



During that portion of our study, we also noted that verses 23-25 are clearly intended to be the closing portions of the longer narrative that begins in Genesis 17:1 and runs all the way through the chapter through verse 25. This is identical to what we have just seen in Revelation 20:10-13. Verses 10-13 were clearly the closing statements of a longer narrative that begins in chapter 19:5, as we discussed at length in our previous section. Similarly, just as the closing verses of the narrative in Genesis 17:1-15 receive an immediate *Redundant Summary* in verses 26-27, the closing verses of the narrative in Revelation 19:5-20:13 also receive an immediate *Redundant Summary* in verses 14-15.

Before we go on, we should address one issue about the text of verses 10-15.

As we discuss in our “Prophetic Symbols” study series, the word “satan,” or “Satanas” in the Greek (Strong’s No. 4567), is not a proper name identifying just one individual. Instead, it is a term, even a title, which means “adversary.” Of course, in this sense it is often used, even in the book of Revelation, to refer to the chief of the adversaries, an angel who also holds the title of “Wormwood,” as we saw in Section 2.04 and as is also discussed in our four-part series, “Angels in the End Times.” But, as demonstrated in our “Prophetic Symbols” study, particularly the six-part subsection on Revelation 17, the term “satan” or “adversary” is also applied to Abaddon, the angelic king over the bottomless pit, who ruled over Rome and was himself cast down into the pit sometime after the book of Revelation was written, and will again be loosed by Wormwood when Wormwood is cast down from heaven as described in Revelation 8-9 and 12.

And since the term “satan,” or “adversary,” is simply a description that is applied to more than one angelic being, it is not surprising that it also at times used to refer to a collective of such adversarial angels. This is why the dragon in chapter 12:3 has seven heads. Each head designates one ungodly angel who has ruled over one of the empires that dominated Israel throughout history. We also establish this conclusion in detail in our “Prophetic Symbols” study, specifically the six-part subsection on Revelation 17.

**Revelation 12:3** And there appeared another wonder in heaven; and behold a **great red dragon, having seven heads** and ten horns, and seven crowns upon his heads...**9 And the great dragon was cast out, that old serpent, called the Devil, and Satan,** which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Here in Revelation 12:3 and 9 we can see that the terms “satan,” “serpent,” and “devil” are not only synonyms for one another, but also that all of them can be used to designate not only the leader but the entire collective of these seven angels, or seven heads. And since these adversarial angels are, at times, depicted collectively, it is no surprise to find Revelation 20:7 and 10 referring simply to the unleashing and defeat of “the devil” while the *Redundant Summary* in verses 14 and 15 informs us more specifically that this collectively includes the angel over death and the angel over hell, not just one of them.

We already made some mention of this in the previous section, in which we placed the verses 10 and 11 side by side with verses 14 and 15 in order to show the similarity. Below we have again placed the two texts side by side, but this time keeping verses 10-11 together and then verses 14-15.

**Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone,** where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. 11 **And I saw a great white throne, and him that sat on it,** from whose face the earth and the heaven fled away; and there was found no place for them.

**Revelation 20:14 And death and hell were cast into the lake of fire.** This is the second death. 15 **And whosoever was not found written in the book of life was cast into the lake of fire.**

As we can see, there is redundancy here. In both verses 10 and 14, death and hell are cast into the Lake of Fire. And then in both verses 11 and 15, the Father enacts judgment. This is a clear case of a *Redundant Summary* with verses 14-15 recapping the closing statements of the *Long Series* in chapter 19:5-20:13 in the same way that Genesis 17:26-27 recapped the closing verses of the *Long Series* in Genesis 17:1-25. As stated early on in this study, the purpose of the *Redundant Summary* is to give emphasis and clarity. And lastly, Since Revelation 20:14-15 is simply a Redundant Recap of the preceding verses we will not reexamine the status of the 8 conceptual threads at this point.

### Section 3.03 – Short Series: Chapter 21:1-8

#### The Restored Earth, the New Jerusalem, the Father among Men, Closing Comments

For reasons that will be explained below, we have qualified Revelation 21:1-8 as a *Short Series*. Here again is the definition for that category.

*Short Series* – a few verses providing a short summary list of events in chronological order, usually without details, designed to connect elements from different segments together.

We have already seen two *Short Series* earlier in our study. These *Short Series* were examined in Section 2.03, which covered Revelation 8:2-5 and in Section 2.10, which covered Revelation 15:1-4. Those two *Short Series* each span 4 verses. And in our discussion of those passages, we noted that the purpose of those passages was to give a basic skeleton of the chronology between other elements mentioned in more detail in the various *Parallel Descriptions*, including *Long Series* and *Expansions*. In other words, the *Parallel Descriptions* contained a great deal of detail about a number of events. Thus, the function of the *Short Series* was to arrange the main events in each separate *Parallel Descriptions* in chronological order with regard to the main events of the other *Parallel Descriptions*. Consequently, the fact that the events in Revelation are described in

separate *Series* would not prevent all the events and all the *Series* from being properly arranged into a single chronology.

Although Revelation 20:1-8 is slightly longer than our previous *Short Series*, it serves this same function, providing a blueprint or basic skeleton arranging elements from different, longer *Parallel Descriptions*.

Here is the text of Revelation 21:1-8.

**Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away;** and there was no more sea. 2 **And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride** adorned for her husband. 3 **And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them,** and they shall be his people, and God himself shall be with them, *and be* their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 **And he that sat upon the throne said,** Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. **I am Alpha and Omega,** the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 **He that overcometh shall inherit all things; and I will be his God, and he shall be my son.** 8 **But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone:** which is the second death.

As we can see, verse 1 begins the list of events by referring to the “new heaven and new earth” because the former heaven and earth had passed away. This is a quick reference to the restoration of the earth under Jesus’ millennial reign, which when completed, the Father then transforms and makes incorruptible. These events were described previously in the *Long Series* in Revelation 20:4-13. Thus, the first thing that this *Short Series* tells us is that the events of chapter 20:4-13 are the first to happen in this skeletal chronology.

Next, we can see that verses 2-3 mentions the arrival of the New Jerusalem coming down out of heaven to the earth, using the imagery of a bride, and denoting that this event signifies that God the Father will now dwell with men. The New Jerusalem’s descent out of heaven to earth will be the subject of an *Expansion* in chapter 21:9-22:5. Since that description of the New Jerusalem’s descent has not yet been given, the second thing that this basic skeletal chronology tells us is that the events of chapter 21:9-22:5 occur after the events of chapter 20:4-13.

Incidentally, the statement in verses 4 that “the former things are passed away,” is a reference to the Father’s transformation of the restored, yet still corruptible earth, to an incorruptible state. Since *Short Series* are intended to lay out a basic, skeletal chronology, what we have is the following short timeline. Verse 1 refers

to the restoration of the corruptible earth during the millennium under Jesus Christ. Verse 2 refers to the descent of the heavenly Jerusalem, which relates directly to the Father's coming to the earth, as even the text of verses 3-5 indicate. And thus, the statement in verse 4 that "the former things are passed away" is a reference to the Father transforming the corruptible earth into an incorruptible state. Both renewals are referred to in this passage and in a manner that presents their chronological order and relationship to one another.

Finally, verses 5-8 contain closing comments made by the Father to John, including the final warnings and promises.

Thus, although slightly longer than our two previous *Short Series*, this passage in chapter 21:1-8 is doing just what the model predicts a *Short Series* is designed to do. It is presenting a briefer, more basic skeletal chronology of events depicted in other *Parallel Descriptions*. In particular, this *Short Series* in chapter 21 is giving the proper arrangement of elements from the preceding *Long Series* in chapter 19:5-20:13 and elements from the subsequent *Long Series* in chapter 21:9-22:21. And since this *Short Series* simply serves the function of outlining a basic chronology of events described in expanded detail elsewhere, we will hold off on reviewing the status of our 8 conceptual threads until after our next section.

### **Section 3.04 – Expansion: Chapter 21:9-22:21 More on the New Jerusalem, the Father among Men, and Closing Promises**

This final segment of the book of Revelation is an *Expansion* of two of the elements more briefly described in the previous *Short Series* in chapter 21:1-8. Consequently, to establish the chronology of chapter 21:9-22:21, it will simply be necessary to demonstrate the overlap and commonality between the expanded descriptions found here and the more abbreviated descriptions found in the previous passage.

As we stated in Section 3.03, the first event of the *Short Series* in chapter 21:1-8 concerns the completion of the renovation or rejuvenation of the earth, which took place under the 1,000 year reign of Christ Jesus. The second event in that basic, skeletal chronology was the descent of the heavenly Jerusalem to the earth. As we can see from the text below, the description of the descent of the heavenly Jerusalem is relatively brief, comprising only 3 verses in Revelation 21:1-8 before verses 6-8 move on to include a brief description of the closing comments.

**Revelation 21:1** And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. **2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.** **3** And I heard a great voice out of heaven saying, **Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.** **4** And God shall wipe away all tears from their eyes; and there

shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

As we can see from the text, the descent of the heavenly Jerusalem to the earth is directly connected to God the Father coming to dwell and make his tabernacle among men. Thus, verse 4 contains a brief description of what things will be like once the Father comes, including that he will wipe all tears away and there will be no more death or sorrow or pain. The use of 3 verses to describe this situation is deemed “relatively brief” particularly in direct contrast to the *Expansion* in chapter 21:9-22:21, which describes these same events using 24 verses, including descriptions of the descent of the heavenly Jerusalem, God making his dwelling on earth among men, and what that will be like.

**Revelation 21:9** And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, **Come hither, I will shew thee the bride, the Lamb’s wife.** 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel. 18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass. 19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. 22 **And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.** 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: **for there shall be no night there.** 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb’s book of life. **22:1** And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In

the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. 3 **And there shall be no more curse: but the throne of God and of the Lamb shall be in it;** and his servants shall serve him: 4 **And they shall see his face;** and his name *shall be* in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

There are a few items to note from this long segment spanning from chapter 21:9-22:5. First, notice that verse 9 begins by once again informing us that one of the angels with the seven bowls comes *to John* to talk with him. Thus, as we have said earlier, although the Holy Spirit is the primary angel conveying the vision to John, He is not the only angel that interacts with John. However, the text always plainly identifies when another angel speaks rather than the Holy Spirit. And verse 9 is doing just that. In this respect, this exactly parallels chapter 17:1, in which one of the seven angels also comes to John to talk to him.

Second, notice from verses 9-10 that the purpose of this angel coming is to show John the descent of the heavenly Jerusalem. As we have already seen, this same event is more briefly described in the *Short Series* in chapter 21:1-8. However, the description here is much more detailed, including not only the description of the city itself, which chapter 21:1-8 entirely lacks, but also including a more expanded description of how things will be once the Father is living with mankind. Thus, chapter 21:9-22:5 are clearly an *Expansion* of the briefer description in chapter 21:2-4 and consequently, the chronology of these two passages must be understood to overlap.

As we move forward, we also stated in Section 3.03 that the last event of the *Short Series* in chapter 21:1-8 concerns the closing comments, which are heard *after* John sees the descent of the heavenly Jerusalem to the earth and hears a brief description of how things will be at that time when the Father dwells among men. Likewise, here in the *Expansion* in chapter 21:9-22:21, we see a longer edition of the closing comments *after* the description of the heavenly Jerusalem and *after* a description of what things will be like when the Father dwells with men. Only this time, it is one of the angels who had the bowls of wrath that provides the commentary.

As we can see from the text below, the description of the closing comments is relatively brief, comprising only 4 verses from Revelation 21:5-8.

**Revelation 21:5** And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for **these words are true and faithful.** 6 And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.** 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 **But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars,**

**shall have their part in the lake which burneth with fire and brimstone: which is the second death.**

But, while the *Short Series* in chapter 21:1-8 uses only 4 verses to describe these closing comments, the *Expansion* in chapter 22:6-21 uses 16 verses, which is four times as many.

**Revelation 22:6** And he said unto me, **These sayings are faithful and true:** and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. **7** Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. **8** And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. **9** Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. **10** And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. **11** He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. **12** And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. **13** **I am Alpha and Omega, the beginning and the end, the first and the last.** **14** Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. **15** **For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.** **16** I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star. **17** And the Spirit and the bride say, Come. And let him that heareth say, Come. **And let him that is athirst come. And whosoever will, let him take the water of life freely.** **18** For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: **19** And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. **20** He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. **21** The grace of our Lord Jesus Christ *be* with you all. Amen.

Notice that there are four particular statements that occur in both passages. There is the initial declaration that “These sayings *are* faithful and true.” There is the statement, “I am Alpha and Omega, the beginning and the end.” Then there is the statement concerning the final status of the ungodly, including the “sorcerers, whoremongers, idolaters, murderers, and liars.” And finally, there is the statement about permitting whoever is thirsty to drink freely of the waters of life. And not only do all four of these statements occur in both passages, but they occur in the same order in both passages. That fact, plus the fact that chapter 22:6-21 contains these same details and more in 4 times as many verses as chapter 21:5-8, demonstrates that chapter 22:6-21 is an *Expansion* of the same comments found in chapter 21:5-8, simply giving more detail. Consequently, the chronologies of

these passages overlap one another, with the latter passage simply being an expanded description of the items listed in the previous skeletal chronology.

However, now that we have identified the chronology in these closing chapters, there are still a few other items to discuss.

First, notice that in chapter 22:8-9, John once again nearly bows down before this angel but the angel refuses worship, informing John that he is only a fellow servant. This is identical to Revelation 19:10. During our discussion of chapter 19:10, we addressed the question of whether or not this angel's refusal to be worshipped disproved our interpretation that the Holy Spirit, who is indeed God, is God operating as an angel and is the primary angel conveying the vision to John.

From a comparative analysis of chapter 17:1, chapter 18:1, and chapter 18:21 that the text itself specified that the angel refusing worship was not the same angel that we have identified as the Holy Spirit. Using comparative details to Ezekiel 1-3, Ezekiel 43, and Revelation 10:1-11:3, we identified the angel in chapter 18:1 as the Holy Spirit, but that that the natural reading of the text in chapter 19:10 would indicate that the angel refusing worship was either the angel who began to speak in chapter 18:24 or, even more likely, the angel who had come near to John to speak to him in chapter 17:1. Given that of these three angels described in chapter 17:1-19:10, the angel in chapter 17:1 is the only one that is said to have come near to John and, therefore, would have been close enough for John to fall at his feet.

This similar event in chapter 22:8-9 confirms our earlier analysis that the angel in chapter 19:10 is, in fact, the angel who had one of the bowls of wrath and who comes to John in chapter 17:1. Notice from chapter 21:9 that John again describes how, "there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me." This angel then proceeds to show John the descent of the heavenly Jerusalem and describe for John what things will be like when the Father dwells with men. Then, verse 6 denotes that the angel continues to speak to John. The angel continues to speak through verse 7 and in verse 8, John falls down before the angel but the angel refuses worship. The angel that is speaking to John is clearly the angel who had one of the bowls of wrath that came near to John to talk to him about the heavenly Jerusalem in chapter 21:9.

Thus, in both chapter 17:1-19:10 and in chapter 21:9-22:9, it is the same angel, one of the seven angels who had the bowls of wrath, that is showing John these things and refusing worship. It is *not* the angel that we have identified in chapter 1, chapter 10, and the first portion of chapter 18 as the Holy Spirit. Likewise, as we stated early on in Section 0.02, the Holy Spirit is not the only angel who interacts with John over the course of the vision, but when it is another angel, the text always specifies that fact, even as it does in chapter 17:1 and chapter 21:9 by identifying that this angel is one of the angels with the seven bowls of wrath.

Another issue that arises is exactly who is talking in both chapter 21:3-8 and chapter 22:6-21. Chapter 21:3-8 includes the descriptors, “I heard a great voice out of heaven saying,” “And he that sat upon the throne said,” and, “And he said unto me.” Furthermore, the statements made in verse 21 are compatible, if not indicative, that it is either Jesus Christ or God the Father, including such declarations as, “I am Alpha and Omega,” and “I will be his God, and he shall be my son.”

Chapter 22 is even more complex concerning who is speaking. The angel with the bowl of wrath is clearly talking in verses 6-10. Verse 11 is presumably the same angel, with no indication of a change in speaker. But, verse 12 includes the statements, “behold, I come quickly” and “I am Alpha and Omega,” which would indicate that Jesus is the speaker. However, other than the content of the statements, there is still no indication of a change in speaker from the angel with the bowl of wrath. Then the Spirit and the Bride are quoted in verse 17, but then in verse 18 it appears not to be the Spirit and the Bride speaking anymore and instead it appears to return to the previous speaker from verse 16.

Thus, it becomes necessary to properly decipher who is speaking. This is somewhat easier concerning chapter 21:1-8. The statement in verse 3 that, “I heard a great voice out of heaven saying,” is clearly parallel to similar statements in chapters 1:10-20, 4:1, 10:4-8, for which we have already identified the speaker as Jesus Christ. Consequently, in the *Short Series* in chapter 21:1-8, Jesus can be identified as the speaker in verses 3-4.

Identifying the speaker in verse 5 of chapter 21 is also fairly simple. This verse opens with the phrase, “And he that sat upon the throne said.” While Revelation 3:21 informs us that Jesus Christ is seated on the throne of God until the time comes for him to sit on the throne of David at his return when the millennial reign begins, the figure speaking in Revelation 21:5 is most likely God the Father for two reasons.

First, it is the Father’s throne that is described in Revelation and frequently in a way that distinguishes the being on the throne from the Lamb, including Revelation 4:2-5:7, Revelation 5:13, Revelation 7:9-10, Revelation 12:5, and Revelation 14:4-5 as well as very nearby in Revelation 20:11 and 22:1-3. Thus, if the throne that is in view is the Father’s throne, to identify the speaker as “he that sat upon the throne” is a clear indication that it is the Father speaking.

Second, if it the speaker in verse 5 were still Jesus, who is speaking in verses 3-4, then why would verse 5 begin with a new indicator concerning who is speaking? In other words, if the speaker is the same as the “great voice out of heaven” in verses 3-4, then why does verse 5 begin with “And he that sat upon the throne said”? The purpose of this opening phrase in verse 5 is clearly to identify a new speaker with a different description than the speaker in verses 3-4. Thus, the statement, “Behold, I make all things new,” in the first half of verse 5 is most likely the Father.

Having identified the speakers in verse 3 through the first half of verse 5, since the second half of verse 5 begins with the phrase “And he said unto me,” the most natural conclusion is that the same speaker as before simply begins to talk directly to John. Thus, verses 5-8 are God the Father’s closing statements to John. And, this is indicated by verse 7’s statement that, “I will be his God, and he shall be my son,” which is clearly a remark made concerning the God as the Father.

Now, when we arrive at chapter 22:6, we find four very similar statements to those in chapter 21:5-8, just as we detailed earlier. These similarities begin with the phrase, “these words are faithful and true.” In fact, as the Strong’s Concordance numbers in the text indicate, the terms “words” and “sayings” are really the same Greek word, “logos” (Strong’s No. 3056).

**Revelation 21:5** And he that sat upon the throne said, Behold, I make all things new. **And he said unto me, Write: for these words (3056) are true and faithful.**

**Revelation 22:6** **And he said unto me, These sayings (3056) are faithful and true:** and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

However, in chapter 21:5-8, the Father was the speaker. But here in chapter 22, it is apparent that the speaker is the angel who had one of the bowls of wrath. We know this, in part, because just after his opening statements in verses 7-8, John falls down to worship the person speaking to him but the speaker refused worship and specifies that he is not God, but a servant, and not worthy of worship. Such comments clearly demonstrate that the speaker in chapter 22:6 is not any Person of the Trinity. In addition, context informs us who this speaker is. In chapter 21:9, an angel comes to John to talk to him and remains with John showing him additional details through chapter 22:6 where he resumes speaking with the phrase, “And he said unto me, These sayings *are* faithful and true.” And with those words, this angel gives simply relays an expanded version of the closing comments made by God the Father in chapter 21:5-8.

This further corroborates the function and necessity for chapter 21:9-22:21 as an *Expansion*, providing further details concerning the abbreviated descriptions in chapter 21:1-8. The *Expansion* of the Father’s closing comments, relayed by the angel in chapter 22, simply serves the purpose of providing extra detail, which is the exact purpose that we proposed for *Expansions* at the beginning of this study.

So, now we have identified that the speaker in chapter 22:9-20 is the angel who had one of the bowls of wrath. This greatly helps to clear up what is going on in the rest of the commentary concerning the variety of comments, which appear to come from different speakers.

First, what is clear from chapter 22:6 is that the angel is about to communicate to John words that are “faithful and true.” It is unlikely that the angel is making up his own words to say to John, but instead the angel is most likely *relaying* words

that he himself has heard. And from the four similar statements between these two passages, which we have already identified above, we know that this is the case. The angel is simply relaying the message of God the Father.

Second, we recall that Jesus Christ is receiving this revelation from the Father and that during his first advent, Jesus himself declared that he simply relayed the words he hears from the Father (Revelation 1:1, Revelation 5:1-6:1).

**John 8:28** Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that I do nothing of myself; but as my Father hath taught me, I speak these things.*

**John 8:38** **I speak that which I have seen with my Father:** and ye do that which ye have seen with your father.

**John 12:49** **For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**

**John 12:50** And I know that his commandment is life everlasting: **whatsoever I speak therefore, even as the Father said unto me, so I speak.**

**John 14:10** Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me,** he doeth the works.

Thus, it will not be surprising to find the angel not only quoting Jesus, but also to find in the words of Jesus statements that Jesus himself is relaying from the Father. This explains the four statements shared in chapter 21:5-8. Consequently, although relayed to John by this angel, the commentary will quite naturally contain comments from the Father and the Son. The statements from the Father include the four statements spoken by the Father in chapter 21:1-8 that are shared here in chapter 22. In addition, in chapter 22:7, we find the phrase, "Behold, I come quickly," which is clearly a reference to Jesus' return and, consequently, is a statement originating with Jesus Christ. Thus, the angel is passing on words from the Father, presumably relayed down the chain of command through Jesus Christ as well as words from Jesus Christ that pertain to himself.

Yet, despite verse 7's statement, "Behold, I come quickly," which clearly is a statement that pertains to Jesus Christ, we know that it is the angel, which had the bowl of wrath, and not Jesus who is speaking because in verses 8-9 John is inclined to worship the speaker but the speaker refuses. As stated above, the refusal to be worshipped is not compatible with Jesus Christ, since he is God and worthy of worship. Thus, it must be the angel *relaying* words that originate with Jesus Christ. There is no indication of a new or different speaker following verse 9. In fact, when John falls down to worship the angel, verse 9 indicates the angel the angel's response with the phrase, "Then saith he unto me, *See thou do it not: for I am thy fellowservant.*" And likewise, verse 10 begins with the phrase, "And

he saith unto me, Seal not the sayings of the prophecy of this book,” indicating that the same angel is continuing to speak and reply to John.

Consequently, since there is no indication of a change in speaker, when verse 16 states, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David,” this is likely still to be the angel *relaying* words that originate with Jesus Christ, rather than Jesus Christ himself talking directly to John. In addition, verse 17 provides further indication that the entire speech is this angel *relaying* the words of others to John. In verse 17, we find a quick reference to statements made by the Holy Spirit and by the bride of Christ, the Church.

**Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.**

The brevity and the joint nature of the statements indicate that John is not hearing the words of the Holy Spirit and the Church directly, but rather their words are relayed to John. Moreover, the fact that the Spirit and the Church’s statement is immediately followed by the instructions for anyone who hears to likewise say, “Come,” indicates that the quotation of the Spirit and the Church has ended and that the speaker is moving on to talk about statements made by someone else, namely anyone “that heareth.” In addition, the fact that the Spirit and the bride say the exact same thing and that their message should also be relayed by anyone who hears it also indicates that there are a variety of parties simply relaying the words coming down from the Godhead. In this instance, the Church is simply relaying the words of the Holy Spirit. And furthermore, the angel who had the bowl of wrath is relaying their words to John.

The angel’s speech ends in verse 20, with one final quotation of Jesus Christ, as indicated by the phrase, “He which testifieth these things saith, Surely I come quickly.” The phrase, “Surely I come quickly,” is clearly a statement that originates with Jesus Christ. However, the immediately following phrase, “Even so, come, Lord Jesus” is clearly *not* Jesus speaking and is more likely to be John giving his own closing salutation to the book. This is perhaps most apparent, when viewing this phrase “Even so, come, Lord Jesus,” side by side with verse 21, which is clearly intended as a closing salutation.

**Revelation 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.**

Thus, the closing commentary that spans from chapter 22:6-22:20 is clearly the angel who had the bowl of wrath *relaying* words that he hears from the Father, such as the Father’s words in chapter 21:5-8, and from Jesus Christ and the Holy Spirit. Incidentally, the presence of the Holy Spirit in the chain is also consistent with our model, in which the seven angels, including this angel speaking to John, are themselves deputies acting as the messengers of the Holy Spirit. In this way,

the Holy Spirit is still the primary angel of Jesus after Jesus' ascension, just as Jesus indicates in John 14:26, 15:26-27, and 16:13-15, but the Holy Spirit delegates to the seven angels to further relay the words of God.

Now, in chapter 22:16, we find statements that originate from Jesus Christ in which he states, "I Jesus have sent mine angel to testify unto you these things." This statement perfectly parallels chapter 1:1, in which John describes the entire book.

**Revelation 1:1** The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; **and he sent and signified it by his angel unto his servant John.**

Since, in chapter 22, John is talking with one of the angels, which had the bowl of wrath, it might seem that perhaps it is this angel who Jesus qualifies as "mine angel" in chapter 22:16. However, this is not the case. Consider that angels' own statement to John in verse 6.

**Revelation 22:6** **And he said unto me,** These sayings *are* faithful and true: **and the Lord God** of the holy prophets **sent his angel** to shew unto his servants the things which must shortly be done.

Notice that just 10 verses before Jesus' own words about sending "mine angel," this angel refers to God sending "his angel." Specifically, the angel speaking to John speaks of the angel that God has sent in the third person. He does not say, "God sent me," but "God sent his angel." This indicates that the angel who is speaking to John did not understand himself to be the angel that God sent. The angel speaking to John is talking about *another angel*, beside himself, as the one that Jesus sent. Furthermore, the fact that the angel speaking to John specifically goes on to relay the words of the Holy Spirit in chapter 22:17, also indicates that the Holy Spirit is functioning as an intermediary between Jesus Christ himself and the angel who is speaking to John in chapter 22. Thus, here in the last chapter of Revelation, the text again indicates that the primary angel through whom Jesus speaks is the Holy Spirit, although at times, as portions of Revelation specifically indicate, the Holy Spirit also delegates and relays messages through other angels.

Finally, there are two additional minor points to cover before we close this study. First, in chapter 22:13-15, we find the following statement.

**Revelation 22:13** I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and **may enter in through the gates into the city.** 15 **For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.**

This statement indicates that the wicked are simply left outside the city, the heavenly Jerusalem after it descends to earth and they are merely not allowed to enter it. This seems to be a rather easy punishment in contrast to other statements,

which appeared to indicate that they would be tormented for all eternity. However, when we compare this statement in verse 14-15 to a similar statement in chapter 21:8, we can see that “outside the city,” actually does refer to the Lake of Fire.

**Revelation 21:8** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **shall have their part in the lake which burneth with fire and brimstone: which is the second death.**

Revelation 21, just one chapter earlier, does state that the wicked will be put in the Lake of Fire. So, chapter 22:14-15 is not likely to be changing their status to a lighter sentence. To understand how “outside the city” in chapter 22:14-15 relates to the Lake of Fire in chapter 21:8, we recall our earlier commentary from Section 3.01. In Section 3.01, we noted that although not specifically addressed in our Cosmology articles, our outline on Cosmology explains that the Lake of Fire is really the same as the abyss. In the simplest terms, the abyss is a fiery subterranean region below the surface of the earth and the Lake of Fire specifically refers to the fact that, starting in the millennial reign of Christ, the fire of the abyss will break forth through the surface to form a lake in the valley of Hinnom, south of Jerusalem.

During Section 3.01, we examined scripture that established that this was the case. And, since the Lake of Fire is just south of Jerusalem, then Revelation 22:14-15’s statement that the wicked are “outside the city” is simply a reference to the fact that the Lake of Fire is located just outside the New Jerusalem. And thus, Revelation 14:9-11’s statements are simply reaffirmed, when it says that the wicked, “shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

Second, Revelation 21’s description of the heavenly Jerusalem has led to the concept that the city is a cube.

**Revelation 21:16** And the city lieth **foursquare (5068)**, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. **The length and the breadth and the height of it are equal.**

Concerning this prospect, we would first note that the word “foursquare” is the Greek word “tetragonos” (Strong’s No. 5068), which simply means “quadrangular” or “square.” It is a compound word derived “from 5064 and 1137,” which are the words “tessares,” meaning “four,” and “gonia,” meaning, “corner,” respectively. Consequently, it is simply a city with four corners. Squares and quadrangles are two dimensional. Thus, this is a statement about *the base* of the city being a square, not about the entire city being a cube.

The additional description that the length, breath, and height of the city are all equal has also been taken to be indicative of a cube. However, given this simple description, it is equally likely that the city is shaped like a pyramid, having a

four-sided base and a total height that is equal to the sides of the base. Nothing in the description necessitates a cube. However, passages such as Ezekiel 28:13-18 and Hebrews 12:22 indicate that the heavenly city in which God the Father resides is comparable to a “mountain,” which particularly conveys a pyramid-like shape, with a peak rather than the square top of a cube. In fact, this concept of the heavenly Jerusalem as a mountain is directly indicated in Revelation 21 itself when John is, in fact, taken to a mountain and then shown around the heavenly Jerusalem that descends out of heaven.

**Revelation 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.**

It is very likely that the “mountain” to which John is taken *is* the heavenly Jerusalem, which he is then taken around and shown in detail, inside and out. Thus, rather than a cube, the indicators in scripture point to a shape that is pyramid-like or “mountain-like.”

### *Final Status of the 8 Conceptual Threads*

For review, here again are the 8 conceptual threads found in the book of Revelation.

1. The angel’s appearing to John for the transmission of the Revelation to God’s servants
2. The transmission of the Revelation from the Father to Jesus
3. The ministry of the 2 witnesses (including the Temple’s building) and plagues
4. God’s covenant people, Israel: purging & protection; the 144,000; building the Temple
5. The fall of the Satanic Kingdom and the subsequent falling away in the Church
6. The rise of the last empire and the antichrist; tribulation and the persecution of saints
7. The battle of Armageddon and the return of Christ
8. Millennial reign of Christ and the final judgment

This *Long Series* in Revelation 21:9-22:21 has provided information related to our last conceptual thread and given us additional detail concerning the coming of the New Jerusalem to earth and a description of eternity. In completing our analysis of this final passage of the Book of Revelation we have at last finished our examination of the eight conceptual threads that are presented in the Book of Revelation. In doing so we have developed an understanding of the manner in which Revelation presents, explains, and connects each of these threads to each other in order to provide a complete, composite understanding of the events surrounding Jesus’ return, the end of this age, and the age to come.

At this point, to further clarify the conclusions established in this study, we have also included three additional reference charts developed from the study of the

Book of Revelation outlined above. The first chart involves a renumbering of the chapters and verses of Revelation that would more accurately reflect the correct breakdown of the segments of Revelation as established by the analysis in this study. The important point to remember concerning this chart is that the chapter and verse numbers were not included in the original manuscripts or manuscript copies, but were added by later scholars. Thus, the chapter and verse numbers are not inspired or part of the inspired aspect of the text. (Click here for “Revelation Renumbered” chart.)

In addition, the second chart entails an integrated version of the full text of Revelation if the text were to be rearranged from its current structure to reflect a single, linear chronology. Before viewing this chart, we recommend first examining this simpler, illustrative example of “Genesis 1-2: Integrated Text, Single Chronology.” (Click here for “Revelation: Integrated Text, Single Chronology” chart.)

And finally, the third chart is simply a list format presenting all the events in the book of Revelation in a single chronological order. (Click here for “A Simple Chronological List of the Events in Revelation” chart.)

In the end, it is our hope that the content of the book of Revelation itself as well as the scriptural precedent for both symbols and textual structure are the driving engines of this study’s conclusion and that the commentary in this series has functioned simply to make plain the evidence, structure, and chronology of the text itself.

### *Additional Information*

An additional article comparing the eternal state and New Jerusalem with the original state of Adam in the garden of Eden is provided in an addendum article to this section entitled “Origins and Destinations.”