

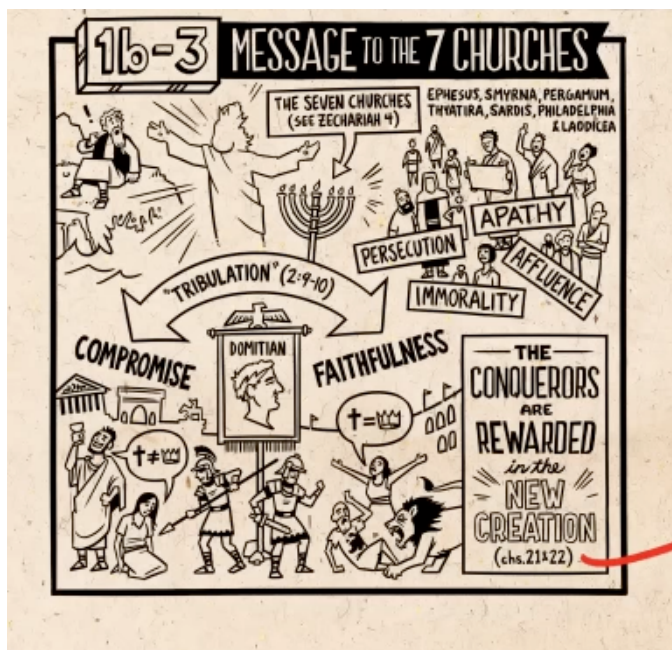
- Apocalypse...dreams/visions to see the present in light of what is to come.
Prophecy...A real letter sent to seven churches in Air Mior.
 - symbols from the old testament meant to be looked up.
 - the book was first anchored in the time of writing.
 - Exiled on Isle of Pathmos. Seven lights seven churches.
 - problems of the church....Persecution, apathy, immorality, affluence
 - Tribulations is coming... choose compromise of suffer.
 - Reward for conquerers
 - Will we endure or will we compromise.
- That this book was written by the Apostle and Evangelist John, is clear not only from the express mention of his name, and from his office, a servant of Jesus Christ, Re 1:1; but also from the character this writer gives of himself, Re 1:2; as being an eyewitness of the essential Logos, or Word of God, and who bore a faithful record of him as such
- The Greek island of Patmos in the Aegean Sea is best known as the location where the Apostle John received and wrote the visions found in the Book of Revelation of the New Testament. John had been exiled to Patmos by the Roman Emperor Domitian. The island was used as a place of exile by the Romans due to its remoteness and its precipitous, forbidding cliffs.
- The Book of Revelation was written in 95 AD in the Holy Cave of the Apocalypse, where Saint John heard the voice of God talking to him, according to ancient beliefs.



The book is certainly of divine authority, and exceeding useful and instructive; The word "revelation" means "an unveiling or disclosure." This writing unveils future events such as the rapture, three series of judgments that will fall on the earth during the tribulation, the emergence of the Antichrist, the persecution of Israel and her amazing revival, as well as Jesus' second coming with His saints to the earth, the judgment of Satan and his followers, and finally, the eternal state. This content, combined with the original Greek term *apokalypsis*, is why we now refer to an end-of-the-world scenario as "an apocalypse."

- the book contains doctrines of the Gospel
- the trinity of persons in the Godhead,
- the deity and sonship of Christ,
- the divinity and personality of the Spirit,
- the offices of Christ,
- the state and condition of man by nature, justification, pardon, and reconciliation by the blood of Christ;
- and it recommends the several duties of religion, and encourages to the exercise of every grace
- and gives a very particular account of the rise, power, and fall of antichrist,
- and of the state of the church of Christ in all the periods of time to the end of the world.

Chapter 1:



•Apocalypse...dreams/visions to see the present in light of what is to come. Prophecy...A real letter sent to seven churches in Air Mior.

•symbols from the old testament meant to be looked up.

•the book was first anchored in the time of writing.

•Exiled on Isle of Pathmos. Seven lights seven churches.

•problems of the church....Persecution, apathy, immorality, affluence

•Tribulations is coming... choose compromise of suffer.

•Reward for conquerors

- Will we endure or will we compromise.

Chapter 2 JESUS' LETTERS TO THE CHURCHES

The letters to the seven churches share a similar structure. They each feature:

1. An address to a particular congregation.
2. An introduction of Jesus.
3. A statement regarding the condition of the church.
4. A verdict from Jesus regarding the condition of the church.
5. A command from Jesus to the church.
6. A general exhortation to all Christians.
7. A promise of reward.

We can see the state of each of these seven churches – and the state of our own walk with Jesus – by looking at what Jesus has to say to each church in each section.

1. To the Saints at Ephesus... Rev 2:1-7

1. This great city was also world-famous as a religious, cultural, and economic center of the region. Ephesus had the notable temple of Diana, a fertility goddess worshipped with immoral sex. “Ephesus was a stronghold of Satan. Here many evil things both superstitious and satanic were practised
2. Great patience and work in the face of evil.
 1. Paul warned the Ephesians in **Acts 20:29-31**: For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.
 2. The church today, must vigorously test those who claim to be messengers from God – especially **those who say they are apostles**, because deceivers will speak well of themselves.
3. Spirit of Nicolaitans
 1. They **have left** – not lost – their **first love**. They once had a **love** that they don't have anymore. This can be described as “a definite and sad departure.

2. A church has no reason for being a church when she has no love within her heart, or when that love grows cold. Lose love, lose all.” (Spurgeon)
 1. First Love God?
 2. First Love Others?
 3. First Love Doctrinal Truth?
4. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—**Warning**: unless you repent.
 1. But this you have, that you hate the deeds of the Nicolaitans, which I also hate.
 2. Ireneus and Hippolytus, two leaders in the Early Church, said the Nicolaitans were the spiritual descendants of Nicolas of Antioch, who had been ordained as a deacon in **Acts 6:5**.
 3. According to the writings of the Early Church leaders, **Nicolas** taught a doctrine of compromise, implying that total separation between Christianity and the practice of occult paganism was not essential.
 4. It seems that the “doctrine” of the **Nicolaitans** was that it was all right to have one foot in both worlds and that one needn’t be so strict about separation from the world in order to be a Christian. It led to a weak version of Christianity that was without power and without conviction — a defeated, worldly type of Christianity.
 5. **Reward**: to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. 7b

2. To the Saints at Smyrna... Rev 2:8-11

1. **Smyrna**: This was a large, beautiful, and proud city. It was a center of learning and culture, and was proud of its standing as a city. “Smyrna was an outstandingly beautiful city.
2. Smyrna was a leading city in the **Roman cult of Emperor worship**.
3. God saw their works, tribulations and abject poverty because of the Gospel.
4. **No Nevertheless!**

5. Hostile community of Jews in Smyrna, but this tells us that a true Jew is one who trusts God and believes in Jesus Christ.
6. Jesus saw through the circumstances to see that they were really rich. "Sweet smelling Smyrna, **the poorest but purest of the seven.**
7. The church at Smyrna was also rich in leadership. One of the pastors of that church was named Polycarp. He was one of the Apostle John's disciples and served at Smyrna until A.D. 155 when he died heroically as a martyr.
8. Do not fear: Literally, this is better translated "stop being afraid.. The devil was going to imprison them for 10 days or years test them!
9. Be faithful until death, and I will give you the crown of life you shall become an overcomer.

3. To the Saints at Pergamum... Rev 2:12-17

1. **Pergamum** - This was also an extremely religious city. It had temples to the Greek and Roman gods Dionysus, Athena, Demeter, and Zeus. It also had three temples dedicated to the worship of the Roman Emperor.
 1. I know your works, where you dwell is Satan's stronghold!
 2. Yet they held fast like the martyr Antipas
 3. **Complaint: Spirit of Balaam** of (corrupt leaders) Number 22. Sexual Immorality. and Nicolaitans (conquer the people) through compromise.
 4. **Charge:** Repent, overcome and receive manna(provision), white stone (special invitation to a new name?)

4. To the Saints at Thyatira... Rev 2:18-29

1. **Thyatira** This was the smallest and least important of the seven cities Jesus addresses. Lydia from Acts 16:14 was from here. Trade guilds were here.
2. I know your works of love, service faith and patience. And were growing in all four!
3. **Charge: Allow the spirit of Jezebel 1 kings 16-18...**false Prophetess promoting rebellion, lust and sin. The woman's name in Thyatira was probably not literally "Jezebel," but her immorality and idolatry in preying upon God's people was very Jezebel-like.

4. **Reward:** Overcomer shall receive power.

1. white stone (special invitation to a new name?)

5. To the Saints at Sardis... Rev 3:1-6

1. **Sardis:** Sardis was the capital of the province of Lydia. The first city to mint coins but fell into decay. This passage uses images of death, sleep, and defilement to exhort the Sardian community to life, alertness, and renewal. Some commentators read the Son of Man's warnings to Sardis as indications of widespread **spiritual apathy** in the assembly while a few Sardians—metaphorically clothed in white—persist in holiness.
2. I know your deeds; you have a reputation of being alive, but you are dead.
3. **Charge:** 2 Wake up! Strengthen what remains and is about to die, for I have found your deeds unfinished in the sight of my God. 3 Remember, therefore, what you have received and heard; hold it fast, and repent. But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you. **Reward:** Overcomer shall receive power.
4. A few in the remnant...
5. Whose names will be in the book of life..

6. To the Saints at Philadelphia... Rev 3:7-13 Doors...

1. **Philadelphia:** The church in Philadelphia (3:7-13) stood at an important junction of the imperial post road that ran from Rome through Troas, Pergamum, and Sardis on through to Tarsus and the East. They had an open door through which to share the gospel. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. **“What is the open door?” The answer is that it refers to an opportunity to share the gospel of Jesus Christ.**
2. **Charge:** Those of the Synagogue of Satan, liars, will worship at thy feet because God loved them. **The problem was that some Jews from the local synagogue were persecuting believers** in the church. When Jesus said that they were not Jews, He did not mean they were not Jews by race and religion, but that they were not spiritual Jews, because they had rejected Jesus as their Messiah.
3. [Rev 3:10 KJV] 10 **Because thou hast kept the word of my patience,** I also will keep thee from the hour of temptation, which shall come upon all

the world, to try them that dwell upon the earth. Whose names will be in the book of life..

4. [Rev 3:11 KJV] 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Illar of strength in an earthquake prone region.
5. Write upon him a new name.

7. To the Saints at Laodicea... Rev 3:14-22

1. **Laodicea:** It is also the only church of the group which receives **no praise from our Lord, only rebuke**. Although the church existed in the first century, Jesus' message is as much for us as it was for them. In some regards, the city reflected the splendor of Rome, as it sat upon seven hills just as did the ancient capital of the world. It contained three marbled theaters, a vast wall encompassed the city, and several prosperous industries bolstered the economy which included **banking, clothing manufacture**, and a **medical school** (all three industries are referenced in Jesus' rebuke). Jesus' rebuke of the church at Laodicea revolves around the **idolatry of wealth**.
 1. Obsessed with money
 2. Never have enough
 3. Living beyond my means
 4. Boastful
 5. Greedy
 6. Forgotten the source
 7. Divided Loyalty
 8. Tempted to Sin
 9. Life is starting to suffer the effects
 10. Wondering if you need counsel...money has us
2. **Charge:** [Rev 3:15 KJV] 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
3. [Rev 3:16-19 KJV] 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am

rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

4. [Rev 3:20-22 KJV] 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelations 4

Chapter 3 concluded the description of "the things that are" ([Revelation 1:19](#)). Chapter 4 begins the final section of Revelation, regarding "the things that are to take place after this" ([Revelation 1:19](#)). Chapter 1 describes the appearance of Jesus to John on the island of Patmos, at which time He commanded John to write to seven churches in Asia Minor. Chapters 2 and 3 provide us with the contents of Jesus' letters. Whereas chapters 1–3 relate events on earth, chapters 4 and 5 describe what John saw in heaven. Because the word "church" does not appear in this "after this" section of Revelation, we may assume the church does not experience the judgments described in chapters 6 and beyond. Chapter 4 is brief, but it sets the stage for much of the rest of Revelation. **It also makes the transition from John's description of things which are—or were, at the time he wrote—to those things which are yet to happen—again, at least at the time he wrote.** Among the interesting properties of this passage is that the word "church" no longer appears in Revelation, until the very end when it is only used to repeat that "the churches" should take the message seriously. This absence of references to the church supports the view that those who are believers will be taken in the rapture and not subject to the tribulation.

This passage opens with John referring again to the voice which sounded like a trumpet. This voice was first mentioned in Revelation 1:10–11 and later identified as **Jesus. Here, the voice calls John "up here," which seems to mean to heaven, and shows him events which will happen in the future (Revelation 4:1–2).**

The Bible has other important references to heaven, in passages such as Isaiah 6:1-8, Ezekiel 1. Revelations reveals 4 things about Heaven:

1. **Heaven is the expression of God's Kingship**
2. **Heaven rewards the overcomer**
3. **God's judgement seat**
4. **Full of God's presence and glory.**
5. **Place of worship and praise**

Next, John sees a vision "in the Spirit." He sees



- twenty-four thrones, each with an elder dressed in white, surrounding "the" throne of God. The twenty-four "elders" on the thrones may symbolize the patriarchs of the tribes of Israel plus the twelve apostles.
- John describes the throne in terms of gemstones, which are associated with certain symbolic ideas.
- There is also a sea of glass
- and four fantastic creatures (Revelation 4:3–6). John describes these creatures as animals. Some commentators have suggested that each of these animals embodies traits parallel to the depiction of Jesus in one of the four Gospels.
- **Four living creatures full of eyes:** From comparison with [Ezekiel 1:4-14](#) and [10:20-22](#), we understand these creatures to be cherubim, the spectacular angelic beings surrounding the throne of God. Satan was once one of these high angelic beings, according to [Ezekiel 28:14](#). These creatures seem to constantly praise God.

In response to their praise, the twenty-four elders fall in worship, casting their crowns down before God (Revelation 4:7–11).

- **Some have seen Matthew as the “Lion” gospel, showing Jesus as the Lion of the Tribe of Judah.**
- **Mark is seen as the “Ox” gospel, showing Jesus as a humble servant, a worker.**
- **Luke is seen as the “Man” gospel, showing Jesus as the perfect man, the second Adam.**
- **John is seen as the “Eagle” gospel, showing Jesus as the man from heaven, the sky. Still, this approach also has other interpretations.**

Revelations 5

- The focus of Revelation 4 was **the throne**. Here, John begins with reference to the throne, but now shifted his focus to the **scroll** held by the enthroned Lord.
- This means that this scroll was unusual. It wasn't common practice to write on both sides of the scroll. This means that whatever information was on this scroll, there was a lot of it – almost more than the scroll can contain. read Horizontally.
- When a scroll was finished, it was fastened with strings and the strings were sealed with wax at the knots. This scroll was **sealed with seven seals**; there were seven strings around the scroll, each string sealed with wax.
- It's important to remember that whatever was on this scroll, no one except Jesus was (and is) worthy to open it (Revelation 5:3-4).
 - Old Testament or new or both?
 - Divorce from Israel?
 - Sentence against enemies?
 - The book of Revelations?
 - Title deed to Earth? Psalms 24:1, Jeremiah 32:6-15 Luke 4:5-8 Satan...
- **The best solution is to see the scroll as “God's will, his final settlement of the affairs of the universe.”** (Barclay) This is based on the idea that customarily, under **Roman law, wills were sealed with seven seals, each from a witness to the validity of the will.**

The Lion and the Lamb!

- The Messianic title Lion of the tribe of Judah comes from Genesis 49:9-10, Isaiah 31:4, and Hosea 11:10. The title Root of David comes from Isaiah 11:10 and is repeated in Revelation 22:16.
- And I looked, and behold... stood a Lamb: Because of the elder's announcement, **John expected to see a Lion, but saw a Lamb instead.** John even used the specific word for a little lamb; he “Signifies a little or delicate lamb.” (Clarke)

- The idea is that the sacrifice of Jesus is still fresh and current before God the Father. **There is nothing stale or outworn in the work of Jesus on the cross.**
- Throughout the Scriptures, **eyes** suggest knowledge and wisdom, and **horns** suggest power. This **Lamb** has knowledge, wisdom, and power fulfilled perfectly: **seven horns and seven eyes.**
- The Holy Spirit is not only the Spirit of God (in the sense of being the “Spirit of the Father”), but also the Spirit of Christ (see Acts 16:7 and Romans 8:9).

Praise The Worthy One

- The four living creatures and the twenty-four elders fell down before the Lamb: When the Lamb took the scroll, the response was immediate. High-ranking angels and redeemed man joined to worship the Lamb.
- We are reminded that there is one God and one Mediator between God and men, the Man Christ Jesus (1 Timothy 2:5). These elders did not pray for the saints, and this in no way justifies the Roman Catholic practice of praying to the saints, asking them to pray for us.
- In this we see how precious the prayers of the saints are to God. He regards them as a sweet smelling incense, as if set in precious **golden bowls.**
- For You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth: In the praise of Revelation 4:11, the emphasis was on God’s work of creation. Here, the emphasis is on His work of redemption.
 - • The song honors the price of redemption: **for You were slain.**
 - • The song honors the worker of redemption: **have redeemed us.**
 - • The song honors the destination of redemption: **have redeemed us to God.**
 - • The song honors the payment of redemption: **by Your blood.**
 - • The song honors the scope of redemption: **every tribe and tongue and people and nation.**
 - • The song honors the length of redemption: **have made us kings and priests to our God.**
 - • The song honors the result of redemption: **and we shall reign on the earth.**
- The angels and the elders fell down before the Lamb together (Revelation 5:8). **Yet it seems that only the elders sang the song of the redeemed (Revelation 5:9-10),** because in no place does the Bible tell us of the redemption of angels. Then, the voice of many **angels around the throne rose up with the praise** of the Great Redeemer.

Revelations 6

The first few chapters of Revelation present a certain level of symbolism. Chapter 6 marks something of a change, as the imagery will become more and more elaborate. This reliance on symbolism must be kept in mind when reading and interpreting John's vision.

Not all of the descriptions in Revelation are meant to be understood in absolutely literal terms; not all are meant to be understood symbolically. In some cases, it seems John is describing literal events using dramatic, poetic language. Context and caution are useful in knowing which passages fall into which category.

- Revelation 6 opens with Jesus—the Lamb (Revelation 5:5–7)—beginning to open the seven seals on a scroll containing God's judgment on sin (Revelation 5:1–2).
- The first seal of the **Antichrist** opened, and one of the four living creatures around God's throne (Revelation 4:6–8) shouts out a command. John then sees a rider on a **white** horse, wearing a crown and carrying a bow. His power is conquering, and this figure is most often associated with the **Antichrist** (Revelation 13:1–10): some sort of political leader who will drastically oppose God during the tribulation.
- The second seal results in another shout from one of the angelic living creatures, and a second rider. This horse is **red and is associated with war**. This complements the first rider's power of conquering—though the warfare predicted here might be a response to this world leader, rather than the way he rises to power (Revelation 6:3–4).
- The **third** seal again brings a command from one of the living creatures and another horseman. This horse is **black**, and the rider carries a set of scales for measuring scarcity. **Famine** for the poor oil and wine for the rich.
- The **fourth** seal and command bring a horse described using the Greek word *chlōros*. Yellow brown...This is used elsewhere in the Bible to describe grass and plants: It's translated as "**pale**" in many English translations. **Death is followed by Hades**: in this context, a reference to the unseen spiritual world. Whether this horseman's effects are separate from the other three, or coordinated, his impact is horrific. **War, famine, disease, wild animals, and so forth kill a fourth of people of earth (Revelation 6:7–8).**
- The **fifth** seal brings a contrast to the first four. There is no shout or command. There also seems to be no particular effect on earth at the opening of this particular seal. Rather, John sees martyrs at the altar of **heaven; these seem to be those killed during the tribulation**, making them believers who came to Christ after the rapture. Chapter 7's description of those "sealed" by God most likely includes this group. These martyrs praise and acknowledge God, while begging Him to avenge their

deaths. God's response is for them to wait, since there are others yet to be martyred for proclaiming Christ (Revelation 6:9–11).

- The **sixth** seal describes some colossal series of natural disasters. John's description here evokes
 - earthquakes, volcanic eruptions, tsunamis, meteor showers,
 - pollution or blockage of the sky, and even atmospheric disruptions. These events are so dire that even the rich and powerful cower in fear. Interestingly, the people of earth acknowledge that these events are the result of the wrath of God. **The disaster is so terrifying that even those who suppress the truth of God (Romans 1:18–25) are compelled to admit what is really happening (Revelation 6:12–17).**

Chapter 7 continues the events which happen after the opening of the sixth seal.

Chapter 7

The last and largest section of Revelation began in chapter 4, where John is shown events yet to come (Revelation 1:19). Chapters 4 and 5 describe what John saw in heaven, including a scroll of God's judgments. Chapter 6 focused on the events that transpire when Jesus opens six of the seven seals on that scroll, one at a time. **Now, in chapter 7, an interlude occurs between the opening of the sixth seal and the seventh seal. In the interlude an angel seals 144,000 saved Jews as God's servants.** Chapter 8 will describe the seventh seal, and the beginning of the "trumpet" judgments. The scene described in this passage seems to occur between the opening of the sixth and seventh seals, seen on the scroll John observed in chapter 5.

The first vision includes angels being commanded to hold back the winds at every point on earth. Symbolically, this refers to **God suspending His judgment on the earth.** Scriptures such as Jeremiah 49:36 describe the judgment of God by referring to wind. **The purpose of this delay, it seems, is to allow for a "sealing" of 144,000 servants of God.** As seen later (Revelation 13:15–18), the "mark of the beast" stands in stark contrast to the sealing seen in this chapter (Revelation 7:1–3).

These 144,000 are specifically named by their respective tribes of Israel. Twelve thousand from each tribe are indicated. Jacob had twelve sons from whom the twelve tribes of Israel originated. In the Promised Land, each of the tribes received an inheritance except for the tribe of Levi, whose inheritance was the Lord. Joseph's tribe was split into two, one for each of his sons (Manasseh and Ephraim), and each received an inheritance. In the list of those sealed in Revelation, the tribe of Levi is listed.

John's next vision is of a staggering number of people, from every race, ethnicity and language, dressed in white and shouting out praise to God. This is a poignant reminder of God's love for all people, and the essential unity of mankind. Despite efforts to divide humanity based on appearance or heritage, Scripture is clear that all people, of all tribes and languages, will be represented in God's eternal plan of salvation. An unnamed elder defines these white-robed saints as those who have come out of the great tribulation—the second half of the seven-year period which closes out history prior to the millennial kingdom (Revelation 7:9–17).

After this interlude, John's vision will continue with the opening of the seventh seal, introducing the next phase of God's plan: the "trumpet" judgments.

Revelations 9

John's Revelation from Jesus has shown God's judgment on the earth, first symbolized as the opening of seven seals, and now as the blowing of seven trumpets.

Chapter 8 described the last seal, which inaugurated the trumpets. The first **four trumpets resulted in catastrophic destruction to trees and grasses, the seas, fresh waters, and even natural light.** Even so, the prior verses warned that the impending judgments would be even worse.

1. Chapter 9 begins with the **fifth angel's trumpet**. John observes a "star" falling to earth, which is immediately said to be given a key. "He," clearly, is not a literal astral body, but a person. In connection with other statements made in Scripture (Isaiah 14:12), this is most likely Satan. Importantly,
2. **Satan** is "given" this key to the shaft of the bottomless pit. The realm of confinement for some demons, and Satan's use of the key releases a horde of creatures.
3. Their mission is narrowly defined: to **torment only non-believers**, and not with death. Rather, like scorpions, these locust-like beings will cause agonizing and inescapable pain for five months (Revelation 9:1–6).
4. Though briefly described as "**locusts**," these demonic creatures are like a modern helicopter.
5. The leader of these creatures carries names in Hebrew and Greek, both meaning "**The Destroyer**" (Revelation 9:8–11).

The sixth trumpet precedes a voice from the altar in heaven commands that four angels be released from imprisonment at the river Euphrates.

1. Since God's angels are free, these beings are fallen angels—demons. Their role has been carefully planned, and their release delayed until a specific instant in time.
2. Their purpose is to kill one third of the remaining population of earth.
3. The four angels seem to command a vast army, given a specific number by John: two hundred million troops.
4. **John's description of his "vision" here again leads to speculation that he might have seen modern military equipment. The army kills a third of mankind, by smoke and fire from their mouths (Revelation 9:12–19).**

The Bible often speaks of mankind's stubbornness and disobedience. God's actions during the end times, in some ways, are meant to make this clear and obvious.

Despite the horrific judgments that will happen, humanity at large will still refuse to repent and come to God in faith.

This passage refers to idolatry—possibly in both a literal and a metaphorical sense—as well as using a Greek word implying drug use.

Sadly, even when God's power and prophecy are on full display, most people will refuse to turn from sin and submit to their Creator (Revelation 9:20–21).

Chapter 11

This chapter introduces two prophets referred to as the "two witnesses." Their message, supernatural power, death, and resurrection are dramatic moments in the story of the end times. Their influence precedes the end of the trumpet judgments, and sets the stage for the final series: the seven "bowl" judgments.

John is first given a measuring device and told to measure the temple, altar, and worshippers. Measuring, in that era, was symbolic of ownership. Only those who had rights to something—land, a building, or people—were allowed to measure them.

As part of this task, John is told that the outer court of the temple is not to be measured. This area, occupied by "the nations," which is a term for Gentiles, is part of a "trampling" experienced by Jerusalem in the end times (Revelation 11:1–2).

God next introduces two un-identified "witnesses" who stand in Jerusalem and proclaim Him. Obviously, at this time, that message will not be well-received. However, the men are supernaturally protected. Everyone who tries to hurt them is obliterated by fire from the witnesses' own mouths. These men are also able to bring various plagues on earth, such as drought (Revelation 11:3–6).

In the book of Revelation, God reveals a prophecy concerning two individuals called "the beast" and "the false prophet," who will be opposed to the work of the two witnesses.

- The **beast** will be the civil leader who all people of the earth, except those faithful to God, will follow (Revelation 13:8).
- The **false prophet** is the head of the religious system supporting the beast.

Finally, these two men will be murdered by "the beast that rises from the bottomless pit." Most interpreters believe this is the same "beast" described in Revelation chapter 13, also referred to as the Antichrist.

To the unbelieving world, this will seem like a major victory—their leader will have defeated those claiming to speak for God. The world will be so overjoyed at this triumph that they will celebrate and exchange gifts, while leaving the bodies to rot in the streets. Thanks to modern technology, it's entirely possible that people across the entire world can see these events happen in real time (Revelation 11:7–10).

After three and a half days, however, the joy of the world will turn into shock and horror. God will resurrect the two witnesses in full view of the world. Announced by a voice, and carried by a cloud, they will be taken into heaven. At the same time, a massive earthquake will strike Jerusalem, destroying a tenth of the city and killing seven thousand. Those who survive will not honor God deliberately, but their fearful reactions will demonstrate His glory (Revelation 11:11–13).

Earlier, those reading Revelation were warned about certain "woes" yet to come. The first and second of these were the fifth and sixth trumpet judgments, respectively. These were far worse than the terrible trumpet judgments that came before.

The third woe will be inaugurated with the seventh trumpet. Just as the seven trumpet judgments were all part of the seventh seal, the seventh trumpet will contain individual events, known as the "bowl judgments." In the meantime, as the seventh trumpet sounds, heaven praises God for His righteous judgment on evil (Revelation 11:14–19).

The next few chapters will discuss seven major figures in the end times, including the Antichrist and the false prophet. Chapter 16 will resume the sequence of judgments and begin bringing the book of Revelation to a close.

What does Revelation chapter 12 mean?

Starting in chapter 12, Revelation takes a detour from the step-by-step narrative of the end times. **The events described occur over a wide variety of eras, including past, present, and future.** In the course of these visions, seven main figures are described. Five of those appear in this chapter. The next two chapters will continue to fill in the details. Chapter 15 adds another vision of heaven, and chapter 16 will return to a more chronological depiction of the last days.

This passage typifies the grand symbolism found in much of the book of Revelation. John sees a woman, clothed with the sun, crying out in pain as she gives birth. Waiting to kill her child is a red dragon. The woman symbolizes Israel, the dragon is Satan, and the male child is Jesus. **The male child is "caught up to God," a reference to Jesus' ascension after His resurrection, and the woman is able to flee into the wilderness (Revelation 12:1–6).**

Next, John observes a war in heaven, where Michael the archangel fully casts Satan out of heaven. This is not a depiction of the initial fall of Satan; according to Old Testament books such as Job, the Devil was still able to access heaven and accuse humanity before God. **At this point, however, he will be entirely evicted and thrown down to earth.** This results in rejoicing in heaven, but also a dire warning. Now that Satan is running out of time, and confined to the earth, his rage will be taken out on mankind, **especially Israel** (Revelation 12:7–12).

Jesus predicted an "abomination of desolation" in Matthew 24:15–16. There, He most likely referred to a defilement of the temple by the Antichrist. Jesus warned that people ought to respond to this act by fleeing to the mountains. Here, in Revelation, the people of Israel are given supernatural protection by God—symbolized by the reference to wings—**and able to survive for a period of three and a half years.** Echoing other prophetic messages about an invasion by a northern army (Ezekiel 38), John also sees the serpent attempt to wash the woman away with a flood of water from his mouth. **This would symbolize an armed invasion. God, again, protects the woman with what Ezekiel says is a tremendous earthquake (Ezekiel 38:19–22).** This enrages Satan, who commits to attacking the offspring of the woman (Revelation 12:13–17).

The five figures mentioned in this chapter are:

1. the woman who symbolizes Israel,
2. the seven-headed dragon who represents Satan,
3. the male child who is Jesus,
4. Satan himself as the fourth figure,
5. and the offspring of the woman, referring to the people of Israel.
6. The following chapter will introduce the last two major characters, who are among the most infamous in all of Scripture: **the Antichrist** and the **False Prophet**.

What does Revelation chapter 13 mean?

This chapter contains four of the most iconic concepts contained in Revelation. **The two "beasts" described here are the figures often referred to as the Antichrist and the False Prophet.** The symbol mandated for all followers of Antichrist, administered by the False Prophet, is the mark of the beast, which is further related to the number 666.

The first beast is described as coming from the sea. Most interpreters see this as a reference to the Mediterranean, and this person as a political-military leader with roots in that area. The description of this creature is peculiar, but entirely symbolic, with each aspect representing part of that figure's power or character. **This figure will be empowered by Satan to exert near-unlimited power over the earth. This includes persecution and murder of Christians, accompanied by overt blasphemy against God, and cult-like worship from the people of earth. In most interpretations, this is the end-times figure popularly referred to as the Antichrist (Revelation 13:1–10).**

The second beast arises from the land, which some interpret as a reference to Israel. As with the first beast, the symbolic description suggests his role and characteristics. In this case, those are mostly spiritual and religious. **This person is most typically labelled as the False Prophet, though his attempts to mimic Jesus suggest it might be fair to title this figure as "the" Antichrist. This person is also supernaturally empowered by the Devil, performing false miracles and leading people to worship the first beast (Revelation 13:11–15).**

The second beast also implements a worldwide identification: **the mark of the beast.** Earlier passages referred to God placing a "seal" on His people. This used the Greek root word sphragis, which is a signet or signature expressing value and protection. The "mark" of Satan, however, is described using the word charagma, which is what livestock owners use to mark their animals: a brand. Later statements in Revelation make it clear the mark of the beast is not something taken by accident—those who accept this mark do so knowing that it means worshipping the beast and rejecting God. Those who refuse to take this mark—such as Christians—will be unable to buy or sell anything, and many will be executed. This mark is connected, in some unknown way, to the figure 666 (Revelation 13:16–18).

English Standard Version

1Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father 's name written on their foreheads. 2And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, 3and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth. 4It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb, 5and in their mouth no lie was found, for they are blameless.

6Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. 7And he said with a loud voice, "Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water."

8Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality."

9And another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark on his forehead or on his hand, 10he also will drink the wine of God 's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. 11And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name."

12Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus.

13And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"

14Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. 15And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe." 16So he who sat on the cloud swung his sickle across the earth, and the earth was reaped.

17Then another angel came out of the temple in heaven, and he too had a sharp sickle.

18And another angel came out from the altar, the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, "Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe." 19So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God. 20And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse 's bridle, for 1,600 stadia.

What does Revelation chapter 14 mean?

Between chapters 11 and 16, Revelation pauses its in-order description of the end times to introduce certain figures and highlight certain events. One of these events, shown in chapter 14, is a **celebration which occurs very near the end of the tribulation**.

John's vision here includes Jesus and the same 144,000 sealed believers who were described in chapter 7. These stalwart believers sing a song of praise to God while standing on Zion: the general area of the city of Jerusalem. The sealed believers are further described as spiritually pure, in stark contrast to the wicked people marked as worshippers of the Antichrist (Revelation 14:1–5).

Next John sees three angels delivering messages of warning and prophecy. These messages predict God's impending judgment on sin and evil. Included in these statements is a comment about those who accepted the mark of the beast, described in chapter 13. Those who take that mark are bound for eternal damnation—they are not believers. This further supports the idea that the mark of the beast is not some casual, hidden concept. Those who take it will know they are rejecting God by doing so. This passage ends with a word of encouragement for Christians who suffer persecution for their faith (Revelation 14:6–13).

The last section of chapter 14 depicts Jesus holding a sickle—a farming tool used to cut plants during the harvest. This passage symbolizes the return of Jesus, and the subsequent battle, in terms of a grape harvest. Just as mature grapes are fat and full of juice, the wickedness of unbelievers on earth will have reached a peak at this moment. Just as a winepress crushes and shreds grapes to make wine, the wrath of God will tear apart those who fight against Christ at the end of the tribulation (Revelation 14:14–20).

Revelations 15 & 16

Revelation 15 is a short chapter, bridging two sections in John's series of visions. After the trumpet judgments, the focus of Revelation changed from a more-or-less chronological account to a description of certain people and events. Among these are infamous concepts such as the woman clothed with the sun, the Antichrist, the False Prophet, and the mark of the beast. Here, John will see one final vision before he is shown the rest of the tribulation judgments, represented by bowls

Here, John will see one final vision before he is shown the rest of the tribulation judgments, represented by bowls. The first vision John sees here is that of seven angels. These carry the last judgments God will use during the tribulation. The scene is one of celebration, as redeemed believers sing a song of worship to God. This echoes similar songs of praise offered by Israel after their deliverance from slavery in Egypt (Exodus 15). The sea of glass mentioned here is presumably the same one referred to in Revelation 4 (Revelation 15:1–4).

Revelation presents God's final judgments on sin in three groups of seven. The first set of judgments was represented by the opening of seals on a scroll (Revelation 5:1). The second set was represented by trumpets (Revelation 8:6). This last pattern will involve bowls, symbolically filled with the wrath of God

Revelation 16 resumes the account of God's judgments on the wicked. It describes the bowl judgments, the third seven-part series of God's wrath described in the book of Revelation. Prior to this were seven seal judgments, the last of which were the trumpets. The trumpet judgments totaled seven, the last of which were these bowls of the wrath of God.

1. The first bowl judgment brings harmful and painful sores to those who carry the mark of the beast.
2. The second judgment turns the sea into blood and kills all the marine life.
3. The third bowl judgment turns rivers and springs into blood. Unlike prior incidents where some portion of the sea or rivers was affected, this event appears to ruin all waters throughout the entire earth (Revelation 16:1–4). Following the third bowl judgment, an angel declares that God is just to avenge the wicked for their murderous acts against the saints and prophets. The angel's declaration is met with full agreement from a voice from the altar (Revelation 16:5–7).
4. The fourth judgment scorches the wicked with fire, but instead of repenting, unbelievers curse God. This might refer to a reduction in earth's natural protection from the sun, "allowing" it to burn the people of earth.
5. The fifth bowl judgment plunges the kingdom of the beast into darkness. The wicked respond by gnawing their tongues in anguish and by cursing God.
6. The sixth judgment dries up the Euphrates to prepare the way for the kings of the east. Next, demons assemble the kings of the whole earth to battle against God at a location referred to as Armageddon, meaning the hill—or mountain—of Megiddo (Revelation 16:8–16).

7. The seventh bowl judgment brings about an earthquake that splits Jerusalem into three parts. Also as a result of this earthquake, cities worldwide fall, Babylon feels God's wrath, islands flee, mountains crumble, and hailstones weighing about 100 pounds bombard people. Still, the wicked refuse to repent. Instead, they curse God (Revelation 16:17–21).

At this point, earth has been fatally ruined and the tribulation is all but over. Chapters 17 and 18 will go into greater detail, some of it poetic and descriptive, to further explain the fall of the wicked. Chapter 19 will resume the moment-by-moment description of the end times, including the second coming of Jesus Christ.

What does Revelation chapter 17 mean?

At this point in Revelation, the bowl judgments have been described, and all that remains of the tribulation is the second coming of Christ.

Before this is explained, John is shown a vision which symbolizes two additional judgments which are spread out over the tribulation.

- Chapter 17 focuses on the ruin of "religious Babylon," an ungodly spiritual system which is at first supported, then ruined by the efforts of the beast.
- Chapter 18 will describe the fall of Babylon in a political or economic sense.

This chapter begins with one of the angels who poured out a judgment bowl calling John to see a "great prostitute." This figure is another of the commonly-known symbols of Revelation, often referred to as the "Whore of Babylon."

John's vision takes him to a wilderness, where he sees the image of a woman sitting on a strange beast. The beast and the woman are described in careful terms, to be explained later by the angel who brought John.

- In Scripture, sexual immorality is often used as a parallel for idolatry. Both are gratifying and temporary, but result in shame and ruin.
- This immoral woman is richly clothed, symbolizing her support and adoration by the world. She is also said to be "drunk with the blood" of believers. Wine and blood are often interchanged in biblical imagery—this woman is responsible for untold bloodshed among Christians.
- This woman seems to represent an ungodly religious view, either something new or a corruption of the truth, which spreads worldwide at the time of the tribulation. This striking image causes John to respond in shock and amazement (Revelation 17:3–6).

- The beast is described using a peculiar phrasing, suggesting that it used to exist, does not now exist, but will exist in the future.
- Its heads are explained as both a series of mountains and as a group of kings. Many interpreters believe this is an additional reference to the Revived Roman Empire: a government once powerful, then extinct, and finally restored in the end times.
- The leaders described in this passage will make war on God, and experience sound defeat (Revelation 17:7–14).
- The prostitute John saw is prophesied to be destroyed by the beast and the ten leaders. The woman symbolizes some form of apostate religion, and the beast and kings some form of government.
- This leads to the likelihood that this blended or ecumenical or universal world religion will rapidly go from beloved to reviled by the world, and be destroyed as a result.
- In the end times, Satan will not be content with any vestiges of religion other than that which worships him (Revelation 13:11–12). The religious symbol of Babylon will lose her wealth and status and be torn apart by those who once supported her (Revelation 17:15–18).

Revelations 18

In chapter 18, John's vision shifts to describe the fall of a slightly different "Babylon." In this context, Babylon is a political and economic entity. It is probably also a literal city —perhaps not with that exact name—during the end times. It's common for a capital city to stand in as a reference to a culture, or government, or even a religion.

"Babylon," in this chapter, occupies a place somewhere in that range of meanings. The "fall" described here most likely occurs near the end of the tribulation, probably as a result of the horrific bowl judgments described in chapter 16.

An angel proclaims the destruction of Babylon, specifically making mention of her pervasive wickedness. As in other Scriptures, "sexual immorality" seems to have a double meaning here. The Bible often uses sexual sin as a metaphor for idolatry and other forms of false religion. **The city-nation of Babylon, in the end times, is not only a hub of commerce and power, but of sin and sensuality, as well (Revelation 18:1–3).**

John hears another voice warning "my people" to flee the city. This parallels the Old Testament warning given to Lot to evacuate Sodom in advance of God's judgment (Genesis 19:12–13). Not only does God want "His people" to avoid being caught up in the sins of Babylon, He warns them that tangible judgment is coming and they need to flee. The sins of Babylon are enormous, and her judgment from God will be in

proportion to that sin. The rapid nature of this judgment is first mentioned here, then further noted in later verses (Revelation 18:4–8).

In the prior chapter, a "religious Babylon" was said to have fallen, but there was no notable mourning from the leaders of the world. Here, however, the fall of Babylon as an economy is met with grief. World leaders will see—probably both literally and figuratively—the smoke from her destruction, and stay far away in hopes of avoiding the same fate. Once again, the fact that this destruction was swift is a key point of John's vision (Revelation 18:9–10).

Along with political leaders, economic leaders will grieve over the fall of Babylon. This passage lists many of the most precious commodities of the ancient world. The point is not to give a literal inventory of Babylon, but to symbolize her far-reaching and enormous wealth. **At some point in the end times, Babylon will go from being outrageously wealthy and powerful to desolate**, faster than anyone would have thought possible (Revelation 18:11–20).

John also sees an angel throwing a "great millstone" into the sea. Millstones in that era were made of tough rock, such as basalt. A common millstone might be 18 inches (45 cm) around and 4 inches (10 cm) thick, weighing upwards of 100 pounds (45 kg). What's described here is a "great millstone," meaning one of significant size. Some millstones were so large they had to be worked by livestock, and could weigh thousands of pounds / kilograms. The imagery of a massive boulder being dropped into the ocean parallels the complete and speedy destruction of Babylon. When she falls, all her activities will cease entirely, avenging the persecution and murder of God's people (Revelation 18:21–24).

Chapters 17 and 18 depicted consequences of the tribulation which seem to have happened parallel to the various seal, trumpet, and bowl judgments. Chapter 19 will resume describing a timeline, including the end of the tribulation and the earthly return of Jesus Christ.

Revelation 19

To this point in Revelation, earth has been subjected to a series of judgments by God.

- **seal judgments (Revelation 5–8),**
- **trumpet judgments (Revelation 8–11)**
- **the bowl judgments (Revelation 12–16).**

The last two chapters gave a poetic description of the fall of "Babylon,"

- a corrupt religious system
- a political empire of the Antichrist (Revelation 17–18).

Here, John witnesses prayers from heaven which precede a great celebration, followed by the triumphant return of Jesus Christ to earth.

- John now hears a great number of voices praising God. This includes the voices of the twenty-four elders mentioned in earlier passages (Revelation 4:4). Their song proclaims God's justice and once again celebrates the defeat of the "great prostitute" of prior verses.
- These songs thank God for avenging those who have been martyred for the sake of their faith (Revelation 19:1–5).

John then witnesses further praise, this time in the context of a marriage supper.

- This is an event mentioned many times in Scripture (Matthew 22:1–14; 25:1–13). This description makes a clear distinction between those who are "the bride," and those who are "invited guests." Old Testament believers such as Abraham (Matthew 8:11), for instance, are said to be "guests," not part of the bride (Revelation 19:6–10).

John's amazing vision in this section also includes the long-awaited second coming of Jesus Christ.

- This is a moment of incredible triumph. Jesus' first arrival on earth was humble (Luke 2:7) and involved His sacrificial death on a cross (Philippians 2:8).
- His return is neither humble nor meek. Christ is described as a royal conqueror, wearing a robe dipped in the blood of His enemies, at the helm of the armies of heaven. Now displayed as the King of kings and Lord of lords, Jesus will single-handedly obliterate the earthly armies which have amassed against Him (Isaiah 63:3).
This results in the damnation of the Antichrist and False Prophet, who become the first two beings cast into the eternal lake of fire (Revelation 19:11–21).

These events mark the end of the tribulation, and the beginning of the millennial kingdom: a thousand-year reign of Christ on earth. Chapter 20 details this era of the end times. This will be followed by a last-ditch Satanic rebellion, a final victory, and the last judgments on mankind.

Revelations 20

Following that conflict, the two Satanic figureheads are cast into the lake of fire. This chapter unfolds the Devil's destiny afterwards.

- John sees an angel binding Satan with a great chain and confining him to the bottomless pit for a thousand years. During this time, it seems Satan is not allowed to exert his normal influence on the world.
- Part of this binding, and eventual releasing, seems to be to prove that mankind is desperately wicked—even after a millennium of peace, some people will still choose to reject God, as seen later in the chapter.
- During this time, those who were saved during the tribulation are brought back to life: the **first resurrection (Revelation 20:1–6)**.

Satan's release at the end of the thousand years results in a rebellion.

- This is a sad commentary on man's limitless ability to reject God and follow his own stubborn pride.
- Even after ten centuries of peace and righteousness, led by Christ Himself, so many people will be willing to follow Satan that "their number is like the sand of the sea."
- Once again, those who oppose God will be soundly defeated—this time, however, **Satan is cast forever into the lake of fire. There will be no escape or temptation from the Devil any more (Revelation 20:7–11)**

After the final defeat and punishment of Satan, the rest of mankind is resurrected.

- These are the non-believers, brought back to life in the second resurrection.
- This brings them to a great white throne, symbolic of purity and justice. Unlike the rainbow throne described in earlier chapters, this one is austere.
- Those who died in Christ are judged on the basis of His life, rather than their own—those are the persons whose names were written in the book of life (John 3:16–18).
- In contrast, here at the great white throne judgment, unbelievers are judged on their own deeds, which means damnation (Romans 6:23).
- Every person who did not follow Christ is consigned to the lake of fire (Revelation 20:11–15).

At this point in Revelation, victory over death and evil is complete. Every harm, every wrong, and every sin has been punished. Every person who followed God has been restored and rescued. Satan is gone forever. All wrongs have been made right. What follows in the next chapters are John's visions of the eternity believers will share with Christ.

Revelations 21 & 22

From the time described midway through Genesis chapter 3 until the events of Revelation 20, earth experienced—is experiencing—the presence of sin and death. At the end of chapter 20, John sees God delivering the final and ultimate judgment on Satan, casting all evil into the lake of fire. At that point, creation will finally be free from everything wicked, and what follows is a description of a remade, restored earth.

- Following the **great white throne judgment** of chapter 20, John sees a new heaven and a new earth. Scholars debate whether this means that all of creation will be destroyed and re-made, or that God will re-condition creation. The terminology used seems to suggest a renewal.
- **John sees the new city of Jerusalem descending onto the earth, and voices celebrating the restored relationship between God and man.** In particular, John hears the voice from the throne declare an end to suffering, pain, and death for all of eternity. At the same time, John hears a reminder that sin, and those who chose it over God, are condemned to the "second death" of hell.
- John attempts to describe the New Jerusalem in terms others can understand. In doing so, he mentions precious materials such as gold and jasper, but associates them with properties those materials don't normally have. Gold, for instance, is not normally "clear," and neither is jasper. This is John's struggle in explaining what he sees; a modern person might say they saw smoke that looked like "transparent lead," and those hearing it would understand the mixture of two separate ideas. Here, John does something similar in his effort to describe the indescribable (Revelation 21:9–21).
- John also points out that there is no temple in this new city, since there is no need for a temple. Temples, priests, and rituals are all necessary when man is somehow separated from God. Two people speaking face-to-face don't need telephones or letters; those living in direct communion with God won't need a temple. This description also re-emphasizes the perfect holiness of this New Jerusalem, and the fact that only those who put their faith in Christ will be found there (Revelation 21:22–27). Revelation 22 is the final chapter of the New Testament. There, John will complete his description of the New Jerusalem and give some final words to those who read this text

Revelations 22

John sees a river of the water of life that echoes the original state of the garden of Eden. Water and life are often intertwined in Scripture, especially in the writings of John (John 4:14; 7:37–38). This city also contains a tree of life, something from which fallen man was specifically barred after the fall (Genesis 3:22–24). The reference to the leaves being used for "healing" leads some to suggest that New Jerusalem will exist somewhere above earth prior to the end of the millennium, others see this as a

symbolic reference to permanent, eternal health and life. Light, as well, is a crucial metaphor in the Bible, representing truth and knowledge (John 8:12; 2 Corinthians 4:6; Matthew 4:16). John also notes that all evil, darkness, and night are gone from this holy city (Revelation 22:1–5).

Revelation then ends its description of the future and returns to more immediate commands from Jesus. The angel commends what John has seen as accurate and **worthy of trust. This is followed by a statement reiterating the idea that "I am" is coming soon.** This might have confused John, seeing as the words are those of Jesus, but it had been the angel speaking up to that point. Perhaps in confusion, John starts to worship the angel, but is immediately corrected (Revelation 22:6–9).

John is then told not to "seal up" the words of Revelation. Unlike older prophets such as Daniel (Daniel 12:9), John's visions come when there are few remaining events left between the prophecy and its fulfillment. These words are to be shared and understood, not guarded.

Do what you want, but time is short

The reference to evildoers and the righteous is not an endorsement of sin. Rather, it's an expression that Jesus' return is inevitable and unavoidable. This might be stated as **"people can do whatever they want to, but the time is near, and Jesus is coming soon."**

Likewise, we are reminded that those who demonstrate their rejection of Christ through persistent, unrepentant sin will find themselves separated from God (Revelation 22:10–15).

These are the words of God...Don't change the word

John completes Revelation, and the final words of the New Testament, by including another reassurance from Christ that these are His words, and His testimony. John appeals to readers to accept the offer Christ makes for salvation, echoing other such pleas in the New Testament (2 Corinthians 6:2; 1 Timothy 6:12; 2 Peter 3:9).

John also warns against those who would add to or take away from the words of Revelation. This would include a literal editing of the text, but it also implies attempts to twist, ignore, or insert meanings or interpretations. While the dire warning is technically aimed at the book of revelation itself, that general principle is found elsewhere in reference to all of God's inspired Word (**1 Corinthians 4:6; Luke 4:1–13; John 10:35**). **John completes his message with a final statement from Jesus proclaiming His imminent return, and a prayer for grace (Revelation 22:16–21).**