragments of the ancient Roman empire have never ceased to exist as separate kingdoms. It was the imperial form of government which ceased; the one head wounded to death. What we have prophetically in Rev. 13. 3 is the restoration of the imperial form as such, though over a federated empire of ten kingdoms; the "head" is "healed," i.e. restored; there is an emperor again—the Beast.

2 *Kosmos* in the sense of the present world-system, the ethically bad sense of the word, refers to the "order," "arrangement," under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure (Mt. 4. 8, 9; John 12. 31; 14. 30; 18. 36; Eph. 2. 2; 6. 12; 1 John 2. 15-17). This world-system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles.

3 Antichrist the *person* is to be distinguished from the "many antichrists" (1 John 2. 18), and the "spirit of antichrist" (1 John 4. 3) which characterizes all. The supreme mark of all is the denial of the Christian truth of the incarnation of the *Logos*, the eternal Son in Jesus as the Christ (John 1. 1. 14; Mt. 1. 16, *note*). The "many antichrists" precede and prepare the way for *the* Antichrist, who is

thousand, having ^ahis Father's name ^bwritten in their foreheads.

2 And I heard a voice from heaven as the voice of ^cmany waters, and as the voice of a great thunder: and I heard the voice of ^dharpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four ^ebeasts, and the ^felders: and no man could learn that song but the hundred ^{and} forty ^{and} four thousand, which were ^gredeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which fol-

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^a his name and his Father's.

^b Rev. 7.3; cf. Rev. 22.4; *contra*, Rev. 13.16.

^c Rev. 19.6.

^d Cf. Rev. 15.2.

^e living creatures.

^f Elders. Rev. 19.4. (Acts 11.30; Tit. 1.5-9.)

^g Rom. 3.24, *note*.
^h to be.

ⁱ Remnant. vs. 1-5; Rev. 20.4. (Isa. 1.9; Rom. 11.5.)

^j Heb. 1.4, *note*.
^k mid-heaven.

^l Gospel. (Gen. 12.1-3.)

low the Lamb whithersoever he goeth. These were ^gredeemed from among men, ^hbeing the firstfruits unto God and to the Lamb.

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

Vision of the angel with the everlasting Gospel.

6 And I saw another ^jangel fly in ^kthe midst of heaven, having the everlasting ^lgospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear

"the Beast out of the earth" of Rev. 13. 11-17, and the "false prophet" of Rev. 16. 13; 19. 20; 20. 10. He is the last ecclesiastical head, as the Beast of Rev. 13. 1-8 is the last civil head. For purposes of persecution he is permitted to exercise the autocratic power of the emperor-Beast (Rev. 19. 20, *note*).

¹ Gospel. This great theme may be summarized as follows:

I. In itself the word Gospel means good news.

II. Four forms of the Gospel are to be distinguished:

(1) The Gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfilment of the Davidic Covenant (2 Sam. 7. 16, and *refs.*), a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs. See Mt. 3. 2, *note*.

Two *preachings* of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future (Mt. 24. 14), during the great tribulation, and immediately preceding the coming of the King in glory.

(2) The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things. This form of the Gospel is described in many ways. It is the Gospel "of God" (Rom. 1. 1) because it originates in His love; "of Christ" (2 Cor. 10. 14) because it flows from His sacrifice, and because He is the alone Object of Gospel faith; of "the grace of God" (Acts 20. 24) because it saves those whom the law curses; of "the glory" (1 Tim. 1. 11; 2 Cor. 4. 4) because it concerns Him who is in the glory, and who is bringing the many sons to glory (Heb. 2. 10); of "our salvation" (Eph. 1. 13) because it is the "power of God unto salvation to every one that believeth" (Rom. 1. 16); of "the uncircumcision" (Gal. 2. 7) because it saves wholly apart from forms and ordinances; of "peace" (Eph. 6. 15) because through Christ it makes peace between the sinner and God, and imparts inward peace.

(3) The everlasting Gospel (Rev. 14. 6). This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations (Mt. 25. 31, *refs.*). It is neither the gospel of the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved (Rev. 7. 9-14; Lk. 21. 28; Psa. 96. 11-13; Isa. 35. 4-10).

(4) That which Paul calls, "my gospel" (Rom. 2. 16, *refs.*). This is the Gospel of the grace of God in its fullest development, but includes the revelation of the result of that Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the *distinctive* truth of Ephesians and Colossians, but interpenetrates all of Paul's writings.

III. There is "another gospel" (Gal. 1. 6; 2 Cor. 11. 4) "which is not another," but a perversion of the Gospel of the grace of God, against which we are warned. It has had many seductive forms, but the test is one—it invariably denies the sufficiency of grace alone to save, keep, and perfect, and mingles with grace some kind of human merit. In Galatia it was law, in Colosse fanaticism (Col. 2. 18, etc.). In any form its teachers lie under the awful anathema of God.

God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

The fall of Babylon announced.

8 And there followed another ^aangel, saying, Babylon is fallen, is fallen, that great city, ^bbecause she made all nations drink of the wine of the wrath of her fornication.

The doom of the Beast-worshippers announced.

9 And the third ^aangel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall ^cdrink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be ^dtormented with fire and brimstone in the ^epresence of the holy ^aangels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up ^ffor ever and ever: and they have ^gno rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: ^hhere are they that keep the ⁱcommandments of God, and the faith of Jesus.

The blessedness of the holy dead.

13 And I heard a voice from heaven saying unto me, ^jWrite, ^kBlessed are the dead which die in the Lord from henceforth: Yea, saith the ^lSpirit, that they may rest from their labours; and their works do follow ^mthem.

Vision of Armageddon.

14 And I looked, and behold a white cloud, and upon the cloud one sat ⁿlike unto the Son of man, having on his head a ^ogolden crown, and in his hand a ^psharp sickle.

15 And another ^aangel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: ^qfor the time is come for thee to reap; for the harvest of the earth is ^rripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the ^searth was reaped.

17 And another ^aangel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another ^aangel came out

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^a Heb. 1.4, note.
^b which made.
^c Rev. 16.19; cf. Jer. 25.15.
^d Cf. Rev. 20.10.
^e Cf. Isa. 66.23,24; cf. 2 Thes. 1.9.
^f Cf. Rev. 19.3; cf. Mk. 9.48.
^g Contra, Rev. 4.8.
^h those that keep.
ⁱ Law (of Moses). Gal. 3.1-29. (Ex. 19.1; Gal. 3.1-24.)
^j Inspiration. Rev. 19.9. (Ex. 4.15; Rev. 22.19.)
^k Contra, 1 Cor. 15.51; cf. Phil. 1.23.
^l Holy Spirit. Rev. 17.3. (Mt. 1.18; Acts 2.4.)
^m with them.
ⁿ Cf. Mt. 26.64; Contra, 1 Thes. 4.16,17.
^o Cf. Rev. 19.12.
^p Cf. Mk. 4.29.
^q Cf. Jer. 51.33.
^r dried.
^s Cf. Mt. 13.30,36-43; cf. Lk. 3.17.
^t Cf. Rev. 16.5,8.
^u Cf. 2 Thes. 2.7-12.
^v Cf. Rev. 19.15; cf. Isa. 63.1-6.
^w One furlong = 582 ft.
^x Heb. 1.4, note.
^y plagues, the last.
^z completed.
^a Cf. Rev. 4.6.
^b Cf. 1 Pet. 1.7.
^c Cf. Rev. 12.11.
^d and over the number of his name.
^e Cf. Rev. 5.8; cf. Ps. 150.3.
^f Cf. Ex. 15.1.
^g Cf. Ps. 22.22.
^h Deut. 32.3,4; Ps. 92.5; Rom. 11.33.
ⁱ Rev. 15.7.
^j Or, ages.
^k Rev. 4.8.
^l righteous acts.
^m Cf. Rev. 11.19.
ⁿ Cf. Rev. 19.8,14.
^o Cf. Rev. 1.13.
^p living creatures.
^q Cf. Rev. 14.10; cf. Jer. 25.15.
^r Ex. 40.34, 35; Isa. 6.4; 1 Ki. 8.10,11.

from the altar, which had ^upower over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are ^vfully ripe.

19 And the ^aangel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the ^vwinepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred ^wfurlongs.

CHAPTER 15.

The seven vials (to Rev. 16. 21).

(1) *Vision of the angels of the seven last plagues: the bowls of the wrath of God.*

AND I saw another sign in heaven, great and marvellous, seven ^xangels having the seven ^ylast plagues; for in them is ^zfilled up the wrath of God.

2 And I saw as it were a ^asea of glass mingled with ^bfire; and them that had gotten the ^cvictory over the beast, and over his image, ^dand over his mark, *and* over the number of his name, stand on the sea of glass, having the ^eharps of God.

3 And they sing the ^fsong of Moses the servant of God, and the song of the ^gLamb, saying, ^hGreat and marvellous *are* thy works, Lord God Almighty; ⁱjust and true *are* thy ways, thou King of ^jsaints.

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

5 And after that I looked, and, behold, the ^mtemple of the tabernacle of the testimony in heaven was opened:

6 And the seven ^xangels came out of the temple, having the seven plagues, ⁿclothed in pure and white linen, and having their breasts ^ogirded with golden girdles.

7 And one of the four ^pbeasts gave unto the seven ^xangels seven golden vials full of the ^qwrath of God, who liveth for ever and ever.

8 And the temple was ^rfilled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven ^xangels were fulfilled.

CHAPTER 16.

(2) *The vials of the wrath of God upon the earth.*

AND I heard a great voice out of the temple saying to the seven ^aangels, Go your ways, and pour out the ^bvials of the wrath of God upon the earth.

The first vial.

2 And the ^cfirst went, and poured out his vial upon the earth; and there fell a noisome and grievous ^dsore upon the men which had the mark of the beast, and upon them which worshipped his image.

The second vial.

3 And the ^esecond ^aangel poured out his vial upon the ^fsea; and it became ^gas the blood of a dead man: and every living soul died in the sea.

The third vial.

4 And the ^hthird ^aangel poured out his vial upon the ⁱrivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art ^jfrighteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have ^kshed the blood of saints and prophets, and thou hast given them blood to drink; for they are ^lworthy.

7 And I heard ^manother out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The fourth vial.

8 And the ⁿfourth ^aangel poured out his vial upon the ^osun; and ^ppower was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath ^qpower over these plagues: and they repented not to give him glory.

The fifth vial.

10 And the ^rfifth ^aangel poured out his vial upon the ^sseat of the beast; and his kingdom ^twas full of darkness; and they gnawed their tongues for pain,

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^a Heb. 1.4, note.^b Lit. bowls.^c Cf. Rev. 6.1; 8.7.^d Cf. Ex. 9.9-11;

cf. Isa. 1.6.

^e Cf. Rev. 6.3, 4;

cf. Rev. 8.8, 9.

^f Cf. Rev. 17.15.^g blood as of a.^h Cf. Rev. 6.5, 6;

cf. Rev. 8.10, 11.

ⁱ Cf. Ex. 7.17-21.^j Cf. Rom. 3.3-6.^k Cf. Rev. 18.24;

cf. Mt. 23.35.

^l Contra, Rev. 5.12.^m the altar say.ⁿ Cf. Rev. 6.7, 8;

cf. Rev. 8.12.

^o Contra, Mal. 4.2.^p it was given to it.^q who had authority.^r Cf. Rev. 6.9-11;

9.1-11.

^s throne.^t became darkened.^u Dan. 2.18.^v Repentance.

vs. 9, 11; Acts 17.

30.

^w Heb. 1.4, note.^x Rev. 9.14.^y Isa. 41.2, 25; 44.27.^z Ex. 8.1-6; 1 Tim.

4.1; 1 John 4.1-3.

^a Antichrist, Rev.

19.20. (1 John 2.

18; Rev. 13.11-17.)

^b demons.^c signs.^d Times of the

Gentiles. (Lk.

21.24.)

^e oikoumene = in-

habited earth.

(Lk. 2.1.)

^f Armageddon

(battle of). Isa.

10.27-34. (Rev.

16.14; 19.11-21.)

^g Christ (Second

Advent). Rev.

19.11-21. (Deut.

30.3; Acts 1.9-11.)

^h i.e. Mount of

Slaughter.

ⁱ upon.^j Day of Je-

hovah). vs. 12-17;

Rev. 19.11-21.

(Isa. 2.10-22; Rev.

19.11-21.)

^k Rev. 11.19.^l Rev. 6.12; 11.12.^m See Isa. 13.1,

note.

ⁿ Isa. 51.23; Rev. 14.

10; 18.5.

^o Rev. 6.14.

11 And blasphemed the ^uGod of heaven because of their pains and their sores, and ^vrepented not of their deeds.

The sixth vial.

12 And the sixth ^wangel poured out his vial ^xupon the great river Euphrates; and the water thereof was dried up, that the ^yway of the kings of the east might be prepared.

(Parenthetical, vs. 13-16.)

13 And I saw three unclean ^zspirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the ^afalse prophet.

14 For they are the spirits of ^bdevils, working ^cmiracles, which go forth unto the ^dkings of the earth and of the whole ^eworld, to gather them to the ^fbattle of that great day of God Almighty.

15 Behold, ^gI come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue ^hArmageddon.

The seventh vial.

17 And the seventh ^wangel poured out his vial ⁱinto the air; and there came a great voice out of the temple of heaven, from the throne, saying, ^jIt is done.

18 ^kAnd there were voices, and thunders, and lightnings; and there was a great ^learthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell; and great ^mBabylon came in remembrance before God, to give unto her ⁿthe cup of the wine of the fierceness of his wrath.

20 And every ^oisland fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, ^pevery stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

1 Summary: The Times of the Gentiles is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar, and to be brought to an end by the destruction of Gentile world-power by the "stone cut out without hands" (Dan. 2. 34, 35, 44), i.e. the coming of the Lord in glory (Rev. 19. 11, 21), until which time Jerusalem is politically subject to Gentile rule (Lk. 21. 24).

CHAPTER 17.

The seven dooms: (1) The doom of "Babylon."

The divine view of "Babylon."
(Cf. Rev. 18. 1-8.)

AND there came one of the seven ^aangels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the ^bgreat whore that sitteth upon many waters:

2 With whom the ^ckings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ^dspirit into the wilderness: and I saw a woman sit upon a ^escarlet coloured beast, full of ^fnames of blasphemy, having seven heads and ten horns.

4 And the woman was ^garrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a ^hgolden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, ⁱMYSTERY, ^jBABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken ^kwith the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great ^ladmiration.

7 And the ^mangel said unto me, Wherefore didst thou marvel? I will tell thee the ⁿmystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The last form of Gentile world-power.

8 The beast that thou sawest was, and is not; and ^oshall ascend out of the ^pbottomless pit, and go into perdition: and they that dwell on the earth ^qshall wonder, whose names were not written in the book of ^rlife from the foundation of the ^sworld, when they beheld the beast ^tthat was, and is not, and ^uyet is.

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a Heb.1.4, note.
b Nah.3.4; Rev.19.2.
c Rev.18.3,9.
d Holy Spirit. Rev.21.10. (Mt.1.18; Acts 2.4.)
e Rev.12.3.
f Rev.13.1.
g Rev.18.16.
h Rev.18.6.
i Mt.13.11, note.
j See Isa.13.1, note.
k Rev.16.6.
l wonder.
m is about to.
n abyss.
o Rev.13.3.
p Life (eternal). Rev.20.12,15. (Mt. 7.14; Rev. 22.19.)
q earth.
r that it was.
s shall be.
t Rev.13.18.
u Rev.13.1.
v Rev.13.5.
w Rev.13.1.3.
x authority.
y Rev.19.19; 16.14.
z Rev.19.20; cf. 2 Thes.2.8,9.
a Rev.19.16;
cf.1 Tim.6.15.
b Election (personal). 1 Pet.1.2. (Deut.7.6; 1 Pet.1.2.)
c Cf.Rev.13.1; cf.Dan.7.2 with Psa.2.1.
d and
e Cf.Jud.9. 23,24; cf.2. Ki.9.30-37.
f Cf.Lev.21.9 with Jas.4.4.
g Cf.Rev.18. 8,20.
h the. v.9; contra, Psa. 48.2.
i Heb.1.4, note.

9 And there is the mind which hath wisdom. ^uThe seven heads are seven mountains, on which the woman sitteth.

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

11 And the ^wbeast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive ^xpower as kings one hour with the beast.

13 These have one mind, and shall give their power and ^ystrength unto the beast.

14 These shall make ^zwar with the Lamb, and the Lamb shall ^zovercome them: for he is ^aLord of lords, and King of kings: and they that are with him are called, and ^bchosen, and faithful.

15 And he saith unto me, The ^cwaters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest ^dupon the beast, these shall ^ehate the whore, and shall make her desolate and naked, and shall eat her flesh, and ^fburn her with fire.

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

18 And the woman which thou sawest is ^hthat great city, which reigneth over the kings of the earth.

CHAPTER 18.

The last form of apostate Christendom: the warning to God's people.

AND after these things I saw another ⁱangel come down from heaven, having great ^jpower; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, ^kBabylon the

¹ Babylon, "confusion," is repeatedly used by the prophets in a symbolic sense (see Isa. 13. 1, note). Two "Babylons" are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is "the great whore" (Rev. 17. 1), and is destroyed by political Babylon (Rev. 17. 15-18), that the beast may be the alone object of worship (2 Thes. 2. 3, 4; Rev. 13. 15). The power of political Babylon is destroyed by the return of the Lord in glory. (See "Armageddon," Rev. 16.

great is fallen, is fallen, and is become the habitation of ^adevils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have ^bdrunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the ^cmerchants of the earth are waxed rich through the ^dabundance of her delicacies.

4 And I heard ^eanother voice from heaven, saying, ^fCome out of her, my people, that ye be not partakers of her ^gsins, and that ye receive not of her plagues.

5 For her ^hsins have reached unto heaven, and God hath remembered her iniquities.

6 ⁱReward her even as she ^jrewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived ^kdeliciously, so much torment and sorrow give her: for she saith in her heart, I sit a ^lqueen, and am now widow, and shall see no sorrow.

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

The human view of "Babylon." (Cf. Rev. 17. 1-7.)

9. And the kings of the earth, who have committed fornication and lived ⁿdeliciously with her, ^oshall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, ^pAlas, alas, that great city ^qBabylon, that mighty city! for in one hour ^rthy judgment come.

11 And the ^smerchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ^tthyne wood, and ^uall manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

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a demons*b* Rev. 17. 4.*c* vs. 11, 12.*d* power of her luxury.*e* Cf. Rev. 16. 7.*f* Separation.
2 Cor. 6. 14-17.
(Gen. 12. 1; 2
Cor. 6. 14-17.)*g* Sin: Rom.
3. 23, note.*h* Render to.*i* hath rendered.*j* luxuriously.*k* Cf. Isa. 47. 7, 8.*l* Cf. Jer. 50. 34;
cf. Heb. 10. 31.*m* Cf. Jer. 50. 46.*n* Woe, woe.*o* See Isa. 13.
1, note.*p* vs. 3, 15.*q* every article.*r* cattle.*s* bodies.*t* Cf. Rev. 17. 16.*u* they shall.*v* vs. 10, 17.*w* Woe, woe.*x* the. Rev. 17.
18.*y* vs. 10, 19.*z* every voyager.*a* Cf. 1 Sam. 4.
12.*b* Woe, woe.*c* Cf. Jer. 51. 48;
cf. Isa. 44. 23;
Rev. 12. 12.*d* saints and apostles.*e* judged your judgment upon her.*f* Rev. 10. 1.*g* Cf. Jer. 51.
63, 64.*h* Cf. Isa. 24. 8;
contra, Rev.
14. 1-3.*i* Cf. Lk. 17. 28.*j* Cf. Jer. 24. 10.*k* Lamp.*l* Cf. Jer. 16. 9.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and ^vbeasts, and sheep, and horses, and chariots, and ^wslaves, and souls of men.

14 And the fruits that thy soul lusteth after are ^xdeparted from thee, and all things which were dainty and goodly are departed from thee, and ^ythou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall ^zstand afar off for the fear of her torment, weeping and wailing,

16 And saying, ^aAlas, alas, ^bthat great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in ^cone hour so great riches is come to nought. And every shipmaster, and ^dall the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast ^edust on their heads, and cried, weeping and wailing, saying, ^fAlas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

The angelic view of "Babylon." (Cf. Rev. 17. 1-7; 18. 1-8.)

20 ^gRejoice over her, ^hthou heaven, and ye ⁱholy apostles and prophets; for God hath ^javenged you on her.

21 And a ^kmighty angel took up a stone like a great ^lmillstone, and cast ^mit into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the ⁿvoice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no ^ocraftsman, of whatsoever craft ^phe be, shall be found any more in thee; and the ^qvoice of a millstone shall be heard no more at all in thee;

23 And the light of a ^rcandle shall shine no more at all in thee; and the voice of the ^sbridegroom and of the bride shall be heard no more at all

14; 19. 17.) The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isa. 13. 19-22. But the language of Rev. 18. (e.g. vs. 10, 16, 18) seems beyond question to identify "Babylon," the "city" of luxury and traffic, with "Babylon" the ecclesiastical centre, viz. Rome. The very kings who hate ecclesiastical Babylon deplore the destruction of commercial Babylon.

in thee: for thy merchants were the great men of the earth; for by thy ^asorceries were all nations deceived.

24 And in her was found the ^bblood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER 19.

(*Parentetical: the four alleluias of the glorified saints.* Cf. Rev. 17. 1-7; 18. 1-8.)

AND after these things I heard a great ^avoice of much people in heaven, saying, Alleluia; ^dSalvation, and glory, and ^ehonour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great ^fwhore, which did corrupt the earth with her fornication, and hath ^gavenged the blood of his servants at her hand.

3 And again they said, ^hAlleluia. And her ⁱsmoke rose up for ever and ever.

4 And the four and twenty ^jelders and the four ^kbeasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a ^lvoice came out of the throne, saying, ^mPraise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty ⁿthunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

The marriage of the Lamb.

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

8 And to her ^pwas granted that she should be arrayed in fine linen, clean and white: for the fine linen is the ^qrighteousness of saints.

1 The "Lamb's wife" here is the "bride" (Rev. 21. 9), the Church, identified with the "heavenly Jerusalem" (Heb. 12. 22, 23), and to be distinguished from Israel, the adulterous and repudiated "wife" of Jehovah, yet to be restored (Isa. 54. 1-10; Hos. 2. 1-17), who is identified with the earth (Hos. 2. 23). A forgiven and restored wife could not be called either a *virgin* (2 Cor. 11. 2, 3), or a *bride*.

2 The garment in Scripture is a symbol of righteousness. In the bad ethical sense it symbolizes self-righteousness (e.g. Isa. 64. 6; see Phil. 3. 6-8, the best that a moral and religious man under law could do). In the good ethical sense the garment symbolizes "the righteousness of God . . . upon all them that believe." See Rom. 3. 21, *note*.

3 The vision is of the departure from heaven of Christ and the saints and angels preparatory to the catastrophe in which Gentile world-power, headed up in the Beast, is smitten by the "stone cut out without hands" (Dan. 2. 34, 35).

4 Armageddon (the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in which the

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^a Cf. Nah. 3.4.
^b Rev. 17.6.
^c Rev. 18.20; 11.15.
^d *the salvation.* See Rom. 1.16, *note*.

^e *power of our God.*

^f Rev. 17.1.

^g Cf. Rev. 6.10; cf. Lk. 18.7.8.

^h v.1.

ⁱ Cf. Rev. 18.9, 13; cf. Mk. 9.48.

^j *Elders.* Tit. 1.5-9.

^k *living creatures.*

^l Cf. Rev. 18.4.

^m Cf. Psa. 134.1.

ⁿ Cf. Ex. 20.18.

^o *Bride (of Christ).* vs. 6-8; Rev. 21.9 (John 3.29; Rev. 19.6-8.)

^p Cf. 1 Cor. 15.10.

^q *righteousnesses. Righteousness (garment)* (Gen. 3.21.)

^r Cf. Lk. 14.15.

^s *Inspiration.* Rev. 21.5. (Ex. 4. 15; Rev. 22.19.)

^t Cf. Heb. 1.14.

^u Cf. Eph. 1.9, 10; cf. 1 Pet. 1.10-12.

^v *Contra.* Rev. 6.2; cf. Psa. 45.4; *contra*, Mt. 21.2-5.

^w *Christ (Second Advent).* vs. 11-21; Rev. 20.4-6. (Deut. 30.3; Acts 1.9-11.)

^x Cf. Rev. 3.7.

^y Rev. 1.14.

^z *diadems.*

^a Cf. vs. 13, 16; cf. Mt. 11.27; cf. 1 Tim. 6.16.

^b Cf. Isa. 63.2, 3.

^c v. 21; cf. Rev. 1. 16; cf. 2 Thes. 2.8.

^d Rev. 14.20; Isa. 63. 3, 6; cf. Mt. 21.44.

^e Rev. 17.14; 1.5.

^f *mid-heaven.*

9 And he saith unto me, Write, ^bBlessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, ^cThese are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy ^dfellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the ^etestimony of Jesus is the spirit of prophecy.

The second coming of Christ in glory. (Cf. Mt. 24. 16-30.)

11 And I ³saw heaven opened, and behold a ^vwhite horse; and ^whe that sat upon him was called ^xFaithful and True, and in righteousness he doth judge and make war.

12 His ^yeyes were as a flame of fire, and on his head were many ^zcrowns; and he had a name written, ^athat no man knew, but he himself.

13 And he was clothed with a vesture ^bdipped in blood: and his name is called The Word of God.

14 And the armies ^{which} were in heaven followed him upon white horses, clothed in fine linen, white and clean.

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

16 And he hath on ^{his} vesture and on his thigh a name written, ^eKING OF KINGS, AND LORD OF LORDS.

The battle of Armageddon (Rev. 16. 14; 19. 17, *note*).

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in ^jthe midst of heaven, ^kCome and

gather yourselves together unto the supper of the great God;

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

19 And I saw the ^cbeast, and the kings of the earth, and their armies, gathered together to ^dmake war against him that sat on the horse, and against his army.

(2) *Doom of the Beast, (3) and of the False Prophet.*

20 And the ^ebeast was taken, and with him the ^ffalse prophet that wrought ^gmiracles before him, with which he deceived them that had received the mark of the beast, and ^hthem that worshipped his image. These both ⁱwere cast alive into ^ja lake of fire burning with brimstone.

(4) *Doom of the kings.*

21 And the remnant were slain with the sword of ^khim that sat

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^a *great supper of God.*

^b Cf. Dan. 7.5; cf. Eek. 32.21-31.

^c *The Beast.* vs. 19, 20. (Dan. 7.8.)

^d *Armageddon (battle of).* Rev. 16.14; 19.17, *note.*

^e *Antichrist.* Rev. 13.11-17. (1 John 2.18; Rev. 13.11-17.)

^f *signs.*

^g Rev. 13.12, 15.

^h *Day (of destruction).* vs. 19, 20; Rev. 20.11-15. (Job 21.30; Rev. 20.11-15.)

ⁱ *the.*

^j *Kingdom.* (N. T. J.) vs. 11-21; Rev. 20.1-15. (1 J. 1.31-33; 1 Cor. 15. 28.)

^k *Day (of Jehovah).* vs. 11-21. (Isa. 2.10-22.)

^l *Satan.* vs. 2, 7, 10. (Gen 3.1.)

^m vs. 8; 2 Cor. 4.4.

upon the horse, which *sword* proceeded out of his mouth: ^kand all the fowls were filled with their flesh.

CHAPTER 20.

Satan bound in the abyss during the kingdom-age.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and ^lSatan, and bound him a ^mthousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should ⁿdeceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

The first resurrection (1 Cor. 15. 52, *note*), and the kingdom-age.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of

Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world-powers under the Beast and False Prophet (Rev. 16. 13-16; Zech. 12. 1-9). Apparently the besieging hosts, whose approach to Jerusalem is described in Isa. 10. 28-32, alarmed by the signs which precede the Lord's coming (Mt. 24. 29, 30), have fallen back to Megiddo. after the events of Zech. 14. 2, where their destruction begins; a destruction consummated in Moab and the plains of Idumea (Isa. 63. 1-6). This battle is the first event in "the day of Jehovah" (Isa. 2. 12, *refs.*), and is the fulfilment of the smiting-stone prophecy of Dan. 2. 35.

¹ The day of Jehovah (called, also, "that day," and "the great day") is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth (Isa. 65. 17-19; 66. 22; 2 Pet. 3. 13; Rev. 21. 1). The order of events appears to be: (1) The return of the Lord in glory (Mt. 24. 29, 30); (2) the destruction of the Beast and his host, "the kings of the earth and their armies," and the false prophet, which is the "great and terrible" aspect of the day (Rev. 19. 11-21); (3) the judgment of the nations (Zech. 14. 1-9; Mt. 25. 31-46); (4) the thousand years, i.e. the kingdom-age (Rev. 20. 4-6); (5) the Satanic revolt and its end (Rev. 20. 7-10); (6) the second resurrection and final judgment (Rev. 20. 11-15); and (7) the "day of God," earth purged by fire (2 Pet. 3. 10-13).

The day of the LORD is preceded by seven signs: (1) The sending of Elijah (Mal. 4. 5; Rev. 11. 3-6); (2) cosmical disturbances (Joel 2. 1-12; Mt. 24. 29; Acts 2. 19, 20; Rev. 6. 12-17); (3) the insensibility of the professing church (1 Thes. 5. 1-3); (4) the apostasy of the professing church, then become "Laodicea" (2 Thes. 2. 3); (5) the rapture of the true church (1 Thes. 4. 17); (6) the manifestation of the "man of sin," the Beast (2 Thes. 2. 1-8); (7) the apocalyptic judgments (Rev. 11.-18.).

² The Beast, Summary: This "Beast" is the "little horn" of Dan. 7. 24-26, and "desolator" of Dan. 9. 27; the "abomination of desolation" of Mt. 24. 15; the "man of sin" of 2 Thes. 2. 4-8; earth's last and most awful tyrant, Satan's fell instrument of wrath and hatred against God and the Jewish saints. He is, perhaps, identical with the rider on the white horse of Rev. 6. 2, who begins by the peaceful conquest of three of the ten kingdoms into which the former Roman empire will then be divided, but who soon establishes the ecclesiastical and governmental tyranny described in Dan. 7., 9., 11.; Rev. 13. To him Satan gives the power which he offered to Christ (Mt. 4. 8, 9; Rev. 13. 4). See "The great tribulation." Psa. 2. 5; Rev. 7. 14, *note*.

³ The duration of the kingdom of heaven in its mediatorial form (1 Cor. 15. 24, *note*).

them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Satan loosed: (5) the doom of Gog and Magog.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quar-

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^a Remnant. Rom. 11. 1-5; (Isa. 1. 9; Rom. 11. 5.)

^b Rev. 13. 15-17; 14. 9-13.

^c Christ (Second Advent). vs. 4-6; Rev. 22. 12. (Deut. 30. 3; Acts 1. 9-11).

^d Resurrection. vs. 4, 5; 1 Cor. 15. 1-52; (Job 19. 25; 1 Cor. 15. 52.)

^e Rev. 14. 13.

^f Rev. 1. 6.

^g Jehovah. Isa. 61. 6.

^h v. 3.

ⁱ Ezk. 38. 2, note.

^j the war.

^k Satan. vs. 2, 7, 10.

(Gen. 3. 1.)

^l Rev. 19. 20.

^m they shall.

ⁿ Judgments (the seven). vs. 11-15;

Rev. 22. 12.

(2 Sam. 7. 14;

Rev. 22. 12.)

^o Day of judgment. (Mt. 10.

15.)

ters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

(6) *The doom of Satan.*

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

(7) *Doom of the unbelieving dead: the last judgment.*

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

1 The "resurrection of the just" is mentioned in Lk. 14. 13, 14, and the resurrection of "life" distinguished from the "resurrection unto damnation" in John 5. 29. We here learn for the first time what interval of time separates these two resurrections. See 1 Cor. 15. 52, note.

2 Satan, Summary: This fearful being, apparently created one of the cherubim (Ezk. 1. 5, note; 28. 12-14, note) and anointed for a position of great authority, perhaps over the primitive creation (Gen. 1. 2, note 3; Ezk. 28. 11-15), fell through pride (Isa. 14. 12-14). His "I will" (Isa. 14. 13) marks the introduction of sin into the universe. Cast out of heaven (Lk. 10. 18), he makes earth and air the scene of his tireless activity (Eph. 2. 2; 1 Pet. 5. 8). After the creation of man he entered into the serpent (Gen. 3. 1, note), and, beguiling Eve by his subtlety, secured the downfall of Adam and through him of the race, and the entrance of sin into the world of men (Rom. 5. 12-14). The Adamic Covenant (Gen. 3. 14-19, note) promised the ultimate destruction of Satan through the "Seed of the woman." Then began his long warfare against the work of God in behalf of humanity, which still continues. The present world-system (Rev. 13. 8), organized upon the principles of force, greed, selfishness, ambition, and sinful pleasure, is his work and was the bribe which he offered to Christ (Mt. 4. 8, 9). Of that world-system he is prince (John 14. 30; 16. 11), and god (2 Cor. 4. 4). As "prince of the power of the air" (Eph. 2. 2) he is at the head of a vast host of demons (Mt. 7. 22, note). To him, under God, was committed upon earth the power of death (Heb. 2. 14). Cast out of heaven as his proper sphere and "first estate," he still has access to God as the "accuser of the brethren" (Rev. 12. 10), and is permitted a certain power of sifting or testing the self-confident and carnal among believers (Job 1. 6-11; Lk. 22. 31, 32; 1 Cor. 5. 5; 1 Tim. 1. 20), but this is a strictly permissive and limited power, and believers so sifted are kept in faith through the advocacy of Christ (Lk. 22. 31, 32; 1 John 2. 1, note). At the beginning of the great tribulation Satan's privilege of access to God as accuser will be withdrawn (Rev. 12. 7-12). At the return of Christ in glory Satan will be bound for one thousand years (Rev. 20. 2); after which he will be "loosed for a little season" (Rev. 20. 3, 7, 8), and will become the head of a final effort to overthrow the kingdom. Defeated in this, he will be finally cast into the lake of fire, his final doom. The notion that he reigns in hell is Miltonic, not biblical. He is prince of this present world-system, but will be tormented in the lake of fire.

3 The expressions, "the judgment," or, "day of judgment," as the passages and their contexts show, refer to the final judgment of Rev. 20. 11-15.

4 The "day of destruction" is that aspect of the day of Jehovah (Isa. 2. 12; Rev. 19. 19, Summary) which visits final and eternal judgment upon the wicked. Three

12 And I saw the ^adead, small and great, stand before ^bGod; ^cand the books were opened: and another ^dbook was opened, which is *the book of life*: and the dead were ^ejudged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and ^ehell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and ^fhell were cast into the lake of fire. ^gThis is the ^hsecond death.

15 And ⁱwhosoever was not found written in the book of ^jlife was ^kcast into the lake of fire.

CHAPTER 21.

The seven new things: (1) the new heaven, and (2) the new earth.

AND I saw a ^lnew heaven and a new earth: for the ^mfirst heaven and the first earth were passed away; and there was no more sea.

2 And I John saw ⁿthe holy city, new Jerusalem, coming down from God out of heaven, prepared ^oas a bride adorned for her husband.

(3) *The new peoples.*

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God ^pis with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, ^qand be their God.

4 And God shall wipe away all

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^a Acts 10.42.

^b the throne.

^c Dan. 7.10; Mt. 12.

^d Lk. 10.20; Phil. 4.

^e Lk. 16.23, note.

^f hades.

^g Death (the

second). vs. 6, 14,

15; Rev. 21.8.

(John 8.21, 24;

Rev. 21.8.)

^h second death,

the lake of fire.

ⁱ Kingdom (N.

T.). vs. 1-15; Rev.

21.1-6. (Lk. 1.31-

33; 1 Cor. 15.28.)

^j Life (eternal).

vs. 12, 15; Rev. 21.

6, 27. (Mt. 7.14;

Rev. 22.19.)

^k Day (of destruc-

tion). (Job 21.

30.)

^l 2 Pet. 3.13; Isa.

65.17; 66.22.

^m Heb. 12.26, 27;

ⁿ 2 Pet. 3.10-12.

^o Rev. 22.19; vs. 10,

27.

^p Rev. 19.7, 8;

cf. Eph. 5.25-27;

cf. Psa. 45.13-15.

^q Kingdom (N.T.).

vs. 1-6; 1 Cor. 15.

28. (Lk. 1.31-33;

1 Cor. 15.28.)

^r Inspiration.

Rev. 22.17-19.

(Ex. 4.15; Rev. 22.

19.)

^s Death (the

second). (John

8.21.)

^t Bride (of Christ).

Rev. 19.6-8.

^u Holy Spirit.

Rev. 22.17. (Mt.

1.18; Acts 2.4.)

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the ^vthrone said, Behold, I make all things new. And he said unto me, Write: ^wfor these words are true and faithful.

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

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

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

(4) *The Lamb's wife: the new Jerusalem.*

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

10 And he carried me away in the ^{aa}spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and

such "days" are included in the "day" of Jehovah, and are described in the references beginning with Isa. 34. 1-9. (See Mt. 25. 32, note; Rev. 20. 11, refs.)

¹ The final judgment. The subjects are the "dead." As the redeemed were raised from among the dead one thousand years before (v. 5), and have been in glory with Christ during that period, the "dead" can only be the wicked dead, from the beginning to the setting up of the great white throne in space. As there are degrees in punishment (Lk. 12. 47, 48), the dead are judged according to their works. The book of life is there to answer such as plead their works for justification, e.g. Mt. 7. 22, 23; an awful blank where the name might have been.

The Judgments, Summary: Among the many judgments mentioned in Scripture, seven are invested with especial significance. These are: (1) The judgment of the believers' *sins* in the cross of Christ (John 12. 31, note); (2) the believers' *self-judgment* (1 Cor. 11. 31, note); (3) the judgment of the believers' *works* (2 Cor. 5. 10, note); (4) the judgment of the nations at the return of Christ (Mt. 25. 32, note); (5) the judgment of Israel at the return of Christ (Ezk. 20. 37, note); (6) the judgment of angels after the one thousand years (Jude 6, note); and (7) the judgment of the wicked dead with which the history of the present earth ends.

² Second death, Summary: "The second death" and the "lake of fire" are identical terms (Rev. 20. 14) and are used of the eternal state of the wicked. It is "second" relatively to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of eternal "death" (i.e. separation from God) in sins (John 8. 21, 24). That the second death is not annihilation is shown by a comparison of Rev. 19. 20 with Rev. 20. 10. After one thousand years in the lake of fire the Beast and False Prophet are still there, undestroyed. The words

her ^alight was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve ^bangels, and names written thereon, which are ^cthe names of the ^dtwelve tribes of the ^echildren of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve ^ffoundations, and in them ^gthe names of the twelve ^hapostles of the Lamb.

15 And he that talked with me had a golden ⁱreed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth ^jfoursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand ^kfurlongs. The length and the breadth and the height of it are equal.

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

18 And the building of the wall of it was of jasper: and the city was ^mpure gold, like unto clear glass.

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

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve ⁿpearls; every several gate was of one pearl: and the ^ostreet of the city was pure gold, as it were transparent glass.

(5) The new temple.

22 And I saw no temple therein: for the Lord God Almighty ^pand the Lamb are the temple of it.

(6) The new light.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of ^qGod did lighten it, and the Lamb *is* the ^rlight thereof.

24 And the nations ^sof them which are ^tsaved shall walk in the light of it: and the kings of the earth do bring their glory and honour ^uinto it.

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a brightness.
b Heb. 1.4, note.
c Israel (prophecies). Rom. 11.1-27. (Gen. 12.2,3; Rom. 11.26.)
d Cf. Ezk. 48. 31-34.
e sons.
f Cf. Heb. 11.10.
g twelve names.
h Cf. Eph. 2. 20, cf. Lk. 22. 29,30.
i A reed = about 10 ft.; also v.16.
j Cf. 1 Ki. 6.20. *k* One furlong = 582 ft.
l Cf. 2 Chr. 3.8.
m Cf. Mt. 13. 45,46 with Eph. 5.25.
n Rev. 22.2; cf. Rev. 3.4.
o is the temple of it and the Lamb.
p Isa. 60.19.
q lamp.
r shall walk by the light of it.
s Rom. 1.16, note.
t unto.
u Cf. Rev. 22.15.
v he that.
w they only, which.
x Life (eternal). vs. 6,27; Rev. 22.1,2, 14,17,19. (Mt. 7.14; Rev. 22.19.)
y a river; cf. Rev. 20.15.
z Rev. 4.2,3.
a Rev. 21.21.
b Contra, Gen. 3.6,7.
c Cf. Zech. 14. 11; contra, Gen. 3.17.
d v.1.
e Rev. 7.15.
f no more night.
g lamp.
h Jehovah. Isa. 60.19.
i spirits of the prophets.
j Rev. 1.1.
k Heb. 10.37.
l Heb. 1.4, note.
m Cf. Heb. 1.14.
n Contra, Rev. 10.4; 5.9.
o Rev. 1.3; cf. 1 Cor. 7.29.
p doeth unrighteously.
q do unrighteously.

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

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise ^aenter into it any thing that defileth, neither ^bwhatsoever worketh abomination, or *maketh* a lie: but ^cthey which are written in the Lamb's ^dbook of life.

CHAPTER 22.

(7) *The new Paradise and its river of the water of life.*

AND he shewed me ^aa pure river of water of life, clear as crystal, proceeding out of the ^bthrone of God and of the Lamb.

2 In the midst of the ^cstreet of it, and on either side of the river, was ^dthere the tree of life, which bare twelve ^emanner of fruits, and yielded her fruit every month: and the leaves of the tree were for the ^fhealing of the nations.

3 And there shall be ^gno more curse: but ^hthe throne of God and of the Lamb shall be in it; and his ⁱservants shall serve him:

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

5 And there shall be ^jno night there; and they need no ^kscandle, neither light of the sun; for the ^lLord God giveth them light; and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the ^mholy prophets ⁿsent his angel to shew unto his servants the things which must ^oshortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

The last message of the Bible.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the ^pangel which shewed me these things.

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

10 And he saith unto me, ^rSeal not the sayings of the prophecy of this book: for ^sthe time is at hand.

11 He that ^tis unjust, let him ^ube

"forever and forever" ("to the ages of the ages") are used in Heb. 1. 8 for the duration of the throne of God, eternal in the sense of unending.

unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be ¹righteous still: and he that is ^{2a}holy, let him be holy still.

12 And, behold, I ^bcome quickly; and my ^creward is with me, to give every man ^daccording as his work shall be.

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

14 Blessed are they that ^edo his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without ^{are} dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

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

17 And the ^gSpirit and the bride

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^a Sanctify, holy (persons) (N. T.). (Mt. 4.5.)

^b See v. 20.

^c Rewards. 1 Cor. 3.14. (Dan. 12.3; 1 Cor. 3.14.)

^d Judgments (the seven). Rev. 20. 12. (2 Sam. 7.14.)

^e wash their robes.

^f Churches (local). Phil. 1.1. (Acts 2. 41; Phil. 1.1.)

^g Holy Spirit. Acts 2.4. (Mt. 18; Acts 2.4.)

^h Inspiration. (Ex. 4.15.)

ⁱ Life (eternal). vs. 1, 2, 14, 17, 19. (Mt. 7.14.)

^j Christ (Second Advent). vs. 7, 20. (Acts 1.10, 11.)

^k Bible prayers (N. T.). (Mt. 6.9.)

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.

18 ^hFor I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the ³words of the book of this prophecy, God shall take away his part out of the ¹book of ⁴life, and out of the holy city, and ^{from} the things which are written in this book.

The last promise and the last prayer of the Bible.

20 He which testifieth these things saith, Surely ^jI come quickly.

^kAmen. Even so, ^{come}, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.

¹ See *definitions* O.T. righteousness (Lk. 2. 25); N.T. righteousness (Rom. 3. 22; 10. 10); righteous living (1 John 3. 7); self-righteousness (Rom. 10. 3).

² Sanctification, holiness, Summary: (1) In both Testaments the same Hebrew and Greek words are rendered by the English words "sanctify" and "holy," in their various grammatical forms. The one uniform meaning is, "to set apart for God." (2) In both Testaments the words are used of *things* and of *persons*. (3) When used of things no moral quality is implied; they are sanctified or made holy because set apart for God.

(4) Sanctification when used of persons has a threefold meaning. (a) In *position*, believers are eternally set apart for God by redemption, "through the offering of the body of Jesus Christ once" (Heb. 10. 9, 10). Positionally, therefore, believers are "saints" and "holy" from the moment of believing (Phil. 1. 1; Heb. 3. 1). (b) In *experience*, the believer is *being* sanctified by the work of the Holy Spirit through the Scriptures (John 17. 17; 2 Cor. 3. 18; Eph. 5. 25, 26; 1 Thes. 5. 23, 24). In *consummation*, the believer's complete sanctification awaits the appearing of the Lord (Eph. 5. 27; 1 John 3. 2). See "Salvation," Rom. 1. 16, *note*.

³ Inspiration: Summary. The testimony of the Bible to itself. (1) The writers affirm, where they speak of the subject at all, that they speak by direct divine authority. (2) They invariably testify that the *words*, and not the ideas merely, are inspired. The most important passage is 1 Cor. 2. 7-15, which see. (3) The whole attitude of Jesus Christ toward the Old Testament, as disclosed in His words, both before His death and after His resurrection, confirms its truth and divine origin, and He explicitly ascribes the Pentateuch to Moses. (4) In promising subsequent revelations after the predicted advent of the Spirit (John 16. 12-15), our Lord prepared the way for the New Testament. (5) The writers of the New Testament invariably treat the Old Testament as authoritative and inspired. See 2 Pet. 1. 19, *note*; 1 Cor. 2. 13, *note*.

⁴ Eternal life, Summary of the teaching:

(1) The life is called "eternal" because it was from the eternity which is past unto the eternity which is to come—it is the life of God revealed in Jesus Christ, who is God (John 1. 4; 5. 26; 1 John 1. 1, 2). (2) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the word of God, to every believer on the Lord Jesus Christ (John 3. 3-15). (3) The life thus imparted is not a new life except in the sense of human possession; it is still "that which was from the beginning." But the recipient is a "new creation" (2 Cor. 5. 17; Gal. 6. 15). (4) The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus—one life, in Him and in the believer—Vine and branches; Head and members (1 Cor. 6. 17; Gal. 2. 20; Col. 1. 27; 3. 3, 4; 1 John 5. 11, 12; John 15. 1-5; 1 Cor. 12. 12-14).