

1. Introduction (chapter 1), including an address of the 7 churches (1:11) and an identification of the author with them (1:9). It seems, then, that he is writing to encourage them with a promise of vindication.
2. Address (chapters 2-3)
  - a. Strange, isn't it, that a book explaining Daniel's 70<sup>th</sup> week—a week having nothing to do with Gentile Christians—is written in detail to...Gentile Christians in 7 different locations outside of Israel?
  - b. Strange, isn't it that He tells these 7 churches that there are promises to them if they will overcome; there are those who are lauded who overcome the dragon in chapter 12 and the beast in chapter 15; and yet, somehow there are those who insist that there is no connection between the promises to the overcomer within the 7 churches and those later in the book who overcome? No, rather, they propose to you that these who are promised wonderful things if they overcome are removed before they must overcome anything—thereby making the remainder of the book up until chapter 19 basically meaningless?
  - c. Strange, isn't it that the first scene of thousands and thousands of saints—perhaps millions of saints is in Revelation 7, not Revelation 4 and they are described as those who “come out of Great Tribulation?”
  - d. Strange isn't it, that in the middle of the visions of the beast and the false prophet in chapter 13, the Scripture says something that it hasn't said in 10 chapters when it said it to each of the 7 churches: “He that hath an ear, let him hear what the spirit saith unto the churches.”
  - e. Strange, isn't it, that it is in the middle of the vials, chapter 16, when the reader, which is the members of seven local churches made up of Gentile believers are told to “watch for the thief lest they be caught unaware?”
3. “Hereafter” (order in which he sees them or order in which they occur?)
  - a. Four Series
    - i. Seals (chapter 6)
    - ii. Trumpets (chapters 8-9)
    - iii. Thunders (chapter 10)
    - iv. Vials (chapter 15-16)
  - b. Intervals
    - i. 144,000 & innumerable multitude (chapter 7)
    - ii. Measuring of the temple & two witnesses (chapter 11)
    - iii. Dragon & the woman (chapter 12)
    - iv. Beast & false prophet (chapter 13)
    - v. 144,000 & three angels (chapter 14)
  - c. Hang the order upon similarities
    - i. “voices, lightening, thundering, earthquake”
      1. Seal 7 (8:4)
      2. Trumpet 7 (11:19)
      3. Vial 7 (16:18)
    - ii. Ending at the same time, perhaps, with different focuses (geography, people group, etc...)
4. Judgment of the Great Whore (chapter 17-18)
5. Exaltation of the Glorious Wife (chapters 19-22)

#### Contextual Connections

Bible (Chiasm with Genesis)

Theme (this):

- A. The Ultimate Exodus: They came out of great tribulation. How did they come? The blood of a Lamb. How did the Israelites in Exodus get out? They put blood on the doorpost. How did they overcome? By the blood of the Lamb.
- B. The theme of Revelation could simply be “Kill the Dragon; Get the Girl.”

Is it simply a glimpse of earth's end?

*In no portion of the word of God is this more apparent than in the book of Revelation; and we may well congratulate ourselves in this; for no other part of that word deals so largely in prophecies that pertain to the closing scenes of earth's history. No other book contains so many chains of prophecy reaching down to the end. In no other book is the grand procession of events that leads us through to the termination of probationary time, and ushers us into the realities of the eternal state, so fully and minutely set forth. No other book embraces so completely, as it were, in one grand sweep, all the truths that concern the last generation of the inhabitants of the earth, and sets forth so comprehensively all the aspects of the times, physical, moral, and political, in which the triumph of earthly woe and wickedness shall end, and the eternal reign of righteousness begin. It is to call attention especially to these features of the book of Revelation, which seem heretofore to have been too generally overlooked, that these Thoughts are now offered to the public.<sup>1</sup>*

1. **John's awareness of the marriage motif**
  - a. **as experienced by his fellow apostle Matthew (chapters 9, 22, and 25).**
  - b. **as written in the Gospel of John (chapters 2 and 3)**
2. **So there is a highly concentrated theme at the end of the book which requires no stretch.**
  - a. **pronouncement of the marriage feast (Revelation 19:6-9)**

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19:9

**And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.**

**And he saith unto me, These are the true sayings of God.** First I'd like to point out that the marriage supper of the Lamb takes place when Christ comes again as He returns in Revelation 19. This is not some sort of supper that takes place in heaven with believers like pre-tribulation rapture-ists teach; that it takes place for seven years in heaven during the tribulation period. The first reference to the "Marriage Supper of the Lamb" is in Revelation 19--or if we want to rephrase it we could say "the marriage feast of the Son of God." It would seem that we should wonder if John the Revelator was party to any conversations that Christ might have led in this whole idea of a marriage supper or a feast.

*Matthew 8:10 Jesus heard it, he marvelled, Verily I say unto you, I have not found so great faith, no, not in Israel. And he said, many shall come from the east and west, and **shall sit down** with Abraham, and Isaac, and Jacob, in the kingdom of heaven.*

There is going to be feasting in the kingdom of heaven. So, right away, if this is the marriage supper of the Lamb, then you understand why it takes place not until the coming of Christ when he comes to set up his kingdom. You say, "Well, he comes before then." Well, actually, Paul told Timothy in 2 Timothy 4:1, "I charge thee before God who will judge the quick and the dead." When? At his appearing in his kingdom. So, if those two items happen at the same time which is the natural reading of that passage, then that means that he sets up his kingdom when he appears. In other words, he will not appear until it's time to set up his kingdom and when he sets up his kingdom in Matthew 8, he says that'll be the time of sitting down and eating and drinking.

*Matthew 22:2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared **my dinner**: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise. And the remnant took his servants, and*

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<sup>1</sup> Uriah Smith, *Thoughts, Critical and Practical, on the Book of Revelation*, Second Edition, Revised. (Battle Creek, MI: Steam Press of the Seventh-day Adventist Publishing Association, 1875), 3-4.

*entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.*

Interesting: we have the Son of God and we have a calling to the marriage. Now, that's almost a copy of what is found in Revelation 19 and yet, Jesus said this is what the kingdom is like. So the kingdom is like a wedding feast. Please notice that neither in Revelation 19 do we find the bride being called to a wedding nor do we see a bride here in Matthew 22. No bride here at all. In fact, they are called guests. I think this answers the question as to who populates the millennial kingdom. These are Jews who have not believed on Christ as their Messiah but are coming as guests and, I think, will believe on Christ during the millennial age. Hopefully, early but in any case, they will not have glorified bodies because they are not born-again yet they are invited as guests. "Why Jews and not Gentiles?" Well, I think in this case Jesus is speaking to Jews, contextually. That is certainly not to say that some Gentiles, who like these Jews have not heard of Jesus of Nazareth being the Messiah, will not be "guests" at this wedding.

Some people would say, "Well, the guests are believers from other dispensations." I have a problem with that: I believe that believers of every dispensation are part of the bride. You have two choices according to Paul in 1 Corinthians 15: you're either "in Adam" with his curse or "in Christ" with his life. That's Romans 5 and 1 Corinthians 15. Now, if it's possible to be somewhere in between—neither in Christ nor in Adam—then I could see where you could say there is a third group, those who are saved but not yet in Christ but Romans 5 and 1 Corinthians 15 give us really two choices: in Adam where you die and in Christ where you are made alive.<sup>2</sup> I don't believe you can say that the Old Testament saint of today who is in heaven, is not in Christ nor do I believe that you are going to talk about some future group of special dispensation of tribulation saints that were part of the guests. No, I don't believe these are saints at all. I believe these are people who have come to the wedding feast and came prepared for the kingdom.

How is it that people who are saved and in Christ are guests (Matthew 22)? The reason the bride is not mentioned in Matthew 22 is because the bride was a Pauline mystery at this point and I believe that they were being invited at least as guests or as attendants to the bride.

*Luke 22:17 Take and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*

We're looking for a time when the kingdom comes? You mean, it's not existent in the heavens during a seven year tribulation period? No, you will have to wait until he comes to enjoy the kingdom which is likened to a marriage supper.

Now, is it a literal supper? I believe we'll have suppers there but the parables of Christ tell us that the kingdom itself is the supper, the marriage feast of the Lamb. I don't know how that looks exactly; I don't know all the components; I don't know if everyone who is in the millennium will be able to partake. But I do know this: if you're living now and you go into the millennium because you've been saved or somehow you have been a nation as described in the later part of Matthew 25 there, you'll not see the kingdom at all. The kingdom itself is the marriage feast of the Lamb and that those who are married to him are the saved or those who are invited or "called" to the marriage supper of the Lamb.<sup>3</sup>

#### **b. presentation of those in "white" (3:5; 16:15; 19:11ff)**

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<sup>2</sup>Which makes the discussion of infant salvation particularly interesting.

<sup>3</sup>Perhaps we see an invitation to the masses upon earth in verse 9 while we await the population of heaven in verse 14?

3:5

**He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.** In each of the seven churches, we're seeing a pattern: he introduces himself, he says here's what I like about you, here's what I don't like about you and here's what you can expect. If you are an overcomer, you can expect white raiment, you can expect your name in the book of life and you can expect to have your name confessed before God and the angels. See Appendix on the "Book of Life."

### **Reconsider 3:5**

So, along with the coming as a thief, I want us to pay special attention as well to the garment talk because when we turn back to 3:5, this is going to look really familiar. He said, "Blessed is he that watcheth and keeps his garments lest they walk naked." So, we're looking for the thief and we're looking for the garment talk.

*And to the angel of the church in Sardis write: 'The words of him who has the seven spirits of God and the seven stars. I know your works. You have the reputation of being alive, but you are dead. Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you. 4. You have a few names even in Sardis which have not defiled their garments and they shall walk with me in white for they are worthy. He that overcomes, **the same shall be clothed in white raiment.***

Here is garment talk which goes hand-in-hand with particular reference to "the thief in the night." So, what kind of pre-tribber ever uses Sardis? Never. They jump to Philadelphia, but what about this? Here, He's talking to saints who are going to live in the last half of the tribulation period.

So, if you're in Sardis and the Book of Revelation is to you—six other churches, yes—but to you and you get to chapter 16 of Revelation, are you going to think that Christ is talking about two different groups—one in chapter 3 and another in chapter 16? Of course not.

All seven of these churches are given a promise if they will "overcome." Now, what kind of sense does it make for Jesus through the pen of John to address seven churches, tell each and every one of them that you have a special blessing if you overcome and then remove them before they overcome anything (in view of Revelation 12:10-11 & 15:1-2)? "Blessed are you if you overcome and you'll get this. Blessed are you if you overcome, you'll get this." He does it seven times and then removes them before anyone overcomes anything.

Now, granted, all of these believers are dead now but they were expecting it to shortly come to pass (chapter 1). John said that these things could happen at any moment; that they would start happening. Jesus used the same language in Luke 21, "When you begin to see these things look up."

Remember, this letter concerning Daniel's 70th week is written not to Jews, but to churches. These churches are given a forecast of a time when they would, as saints, need to overcome the dragon and the beast. They are told, "Be ready to overcome," and then they're raptured out before there's even any need to overcome? That's ridiculous. The warnings in the seven letters to the seven churches have absolutely nothing to do with chapters 4-19? No way. It's almost as though there are two books. John says, "I am going to warn you about a tribulation period that you're not going to experience because you're going to be raptured?" No. "We're going to tell you about it, we're going to warn you about it. In fact, we're even going to tell one of the churches, 'If you don't repent, I'm going to cast you into great tribulation.' So, we're going to warn you about it, we're going to tell you about it and then before you ever need to worry about it, we're yanking you out of here. That doesn't make any sense. We go to chapter 4 and, "After this I looked and behold a door." There is nothing that gives us any indication that he's not still writing to the seven churches.

### **c. unveiling of the bridal chamber (Revelation 21-22)**

It should be pointed out that while the "whore" of Revelation 17-18 is usually identified as "Jerusalem" in the

Old Testament (Ezekiel and Jeremiah), the church is here identified with “New Jerusalem” (Revelation 21:9-10).

**d. A closing invitation from the bride to attend (Revelation 22:15-21).**

22:17

**And the Spirit** In chapters 2:7, 2:11, 2:17, 2:29, 3:6 and 3:13 it says “He that hath an ear, let him hear what the Spirit saith unto the churches.” The “Spirit” is the author of this letter to the churches. Thought it may be hard to understand, it can be said that “the Spirit is saying all of this,” somehow.

**and the bride say, Come. And let him that heareth say, Come.** The bride, within the context of chapters 21 and 22, “the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” We have talked about the registry of the city being the book of life.

So the Holy Spirit and a city are saying “Come?” I’m going to draw an analogy for you: if I say the city of Fayetteville, “You know, the city of Fayetteville, North Carolina is a pretty good place, pretty nice place. The people are nice. Fayetteville is a good place to live. The people are nice. The people are helpful.” Or the opposite, “Fayetteville is horrible. Fayetteville is dirty.” What do I mean by that? Well, let’s see: the people are murderers, the people are idolaters, they’re rude, they’re obnoxious, they’re unthankful, they’re unholy. So, here in this context, the bride saying “Come” is the inhabitants of the city saying “Come.” Furthermore, since the ones that “hear” are the ones addressed in the chapters 2 & 3 references above, we see we are talking about real believers in churches who make up the real bride of Christ as inhibitors of the Holy City.

**And let him that heareth say, Come.**

*Revelation 1:3 Blessed is he that readeth, and they that **hear** the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

*Revelation 2:7 to the angel at the church at Ephesus he says, ‘He that hath an ear, let him **hear**.’*

*Revelation 2:11 He that hath an ear, let him **hear**.*

*Revelation 2:17 He that hath an ear to hear, let him **hear**.*

*Revelation 2:29 He that hath an ear, let him **hear**.*

*Revelation 3:6 He that hath an ear, let him **hear**.*

*Revelation 3:13 He that hath an ear, let him **hear**.*

*Revelation 3:22 He that hath an ear, let him **hear**.*

*Revelation 13:9 If any man have an ear, let him **hear**.*

What is that doing right there in the middle of that chapter? What’s it doing in the middle of the book? It doesn’t appear before chapter 22 and it doesn’t appear after the letters to the churches. Why is it right here? Why is it right here if the church members in those seven churches didn’t need what was in chapter 13? Why is the church that’s not going to be here concerned about what happens during Daniels’ 70<sup>th</sup> week. It doesn’t make any sense. A whole book written to them about stuff that they don’t need to worry about?

Seven churches full of Christians are being told when they read chapter 13 to make sure they’re listening well. Why do they need to worry about it if they’re not going to be here? Why do they need promises that the overcomer gets this, this, this and this if they’re not going to be here? What’s there to overcome? The book has nothing to do with those seven churches if they’re not here. What’s there to overcome? They have an understanding that the New Jerusalem is a reality for the overcomer and because they have heard, they can contextually say “Come.”

**And let him that is athirst come. And whosoever will, let him take the water of life freely.** Where is this water of life? At the very beginning of this chapter we’re told “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.”

*Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.*

These are words spoken from the Holy City which reaffirms there will be nations that need healing (see end of chapter 21) and this seems to imply that the Holy City will be present during the millennium as there will be nations gettings saved.<sup>4</sup>

**3. There are other hints within this book that lead the reader to see the marriage motif.**  
**a. a wedding procession (Revelation 1:7)**

1:7

**He cometh with clouds.** This implies a resurrection of the One Who died in verse 5. We're talking about the same resurrected Christ who in Acts 1:13 went up to heaven as his observers were promised that "the same Jesus who went up is coming down just like he went up." And you read Zechariah 14, it says, when he comes again he's going to put his feet on the Mount of Olives. That's where he left from in Acts 1.

**Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.** Please notice that the main point of the book of Revelation, the main point of John, is not a secret rapture that happens sometimes before a seven year tribulation period. The main point of John in the book of Revelation, the thing he's going to be most explicit about, is the revelation or the revealing of Jesus Christ and he says, "Here's when it is and here's what it is," in verse 7. It is a time in which **every eye will see him** when **he comes with the clouds**. That is **the revelation of Jesus Christ**. When is Christ revealed from heaven? Chapter 19, and that is what the entirety of the book, for the most part other than the epilogue in chapters 20-22, all are leading to. So, the book of Revelation is not leading to, "Oh, I can't wait until we get snatched out of here." That is not John's goal in writing this letter.

*Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.*

Did you notice, that in this passage in the book of Daniel, you have two figures: the Son of Man (verse 13) and the Ancient of days (verse 9). John is caught up to the throne room in heaven, Revelation 4. He sees one sitting on the throne and there's only one worthy to take the book from the One on the throne.

"All nations." How about verse 14? All nations. So, this is a worldwide thing. Now, this all

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<sup>4</sup> Now then, just as verses 1-9 come from Ezekiel and verses 10 and 11 come from Daniel, it seems like much of verses 12-17 come from the book of Isaiah. We have Ezekiel, Daniel, Isaiah and Christ says "I'm the Alpha and the Omega, the beginning and the end, the first and the last. I am the root and the offspring of David." Does this not seem like it's wrapping up every Old Testament prophecy? Everything that Ezekiel spoke of—done; Everything that Daniel spoke of, Daniel's 70<sup>th</sup> week and Jeremiah's "time of Jacob's trouble"—done; The book of Isaiah—done. All these Old Testament prophecies that have been talking about the day of the Lord, the kingdom of heaven, it is all coming to an end here in this last chapter of Revelation. Ultimately, however, all that begun in perfect paradise in Genesis has returned to a peaceful, God-intended state.

looks very much Revelation-like, doesn't it? I mean, you've got books being opened in Revelation 20:12, "and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books." You have worldwide influence. How about Revelation 5:9, "And they said, Thou art worthy, O Lord, for thou hast redeemed us by thy blood out of every kindred, tribe, people and nation." How about the beast and the fire thing. Did you know that that actually takes place in Revelation 19? Everlasting Kingdom: you'll see that in 12:10-11.

We're seeing that none of the stuff that we see in Revelation is new.

### **He cometh with clouds.**

*Psalm 104 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain. 3. Who layeth the beams of his chambers in the waters: **who maketh the clouds his chariot.***

*Matthew 26:64. Jesus saith unto him, You said it: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and **coming in the clouds of heaven.***

*Luke 21:26 And there shall be signs in the sun and in the moon and in the stars upon the earth, distress of nations with perplexity, the sea and the waves roaring. Men's heart failing them for fear and for looking for those things which are coming on the earth for the powers of heaven shall be shaken and then shall they see the Son of man **coming in a cloud** with great power and glory.*

So, who are **the clouds**? It says in Revelation 19, "I saw heaven opened and one came on a white horse and the armies of heaven followed after." If the **clouds** are the same clouds as in Daniel 7, the same clouds as in Joel 2, they're probably not moisture-type clouds; they're probably known as "the armies of heaven."

**Every eye shall see him.** That means that the secret snatching away of the church is not the point of this book. I am saying, if you're hoping to find a secret snatching away in the book of Revelation, where the church disappears out of here before the tribulation, then you're going to be real disappointed with the lack of evidence.

### **and they also which pierced him**

*Zechariah 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: **and they shall look upon me whom they have pierced.***

Who pierced him? There is no need to get nervous saying the Jews killed him. Paul says the Jews killed him. Peter says the Jews killed him (Acts 2). The Jews said the Jews killed him, "his blood be upon us and on our children" (Matthew 26). Paul says it was the Jews (1 Thessalonians 2).

### **b. the groom's eyes of fire (jealousy?) (Revelation 1:14)**

1:14

**His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.** You'll hear a teacher that will take you off into 1 Corinthians 3 and say, "See, it says your works will be tried by fire; so this must be Jesus judging with His eyes" Maybe so, but you've John writing in AD 95, you've got Paul writing Corinthians in 40s AD, two writers separated by 50 years. Do I think they both had each other in mind when they were writing this? Not really, I know God wrote the entire Scripture but there's also that human fingerprint.

But what if, this is the eyes of jealousy towards his bride and represented in these seven churches? Remember, the bride that is gathered in the New Jerusalem is the bride that is present in local churches. Show me a Christian that doesn't belong to a church and I'll show you something that doesn't exist in the New

Testament. Every letter was written to a church member.

**c. irritation with her flirting (Revelation 2:20)**

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2:20

**Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel,** Remember back in 1 and 2 Kings, there really was a person named Jezebel. She had a husband, King Ahab, who ran the country at that time. He had a problem because his wife told him everything that he needed to do. He wanted something so badly that she actually stepped in and killed the person that had it so that he could have it. She helped him fulfill selfish desires. “I want something so bad that you have that I’m willing to kill you for it so that I can have it.”

One of the results of all the problems that she caused in the kingdom of Israel was that there was no rain. Elijah held back the rain per God’s order that there would be no rain. When there’s no rain, crops do not grow very well. Now, we would assume that the church of **Thyatira** either knows the story of Jezebel from the Old Testament or they could find it. They would have 1 and 2 Kings in some way, shape or form that they could go back and read about it so that could be why John is using Jezebel as an illustration here.

Then he says that there currently is a woman, **Jezebel**, in the church or Thyatira, a real person. Now, was her name Jezebel? Maybe not but I don’t think that’s what’s important in this section here. He points out that this woman Jezebel claims to be a prophetess. If somebody says, “I’m a prophetess,” she’s taking authority that is not hers.

Most striking about Jezebel is her idolatry. That is, she was a woman of many strange gods. A whole church was being held accountable for the actions of an idolater in their midst. Here’s a more direct way to say it, perhaps: a whole church was being held accountable for the flirtations of a woman after a different God.

**d. gives a teaser of “access to the king” (Revelation 3:7)**

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3:7

**And to the angel of the church in Philadelphia write; These things saith he that is holy,** We have this introduction of Jesus, “He that is holy, he that is true.” Although one may find other things called “holy” in the book of Revelation, it is entirely because they are associated, in part, with a Holy God revealed in the Son.

*Revelation 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold....8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, **Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.***

So, when we say **He that is holy**, we see in chapter 4 that Lord God Almighty is holy so are there two “He’s” that are holy. The truth is, we believe that Jesus Christ is the same substance as God the Father. They are not the same people but they are the same God and so we have many who are made holy because of the holy one but there’s only one “holy one.” Someone might say it means “without sin.” That is a result of what **holy** really means. **Holy** does not mean “without sin” but it is a result of what it does mean.

**he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.**

*Isaiah 22:7 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah...And the key of the house of David will I lay upon his shoulder; so he shall open, **and none shall shut; and he shall shut, and none shall open.***

The key keeper had around his neck a particular a chain or whatever and he had the key. In this case, it was



Eliakim and he was the son of Hilkiyah. Hilkiyah was the high priest back in the days of Hezekiah the king. So you have the high priest and then you have his successor, Eliakim. Eliakim, it was said that he had the key to the house of David. Apparently, he had access to where the king lived. If you had the key of the house of David, you could go anywhere you wanted to, but in particular, you could go before the king anytime you desired. You have the key and so Christ is saying, “I have the control of the access to God. I have the ability to open and shut.”\

In the context of one of our themes “kill the dragon; get the girl” we see that this is access to the King and that this is access only intimacy earns or gains.

**e. a sort of invitation at the door for intimacy with the king (Revelation 3:20)**

**3:20**

**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.** Jesus is speaking to a church made up of believers. What kind of sense does it make to look at people who are sitting on a dock and saying, “You want to come out of the water?” So it makes no sense for Christ to offer salvation to the saved. It seems to me like Jesus is saying, “I want to have a relationship with you.” Who is the “you” in the context? All the people in the church. Jesus says, “Right now, you make me want to vomit but if one of you will decide to let me into your church, I will come in and fellowship with you among that church.” That means that you can be in the middle of a crowd where people are bored by the things of God and Jesus will sit right on your row and help you to enjoy the goodness of God in the land of the living.

**f. A bride price is paid by the groom (Revelation 5:9-10)<sup>5</sup>**

**g. destruction of a counterfeit bride (Revelation 17-18)**

**h. counterfeit bridegroom (Revelation 19:20)**

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**19:19**

**And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both** does not refer to beast, false prophet and the crowd that followed them. **cast alive into the lake of fire burning with brimstone?** There is only two in this crowd that immediately circumvent the Great White Throne Judgment (20:11-15). In the context of “Kill the dragon and get the girl”, the antichrist is the counter-Christ—attempting to steal the affections of those who will belong in relationship to Christ (to no avail; Revelation 13:8; 17:8).

**i. the wedding license/certificate (Revelation 21:23-27)**

What is the purpose of a book of life? It was customary to have registers of citizenship in which were entered the names of citizens both natural and adopted. Heaven is represented as a city and its inhabitants are registered. Some whom have not yet reached the heavenly city are regarded as citizens on their way home and in the case of Israel, they were citizens of a covenant community.

Philippians 3:14: Paul says, “I press toward the mark for the prize of the high calling of God in Christ Jesus.” Verse 20, “For our conversation is in heaven.” Do you see that? Our citizenship is in heaven. Who is the “our?” Believers in Philippi are the subject of this answer. Look at chapter 4:3, “And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my

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<sup>5</sup>Amazing, really: God’s redistribution of wealth takes place here. Pastor Jonathan Andrews pointed this obvious principle out here. God uses marriage to even the field. He pointed this out to me after I explained the difference between a dowry and a bride price. The “dowry” is paid by the father of the bride to a poorer son in law who would not otherwise find it financially helpful to marry the woman while the “bride price” is paid by the son in law to the father of the bride who would otherwise miss the extra income earner in the home.

fellowlabourers, **whose names are in the book of life.**” If you went from 3:20 to 4:3, you would probably think it was the same thought, wouldn’t you? We have citizenship in 3:20 in heaven and we have a book of life in 4:3.

What would you think about that book of life? It was a collection of citizens from where? Heaven. We’re not talking about the same book that was spoken of in Exodus 32, Psalm 69 and Daniel 12. Different book. Why? How do I know? Context.

*Hebrews 12:20 For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake. 22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the firstborn, **which are written in heaven**, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*

Here we have Moses, we have Mount Sinai, we have the blood of goats and calves, we have a book of life and it really just represents the book of the living community. Over here, we don’t have that: we have Mount Zion; we have not Moses, but Jesus; we have not the blood of bulls and goats but the blood of Jesus, we don’t have just the congregation of people living on earth known as covenant Israel but we have the church of the firstborn; we don’t have a book of life that can be blotted out on planet earth but we have a church of the firstborn which is written in heaven—citizens, part of the general assembly and church of the firstborn written in heaven.

*Revelation 3 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of **the book of life**.*

“Well, if you have to overcome to stay in the book, what do you have to do to overcome?”

1 John 5:4, He who is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

*Revelation 13 who is like to the beast and who is able to make war with him and all that dwell upon the earth shall worship him whose names are not written in **the book of life of the Lamb** slain from the foundation of the world.*

“Can I be blotted out of the book of life?” The answer is “no.” What is the distinguishing characteristic of those who do not bow to the antichrist in this verse? They are in the book of life. What would you have to do to get blotted out of the book of life if it were possible for you to be blotted out of the Lamb’s book of life? What would you have to do? You’d have to do something worse than bowing to the antichrist because if you’re in the book, you’re not going to bow. If you’re in the book, you’re not going to bow so if you can be blotted out of the Lamb’s book of life, you have to do something worse than worshiping the antichrist.

By the way, this is the first mention of the “Lamb’s book of life.” Revelation 17:8 looks a lot like it.

*The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in **the book of life** from the foundation of the world.*

If your name is in the book of life, will you bow to the beast? No. Okay, it must mean that you overcame by the blood of the Lamb. You have to do something worse than bow to the antichrist to be removed from the book because you won’t bow to the antichrist if you’re in the book.

The Lamb’s Book of Life is for residents of the New Jerusalem and not like the book that they could be blotted out of in Exodus 32. Those in that chapter were simply residents of an earthly community of Israelites. How were you blotted out then? You died. That’s it. That’s why David was praying for his enemies to be

removed from it (Psalm 69); he wanted their death. Daniel 12, Michael the archangel stands up for those who are written in the book of life. Why are they in the book of life? Because they are living Jews, not because they're dead and not because they're citizens of heaven.

*Revelation 20:11, 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. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is **the book of life**: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found **written in the book of life** was cast into the lake of fire.*

How did you get to go to the lake of fire? Your name is not in the book. What were we guaranteed that you would not do if your name was in the book? You would not bow down to the antichrist, the beast. So, we're told that you will go to the lake of fire and you will bow down to the beast if your name is not in the book of life. So, let's put it in some context.

21:2 says "And I John saw the holy city." Look at that. If that chapter division wasn't there, you would have the city and the registry (Book of Life) within two verses of each other. Context is awesome. 21:25, "And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it." What are we talking about? Verse 23, the city. They will bring their glory and honor into the city, "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."

Mark it down: if you are born again, 1 John 5:4, you are born of God. You have put your faith in Christ. Revelation 12:10-11: you've overcome by the blood of the Lamb and your name is in the book of life because you belong in the holy city. Question: if you had to be born to be in this book of life of Exodus 32 and you're blotted out, when are you put in this Lamb's book of life? What kind of life do you have once you get saved? Eternal life. So, if you have eternal life and this is a Lamb's book of the living and you have eternal life, when can you expect to be blotted out? Never! Because you're in that Lamb's book of the living so long as you live. Whose life do you have in you? Christ's life. So, as long as Christ lives, you live. As long as you live, you're in the Lamb's book of life.

- 4. There is further assistance from a little suspected book in Old Testament (in addition to places like Isaiah 5:1-5).**
  - a. "access to the king" (Song of Solomon 2:4; Revelation 3:7)**
  - b. Dinner with the king (Song of Solomon 2:4; Revelation 3:20)**
  - c. a seeming description of a procession (Song of Solomon 2:8-10; Revelation 1:7)**
  - d. a calling away (Song of Solomon 2:8-10; Revelation 18:4)**
  - e. a sort of invitation at the door for intimacy with the king (Song of Solomon 5:2; Revelation 3:20)**
  - f. a description of the groom (Song of Solomon 5:10-15; Revelation 1:13-17)**
  - g. jealousy of the lover (Song of Solomon 8:6; Revelation 1:14 and those "eyes of fire")**