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Revelation 22

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Revelation 22.

Topics.

- A river of water of life, flowing from the throne of God and of the Lamb.
 - The tree of life with twelve fruits, and leaves for healing of the nations.
 - The throne of God and the Lamb will be in the city, and nothing accursed.
 - They will see His face, and His name will be on their foreheads.
 - They will need no light of lamp or sun, for God will be their light.
 - Let the evildoer still do evil, and the righteous still do right.
 - I am coming soon, to repay everyone for what they have done.
 - I am the Alpha and Omega, the first and last, the beginning and end.
 - Those who, have the right to the tree of life will enter the city gates.
 - The Spirit and Bride say, "come," and take the water of life without price.
 - If anyone adds to this book, God will remove their share in the tree of life.
 - Surely, I am coming soon. "Amen. come, Lord Jesus!"
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A personal note: though I have always loved reading and studying the Scriptures and have now walked with Christ and in God's grace for around fifty years the following studies should not be taken to be dogmatic, inflexible or the final word on the matter since I am fully aware that my mind is limited by mortality and that greater understanding of God's revelation is continually becoming clearer before our eyes as we move closer to the time of Christ's glorious return in glory.

The previous chapter: began with the first heaven and the first earth being passed away and the sea being no more for there was a new heaven and a new earth. John then saw the Holy City New Jerusalem coming down out of heaven from God prepared as a Bride adorned for her Husband. The City had no temple for its temple was the Lord God the Almighty and the Lamb. It had no need of the sun or moon to shine on it, for the glory of God and the Lamb give the City its light. The chapter ended with John being told that the kings and nations of the earth will bring their glory into the Holy City.

REVELATION 22:1

A River of Life, Flowing from the Throne of God and of the Lamb.

- **Revelation 22:1:** hen the angel showed me the river (a pure river in KJV) of the water of life, bright (clear in KJV) as crystal, flowing from the throne of God and of the Lamb.

From this verse to five is the finish of the description of the New Holy City Jerusalem. These five verses are a continuation of John's vision of the previous chapter and the same Eternal Holy City with streets of pure gold transparent as glass, that has twelve gates each made of one pearl. (Rev.

21:21). The angel here is Jesus angel, we know this because verse sixteen says, "I, Jesus, have sent my angel to testify to you about these things for the churches," and is said to be, "A servant with John and all who keep the words of this book:" (v8). For further information concerning this angel see the notes under the title: "Behold, I am coming soon," following (v7).

The angel showed me the pure river of the water of life: (v1) water is the beautiful symbol of the purity, vitality and happiness of life. The allusion here is to the first Eden, where a river that parted in different directions watered the garden (Gen. 2:10) which is very apt allusion as it can be said that the New World is Eden recovered, or Paradise restored. Unlike the earthy river the heavenly river does not spring up from the ground but flows out from the throne of God and the Lamb. It is also very likely an allusion to the description in the book of Ezekiel, where a river flows from under the temple, and is parted in different directions bringing life to every creature. (Ezek. 47:1-12). In this vision of Ezekiel's, he saw a river flowing from below the door of the temple of God and of that river he wrote:

- Wherever the river goes, every living creature that swarms will live, and there will be very many fish. For this water goes there, that the waters of the sea may become fresh; so everything will live where the river goes. (Ezekiel 47:9).

In this vision, the river began as a stream from the throne of God that deepened and broadened as it progressed forward from under the threshold of the House of God and carried life in its path to everything it touched. In the following verse David speaks of a river of God's delights:

- They (the children of mankind who take refuge in the LORD) feast on the abundance of your house, and you give them drink from the river of your delights. (Psalm 36:8).

Jesus said to the woman at the well, that he would give her living water, that whoever drinks of will never be thirsty again for it will become a spring of water within them welling up to eternal life (John 4:10-14), and that if anyone thirsts, let them come to him and drink, for whoever believes in him, out of their heart will flow rivers of living water. (John 7:37-38). Jesus uses the imagery of water as a symbol of the pure delights of spiritual joy and communion with God and the presence of the Holy Spirit. In Revelation chapter two the overcomer is given the promise to eat of the tree of life in the paradise of God, (Rev. 2:7) and now in this chapter and in the previous chapter John is given a very vivid vision of the promised paradise of God. At the beginning of the story of the Bible and God's eternal plan for mankind's salvation Adam and his bride Eve dwelt in the Paradise of Eden. After some space of time they were tempted by the serpent and driven from the tree of life, and from the pleasant waters of Eden, (with the hope and promise of a Redeemer who would crush the serpent) (Gen. 3:15). Now at the close of the Bible story and God's eternal plan for mankind's salvation, the old serpent is cast out forever by the second Adam, the Lord Jesus Christ, who appears now with His Bride, the faithful church, in a far better Paradise, and amidst a far superior river with far richer waters. Places that have an abundance of fresh water (especially pure clean water) are the most prosperous and happiest, since no life and no place can survive without water. The pure river of the water of life signifies to us that the citizens of the Holy City will have no need of anything to make them happy.

The water of life, bright (clear in KJV) as crystal: (v1) like pure crystal, it is free from every blemish of sin. In Chapter four we read of a sea of glass, like crystal before the throne of God (Rev. 4:6) and the book of Isaiah states, when God comes to save His people waters will break forth in the wilderness and streams in the desert. (Isaiah 35:4-6). In the East, fountains and running streams signified an image of enjoyment and prosperity and ornamental fountains were common in the courts of Oriental houses and were considered an emblem of peace, happiness and plenty. The core idea in the river clear as crystal flowing from the throne of God is, that all the happiness of heaven proceeds from God.

The Tree of Life with Twelve Fruits, and Leaves for Healing Nations.

- **Revelation 22:2:** through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.

The tree of life in Eden: the tree of life was among the trees of which Adam and Eve freely ate and its fruit sustained in them perpetual life.

- Out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. (Gen. 2:9).
- The LORD God commanded the man, saying, "You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Gen. 2:16-17).

Perpetual life was sustained by eating the fruit of the tree of life, continuing in immortality was dependent on the first man and woman eating of this tree. Not eating of it resulted in the decline of perpetual life and eventually death. This, is why after Adams disobedience and fall the LORD sent Adam and Eve out of the garden of Eden and placed the cherubim with a flaming sword that turned in every direction to guard the way to the tree of life. (Gen. 3:23-24). By preventing Adam and Eve access to the tree of life death entered the world, however the lasting effects of having eaten of the tree of life for some length of time left the early patriarchs with longevity of life, until God limited human life to one hundred and twenty years.

- The LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." (Gen. 6:3).

Clearly it would be very easy for God who created the earth and all that is upon it, and all the host of heaven and every living creature to create a tree with such medicinal powers. Some suppose the following verse:

- The LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever. " (Gen. 3:22).

Implies that Adam and Eve had not yet eaten of the tree, and that if he had, he would have lived for ever, but it more likely implies that if Adam and Eve continued to eat of the tree they would live forever which in their fallen state would have been the greatest curse. For the faithful in Christ to have no hope of being delivered from the power and influence of indwelling sin and no hope of ever entering the presence of their heavenly Father and walking with Him as Adam did before the fall would be a most miserable state indeed.

Ezekiel had a similar vision to Johns: Ezekiel in his vision saw trees on each side of the river that perpetually produced fruit every month for food and had leaves for healing. The river flowed into the sea and turned its salty water to fresh water so wherever the river flowed everything lived. (Ezek. 47:6-12). The river signifies the everlasting love of God, bringing vitality, happiness and the fulness of eternal life. It appears that Ezekiel's vision (Ezek. 47) the river signifies the Gospel (symbolised by it flowing out from the throne of God) going out into the world and bringing life to all who drink of it and flowing on into the millennial age. In nature matured fruit is superior to the flower of the tree, applying this fact to Ezekiel's vision it could be said that the river of his vision represents the Gospel of grace (the flower of the tree) going out, while the river of the New Holy City of Jerusalem represents the Gospel in all its fulness of perfections of glory and those who ate of it being perfected in every way (the perfected

fruit of the tree). We should not be surprised that many of the symbolisms Ezekiel saw in his vision, are the same symbols John sees in his vision of the New Holy City of Jerusalem. Ezekiel vision can be taken to be the beginning of the Gospel going out through all generations including the millennial age and John's vision of it reaching its final climax and perfect end here in this chapter and the previous one.

The tree of life in Revelation: (v2) is put forward for many trees of the same kind, as in Ezekiel's vision (Ezek. 47:7) with some trees on one side of the river, and some trees on the other side, as is pictured in the visions of Ezekiel as they are here in Revelation which clearly shows that the tree of life is on either side of the river (Rev. 22:2). The tree of life is an emblem of the Lord Jesus Christ, who is the Saviour of life of all who come to him, while the river is a symbol of God's everlasting love, which in the New Jerusalem will appear in its fulness and glory and be enjoyed by all. The tree of life that mankind's mortal eyes first looked upon at the beginning of creation is seen again at the end of the world as we know it and the beginning of eternity on the last page of Scripture.

Here it is not limited to a garden, but in the golden eternal heavenly city where the perfections of love will be perfect within all its citizens and outwardly clearly seen. Some have difficulty with the fact the one tree of life is presented here as many trees, this can be harmonised with Scripture in the following way. The many trees came from the same seed and in this sense though there are many they are of the same seed and therefore can be spoken of as one tree or many trees since they are of the same kind. The same language is used concerning the body of Christ, there is only one body, but the body is made up of many members, likewise there is only one tree of life, but it embraces many trees of the same seed and the same kind.

The river of life is seen flowing through the centre of the city, with a street of gold (symbolising purity and happiness) on either side of the river bank. The great and striking tree of life is pictured growing on each side of its banks, it is very likely its massive branches arch over the river forming a majestic and beautiful canopy over the river from one side to the other and in this manner appears as one tree. The central focus of the symbolism is of life eternal and all that life embraces (i.e., love, vitality, well-being and happiness etc.), which carries the idea that the citizens of the entire city will be filled with everlasting devotion, vitality, strength, happiness, comfort, compassion, kindness and true and lasting friendships.

Twelve kinds of fruit, yielding its fruit each month: (v2) it could rightly be said that there will be twelve fruit-harvests every month. This is a heavenly tree, not an earthly tree that only bears fruit once a year in one season, but a tree that constantly produces fruit every month. It carries the idea of abundance for all, and that the supply will never fail; the tree is never barren, the supply is ample, the tree is everywhere constantly producing fruit. Unlike now, there will be an endless supply of different kinds of fruit, which means there will never again be a shortage of food for anyone, since food nourishes and gives strength, health and vitality to the body, symbolically it can signify an abundance of joy and happiness, pleasures and activities, laughter and enjoyments and services that satisfy and delights to be enjoyed.

The core thought expressed here is, that the means of life will be abundant, the trees of life will be everywhere, and will be constantly yielding fruit, that abundantly satisfies in every way. The contrast is of our world today. In 2018 global statistics show that one in three children in low and middle-income countries suffers from chronic undernutrition, and that 45% of all child deaths worldwide is because families do not have access to nutritious food and clean water.

The tree of life providing an abundant ongoing supply of nutritious fruit symbolises that there will be more than enough for all, in contrast to the vast famines we see on earth today.

The leaves of the tree were for the healing of the nations: (v2) not only will the fruit abundantly satisfies in every way, but even the leaves will be beneficial, we are not to suppose that there will be sickness, and a healing process in heaven, for the following verses of the previous chapter excludes that idea:

- He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away." (Rev. 21:4).

This verse is in the context of John seeing that:

- The first heaven and the first earth had passed away and a new heaven and a new earth had replaced them.
- The holy city, new Jerusalem was coming down from God out of heaven, prepared as a Bride adorned for her Husband.
- God Himself declaring He will dwell with His people and proclaiming to all creation that He is making all things new and death will be no more. (Revelation 21:1-5).

This clearly shows that in eternity there will be no death which means that there will be no sickness of any kind, since all kinds of sicknesses are a result of death entering the world. The symbolism is, that everything pertaining to eternal life even the minutest things will be fully satisfying and that everything in the New and Holy City Jerusalem will provide joy and happiness to all its citizens.

The nations: (v2) refer to those nations who during the millennium age followed the Lord and submitted their lives to him and all those approved of and accepted at the Great White Throne Judgment, also called the second death, a symbol of eternal death (i.e., utter and total extinction). Chapter twenty ended with a great white throne descending and the sea Death and Hades giving up the dead to stand before the One seated on the throne and being judged according to what they had done (Rev. 20:13). Those whose name was not found written in the book of life and were counted unworthy were thrown into the lake of fire with Death and Hades. (Rev. 20:11-15). Those who are counted worthy are the nations that are spoken of in this verse. The Eternal City New Jerusalem is the eternal home of the Bride of Christ, which are all who are raised in the first resurrection (Rev. 20:5-6).

This is the eternal inheritance, reward, privilege and honour of those who have been redeemed and overcome in faith. It is also the city Abraham was to receive as an inheritance when he was called to go by faith out to a place not knowing where he was going to live as in a foreigner land of promise, looking forward to the city that has foundations, whose designer and builder is God. (Heb. 11:8-10). This city is also the eternal inheritance of all in Christ who like Abraham (the father of faith) walk by faith as foreigners and strangers through the darkness of this fallen corrupted world and faithfully endure to the end. Those counted worthy at the Great White Throne Judgment will be drawn to the light and beauty of the Holy City New Jerusalem.

- For an overview of the Holy City New Jerusalem see the notes at the end of this document titled: An overview of the Holy City New Jerusalem.
- For further information, concerning the second resurrection or great white throne judgment click or tap [Resurrection](#) and select the title: The Second Resurrection or Great White Throne Judgment.

Chapter twenty-one speaks of, "the nations and the kings of the earth bringing their glory into the Holy City" (Rev. 21:24), this is prophetically spoken of in the following Psalm of Solomon:

- May all kings fall-down before him, all nations serve him! (Psalm 72:11).

- May his name endure forever, his fame continue as long as the sun! May people be blessed in him, all nations call him blessed! ¹⁸Blessed be the LORD, the God of Israel, who alone does wondrous things. ¹⁹Blessed be his glorious name forever; may the whole earth be filled with his glory! Amen and Amen! (Psalm 72:17-19).

Kings and nations will cast their glory at the Lord's feet, and forever give him honour praise and glory.

REVELATION 22:3

The Throne of God and the Lamb will be in the City.

- **Revelation 22:3:** No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him (serve him in KJV).

The word accursed comes from the Greek word (*katanathema and anathema*). Katanathema literally means an imprecation of a curse, but also embraces blasphemy and such things as trouble, torment, affliction, misfortune and frequently denotes intense opposition and division, and the word anathema refers to a religious ban or to a thing or person being excommunicated. No longer will there be any accursed thing, that came into the world after the fall of Adam, but only the blessing of God.

The following verses show that even creation itself will be set free from decay.

- The creation waits with eager longing for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope ²¹that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. ²²For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. (Romans 8:19-23).

The earth will no longer produce thorns and thistles; the populations will no longer follow prideful self-ambition, greed for profit and building their own empire, but do what is best for all people and families will no longer be cursed by sickness, sorrow, tears and death. Thousands of years ago Zechariah predicted that:

- There shall never again be a decree of utter destruction, the inhabitants of Jerusalem shall dwell in security. (Zech. 14:11).

God can only dwell where the curse and sin and its cause is removed, and Christ is the only Saviour that could remove it.

- He redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree" (Gal. 3:13).

So, it naturally follows that the throne of God and of the Lamb (who redeemed us from the curse) and all who are redeemed from the curse should be seen dwelling together in the eternal Holy City New Jerusalem.

The throne of God and of the Lamb will be in it: (v3) the principles of purity and love which the Lamb of God came to establish, will pervade the eternal City throughout all eternity. The pure and spotless Lamb of God, and God Himself will be, among their people. The name of this city will be, "Jehovah Shammah," meaning, "the Lord is here," the name given to the city in Ezekiel's vision:

- The name of the city from that time on shall be, The LORD is there. (Ezek. 48:35).

Those who attain to the first resurrection (Rev.20:5-6) will dwell in the glorious presence of God and the Lamb in the Holy City; which is the highest and most honourable blessing in the entire space of the universe.

His servants will serve and worship Him: (v3) we now turn from the city to the inhabitants. They are described as serving God and the Lamb and worshipping Him. In this present world those who belong to Christ walk by faith and, not by sight, but in the New World we will see our heavenly Father and His Son our Saviour face to face (v4).

- For now, we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. (1 Cor. 13:12).
- Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. (1 John 3:2).

No longer will faith be needed and every citizen dwelling in the City, will happily serve the Lord in some manner without hindrance, opposition or the need of faith. All services will be joyful, pleasurable and something all those in the New World will enjoy and do with the deepest and most perfect rest tranquillity calm and peacefulness. Nothing will be done from selfish ambition, but to benefit the life of all and with a heart filled with perfect happiness and a joyful spirit. It could be said, that we are at this present time God's apprentices and when we have served our time and got a trade, and God calls us home He will use what we have learned on earth, on a much larger stage, firstly, serving with Christ as his government during the millennial age on earth and secondly, in eternity serving him throughout the entire universe. The service and work of heaven will be service for other people. The law for heaven will not be selfish as it is on earth, or contrary to the law of love for all will act from Christ's royal law, "love your neighbour as yourself," meaning do good to others and not harm.

REVELATION 22:4

They will See His Face, and His Name will be on their Foreheads.

- **Revelation 22:4:** They will see his face, and his name will be on their foreheads.

This is the strongest expression in the language of Scripture, to denote the most perfect happiness of the heavenly state.

- Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. (1 John 3:2).

The LORD said to Moses:

- You cannot see my face, for man shall not see me and live. (Exod. 33:20).

In contrast to this the psalmist wrote:

- I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness. (Psalm 17:15).

And Jesus said:

- Blessed are the pure in heart, for they shall see God. (Matt. 5:8).

No mental vision of God; no complete comprehension and no complete knowledge of Him and no direct contact with Him is ever possible for mortal sinful man dwelling on earth, however, when we see Christ through the eyes of faith it can be rightly said that we also see the invisible, eternal Almighty God who dwells in the light that is inaccessible to us at this present time, because, Jesus is the mirror image of His Heavenly Father's character and love. But, when the dead in Christ and those who are alive, are caught up together in the clouds to meet the Lord in the air to always

be with him. (1 Thess. 4:15-16) and the perishable (corruptible in KJV) puts on the imperishable (incorruption in KJV), and the mortal puts on immortality, and death is swallowed up in victory. (1 Cor. 15:54) we will not be mortal or sinful, but as the heavenly angels are immortal, without sin and eternal and in this state, there will be no reason why we cannot see God face to face. Here on earth we see by faith, but in the New World beyond there will be no need for visions or faith, since God will not be invisible, but be seen face to face. Until eternity comes, we should:

- Do all we can to maintain peace with everyone and aim for holiness for without these two no one will see the Lord. (Heb. 12:14).
- Rest in the confidence that when Christ appears, we shall be like him, because we shall see him as he is. (1 John 3:2).

His name will be on their foreheads: (v4) the name stands for what God is in holiness and righteousness, purity and love. At this present time the expression, "His name is on their foreheads," means that He is the uppermost thought in the mind of the faithful and that they are always consciously aware of Him by love, devotion and passion. In the New World we will literally behold His face and be like Him, therefore the expression, "His name is on their foreheads," means that God's glorious nature will so clearly and visibly shine forth in the citizens of the New and Holy City Jerusalem that it will be noticeably obvious to all that they belong to Him and are Christ's people. Their lives will so clearly manifest this, that it will be as though His name was written in big bold letters across their foreheads. The Scripture state that those in Christ who behold the glory of the Lord, are being transformed into the same image from one degree of glory to another (2 Cor. 3:18). When they enter eternity through the resurrection this transformation will be complete, and they will be perfect in holiness and love as their heavenly Father is. The inward character of those who attain to eternity will no longer be blurred by the imperfections of their human nature and their selfishness and sin; but, will be made holy in all its perfections of goodness and love. This perfect state will be so clearly visible to all that it can likened to having God's name inscribed upon the forehead, much like the inscription engraved on the golden mitre, "Holy to the LORD," that the Jewish high-priest wore on his forehead which was easily seen by all and declared him to be set apart to the LORD. (Exod. 28:36) (Exod. 39:30).

REVELATION 22:5

They will Need no Sun, for the Lord God will be their Light.

- **Revelation 22:5:** And night will be no more. They will need no light of lamp (candle in KJV) or light of the sun, for the Lord God will be their light (gives them light in KJV), and they will reign forever and ever.

The statement, "Night will be no more" is a fulfilment of the following Old Testament prophecy of Isaiah:

- The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the LORD will be your everlasting light, and your God will be your glory. (Isaiah 60:19).

No night, not only means there will no longer be any darkness, but symbolically also means the removal forever of death, evil and sorrow symbolized by darkness. Every citizen dwelling in the New Holy City Jerusalem will live in the continual light of God's countenance. Twice it is said that there will be no night, firstly in (Rev. 21:25), and again here in this chapter, repeating a thing twice enforces and magnifies the truth that all darkness and all it symbolises will cease, no artificial light will be needed, since He who is light will be the light. Those who will dwell with Christ in the light of God's countenance embraces:

- All who God commends for their faith of the Old and New Testament.

- All who walk and endure in faith through this fallen world as Abraham did, enduring the troubles, sorrows and hardships of life as he by faith and the promise of God went out, not knowing where he was going to live in the land of promise, in a foreign land, seeking a homeland, desiring a better country, a heavenly one (Heb. 11:14-15), looking forward to the city that has foundations, whose designer and builder is God. (Heb. 11:8-9)
- All who refuse to accept release from persecution and suffering, troubles and hardships, but rather choose to walk by faith towards the heavenly and Holy City New Jerusalem so that they might rise to a better life. (Heb. 11:34).

The city that God has prepared (Heb. 11:16), is the New Holy Jerusalem that is in focus here in this chapter and in the previous chapter.

- For the LORD God is a sun and shield; the LORD bestows favor and honor. No good thing does he withhold from those who walk uprightly. ¹²O LORD of hosts, blessed is the one who trusts in you! (Psalm 84:11-12).

They will reign forever and ever: (5) contained in these few words is the hope, the encouragement and the reward for all who endure in faith with patience and faithfulness. Overcoming sufferings, hardships and troubles here on earth and holding fast to faith in Christ will work out for an eternal reward in glory for all who have been justified by grace and made heirs according to the hope of the Gospel, for when they stand before their master they will hear him say, "Well done, good and faithful servant (Matt. 25:21), enter the presence and love of my heavenly Father and drink with me in my Father's House."

- For an overview of the Holy City New Jerusalem see the notes at the end of this document titled: An overview of the Holy City New Jerusalem.

FOLLOWING IS A FINAL REFLECTION OF WHAT HAS BEEN SPOKEN

REVELATION 22:6-7

The God of Spirits, Sent His Angel to Show What Must Take Place.

- **Revelation 22:6-7:** And he said to me, "These words are trustworthy and true (faithful and true, in KJV). And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place. ⁷"And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book."

I am coming soon: (v7) to discover who is speaking here we need to begin at the previous chapter where we read:

- Then came one of the seven angels who had the seven-bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb." (Rev. 21:9).

This same angel is speaking in the following verse:

- The one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. (Rev. 21:15).

Then in Revelation chapter twenty-two John begins with the words:

- Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb. (Rev. 22:1).

Then the angel said to John:

- These words are trustworthy and true and the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place. (Rev. 22:6).

Then we read:

- Behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book." (Rev. 22:7).

After hearing these words John was about to fall-down and worship the one who spoke them, and he said to John:

- You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God. (Rev. 22:8-9).

Then we read:

- Behold, I am coming soon, bringing my recompense with me, to repay everyone for what he has done. (Rev. 22:12).

After this Jesus, said to John:

- I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star. (Rev. 22:16).

Then we hear the one who has spoken all these things saying:

- Surely I am coming soon." Amen. Come, Lord Jesus! (Rev. 22:20).

There seems to be some confusion here since the conversation begins with an angel speaking and yet, the words, "I am coming soon," (22:12) and, "I am the root and the descendant of David." (22:16), clearly apply to Jesus. This can be easily harmonized if we go back to chapter one which begins with the words:

- The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John, (Revelation 1:1).

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Jesus sent his angel to make all things known to John who was chosen to write down what he saw, so that all in Christ who came after him could share in the same visions and live by faith in the hope of the glory of their final-end in the New Holy City Jerusalem. It is Jesus' angel speaking here in chapter twenty-two, this is why he can say, "Behold I am coming soon and that he is the root of David." Added to this the Scriptures clearly teach that Jesus will come with his angels.

- The Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. (Matt. 16:27).

There is absolutely no-doubt that this angel called Jesus' angel, will return with Jesus to share in the glory and the joy when Jesus returns to gather the faithful to himself. We should not be surprised that Jesus' angel speaks as Jesus himself, since it is in harmony with the Angel of the LORD and the LORD Himself. In the Old Testament the Angel of the LORD often spoke as though he is the LORD, in many contexts the title the Angel of the LORD and God are interchangeable, this is because the Angel of the LORD only ever speaks the words of the LORD. Likewise, the angel here in Revelation is not speaking in his own person, but in the person and character of Christ, whose ambassador and representative he is.

What must soon take place: (v6) (shortly come to pass in KJV) the word shortly comes from the Greek word (*en*) and means quickly, shortly and speedily. Amongst theologians these words have created various ideas throughout history, but the one that best suits all things is what the core of Christianity holds to be the true interpretation which is that some parts of what John wrote have been fulfilled, other parts are continually being fulfilled and some predictions are to be fulfilled in future generations and the latter days. Jesus said to John:

- Write therefore the things that you have seen, those that are and those that are to take place after this. (v19).

The word, shortly and speedily in this chapter carries the idea that all, of what John wrote will begin to take place very soon and will continue, on to its fulfilment through the succeeding generations of mankind. It means John foretold of things which would shortly begin to be fulfilled, (which they did shortly after it was given) and would succeed in their due season and order until they were all accomplished. When the following verses are kept in mind:

- For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night. (Psalm 90:4).

Meaning from God's, heavens and eternities perspective our time is but a blink of the eye.

- I am God, and there is none like me, ¹⁰declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose. (Isaiah 46:10).

Meaning God declares the entire story from beginning to end, even though it has not yet taken place and may not for centuries.

- I am coming soon (quickly in KJV). Hold fast what you have, so that no one may seize your crown. (Rev. 3:11).
- Behold, I am coming soon (quickly in KJV). Blessed is the one who keeps the words of the prophecy of this book. (Rev. 22:7).
- Behold, I am coming soon (quickly in KJV), bringing my recompense with me, to repay everyone for what he has done. (Rev. 22:12).

These verses all refer to Christ's return as being at hand, coming soon and quickly, yet over two thousand years have already passed since these verses were spoken and the faithful are still patiently waiting for that glorious day. With all this before us it is easy to see that the word shortly and quickly in these contexts carry the idea that some of what is spoken would soon begin and continue through the preceding generation and would not finish until Christ returns. Four major events still to happen:

1. Christ's return and the resurrection of the faithful.
2. Christ's thousand-year millennial reign as King of kings and Lord of lords.
3. The destruction of the armies of Gog and Magog.
4. God Himself descending on a Great White Throne.

This revelation was made over two thousand years ago, and not one of these four events has taken place, yet they are all spoken of in the sense that they should very quickly begin to be fulfilled. This clearly shows that the meaning is, that they will soon begin and from then onward continue to go on being fulfilled until all is accomplished.

The time is near: (v3) (time is at hand in KJV) the word hand comes from the Greek word (*agkale*) it means, near of place or time, close at hand, nigh at hand and ready. The expression, "the time is near," can apply to any event that is beginning or is soon to occur even though the end of the event might be far away. The time is near in this context carries the idea that a series of events is soon to begin and will stretch far into the future. However, by using such a statement as, "the time is near," it is certain John intended to press upon the mind of the faithful the importance of keeping these things upper most in their mind and holding fast to the word of the Lord. During the era of John and the generations following. Throughout all generations, the mind and heart of the faithful has quietly rested and been comforted in the glorious hope and expectation that these things John has written would entirely or in part soon come.

The apostle Paul wrote:

- Do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. ⁹The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. (2 Peter 3:8-9).

These words clearly highlight the truth that the way in which we view time is not the same as the way God views time.

These words are trustworthy and true (faithful and true, in KJV): (v6) this is repeated three times:

- The angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb," and he said to me, "These are the true words of God." (Rev. 19:9).
- He who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." (Rev. 21:5).
- He said to me, "These words are trustworthy and true. (Rev. 22:6).

Repeating a thing three times, confirms that what has been stated is true and certain to come to pass. It applies not only what is said concerning the New Holy City Jerusalem, but also embraces what is said from the first chapter to the last. They are true, because they come from the God of truth and He cannot lie:

- In hope of eternal life, which God, who never lies, (cannot lie, in KJV) promised before the ages began (the world began, in KJV). (Titus 1:2).

To show to his servants: (v6) not just John, but to the whole church. It was given to John to show to all those in Christ's Kingdom:

- The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John. (Revelation 1:1).

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God the Father gave His Son Jesus a revelation of things that will come to pass to show to the faithful who belong to his Kingdom. Jesus sent his angel to a godly man named John on the Isle of Patmos to record on scrolls for future generations the revelation God gave to Jesus.

Blessed is the one who keeps the words of the prophecy of this book: (v7) as these visions are now at an end, the angel comes to John directly, and assures him that all that has been spoken to him by, symbols, prophecies, and direct language are true. The following verses contain the conclusion of the book and are therefore focused on practical blessings exhortations and warnings.

PRACTICAL BLESSINGS EXHORTATIONS AND WARNINGS

REVELATION 22:8-9

The Angel is a Servant with all who Keep the Words of this Book.

- **Revelation 22:8-9:** I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me, ⁹but he (the angel) said to me, "You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God."

After having such amazing truths, visions and revelations revealed to him and seeing the glory of the new Jerusalem and such a triumphant and victorious end for the redeemed church John's natural impulse was to fall upon the ground in the posture of adoration. Falling-down in a posture of humbleness and adoration to pay honour to those considered superiority was a common custom in Eastern countries and amongst the early church.

The angel said, "Do it not." John being the apostle of love and with Jesus while he walked on earth, would have known that it was forbidden to worship any other creature other than Jesus and his heavenly Father and that such worship would be considered idolatry. However, since this was the angel of Jesus and spoke the words of Jesus and it is very possible that he appeared in some heavenly majestic form and likeness to John as Jesus it is easy to understand how he would be somewhat confused. Everyone confessing faith in Christ should take the angels words as a powerful warning:

- Not to worship Angels or any other majestic creature or animal (as some in pagan cults do).
- Not to worship The Pope and the Virgin Mary or the bread in the Eucharist (believed to turn into the literal flesh of Christ).
- Not to worship departed believers that have been exalted as saints.
- Not to worship ministers and preachers that have great gifts, talents and oratory skills and global congregations.

The angel quickly corrected John's mistaken identity telling him not to worship him, but God alone, this should not be taken to mean that Jesus himself should not be worshipped, we know this for Mary Magdalene, the other Mary and the eleven disciples all worshipped Jesus without any rebuke or being told they must not worship him. (Matthew 28:9-10) (Matthew 28:17-20).

I am a fellow servant with you and your brothers: (v10) this was an angel, yet he speaks of himself as a fellow-servant of John, meaning he was engaged in the service and work of the same God to advance the same cause, and to honour the same Redeemer. This shines a spotlight upon the truth that we are working together with the angels to bring about the fulfillment of God's eternal plans and purposes. In the Book of Hebrews God said the angels are:

- All ministering spirits sent out to serve for the sake of those who are to inherit salvation? (Hebrews 1:14).

Even though the angel was far more powerful to John in nature and power, he was his equal in service to God. This should give all the faithful great encouragement, since it means that it matters not if we are a believer faithfully doing the mundane duties in service to God or a believer preaching to a congregation of thousands, God counts both equal in service. This is because proclaiming the Gospel is about delivering sinners from death to life and extending the Kingdom of Christ. Whether angel or believer we are all engaged in the same work, whether we are involved in the mundane things or the head of a great ministry. The angel's ministry was the same as the great prophets, which was to reveal future things yet to come. But though this angel was far higher in status, he refused to be worshipped. It matters not how renowned, famous or celebrated a prophet, angel or a minister of the Gospel maybe none should be worshipped. We are all created beings and as such should only give our worship to our Creator and our Saviour. For further information concerning this angel see the notes under the title, "The God of the Spirits, Sent His Angel to Show What Must Take Place," following (v6-7) (above).

Those who keep the words of this book: (v9) especially the words spoken to the seven churches in chapter two and three which call all in Christ to:

- Patiently endure troubles and hardships, suffering and sorrow for Jesus name.
- Hold fast to the love we had at first and endure tribulation poverty, slander, prison if called to do so and be faithful unto death. (Revelation 2:9-10).

- Be joyful in the Lord, hold fast to his name and be fully committed to him.
- Trust in the Lord, keep his word and serve him with love and faith and patient endurance.
- Make Christ the supreme thought and give him the highest place in our hearts and mind.
- Open our eyes to the Gospel, our heart to the Lord and invite him into our lives and walk in a manner that is worthy of him.
- Repent of past sinful works, all wrong-doing, and everything that is offensive to God and brings a bad testimony to Jesus name.
- Do not be half-hearted (lukewarm) or wishy-washy (i.e. neither hot nor cold) or trust in worldly riches or indulge in sinful worldly pleasures
- Never deny the faith even in the face of persecution, refuse to tolerate those who are evil and have nothing to do with false ministers and teachers.
- Do not join with those who enjoy extreme social self-indulgences, corrupt doctrines and wicked deeds (i.e., works of the Nicolaitans).
- Have nothing to do with the occult or practice sexual immorality. (i.e., male and female prostitution, indulging in orgies, rape, using others for one's own sexual gratification, pedophilia, sexually forcing oneself upon another and such like things).
- Do not be deceived into thinking that the blessing of prosperity, wealth and riches is evidence of righteousness and spirituality.
- Forbid false-hearted, cunning seductive and deceitful teachings and never deny Jesus name.
- Do not live a hypocritical life or put on outward signs of religion, or live contrary to the calling of the Christian faith. (Rev. 3:8-10).

REVELATION 22:10

Do Not Seal up the Words of the Prophecy of this Book.

- **Revelation 22:10:** And he (the angel) said to me, "Do not seal up the words of the prophecy of this book, for the time is near.

In contrast to the command given to Daniel to shut up his prophetic words and seal them until the time of the end. (Dan. 12:9-13) the angel here tells John not to seal his prophetic words. The reason for this, the angel adds, is because the time is near. The difference between the prophetic words of John and of Daniel is that Daniels prophecies belonged to a preliminary opening and introduction to the final state, with various other prophecies to be spoken concerning the end of the age, whereas Johns prophecies and visions are final and complete, there is nothing more to be said, everything concerning the end of the age has been spoken and given to John and by him to us. The only thing to come now is the reality of its glory to all who have loved the Lamb of God without blemish. No matter how long the Gospel age may continue, it is the last time, there is no other Gospel to come, at the end of this age, the end of this world as we know it will come and the New world will begin.

- This gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. (Matt. 24:14).

The fulfilment of Daniel's prophecy was distant, that of John's prophecy is near. The New Testament is the time of the end and fulfilment, there is no more prophecy to come, all has been told.

For the time is near: (v10) meaning the prophecies and visions that are spoken of in this book are soon to begin, not that they would soon be completed. The idea is, that the scenes of persecution were soon to come upon the church, but the glorious hope and promise of such a magnificent eternal hope revealed in these revelations would sustain the suffering faithful of all ages through their hardships and trials, until these final prophecies and visions are completed.

REVELATION 22:11

Let the Evildoer Still Do Evil, and the Righteous Still Do Right.

- **Revelation 22:11:** Let the evildoer (he that is unjust in KJV) still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."

Let the righteous continue to what is right, and the evildoer continuing in their evil, because, after death and the day of judgment, their condemnation will be forever. This verse shines a spotlight upon the truth, that those who belong to Christ should do all they can to stand up against evil, but only according to the law of the land and by justice and peaceful means. Jesus does not call his followers to violence and war. If after doing all we can to change what is evil fails, we are not called to use violence to change what cannot be changed by the law of the land, by justice and by peaceful means, rather God says, "Let the evildoer and the unjust be." As one insightful writer wrote, "Lord help me change what can be changed, and accept what cannot." All those who are redeemed by the blood of the Lamb are called to rest in the truth expressed in the following verses:

- Vengeance is mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.' (Deut. 32:35).
- Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." (Rom. 12:19).
- We know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." (Heb. 10:30).

As much as those who belong to the family of God through faith in the Saviour who gave up his life to the bloodstained cross of Calvary and ascended to heaven to sit at the right-hand side of his heavenly Father would like this world to be different and free from so much suffering, the reality is that they will only find peace in this world when they accept that sin will reign until he who is perfect comes. Amongst the sea of humanity there will always be those who are selfish, corrupt, prideful and do injury to others, the following verse shows that this evil will still exist in the world even at the end of the millennial age.

- When the thousand years are ended, Satan will be released from his prison⁸ and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. ⁹And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them. (Rev. 20:7-9).

It is only after the universal Great White Throne Judgment that the face of the earth and all who dwell on it will be free of the evils of sin. (Rev. 20:11-15).

REVELATION 22:12

I am Coming Soon, to Repay Everyone for What they have Done.

- **Revelation 22:12:** "Behold, I am coming soon (quickly in KJV), bringing my recompense (reward in KJV) with me, to repay everyone for what he has done (according as his work shall be in KJV).

To discover whether it is an angel or Jesus who is speaking here, see the notes under the title, "The God of the Spirits, Sent His Angel to Show What Must Take Place," following (v6-7) (above). The purpose of the statement, "I am coming soon" (quickly in KJV) seems to be to impress on the mind the seriousness of the truth that our mortal life is fragile and can be taken at any moment, and therefore we should, as soon as possible prepare for life beyond this world. In, reference to every individual standing on earth (holy or unholy), death is near, and none of us can know in advance when it will take us to eternal life or eternal condemnation and the lake of fire, a symbol of eternal death (i.e., utter and total extinction) and therefore we should do all we can to secure our future destination before death comes and it is too late.

I am coming soon (quickly in KJV): (v12) this statement is repeated in verse seven, which magnifies its truth, it can carry the following two ideas:

1. The Revelations, visions and things spoken of in this book will come very soon and continue through history until they are completely fulfilled. Many of the earlier visions at the beginning of the book did come to pass, especially those concerning pagan Rome and Papal Rome not long after John had recorded all that is written in this book.
2. When Christ does come it will be very quickly, much like the flood came upon the world in the days of Noah, and fire came upon Sodom, this would be in harmony with the following verses:
 - As were the days of Noah, so will be the coming of the Son of Man. ³⁸For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, ³⁹and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. (Matt. 24:37-39)

And the day fire destroyed Sodom.

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- Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, ²⁹but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— ³⁰so will it be on the day when the Son of Man is revealed. (Luke 17:28-30)

I am bringing my recompense (reward in KJV) with me: (v12) thousands of years ago Isaiah prophetically declared this truth:

- Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. (Isaiah 40:10).

When Jesus returns in glory, he will reward some with eternal life and repay others with eternal death according to their works (v12), some will be given the crown of life, while others the curses of death. Jesus himself said:

- For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. (Matt. 16:27).

The apostle Paul declared this truth in the following:

- For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil. (2 Cor. 5:10).
- Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. ⁸For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. (Gal. 6:7-8).

In Revelation chapter twenty it is written:

- The sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. (Revelation 20:13).

The recompense of reward, refers to the promised inheritance, which is the gift of eternal life and entry into the New Holy City Jerusalem to dwell with our heavenly Father and our Saviour the Lord Jesus Christ. In contrast to this magnificent joy those who are condemned will be cast into the Lake of Fire, a symbol of eternal death (i.e., total annihilation and total extinction).

For further information concerning the lake of fire click or tap [Death](#) and select the title: Lake of Fire.

REVELATION 22:13

I Am the Alpha and Omega, the First and Last.

- **Revelation 22:13:** I am the Alpha and the Omega, the first and the last, the beginning and the end."

The title, "the Alpha and Omega," carries the idea of the everlasting eternal One. To discover who the title, belongs to we will look at the three chapters that it is mention in, which are Revelation chapter one, twenty-one and twenty-two.

Revelation chapter one: in this chapter the Lord God, says, I am the Alpha and the Omega, the beginning and the ending, who is and who was and who is to come, the Almighty. (Rev.1:8). It is very clear that in this chapter the title belongs to God the Father, the immortal, invisible, eternal God Almighty the creator of all things and source of all life.

Revelation chapter twenty-one: in this chapter John heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. (21:3) Then the one seated on the throne said, "Behold, I am making all things new" (21:5), and that, "It is done! I am the Alpha and the Omega, the beginning and the end." (21:6). Then he said, "The one who conquers will have this heritage, and I will be his God and he will be my son." (21:7). The words, "I will be his God and he will be my son," are the words of a Father, which means that the one seated on the throne in this chapter (21) is the immortal, invisible Lord God Almighty the Creator of all things and source of all life and the heavenly Father of us all.

Revelation chapter twenty-two: in this chapter the voices of the angel, Jesus and God seem to be interchangeable throughout the chapter, which makes it is somewhat difficult to discover who the title, "the Alpha and the Omega," applies to. The safest way to find the answer, is for us to follow the conversation of the angel through the chapter, which is what we will do. The chapter begins with:

- An angel showing John the river of the water of life, the throne of God and the tree of life and then the angel says to John, "the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place." (22:1-6).
- Then the angel says, "I am coming soon, blessed is the one who keeps the words of the prophecy of this book." he then told John that he must not worship him for he is his fellow servant. (22:7-8).
- Then the angel told John to worship God and to seal up the words of the prophecy of this book (22:9-10).
- Then the angel says, "I am coming soon, I am the Alpha and the Omega, the first and the last, the beginning and the end." (22:12-13).
- The very next voice we hear is Jesus, saying that he has sent his angel to testify to John about these things. (22:16).
- Finally, we are told that the one who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus! (22:20).

Summing it up: in this chapter it is the angel who says, "I am the Alpha and the Omega, the first and the last, the beginning and the end." (22:12-13), but the angel also says three times, "I am coming soon," which clearly applies to Jesus, and then Jesus says, "he sent his angel to testify to these things." Putting all these facts together it seems unwise to limit the title, "The Alpha and the Omega," to God the Almighty or to the Lord Jesus Christ only as it can also apply to the angel God sent to show John what must come to pass. This is logical since the angel is Jesus angel (22:16), and God, Jesus and the angel are all one in Spirit, unity, mind and love and therefore all have the same goals, plans and purposes. This means that the words the angel speaks are the same words God and Jesus would speak, which means each can be viewed as speaking on behalf of the other. We should not be surprised that Jesus angel speaks as Jesus himself, since it is in harmony with the Angel of the LORD and the LORD Himself. In the Old Testament the Angel of the LORD often spoke as though he is the LORD, in many contexts the title the Angel of the LORD and God are interchangeable, this is because the Angel of the LORD only ever speaks the words of the LORD. Likewise, the angel here in Revelation is not speaking in his own person, but in the person and character of Christ, whose ambassador and representative he is.

Words of comfort and encouragement: since the words, I am the Alpha and the Omega, have been used to support the idea that Jesus is God and the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has, to know this to be saved to eternal life since there is not one verse in the entire Bible that states:

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says:

- Whoever believes that Jesus is God will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim:

- We must believe that Jesus is the Son of God to be saved.

And that say:

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life. Jesus himself said, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent" (John 17:3). For further information, see the title:

- For further information click or tap, [Various Topics](#) and select the title, "Trinity (The Doctrine of the Trinity)."

REVELATION 22:14-16

Those who, have the Right to the Tree of Life will Enter the City.

- **Revelation 22:14-16:** Blessed are those who wash their robes, (that do his commandments in KJV) so that they may have the right to the tree of life and that they may enter the city by the gates. ¹⁵Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood. ¹⁶"I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

These verses are not talking about eternity, but about how to enter the gates of eternity. We know this because it says that those who wash their robes may enter the city by its gates, and we know that no one will enter the New Eternal Holy City Jerusalem without being washed in the blood of the Lamb, which means that all who are in the golden City have already washed their robes, otherwise they would not be there. The expression, "those who wash their robes," means those who here and now in this present age humble themselves before God and repent of their sins, and by faith receive Christ as their Saviour and trust in his righteousness and not their own self-righteousness and good works to be counted righteous before God, and endeavour to do all they can to live a life that honours God and brings a good testimony to the name of the Lord Jesus Christ will have the right to the tree of life and the privilege to enter the Eternal City by its gates. In the beginning of creation, we read:

- The LORD drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life. (Genesis 3:24) --- AND AT THE END OF THE WORLD AS WE KNOW IT, WE READ -- Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. (Rev. 22:14).

The beginning of the Bible story is one of extreme sadness for mankind, but the end of the story is one of extreme joy. The paradise of Eden was beautiful, but the paradise of the heavenly city will by far supersede it. One of the highest views we can form in our minds of the New Eternal Holy City, is the removal of all sin, both within our human nature and all outward behaviour and there being only good and kindness and no matter where one maybe there will be nothing that can cause harm, hurt, sorrow and grief.

Wash their robes and do his commandments: (v14) the King James Bible says, "do His commandments," while many other renowned modern Bibles say, "wash their robes." This does not mean that one is right and the other is wrong since both translations can be harmonised with Scripture in the following way:

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Do his commandments: those in Christ should endeavour to do all they can to keep the law, not to get more saved or maintain their salvation, but to honour God and bring a good testimony to the name of the Lord Jesus Christ and it is the right and loving thing to do. Added to this it is fulfilling Jesus two commandments:

1. You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength (Mark 12:30).
2. You shall love your neighbor as yourself. (Mark 12:31).

Jesus said there is no other commandment greater than these two. (Mark 12:31). Love your neighbour as yourself, means do good to others and not harm. James Jesus brother call this the royal law (James 2:8) and Paul in his letter to the Romans wrote:

- Love does no wrong to a neighbour; therefore, love is the fulfilling of the law. (Romans 13:10).

This shows that the translation of the King James Bible "do his commandments," is in perfect harmony with the teaching of Scripture.

Wash their robes: is also in harmony with Scripture since no one can be saved to eternal life without having their robes washed in the blood of the Lamb as the following verses show:

- You were ransomed with the precious blood of Christ, like that of a lamb without blemish or spot. (1 Peter 1:18-19).
- If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. (1 John 1:7).

- Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood (Rev. 1:5).

These verses show that the translation of many renowned modern Bibles "washed in his blood," is also in perfect harmony with the teaching of Scripture, in fact putting the two together perfectly balances the teaching of the entire Bible. When those who have endeavoured to keep Christ's commandments and have been ransomed with his precious blood stand before the gate of the restored paradise the New Holy City Jerusalem, rather than a cherub with the flaming sword standing at the gate, an angel of the Lord will be there to welcome them in.

Outside are dogs etc. (v15) dogs in this context signify, those who are violent, defiant, predatory, and those who are destructive, greedy, covetous and all who live in deliberate and conscious violation of God's law. Westerners who have beautiful pet dogs find the allusion to the dogs being associated with such evil difficult to understand, but it is not pet dogs that are the focus, but rather packs of wild hungry dogs that used to wander about the fields and streets of the cities of the East, devouring dead bodies and other scraps of food. They are the dogs spoken of in the following verses:

- Anyone belonging to Jeroboam who dies in the city the dogs shall eat. (1 Kings 14:11).
- They washed the chariot by the pool of Samaria, and the dogs licked up his (the king of Israel) blood. (1 Kings 22:38).
- The dogs shall eat Jezebel in the territory of Jezreel, and none shall bury her. (2 Kings 9:10) (2 Kings 9:36).

For these reasons' dogs, became objects of dislike and Israel's fierce and cruel enemies became poetically spoken of as dogs:

- Dogs encompass me (David); a company of evildoers encircles me; they have pierced my hands and feet. (Psalm 22:16).
- Deliver my (David) soul from the sword, my precious life from the power of the dog! (Psalm 22:20).

Added to this the dog was an unclean animal, therefore they are represented as being outside the city, because nothing unclean will be permitted to enter.

Sorcerers: (v15) embrace wizards, magicians, enchanters and necromancers and those who by charm captivate and put a person under a spell; those believed to connect with unseen spirits or the departed dead or able to forecast the future (divination). Those who use their authority and power to control and influence the masses (especially religious) for selfish purposes. The underlying spirit of these is trickery, deception and superstition, this clearly show why the Bible is against all forms of sorcery and wizardry.

The sexually immoral: (v15) embraces paedophiles, rapists and those who sexually use others to gratify their own sexual lusts, adulterers, female, male and temple prostitutes, those who indulge in orgies and sexually abuse others and such like evils.

Murderers: (v15) refers to intentional murder and to those who wilfully attack another person to kill them by cunning, such people were to be put to death. (Exod. 21:14) (Lev. 24:17) (Lev. 24:21). Those who accidentally killed someone where permitted to flee to a city of refuge. (Deut. 19:2-3) (Deut. 19:4-6) (Deut. 19:11-13). In the New Testament murder is called a sin that leads to death, because the punishment for it was death.

Idolaters: (v15) embrace all who give themselves over to ancient pagan gods, modern day spiritual identities and occult practises and who give their heart and mind over to a creature, a thing or a person to idolise them.

Falsehoods: (v15) refers to those who lie, cheat and deceive others for their own gain, and advantage in business, in religion and in the church. Those who lie and deceive by charm to gain sexual favours, and hypocrites especially of religion and those who distort and twist the Scriptures and the Gospel for their own gain. The previous chapter also gives a very detailed list of these sinful characters, and clearly states that the portion of those who practise such things will be the lake of fire which is the second death. (Rev. 21:8), meaning eternal death (i.e., utter annihilation and total extinction), which clearly shows that no one who fits into these categories of evils will exist in eternity.

- For a very detailed list of these evils, click or tap, [Topics in Revelation](#) and select the title: Outside the Eternal City are Dogs and Murders.

I, Jesus, have sent my angel to testify to you for the churches: (v16) for information concerning this angel that Jesus sent see the notes under the title, "The God of the Spirits, Sent His Angel to Show What Must Take Place," following (v6-7) (above).

The morning star: (v16) throughout Scripture a star is a symbol of royal dominion, but the star in focus here is the morning star which is the first bright light that appears at dawn as the darkness of the night fades and at certain periods of the year it begins the day in the most magnificent brilliance. Figuratively the star in this context is Christ and the reference is to that glorious day when he returns in the full revelation of his glory and splendour and gathers the faithful to himself and they enter the New Eternal Holy City Jerusalem and a new age of wonder and splendour and happiness and peace begins with a new royal King. Those in this New Eternal Holy City will shine as the brightness of stars forever and those outside its walls will see the bright light and glory of the shining City and behold the dazzling light of its perfected resurrected immortal citizens and bring their glory and honour to its King.

REVELATION 22:17

The Spirit and Bride say, "Come," and Take Life Without Price.

- **Revelation 22:17:** The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who (whosoever, in KJV) desires take the water of life without price.

The Bride refers to the global faithful church (also called the body of Christ) made up of Jews and Gentiles in Christ and embraces all the faithful of the Old and New Testament who attain to the first resurrection. (Rev. 20:5-6). Amongst commentators there are two different ideas concerning this invitation, one being, that it is the Brides call for Christ to come, and the other, that it is the Brides call for sinners to come to Christ. We will look at both ideas since they both contain certain truths.

1. It is the cry of the Bride crying, "Come Lord Jesus." in the book of Romans it is written:

- The creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. ²²For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. (Rom. 8:21-23).

It is cry of all creation and the heartfelt cry of the Bride for her Groom to come in glory quickly. The book of revelation is the book of the Lord coming in glory with his angels, and now ends with the cry of the Bride that he would come. For his return is the majestic event to which the whole creation waits and in which all the dreams the Bride will be fulfilled, and all her wounds and sorrows healed. It is the heart of the Bride pouring out her wish and longing for the fulfilment of the promise

of the Grooms return and the individual prayer of all who are rightly called the Bride of Christ joining with John, the angels and creation, saying, "Come, Lord Jesus come." (Rev. 22:20) and their joyful reply to his words, Behold I am coming soon." (Rev. 22:7) (Rev. 22:12). Hearing Christ say that he would come soon (Rev. 22:7), the Spirit and the Bride respond with a most affectionate desire for him to do so and gather them to himself. All who are truly espoused by faith to the heavenly Groom are able to hear with great joy Christ's announcement, "I come," and reply, "Come Lord Jesus come to fully glorify your Bride.

2. **It is the cry of the Bride calling sinners to come to Jesus:** and receive his love, forgiveness, grace and salvation and the blessings of the Gospel, that is free to whosoever will respond to the call. This invitation goes out to the fallen world through faithful prophets and ministers, through members of the church, through those who are brought into the church and through Christian families and friends sharing the Gospel and their testimony with others. The invitation, "Come," will continue to go out until the marriage of the Lamb takes place after the Great White Throne Judgement and the espoused Bride, becomes the wedded wife. After which eternity in all its perfection of wonder and splendour, and its perfect fullness of beauty begins, and God Himself descends to earth in the most majestic splendour for all the perfected universe to see. I would be foolish to debate over which of these two scenarios is the correct one since the heart of the Bride does cry for her Groom to come and, she does invite sinners to come to Christ, and her heartfelt desire is that sinners would turn to Christ and that Christ would return in glory to gather her to himself.

Let the one who is thirsty come: (v17) in the book of John Jesus said, "If anyone thirsts, let him come to me and drink." (John 7:37). This can apply to a sinner and a Christian. Every sinner that feels spiritually thirsty are called to come to Christ through repentance and faith and enter-into his Kingdom to drink living waters and at their end receive eternal life. Likewise, every Christian who thirsts after Christ, his love and grace, and thirst for his return in glory and entering the heavenly Holy City New Jerusalem are called to surrender their life fully to their Saviour and make him the supreme King seated upon the throne of their heart and mind and by love draw near to Him, and he will draw near to them.

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Let the one who desires take the water of life without price: (v17) the word whosoever applies to all, no one is exempt from fully enjoying the waters of life that come through faith in the Lord Jesus Christ. The expression, "the water of life" embraces:

- Union, with Christ and God the heavenly Father and His favour and the spiritual blessings Christ communicates to those who love him.
- The inward nature being filled with joy, gratitude and gladness and every empty place in the heart being filled up with great hope and God's love.
- Immortal and eternal life and entry into the New Eternal Holy City Jerusalem and all the eternal joys and glories within it.

The great prophet Isaiah wrote:

- Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price.² Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food.³ Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. (Isaiah 55:1-3).

REVELATION 22:18-19

If anyone Adds to this Book, God will remove their Share.

- **Revelation 22:18-19:** I warn (testify in KJV) everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, ¹⁹and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book. (Take away his part out of the book of life, and out of the holy city in the KJV).

This is an emphatic statement; it introduces the final warning; the revelation must not be tampered with. These are not the words of John, but of the Lord Jesus Christ, spoken by the voice of his angel as appears in the following verse:

- I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star. (Rev. 22:16).

The words, "If anyone adds or takes away from the words of this book," are a serious warning to those who would:

- Dilute down the force of its warnings and things they do not like and deceitfully add their own thoughts and interpretations to it.
- Diminishes the fulness of its promises and the way to the tree of life and the Holy City and interpret it for their own advantage and gain.
- Claim that their own view is new truth that had been communicated to them by divine inspiration.

Moses gave a similar warning to the people of Israel:

- You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you. (Deuteronomy 4:2) (Deuteronomy 12:32).

At the time of John, the books that now form the Bible were not collected into a single volume, therefore this passage is not referring to the whole of the sacred Scriptures. However, the principle is applicable to all the Bible, for it is obvious that no one has a right to change any part of the inspired prophecies, messages and revelations of God or to add or take from it, especially since:

- All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, (2 Tim. 3:16).

It would seem from the warning here in Revelation that even in the time of John, books were liable to be corrupted by additions or omissions, or to suit one's own view.

God will add to him the plagues described in this book: (v18) these plagues refer to the numerous severe judgments mentioned in this book (especially the final seven) that God will bring upon those who persecute the church and oppose and corrupt the Christian faith and align themselves with the latter days beast, the false prophet and the hostile antichristian world

God will take away his share in the tree of life and in the holy city: (v19), this can embrace the following idea: their name had been written in that Book of Life and therefore they did have a share in the Eternal City, but the share they would have had will be taken away. Being blotted out of the Book of Life shows that their faith was a faith that was not a true faith, but one that was of hypocrisy and pretence or founded upon ignorance and superstition for God will never blot the name of a true believer out of the Book of Life.

- The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. (Rev. 3:5).

Throughout all generations and even today there are those:

- That confess Christ but deny many of the miracles of the Old Testament and the miracles of Jesus or attempt to explain them away scientifically and choose to accept some parts of the Bible and not others.
- That alter the visions and judgments recorded in this book to make them more acceptable to the fallen world.
- That distort and twist what is recorded according to their own human reasoning or to suit their own religious organisation.
- All who fit into these groups will have no part in the tree of life or the Holy City, which are spoken of in this book.

REVELATION 22:20-21

Surely, I am Coming Soon. "Amen. Come, Lord Jesus!"

- **Revelation 22:20-21:** He who testifies to these things says, "Surely I am coming soon." (quickly in KJV) Amen. Come, Lord Jesus! ²¹The grace of the Lord Jesus be with all. Amen.

The "he" here refers to the Lord Jesus Christ, though the words are spoken through the voice of his angel, mentioned in the following verse.

- The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John. (Rev. 1:1).
- I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star." (Rev. 22:16).

The fact that Jesus himself vouches for the truth of what is revealed in this book shows the importance of what John has said in the previous verses about adding to it or taking from it. For further information concerning this angel see the notes under the title, "The God of the Spirits, Sent His Angel to Show What Must Take Place," following (v6-7) (above).

Surely, I am coming soon (quickly in KJV): (v20) these are the final words of Christ, it is an encouragement to those who love him and the answer to the Brides cry, "Come," and a warning to those who oppose him. They were spoken over two thousand years ago and can therefore carry the following ideas:

- The things spoken of in this book will begin to happen very soon and continue through history until they reach their final fulfilment.
- When Christ does come, he will come very quickly, Jesus himself said, "As the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man." (Matt. 24:27).
- Christ has been progressively coming into people's lives through the Gospel during the last two thousand years.

There is a moment in everyone's lives when death comes knocking and there is no more time and no more opportunity for change and therefore all should redeem the time before the door to eternal life is closed and they hear the words:

- I never knew you; depart from me, you workers of lawlessness. (Matt. 7:23).
- Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. (Matthew. 25:41).
- I tell you, "I do not know where you come from. Depart from me, all you workers of evil!" (Luke 13:27).

Amen. Come, Lord Jesus: (v20) amen is a word of sincere confirmation or of acceptance, agreement and approval. It is only faith in Christ and God's grace that we have the right to the tree of life and entry into the Holy City and therefore we should all live with joyful expectation of his return and with heartfelt gratitude, joy and excitement add, "Amen come Lord Jesus."

The Grace of the Lord Jesus be with all. Amen: (v21) this is the utterance of the strong desire of John, the angel and the Bride that it might be so and expresses their cheerful longing for his appearing. When the Lord first came as a Lamb to be slaughtered his presence had the following affect upon the masses:

- The same love softened some and harden others, likewise the same light attracted some and repaled others.
- The same Gospel brought life to some and death to others, likewise the same influences led some to acts of kindness and others to acts of killing.
- The same Christ was a stone some built upon and a stone of stumbling for others, likewise the same Lord brought a great day of light to some and a great day of darkness to others.
- The same love aroused praise and worship in some and hostile mockery and violence in others.

When Christ returns in glory he is not returning as a Lamb to be slaughtered, but as the King of kings and Lord of lords to conquer, however, his presence will have the same affect upon the sea of humanity as it did when he first came, some will welcome him with open arms while others will rise against him in defiant hostile aggression. This ends Johns vision of eternity which began in chapter twenty-one, following is an overview of the Holy City New Jerusalem.

AN OVERVIEW OF THE HOLY CITY NEW JERUSALEM

The Holy City New Jerusalem is the everlasting reward and inheritance of faithful Jews and Gentiles of the Old and New Testament who attain to the first resurrection (Rev. 20:5-6) and the future eternal home of God, the Groom and his Bride. It will be the central hub of the entire universe, and the citizens of the City with Christ as their head will act as the central government with satellite governments throughout the universe. This is also the city Abraham was to receive as an inheritance when he was called to go by faith out to a place not knowing where he was going to live as a foreigner in a land of promise, looking forward to the city that has foundations, whose designer and builder is God. (Heb. 11:8-10). In eternity there will be no more death which means all who exist will be immortal and as immortal beings no planet in the entire universe would be uninhabitable, especially since God will have made all things new. The glory of the Holy City and of God and Christ will be uniquely manifested to all the universe, no matter where one stands, they will see the dazzling light of the City. In the previous chapter John told us that he saw the Holy City, New Jerusalem, coming down out of heaven from God, prepared as a Bride adorned for her Husband (Rev. 21:2), but doesn't say that it came to earth nor does he give us any other locality, and the language used to describe the city is very symbolical, therefore we cannot come to any conclusion concerning the locality of this city with absolute certainty, especially since none us can know what eternity will look like in all it perfection of wonder and splendour. Following are four possible scenarios:

1. There may be one specific and permanent place in the universe where the Holy City will be located.
2. The earthly Jerusalem will be replaced by the New heavenly and Holy City Jerusalem.

3. The whole earth will be the New and Holy City Jerusalem and the central hub of the entire universe, which means the earth would become as heaven or rather it will be heaven on earth with God visibly dwelling among His people as their God. (Rev. 21:3).
4. The Holy City New Jerusalem is heaven itself, which God brings down and into view of earth and Christ and his immortal government govern from this city. This idea may sound somewhat unconventional but consider the following two facts.
 - Like John the apostle Paul when spoke about that those who will be caught up to meet the Lord only tells us that they meet him in the air where they will forever be with the Lord (1 Thess. 4:17).
 - If mankind is given enough time it is very likely they would build a massive state-of-the-art high-tech luxurious spaceship with fountains, beautiful gardens and magnificent views to hover over the earth for the elite and the rich to live and rule the earth from.

Wherever the Holy City New Jerusalem is in the universe it will be the central seat and capitol of the new heaven and the new earth and eternal home of God and of Christ and of his Bride (i.e., Old and New Testament believers who attained to the first resurrection) (Rev. 20:5-6) and its glory will be manifested to all the worlds that God has made. The desire of God from the beginning and the climax and the goal of the faith of all the redeemed, has always been that they would abide together with Christ and with His Heavenly Father in unity and in love. When God's eternal plan that He planned and purposed in His eternal mind from before time began is fulfilled, God will set Himself in the midst of those who, out of the sea of humanity accepted His plan of salvation and dwell with the resurrected redeemed in a City specially prepared for His residence among them.

- At this present time God and the Lord Jesus Christ dwell with the redeemed by faith and love.
- During Christ's millennial reign the resurrected Bride will literally dwell with her espoused Groom Christ their Saviour and King.
- In eternity Christ the Groom and the Bride will come together as Husband and Wife and literally dwell with their heavenly Father throughout all eternity.

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- For further detail of this Holy City click or tap [Revelation](#) and select chapter 21
 - For further detail of Heaven click or tap [Death](#) and select the title Heaven.
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As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.