

Explanatory and Practical Notes.

Verse 8. I John saw. Rev. Ver., "I John am he that heard and saw." Though the name John was somewhat common in the ancient world, yet to the Church in the apostolic age there was but one John, who was every-where known as the last of the twelve apostles; and we can scarcely question that he was the writer of this book. **I fell down to worship.** He had been guided through this wonderful panorama by an angel, and it was natural that at the close he should show reverence for him as a superior being.

9. See thou do it not. The angel promptly rejected the homage, which was due to God alone. Satan alone seeks a worship which is not his right. Matt. 4. 6. Notice that Jesus Christ never rejected worship paid to him, showing that he considered himself divine. **I am thy fellow-servant.** Though an angel, he was a worker for God and under God's authority. (1) *How high our honor to be allied with the angelic hosts!* **Of thy brethren the prophets.** He states that in his work as a messenger of God and a revealer of the future he belonged to the order of prophets. Of them which keep. Angels and godly men are under the same laws and obey them from the heart. **Worship God.** When we have refrained from the worship of any created being, we have but rendered a partial obedience. There remains the duty of worshipping God. This involves, 1. Reverence for God's name. 2. Attendance upon God's service. 3. Praise to God. (2) *Teacher, impress these duties upon your class.*

10. And he saith. The verses that follow show that this was spoken, not by the angel, but by the glorified Christ. **Seal not the sayings.** He was not to conceal, but to publish, the revelation which he had received. **For the time is at hand.** Not the time of the ending, but of the beginning, of the events foreshadowed in the revelation; and therefore the knowledge could comfort and encourage the Church in the persecution through which it was soon to pass. (3) *How tenderly Christ provides for the needs of his flock!*

11. He that is. This is Christ's last personal warning to the world, for since this message no word has come from heaven to earth. It is couched in a form of solemn irony: "Be unjust if you will; be filthy if you choose, and then take the consequences of increased guilt." But such language is often the most powerful exhortation not to do such things. **Unjust, let him be unjust still.** Rev. Ver., "unrighteous;" which is the better rendering, as it places the word more clearly in contrast with "righteous" in the third clause, as "filthy" is also in contrast with "holy." The word "unjust" here has reference to dealings between man and man. **Filthy.** A word referring to moral impurities, and crimes against chastity, common in all ages, but far more prevalent and gross in the ancient world than now. **Let him be filthy still.** Rev. Ver., "let him be made filthy still." He who does evil becomes evil; he who commits sin is made wicked. (4) *There is a reflex influence upon our character from all our acts.* **Righteous....righteous still.** Just as the evil deed makes the evil character, so the good deed fixes itself permanently in the character. **Holy....holy still.** Rev. Ver., "let him be made holy still." Holiness in the Bible has its root-idea in consecration to God, with the total conception of moral purity, since that which belongs to God must be pure. There are two views of this verse. According to one view, it states simply that what men are here that they will be hereafter: the wicked will be wicked in another world; the righteous will be righteous after death. This is true, but it does not seem to be the meaning of the text. We prefer the other view, which is, that this is a solemn warning and exhortation based upon the revelation of this book.

12. Behold, I come quickly. This may mean either, 1. That Christ comes in the events foreshadowed in this revelation, which were to begin their accomplishment at once. 2. That Christ comes to each person at death, when his opportunity ends and his destiny begins. 3. That Christ's second coming is here referred to, which may seem to be delayed long, but is a speedy coming in his sight to whom "a thousand years are as one day." We accept the last view. **My reward is with me.** When Christ comes every man shall receive his just reward, whether of happiness or woe. **According as his work.** God judges men not by their feelings, nor their aspirations, nor their

professions, but by their actions. (5) *Let us be ready for the coming of the King.* (6) *Let us live with the judgment in view.*

13. I am Alpha and Omega. These are the names of the first and the last letters of the Greek alphabet, which are often employed with a symbolical meaning. **The beginning and the end.** Christ here asserts that before him there was no one, and after him will be no one. Thus this sentence takes its place beside the opening of John's gospel, "In the beginning was the word."

14. Blessed are they that do his commandments. The Rev. Ver. changes to "that wash their robes." Though so different in English, as the two sentences are nearly alike in Greek, only a few letters being changed. Nor are they really so different, for only those that wash their robes in Christ's blood can fulfill his commandments. **Right to the tree of life.** Those who have washed their robes in the blood of Christ (see notes, Lesson XI. verse 14) can claim eternal life as their privilege, for it has been purchased for them. **Enter....into the city.** "The city" is the New Jerusalem, or the heavenly dwelling-place of the redeemed and saved. (7) *Is your name inscribed upon one of its mansions?*

15. Without. The Greek word here employed refers to moral separation in several places in the New Testament, as 1 Cor. 5. 12, 13, and Col. 4. 5. **Are dogs.** The dog, which runs in ownerless packs, as the scavengers of Oriental cities, is the emblem of all that is unclean and depraved. **Sorcerers.** Those who claim to have dealings with departed spirits, a sin especially reprobated in Scripture, of which "spiritualism" is the modern type. (8) *There is a tendency of spiritualism which every one can see toward immorality.* **Whoremongers.** Rev. Ver., "fornicators." Social impurity was the crying sin of the ancient world, and Christianity was the only voice lifted up against it. (9) *The early Christians were the true founders of the "White Cross Army."* **Murderers.** And he who hates his brother man is a murderer. **Idolaters.** Because idolatry places the image of a creature in the place of the Creator, and in every age and land has led men into wickedness. **Love them and maketh a lie.** Only those who love the truth can enter heaven. (10) *To which company would you rather belong, those without or those within?*

16. I Jesus. The person to whom the word "he" in verse 10 refers, showing that from that point this is the direct utterance of Christ. **Sent unto his people.** The opening verse of the book states that the revelation was given to John through an angel, the one referred to in verse 8 of this lesson, **I am the root.** See note, Lesson X. verse 5. **The bright and morning star.** The star which ushers in the day. So Christ's first coming brought in a new day of earth's history, and his second coming will bring the eternal dawn.

17. The Spirit. The Holy Spirit dwelling in the Church, and revealing Christ. **The bride.** A name given in this book to the Church, "the Lamb's wife." (11) *Christ in heaven loves his people on the earth.* **Say, Come.** The common view of this passage regards it as a fervent appeal to men to come to Christ and be saved. But some leading expositors consider it as addressed to Christ as an answer to verse 7: "Behold, I come quickly." Let him that heareth. Whoever hears the voice of the Spirit and the bride, let him unite with the bride as a believer, and echo the cry "Come quickly" to Christ. **Let him that is athirst come.** Whoever is eager for the living waters, let him join the waiting host, and enjoy the full privileges of redemption. **The water of life.** See note, Lesson XI. verse 17.

18. For I testify. The statement of John, but as an inspired apostle on the authority of Christ. **That heareth.** Meaning all who read, as well as those who hear the book read. **This book.** The reference is directly to the Book of Revelation only; but the principle applies equally to all Scripture. **If any man shall add.** The warning is not so much against additions to the text as against perversion of the meaning. **God shall add unto him the plagues.** Glance through the book, and see how fearful are the judgments which it threatens.

19. Take away. By weakening the force of the prophecy in its interpretation. **God shall take away.**